

# America

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## Jerusalem 1967-2007

Drew Christiansen  
Gerald M. Meister  
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**T**O THOSE WHO RECALL the suffering of Chinese Catholics after the 1948 revolution, the vitality of the Catholic Church in the People's Republic today is a wonder. China is home to an estimated 12 million to 20 million Catholics. In officially registered churches, which agree to operate under government regulation, worshipers celebrate the liturgy as reformed by the Second Vatican Council and openly pray for the pope. They operate seminaries and retreat houses. Most government-appointed bishops have been recognized by the Vatican, and in the last few years bishops have been ordained with approval of both the government and the Holy See. Last year Joseph Xing Wenzhi was ordained auxiliary bishop for Shanghai with the understanding that he would become bishop of both the registered and unregistered ("underground") church in that city.

The situation of the "underground church," consisting of those who refuse to submit to government supervision, is more cloudy. Bishops and priests are still

arrested and "disappear." Meetings and pilgrimages are broken up. Most of this repression, however, occurs in rural areas at the discretion of local officials. By contrast, in the cities, registered and unregistered communities often share facilities, and "underground" seminarians sometimes study under the auspices of the "above ground" church. Pope Benedict, like Pope John Paul II before him, insists that in China there is but one Catholic Church, though with "two faces."

Pope Benedict's June 30 letter to Chinese Catholics aimed at encouraging unity between the two groups of Chinese Catholics. Vatican officials have realized for many years that when the time comes for normalization of relations with Beijing, reconciliation between members of the two tendencies in the church will be a challenge. The problems facing effective unity among Chinese Catholics will lie primarily with the adjustments required of the underground church, which suffered tremendously out of loyalty to Rome after the People's Republic of China set up its structures for regulation of religion in the 1950s.

The transition to unified church practice will be traumatic for those who have suffered to preserve the old ways. Un-

registered communities have also developed a style of independence and resistance vis-à-vis authorities that may make unified church governance as difficult as regulation by the Chinese political authorities. Accordingly, the pope put particular weight on "pardon and reconciliation" and charity between those with different approaches to government regulation.

The letter also seemed intent on conveying to the Chinese faithful, especially in the unregistered church, that the pope genuinely sympathizes with them and understands that for both individual believers and the institutional church religious freedom is the necessary condition of normalization. In particular, he wrote, "The Holy See would like to be completely free to appoint bishops." "Considering recent developments of the Church in China," he added, "I trust that an accord can be reached with the government" regarding appointments.

The pope's pastoral concern for the

church in China was most evident in his plea for dialogue with

both the local church and the Chinese government. Referring to the redrawing of diocesan boundaries by the government, for example, Benedict wrote, "I wish to confirm that the Holy See is prepared to address the entire question...in an open and constructive dialogue with the Chinese episcopacy and—where opportune and helpful—with government authorities."

In the past, some had assumed that the resumption of diplomatic relations between the Holy See and the People's Republic would be the principal means both for addressing pastoral problems in the Chinese church and for resolving complaints about violations of religious liberty by the government. The letter, however, seems to envision the two dialogues running in tandem, so that the dialogue with Chinese bishops will inform talks with the government. How this would take place is unclear. Perhaps a proposal for assigning an apostolic delegate or other special envoy in Beijing might be revived. Or, as others have proposed, tours of the Chinese church by high-level foreign prelates, with freedom to move about as they choose, might serve the same purpose.

*Drew Christiansen, S.J.*

## Of Many Things

# America

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*Cover art* An ancient olive tree split by lightning in Gethsemane Garden in Jerusalem. Shutterstock photo by kavram.





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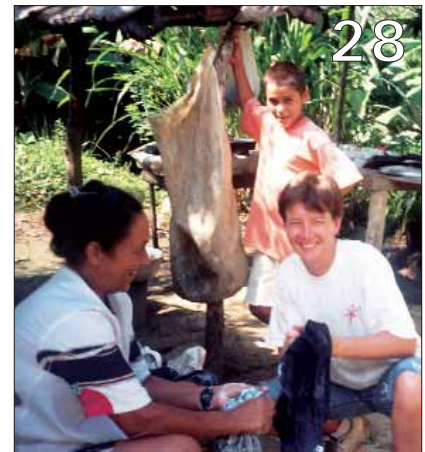
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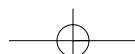
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### Conversion/Covenant

Members of the Jewish community have made known their concern that the Good Friday liturgy of the Latin 1962 Missal, whose use Pope Benedict has recently encouraged in his apostolic letter *Summum Pontificum*, will retain an objectionable intercessory prayer “for conversion of the Jews.” The indult, very much concerned to reconcile traditionalists and especially the schismatic followers of Archbishop Marcel Lefebvre, had no words to assuage the injury felt by many Jews at the apparent reinstatement of the older, offending prayer. It would have been a simple matter to replace the petition of the 1962 rite with that from the reformed 1970 Missal, which prays instead for the Jewish people, “the first to hear the Word of God, that they may continue to grow in the love of his name and in faithfulness to his covenant.” Furthermore, if the motto *lex orandi, lex credendi* (the church’s prayer sets the pattern for its belief) holds true, the church now appears to have two quite different beliefs about the Jews. The faithful may rightly ask, “Are the Jewish people the bearers of a covenant God has never revoked, as Pope John Paul II taught, or does their salvation depend on their formal conversion to Christianity?” The 1970 Missal underscores the distinction between salvation and conversion in the case of the Jews. The second part of the petition prays that “the people you first made your own may arrive at the fullness of redemption,” omitting any reference to conversion. Supplanting the conversion text with the more affirmative and recent formulation would seem to be fitting, therefore, not only for the sake of Catholic-Jewish relations, but also for the integrity of our Catholic faith.

### Chad’s Child Soldiers

Child soldiers continue to form part of the armed forces of a dozen African countries. Worldwide, an estimated 250,000 children are exploited in state-run armies, paramilitary groups and opposition forces. Human Rights Watch, in a report released last month on child soldiers in Chad titled *Early to War*, states that besides the national army and a rebel group, village self-defense forces have also made use of children. Children as young as 8 serve not only as fighters, but also as guards, lookouts and cooks. The sheer insecurity of life in the affected regions has also been a factor in leading many of them to seek what they see as a tenuous safety among military forces.

Since May the government of Chad has been cooperating with Unicef to demobilize the child soldiers. But the report questions the extent to which the government’s

commitment in this area has been put into practice, citing high-ranking military officers who said that the Chadian military “may attempt to exclude children from the demobilization process.” Chad’s minister of defense has promised Unicef access to its military installations, but only one visit has taken place since May. A hopeful initiative that could make a difference is a bipartisan bill introduced in Congress in April, the Child Soldier Prevention Act of 2007. Chad is one of several countries receiving U.S. military aid. The bill would limit certain categories of military assistance to Chad unless it demonstrates a stronger political will to end the use of child soldiers. Congress should pass this legislation without delay.

### Real Magic

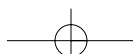
The biggest event to take place in the world in the last two weeks was not the latest bout of violence in Iraq or the latest reports on global warming. It was not the Tour de France or Barry Bonds’s efforts to break the home run record (while probably breaking a lot of rules).

No, the biggest event in the last two weeks was the publication of the final episode in the story of a kid in England and his nerdy friends, who together fought to save their world from those who would destroy it. Released at 12:01 a.m. on Saturday, July 21, *Harry Potter and the Deathly Hallows* was immediately snatched up by literally millions of people worldwide. For the next few months, in subways, airports, parks and restaurants, children and adults everywhere will be found lugging that huge tome around, poring adoringly over its every page, waiting to see how the story of “the Boy Who Lived” ends.

A number of Christian groups, including the Congregation for the Doctrine of the Faith and the Vatican’s chief exorcist, have condemned the Harry Potter books as a seductive appeal to witchcraft—much to the chagrin of parents who are trying to persuade their children that the Catholic Church really is more than an out-of-touch wagging finger that finds fault with every pleasure. One does feel one is on the other side of the looking glass, when our society’s children appreciate the difference between make-believe and reality better than some adults.

Suffused with a childlike wonder, the Potter tales have extolled the importance of friendship and decried the judging of others, even those whose actions seem to merit condemnation. Moreover, they have proposed again and again that the most powerful magic in the universe, one capable of saving the whole world, is a self-sacrificing love.

Only a real Muggle would condemn that.



# Connecting, Disconnecting

**W**E SEE THEM ON PLANES, trains, buses, on the street, in the mall and even at home. Sometimes we catch sight of them in chanceries, rectories and religious communities. They are the men and women whose ears are glued to a cellphone or stopped up with iPod buds, or whose hands are frantically working their Blackberries to check e-mail. They seem reluctant to disconnect from anyone or anything at any time. We may have even been these people ourselves.

One common default theme for an editorial about the explosion of new technologies is a lament over the Culture of Distraction in which we now live. There is validity to that. For many Americans, there are fewer and fewer times and places that cannot be filled with the distraction provided by the latest gadget. This is especially the case with people in their teens and 20s. Barely are college students out of the classroom than they flip open cellphones to check for text messages that have arrived in the last hour. Back in dorm rooms, they switch on their computers to check e-mail or fire up their Xbox. And as soon as they are out the door again, they shut out the noise of the madding campus by taking out an iPod, a device whose worldwide sales hit the 100-million mark in April.

For their immediate elders, the new technologies have led to another culture: the Culture of Constant Work, in which cellphones, e-mail and Blackberries make employees reachable around the clock, and therefore unable to disconnect from the demands of the workplace. Even on vacation (or on retreat) the temptation to check e-mail and voice mail, just to ensure that things won't be too burdensome upon returning to the office, can be overwhelming. Statistics underscore the explosion in new technologies: this year, the number of cellphone owners surpassed 2.5 billion worldwide.

Ironically, the introduction of many of the new technologies was supposed to lessen our workloads. Readers with long memories will recall that the advent of the personal computer in the workplace in the early 1980s was expected to lead to the paperless office and a four-day work week. Instead, computers have created ever more paper (writing and printing using a computer are easier than using a typewriter) and a seven-day workweek (since there are fewer employees who cannot be reached on the weekends). Likewise, e-mail was supposed to free us from

extraneous phone calls and letters. Instead it has filled our lives with even more superfluous communication.

There is also a related danger. As we spend more time connected to these technologies, we may become more disconnected from one another, from our families, from our communities and, because of a lack of quiet space, from ourselves and ultimately from God.

Yet this is only one side of the tale. Cellphones are a relatively inexpensive way to reassure parents of a young child's safety, to allow adult children to monitor a parent's well-being, and to help the college student feel less lonely on a new campus. According to a survey by Virginia Tech in 2005, 80 percent of all cellphone bills for college students were paid by parents, which shows something of the importance that parents place on access to their children (or the unreliability of undergrads when it comes to paying their own bills). In many places in the developing world where there was once no phone service, cellphones are a boon. The omnipresent iPod, too, can help a person find a peaceful break in the midst of an increasingly noisy world.

NEW TECHNOLOGIES allow people to connect in other innovative ways. And with God, too. Spirituality sites spring up almost daily on the Internet, and people have grown accustomed to visiting sites like Beliefnet, Pray-as-you-go and Sacred Space to help reboot their spiritual lives. Many commuters download podcasts to listen to while driving to work or riding the subway. So the dawn of new technologies is not a cause simply for lament. It should also lead to some rejoicing. Technology both gives and takes away.

Still, there is much to be cautious about when it comes to new technologies, particularly when they affect community life and the spiritual life. Spiritual masters in almost every tradition have long counseled the need for solitude and quiet. One can experience God in many ways, but there remains a need for allowing God to speak to us, as the prophet Elijah learned, in a "still, small voice."

Without silence, without a conscious disconnecting from the cares of the day, from work, even from friends and family, it becomes increasingly hard to carve out space needed to listen to one's own thoughts, and to God. St. Benedict wrote in his *Rule*, "Silence and the absence of noise in a certain manner encourage the soul to think of God." To connect with God, it is sometimes necessary to disconnect.



### British Abuse Rules Must Conform to Canon Law



Baroness Cumberlege

An independent commission has urged the Catholic bishops of England and Wales to bring their child-protection measures into line with the Code of Canon Law amid fears that false allegations are driving priests away from working with young people. Produced by a commission headed by Baroness Cumberlege, the report published July 16 warned the bishops that “persistent and tenacious” fear among the clergy over malicious accusations of abuse needs to be addressed urgently. The report, *Safeguarding With Confidence*, said many priests believe the system brought in five years ago after several high-profile clerical abuse cases is loaded unjustly against them. The report was the result of the first five-year review of the bishops’ 2002 child protection policies. Many priests believe the procedures treat them as if they are guilty as soon as an accusation has been received—even if the police later find it is unfounded.

### Christians, Though Few, Should Remain in Holy Land



Archbishop Fouad Twal, the new coadjutor of the Latin Patriarchate of Jerusalem, lays hands on Bishop Maroun Lahham during his episcopal ordination in the West Bank town of Beit Jalla Oct. 2, 2005.

The coadjutor of the Latin patriarchate of Jerusalem said it is important for Christians to remain in the Holy Land. “Our vocation is to remain despite our small number in the land where Jesus preached, redeemed humanity and founded the church,” said Coadjutor Archbishop Fouad Twal. “Together with

Patriarchate of Jerusalem in 2005, was in Maynooth on July 21 for a Mass celebrating the investiture of new members of the Knights of the Holy Sepulcher, an organization dedicated to supporting the Latin patriarchate of Jerusalem and to responding to the needs of Catholics in the Holy Land.

your support, we will continue to stay and to keep our faith. Our mission is to be witnesses of the Gospel of love and reconciliation, being a bridge amid a Muslim and Jewish majority.”

The archbishop, who was on his first visit to Ireland since becoming coadjutor of the Latin

### Non-Muslim Religions in Iraq Being Persecuted

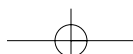
Members of the U.S. Commission on International Religious Freedom heard testimony July 25 from witnesses regarding the persecution of the ancient, non-Muslim minority religions in Iraq. The witnesses mentioned their personal experiences as religious minorities as well as their professional experience working in Iraq. The commission’s chairperson, Michael Cromartie, said in his opening statement that Iraq was added to the commission’s watch list this year for continued violations of religious freedom. He said the plight of Christian minorities in Iraq includes “the assassination of Christian religious leaders, the bombing and destruction of churches and violent threats intended to force Christians from their homes.” More than 1.5 million refugees have fled religious persecution in Iraq since 2003, according to the U.N. High Commissioner for Refugees. Although Christians account for only 3 percent of the total Iraqi population, they make up 40 percent of the refugees now living in nearby countries, including Jordan, Syria, Egypt and Iran. Another 2 million people, many living in the northern Nineveh plain, are internally displaced.

### Retired Cardinal Will Not Use Old Latin Mass



Pope Benedict XVI shakes hands with Cardinal Carlo Maria Martini, S.J., of Italy during a private meeting at the Vatican May 27, 2005.

Although he loves the Latin language and would have no technical difficulty even preaching in Latin, retired Cardinal Carlo Maria Martini, S.J., of Milan, Italy, said he would not celebrate the



Tridentine Mass. The 80-year-old cardinal, writing in an Italian newspaper July 29, said he admired Pope Benedict XVI's "benevolence" in allowing Catholics "to praise God with ancient and new forms" by permitting wider use of the 1962 form of the Mass. However, he wrote in the July 29 edition of *Il Sole 24 Ore*, his experience as a bishop convinced him of the importance of a common liturgical prayer to express Catholics' unity of belief.

Pope Benedict allowed for wider use of the Tridentine Mass in a July 7 document. The so-called Tridentine Mass is the Latin-language liturgy that predates the Second Vatican Council; it was last revised in the 1962 edition of the Roman Missal.

The cardinal, a widely respected biblical scholar, said the first reason he would not use the old Mass is that "with the Second Vatican Council there was a real step forward in understanding the liturgy and its ability to nourish us with the word of God, offered in a much more abundant way than before."

## Dialogue Critical for Interreligious Problems

Problems among Christians, Muslims and Jews are "family problems," because the three traditions, sharing an ancestor in Abraham, have much more in common than what divides them, said the Italian founder of a monastery community in the Syrian desert. Paolo Dall'Oglio, S.J., spoke on "The Hospitality of Abraham: A Model for Interreligious Dialogue" July 25 at St. Peter's Lutheran Church in New York. Father Dall'Oglio leads the Monastery of St. Moses the Abyssinian in Nebek, Syria, some 50 miles north of Damascus.

The monastery community is dedicated to hospitality, dialogue and building harmony in an area where Christians, Jews and Muslims have lived together for centuries, said Father Dall'Oglio. "Since the time of Mohammed, the monastery in the desert has played an important socio-spiritual role, one that is much appreciated and respected in the Muslim world," he said. "Our greatest wish has been to rediscover afresh that role of hospitality and take it forward in a more explicit and conscious way."

## Citizen-Children Talk About Immigrant Families



Edwin Plata, 6, displays an American flag in his backpack during a press conference and prayer service on the plaza at the U.S. Supreme Court in Washington July 17.

Children wearing T-shirts reading "Born in the U.S.A., Don't take my mommy, daddy away" talked knowledgeably about deportation to reporters on the plaza at the Supreme Court July 17, explaining what happens when family members are sent away to another country.

The same day, Human Rights Watch issued a report estimating that 1.6 million children and adults, including perhaps 540,000 U.S. citizens, have had a family member deported since a 1996 law reclassified many minor crimes as deportable offenses and eliminated judicial discretion in waiving the penalty. Others at the event urged Congress to pass such legislation as the Child Citizen Protection Act, which would give immigration judges more discretion in deciding when deportation is not in the best interests of children who are U.S. citizens.

They also asked the Bush administration to stop immigration raids and deportations. The Supreme Court and the Inter-American Commission for Human Rights both have pending cases about the rights of U.S. citizens who are the children of immigrants who are in deportation proceedings.

## I.R.S. Guidelines for Non-Profits Still Not Clear-Cut

The next national elections are more than 15 months away; but for the Internal Revenue Service, it is never too early for nonprofit organizations to start worrying about how political activity might affect their tax-exempt status. A recent 13-page "revised ruling" by the I.R.S. outlines 21 situations where election-related activity by 501(c)(3) organizations—as nonprofits are designated by the section of the tax code applying to them—could be seen as a violation of the code's ban on participation or intervention in "any political campaign on behalf of (or in opposition to) any candidate for public office." But the answers are far from clear-cut, according to guidance offered by the U.S.

Conference of Catholic Bishops' Office of General Counsel on the U.S.C.C.B. Web site. "General guidance cannot anticipate every conceivable fact pattern," said the office that provides legal advice to the U.S.C.C.B. and its committees.

"Application of the political campaign intervention prohibition is inherently fact-specific and frequently presents close questions."

## Self-Centeredness Is Root Cause of Injustice

Egotistical self-centeredness is the deepest problem of our day, and Jesus' own spirituality is the remedy. In fact, Jesus' spirituality is more relevant today than it was in his time. This was the message of Albert Nolan, O.P., a South African theologian and author, who addressed 225 people at Maryknoll, in Ossining, N.Y., July 18 on the topic "Jesus Yesterday and Today." Father Nolan said: "If we do not do something about self-centeredness, new forms of social injustice will keep cropping up as fast as we try to eliminate older forms of social injustice because we have not eliminated their root causes. In South Africa today, our hard-won freedoms are often undermined by greed, corruption, crime, hypocrisy and power-mongering." He added, "In the struggle for justice and liberation during the second half of the 20th century, we neglected the needs of the individual to love, to forgive, to affirm and to overcome personal selfishness."

## Mercy Sisters Broaden Community Structure



Doris Gottemoeller, R.S.M., addresses meeting of Sisters of Mercy in Buffalo, N.Y.

Festive singing, cheering, the raising of joined hands and the ringing of bells greeted the emotional proclamation July 20 of the newest community of the Sisters of Mercy of the Americas. Mercy Sisters and associates based in Buffalo; Erie and Pittsburgh, Pa.; Rochester, N.Y.; and the Philippines—a community founded by the Sisters of Mercy in Buffalo—have united to form the New York, Pennsylvania, Pacific West Community. The new community will become official Jan. 1, 2008. Some 300 members of the Sisters of Mercy, including 22 from the Philippines, met at an assembly in Buffalo July 17-22 to form the new community, adopt a plan for governance, elect leadership and set new goals. Forty-two lay associates also attended. “We have new energy, a new life, and we benefit from the sharing of gifts we have among us,” said Sister Nancy Hoff, newly elected president.

## U.S. Urged to Do More for Iraqi Refugees

Just back from a trip to the Middle East, a U.S. cardinal and a bishop are pressing Secretary of State Condoleezza Rice to do more to help Iraqi refugees. Cardinal Theodore E. McCarrick, retired archbishop of Washington, and Bishop

Nicholas DiMarzio of Brooklyn, N.Y., urged Rice in a July 26 letter to do more to resettle Iraqi refugees in the United States and to provide additional financial, medical and other types of support for Iraqi refugees in other countries. “It was clear that the countries we visited are in dire need of additional support from the United States and the international community in order to provide safe haven to the almost 2 million Iraqi refugees in the region,” their letter said. Cardinal McCarrick and Bishop DiMarzio, both board members of Catholic Relief Services and both consultants to the bishops’ Committee on Migration, recently toured refugee settlements in Turkey, Jordan, Syria and Lebanon with a delegation from the International Catholic Migration Commission and C.R.S.

## Audit of Diocese Finds ‘Byzantine Accounting’

While much of an audit of the finances of the Diocese of San Diego showed recordkeeping was aboveboard, the audit found some cases of parishes moving tens of thousands of dollars around at the time

of the diocese’s bankruptcy filing in ways that apparently violated diocesan policies. The 175-page first report of R. Todd Neilson, a forensic certified public accountant who conducted the audit on orders of the judge overseeing the diocese’s bankruptcy case, included an analysis of the records of 48 of 93 parishes and 26 of 43 schools. The audit was ordered in April by U.S. Bankruptcy Judge Louise DeCarl Adler, who said she was mystified by what she called “the most Byzantine accounting system I’ve ever seen,” involving hundreds of bank accounts. Attorneys for some of the people suing the diocese over allegations of sexual abuse by priests have said the diocese has not been forthcoming about its assets. The auditor’s report released July 30 singled out peculiarities at several parishes, ranging from a parish presented as impoverished that had \$1.2 million in its bank accounts, to two parishes that apparently moved cash out of accounts at the time of the bankruptcy filing, putting checks for tens of thousands of dollars into parish safes, where the amounts would not be factored into data included in the bankruptcy material.

## Jesuit Anniversary in Vietnam



Cardinal Jean-Baptiste Pham Minh Man of Ho Chi Minh City, Vietnam, presides at a Mass at the city’s Epiphany Church on July 14 to mark the 50th anniversary of the Jesuits’ return to the country. Peter-Hans Kolvenbach, the Jesuit superior general, (far right in photo) and Jesuits from 10 Asian countries were among about 2,000 local Catholics, 10 bishops and 135 priests who participated.





# Colombia, an Unusual Poster Child

‘The church’s peacebuilding work goes forward, bearing fruit.’

‘**P**EACE I LEAVE WITH YOU; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid” (John 14:27). Jesus commissions his disciples with these words at the Last Supper. But what does it mean to be called to be peacebuilders with Christ? Two hundred twenty-nine Catholic peacebuilders, including two dozen Colombian Catholic bishops, considered this commission as they met in Bogotá, Colombia, from June 24 to 29 and shared lessons learned about how the church can help build peace in areas of conflict. Participants included Catholic nongovernmental organizations and scholars from 21 countries, including Burundi in Africa and Mindanao in the Philippines, areas where past Catholic Peacebuilding Network consultations were held.

Colombia might not seem to be a poster child for success in peacebuilding. Civil war has persisted there for four decades. Over three million people have been displaced from their homes, making Colombia the second worst country in the world for internally displaced people (behind Sudan), according to Refugees International. Colombia regularly registers over 1,000 battle deaths a year, consistently earning a place on the list of major armed conflicts compiled by Sweden’s Stockholm International Peace Research Institute.

Yet despite the endurance of the conflict, there are signs of hope. The Catholic Church works to build peace in Colombia

in a variety of ways. The church has been active behind the scenes working directly with the combatants, negotiating between the government and the armed factions and negotiating with armed militias for the release of hostages. The church also works extensively with noncombatants, helping those displaced from their homes by the violence and building schools of peace to conduct peace education to stop cycles of violence from continuing to future generations. Over 13,000 civic leaders have been trained in these. The work is dangerous, and religious and lay personnel are sometimes captured or killed. (Because of security concerns, publication of this column was delayed until after the conference concluded.) But in Colombia and internationally, the church cannot stay on the sidelines of conflict. Over 90 percent of Colombians are at least nominally Catholic, and surveys show Colombians trust the church more than any other national institution. So the church’s peacebuilding work goes forward, bearing fruit from the grass roots up.

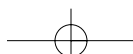
Ten years ago, for example, little attention was given to the problems of internally displaced persons in Colombia, according to Msgr. Hector Fabio, director of the National Social Pastoral Secretariat of the Colombian Bishops Conference and Caritas Colombiana. The Colombian Conference of Bishops conducted a landmark study that called for sustained public attention to the problems of the victims of conflict. Since then, national and United Nations organizations routinely monitor the problem, and the law has been changed to provide for government attention to the needs of the internally displaced. Problems persist. Conference participants visited sites around Bogotá, where church and civil society groups

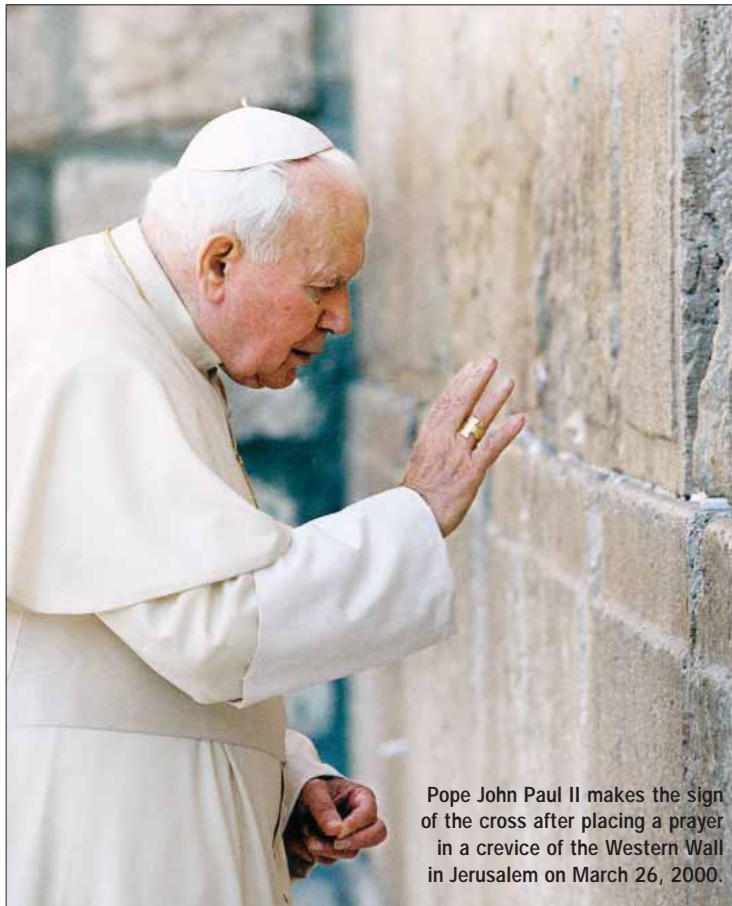
minister to the continued needs of Colombia’s internally displaced. But the church plays an important role in advocating for and accompanying these most vulnerable people.

Monsignor Fabio sees hope in the church’s peacebuilding activities. “I get the sense that people outside see Colombia as a complete catastrophe.... Those of us in Colombia see the hope in what is happening. We believe peace is possible.... You have to believe that it is possible to resolve conflicts in this world without violence. The world does not need anyone to inject war into every conflict. Instead, in these difficult situations, we need people to inject hope, build bridges and create reconciliation.... We need to globalize hope. For hope to be possible, it must be a reality for all of humanity, rather than confined to people in a few safe countries. Our only option is to consider ourselves part of the human family.... Colombia is a large school, constantly learning from experiences and peace proposals that are born from the base.... Reconciliation cannot wait until the fighting stops. There is much light and reason for hope amid the darkness and despair of conflict.”

From Northern Ireland to Uganda, the Catholic Church is working to build peace in areas of conflict around the world. The Catholic Peacebuilding Network is an effort to share and learn from these experiences, in order to strengthen global solidarity and enhance the church’s ability to build peace. The network is a voluntary group of peacebuilders, clergy, laity, academics and practitioners, who convene regularly, in person and virtually (<http://cpn.nd.edu>), to share lessons learned and best practices from the church’s wide experience in peacebuilding. Archbishop Rubén Salazar Gómez of Colombia notes: “This international conference on Catholic peacebuilding has opened our eyes to the church’s peacebuilding role in other countries. After so many years of conflict, it is easy to lose hope; this week’s events have strengthened our spirit, for we do not feel alone.” The Catholic Peacebuilding Network is one means not only to globalize hope and solidarity, but also to put them into practice.

*Maryann Cusimano Love*





Pope John Paul II makes the sign of the cross after placing a prayer in a crevice of the Western Wall in Jerusalem on March 26, 2000.

CNS PHOTO FROM REUTERS

# Jerusalem, 1967–2007

– BY DREW CHRISTIANSEN –

**L**AST SPRING ISRAEL MARKED THE 40TH anniversary of the Israeli army's capture of East Jerusalem and the Old City in the Six Day War (June 7, 1967). For the struggling young state and for Jews around the world, it was a momentous occasion. Their ancient capital, the symbol of their nation, where Jews pray every Passover to return, was now under Jewish control. The Jewish Quarter, the Western Wall of the Second Temple and other Jewish holy sites, closed during two decades of Jordanian dominance, were reopened to Jewish pilgrims and residents. To Palestinians, by contrast, it was al-Nakba, "the Catastrophe," deepening the wounds of the defeat in 1948.

At the very beginning, Israel made an effort to accommodate the Muslim population. The victorious troops took possession of the Temple Mount, which Muslims call Haram al-Sharif, the Sacred Sanctuary, and Israelis Har Habayit. It is the site of the

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**DREW CHRISTIANSEN, S.J.**, editor in chief of **America**, was for 13 years the principal policy adviser to the U.S. Conference of Catholic Bishops on Mideast affairs. In 1998 he organized the Episcopal Conference Coordination in Support of the Church in the Holy Land and in 2002 the first annual meeting for presidents of conferences in Jerusalem.



Dome of the Rock, the third holiest site in Islam, and the ancient Al-Aqsa Mosque. Quickly comprehending the diplomatic and interreligious implications of Israeli control of the shrines, Moshe Dayan, the dashing, one-eyed Israeli military commander and in private life an accomplished amateur archeologist, opposed the erection of a synagogue on the site and forbade public prayers by Jews there as well. Arrangements were set up for operational control of the sanctuary by Muslim religious authorities, while Jews were permitted to repopulate the old Jewish Quarter from which they had been driven; the Western Wall, to Jews the most palpable reminder of their ancient religious heartland, was put under Israeli control.

While religiously Jerusalem is a symbol of eschatological peace, for the last 40 years it has remained contested ground. In 1967 Israel annexed East Jerusalem, the portion of the city under Jordanian control since 1948, with a majority Muslim population, thereby “unifying” the city. In 1980, the Knesset transferred the national capital from Tel Aviv to Jerusalem. The move was not accepted by the international community, however, because Jerusalem was occupied territory, which under the U.N. Partition Plan of 1947 was to be under international control. To this day, most nations retain their embassies in Tel Aviv, Israel’s first capital. Palestinians persisted in claiming Jerusalem as theirs and hoped that it would become their future capital.

In the 1993 Oslo Accords, the future status of Jerusalem

was placed on the agenda for final status talks set to open in 1996. Later preparations were begun for establishing a Palestinian capital in Abu Dis, a village on the outskirts of the city. But in 2000, at Camp David, the future of Jerusalem and particularly of the Old City and the Temple Mount were issues on which the talks foundered. That September Ariel Sharon’s provocative march onto the sanctuary with more than 1,000 police and soldiers to protect him ignited the second intifada.

Over the years the Israelis have steadily encroached on Arab East Jerusalem, while depriving Arab residents of fundamental services. Hard-line settlers have seized and occupied Arab homes in the Old City, Silwan, Ras al Amoud, Sheik Jarrah and other Arab neighborhoods. In 1990 settlers occupied the Greek Orthodox Saint John’s Hospice in the heart of the Old City. In 1999 ultra-Othodox Jews, or Heredim, declared a tomb in Sheik Jarrah, which experts claim is not Jewish, as a holy site, and it became the leading wedge of new Israeli settlement in that area. Just this spring some property owned by the Passionist Fathers at the edge of the city was confiscated for security purposes. When Jerusalem will become in fact the city of peace longed for by believers is increasingly hard to say.

On the 40th anniversary of the unification of the city, **America** offers several perspectives on Jerusalem, its history, recent life and future possibilities. Let us all pray for the peace of Jerusalem. **A**



DOWNTOWN MODERN JERUSALEM, ISRAEL. PHOTO BY NIR LEVY



# Jerusalem in Jewish Consciousness

BY GERALD M. MEISTER



**T**HE CITY OF JERUSALEM has been forever linked to a sense of Jewish identity.

Jerusalem was, is and will forever be at the center of Jewish religious, national and political life. From the earliest days of Jewish living, Jerusalem has been the focus of the Jewish soul. Our father Abraham first came to Jerusalem when it was known as Salem (Gen 14:8) and its king/priest Melchizedek greeted him with bread and wine. It was to Jerusalem's Mount Moriah that Abraham returned, bringing his son Isaac to be sacrificed according to G-d's instruction (Gen 22), and Jews read the "Binding of Isaac," which represents the great paradox and mystery of the Jews, every day at morning prayer while facing toward Jerusalem.

Jews petition G-d for the restoration of Jerusalem thrice daily in the canon of the Amidah prayer and in the grace after meals. They affirm their desire to be gathered to Jerusalem twice annually, at the Passover Seder and at the conclusion of Yom Kippur, the Day of Atonement.

No Jewish matrimonial rite is concluded without the bridegroom stomping his foot on a glass in solemn conformity with the psalmist's instruction (Ps 137:5) that Jerusalem be remembered above our greatest joy. "If I forget thee O Jerusalem" is an admonition amid the sublime joy of a Jewish wedding event.

Only the Jews have placed Jerusalem at the center of their identity. Christians have Rome and Istanbul, national

capitals and shrines by which to commemorate their spiritual and national identities. Islam claims Mecca and Medina as the center of religious geography.

In the two millennia during which Jewish sovereignty could not be exercised over Jerusalem (and no indigenous sovereignty was exercised), the People of the Covenant did not abdicate their claim to the holy city. If they could not inhabit the City of David and the Temple Mount physically, then Jerusalem would dwell in their hearts and souls. Jews were always present in their capital city, and at the end of the 19th century, they constituted the majority population.

## Celebrating Liberation and Unification

On May 16 of this year, corresponding to the Hebrew calendar date of 28 Iyar, Jews marked the 40th anniversary of the liberation of Jerusalem's Old City and the unification of all of Jerusalem in the Six Day War of 1967. The Old City was freed by the Israel Defense Forces, which reclaimed the eternal Jewish capital and the Temple Mount from the Jordanian army that had held the city since its fall in Israel's War of Independence in 1948.

From 1948 to 1967, despite the provisions in the 1949 armistice agreement signed on Rhodes that granted Jews rights of access to Judaism's holiest shrine, the Western Wall (ha-Kotel ha-Ma'aravi), those rights could not be exercised because of Jordanian refusal to allow Jews free access for worship. The Christian world refused to take notice of this violation of Jewish rights, and for 19 years a deafening silence prevailed on this point from all Christian quarters.

With the restoration of Israel and the establishment of

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PANORAMIC VIEW OF JERUSALEM. SHUTTERSTOCK PHOTO BY DMITRY BORSHTEN

Jewish sovereignty over all of Jerusalem, the psalmist's ode (Ps 122) is realized. Jerusalem is again a united city, at least physically. The city that David conquered from the Jebusites and reigned over for 33 years (2 Sam 5:5) was raised to greater dignity and to holiness when David's successor, his son Solomon, built the Temple there (1 Kgs 5:5). The spot where Abraham had offered Isaac became the Holy of Holies.

Despite the destruction of the First and Second Temples and the exile for 20 centuries, the spiritual exile was never accomplished. Jewish prayer always included references to Jerusalem. The psalms that we pray instruct us to pray for the peace of Jerusalem, so that we may see its good (Ps 128:5).

There is still a great reticence among the nations to recognize the Jewishness of Jerusalem. All but two of the nations with whom the State of Israel has diplomatic relations have yet to move their embassies to the

### Jerusalem, 1967–2007

**1967**—Six Day War, Capture of East Jerusalem, unification of city.

**1980**—Jerusalem declared “united, eternal” capital of Israel.

**1987**—First Palestinian intifada (uprising) begins.

**1990**—Madrid Conference inaugurates multilateral peace process.

**1993**—Oslo Accords set the stage for bilateral Israeli-Palestinian negotiations.

**2000**—Pope John Paul II visits Jerusalem; Camp David talks fail; second intifada begins.

**2002–2006**—Security wall separates East Jerusalem from the West Bank.

Jewish capital. G-d is not flattered when the city that he chose for his dwelling place (Ps 132) among the People of his Covenant is not accorded recognition of its purpose.

### Next Year in Jerusalem


G-d does not repent of his gifts. The covenant of land and people is eternally valid, as is his purpose as seen in sacred history and the return of Israel to its ancient Promised Land and Holy City. The heavenly Jerusalem may not yet have land on earth, but the earthly Jerusalem develops and flourishes as the capital of Israel has been restored and Zion has been renewed. The Jewish people and the state of Israel are part and parcel of the continuing sacred reality in time and place.

On the Shabbat and on other feasts, we pray for the state of Israel with the formulary “the first germination of our redemption”—*lex orandi lex credendi* (our prayer is our faith). The words of the Scripture and the prayers derived from them signal our doctrines. The Jewish doctrines about Jerusalem are forever derived from our sacred texts.

This year, as we celebrate the renewal of Jewish sovereignty in the land of our patriarchs and the reunification of our eternal capital, we are also mindful of the tragedy that befell contemporary Jewry, the Shoah. All of these events are bound to the history and communal identity of the Jewish people. The promises made in the Covenant continue. Just as we have been allowed to re-establish Jewish sovereignty in our earthly Jerusalem, we continue to pray for the advent of the heavenly Jerusalem. May the city of man be transformed into the city of G-d.

Despite the destruction of Jerusalem and the Temple twice within our history, Jews never despaired. We have uttered a proclamation at every milestone in Jewish liturgical and communal life and at every significant moment of Jewish celebration. This prayer has even been whispered in the darkest hours of our being. It is an anthem of faith and a promise: simply, “Next year in Jerusalem.”

We always believed that G-d in his fidelity to the promises of his covenant would restore Zion and its inhabitants. Our generation has been privileged, indeed blessed, to witness the process of the restoration of Zion. We are that generation, the first in 2,000 years, to witness and to participate with God in the fulfillment of that promise. **▲**



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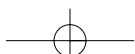
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# A Voice From East Jerusalem

BY CLAUDETTE HABESCH

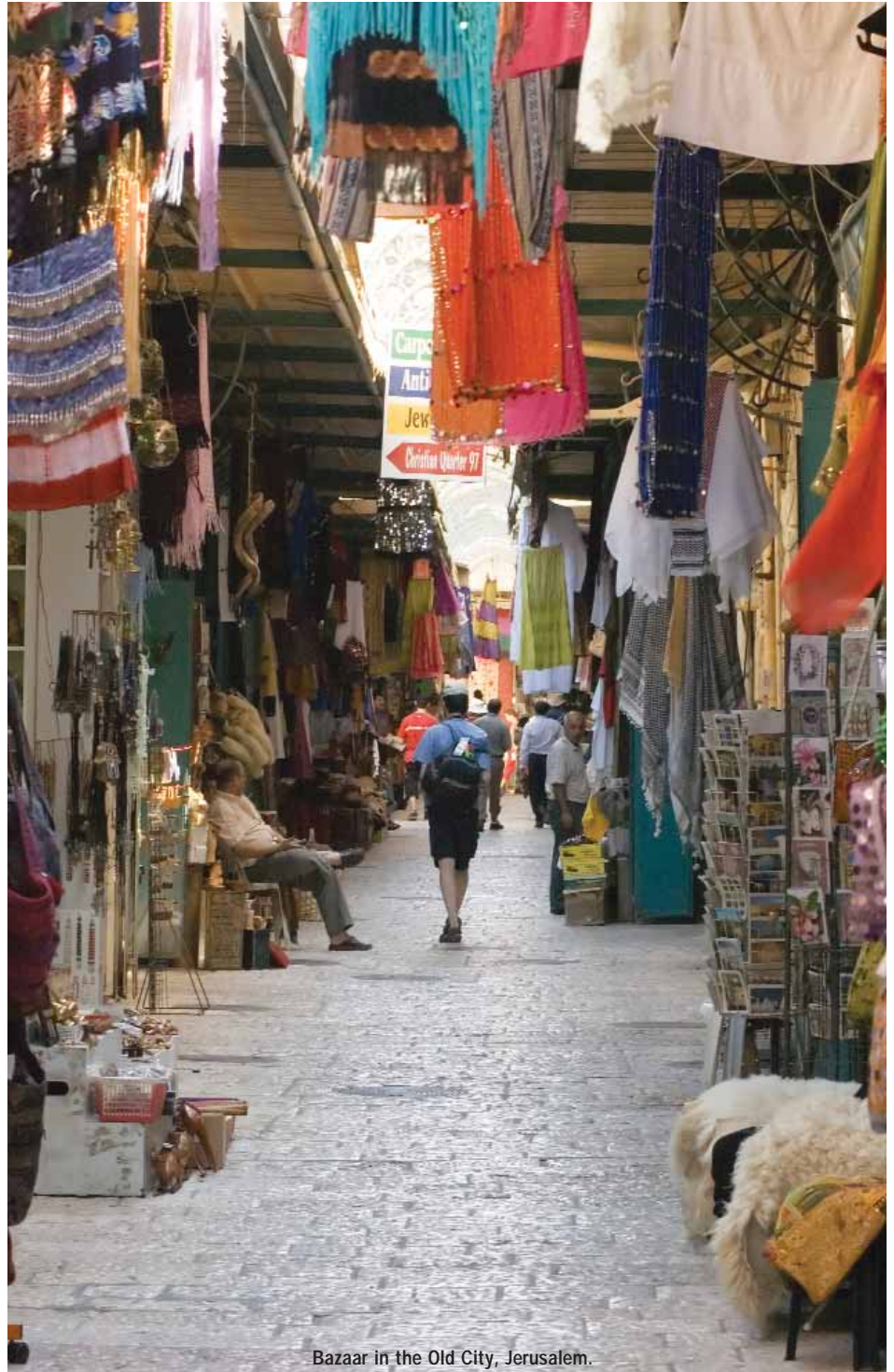
**Editor's Note:** *East Jerusalem, often called by journalists Arab East Jerusalem, has been for centuries the heart of Palestinian life. After the 1948 Israeli War of Independence, it continued to serve as the center of Palestinian commercial, religious and cultural activity. Even with the unification of the city under Israeli rule in 1968, it remained at the center of Palestinian existence. The establishment of the Palestinian Authority's administrative center in the neighboring West Bank city of Ramallah, following the 1993 Oslo Accords, diminished its role some, but with the reasonable expectation that with a final peace agreement, a formula would be found for Israelis and Palestinians to share the city and for East Jerusalem (probably the suburb of Abu Dis) to become capital of a Palestinian state.*

*Israeli security measures, including the security barrier or wall, that followed the outbreak of the Al Aqsa intifada in 2000 have effectively divided East Jerusalem from its West Bank hinterlands. At the same time, Israeli settlement, land confiscations and security construction continue to diminish the land area available for Palestinian habitation and encourage the growth of the Israeli population in formerly Palestinian neighborhoods.*

*In the following article, CLAUDETTE HABESCH, the secretary general of Caritas Jerusalem and president of Caritas Middle East, describes the church's charitable work in Jerusalem and the surrounding region.*

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CLAUDETTE HABESCH is secretary general of Caritas Jerusalem.



Bazaar in the Old City, Jerusalem.

SHUTTERSTOCK PHOTO BY ARKADIY YARMOLENKO

**J**ERUSALEM IS TODAY FACING its biggest challenge since the Israeli occupation of the city began in 1967. The occupation is now in its 40th year, with no end in sight. Palestinians are becoming poorer. Poverty, which increased in the last decade, is greater than at any time in the last 40 years.

The occupation of the Palestinian people has set off a brutal policy of oppression that continues to this day. It brought restrictions on movement, employment, religious worship, education and travel. It brought the demolition of homes, arrests and imprisonments, deportations, denial of basic human rights and control over all aspects of life. It brought economic control and strangulation, targeted assassinations, collective punishment and the building of walls and enclaves to separate and segregate people.

### Catholic Action in Jerusalem

Forty years ago Catholics in Jerusalem saw the birth of Caritas Jerusalem. (This agency is part of Caritas Internationalis, an official institution of the Catholic Church and one of the world's largest humanitarian networks, operating in more than 200 countries and territories.) Caritas Jerusalem was formed in response to the aftermath of the Six Day War. Many hundreds of families were in need of the loving hand of the church in their lives, which had been destroyed by the war. Caritas Jerusalem began

providing humanitarian and emergency aid, social welfare, family support, emergency medical assistance, education assistance for school children and university students, employment generation, home renovations, women's empowerment through education and scholarships, peace and reconciliation projects and advocacy work.

Caritas continues after 40 years of service, keeping the doors of hope open, working to fulfill its mission to build "a civilization of love." Caritas chose this theme based on the commandment of Jesus to "love one another as I have loved you" (John 15:12). Today our work reaches out to all in Jerusalem and the Holy Land regardless of race, creed or ethnicity. We cannot do this alone, but we continue to be accompanied by friends and partners who are our lifeline.

### The Aftermath of Dashed Hopes

The millennium year 2000 was a time of great hope for a breakthrough to peace. The signs on the horizon were positive—tourism was looking up (three million tourists were expected in the Holy Land that year); culture and art were flourishing; people were positive for the first time in many years. On Sept. 28, 2000, however, Ariel Sharon, who was then the political opposition leader, toured the compound of the Al Aqsa Mosque with more than 1,000 Israeli policemen. This triggered a renewed intifada (uprising). Amid the events that followed, many people were killed, and the cycle of violence escalated. It continued for the next few years.

Meanwhile Caritas works in the occupied Palestinian territories to provide emergency and development-related actions to those in the greatest need. Currently, Caritas operates three health clinics in Taybeh, Aboud and North Gaza, and two dental clinics in Taybeh and Aboud; an elderly care center in Ramallah; a drug counseling, awareness and prevention center in Jerusalem's Old City; and a community center in Ain Arik. (All but Gaza are in the Jerusalem region.) Our development projects focus on community development, health, water, nutrition and microfinance. Caritas funds income-generating, housing, emergency and educational loans.

How can we break out of the current impasse and rebuild the broken lives of Palestinians? The way forward is clear. "Humanitarian assistance can cushion a deteriorating situation, but it ultimately cannot stop the decline," said David Shearer, head of the United Nations Office for the Coordination of Humanitarian Affairs. "Ultimately only a political settlement can generate a significant improvement," he added.

### Christians Living in the Holy Land

I do not doubt that Catholics in the Holy Land (roughly 169,000 people in the Latin and Eastern rites) will persevere, though their number and that of Christians in gener-

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al (some 350,000, including the Orthodox and other denominations) has decreased. Two thousand years of uninterrupted existence and experience have made the mother church strong in history and heritage, and it has been strengthened further by diversity.

Is Christian presence vital to this land and region? Much has been written about Palestinian Christians here being a living witness, but I will make an added point. Palestinian Christians will always be part of the political moderate core, calling for a just solution to the Palestinian-Israeli conflict, a solution based on dialogue and negotiations rather than violence. Since love, reconciliation and tolerance are pillars of our faith, Palestinian Christians can act as agents of change. This is not to say that our political agenda differs from that of the general Palestinian population. As an integral part of a Palestinian society dispossessed from its homeland, a people who live under occupation and daily brutality, Palestinian Christians call for an end to the Israeli occupation of Palestinian land. We hope for a peace based on justice. Peace will not be for the Palestinians alone, but for all the peoples of the region. There cannot be defeat for one side and victory for the other. We will either win together or lose together; with peace all parties win.

Caritas Jerusalem's advocacy campaigns and relentless efforts to present a well-balanced picture of the situation have raised awareness in the Western world, breaking down some stereotypes and misconceptions related to the Palestinian struggle. We have great hope for the future. We are reminded by our Lord that "if your faith is the size of a mustard seed, you will say unto this mountain, 'Move from here to there,' and it will move; nothing will be impossible for you" (Matt 17:20). But to make the vision for peace a part of our daily mission requires us to take action ("Faith without works is dead," Jas 2:26) consistent with our beliefs. In regard to the Palestinian/Israeli conflict, it means building bridges between Palestinians and Israelis.

"The Holy Land does not need walls but bridges," Pope John Paul II said before an audience at St. Peter's in November 2003. During his 2000 visit to the Holy Land the pope had told the Israeli and Palestinian people, "It is the duty of believers—Jews, Christians and Moslems—to seek every means to promote understanding and mutual trust in favor of peace for a land that God wanted holy." Benedict XVI, too, has reminded us of the importance of community building: "Let us pray for Jerusalem to be always more and more a place of communion among religions, a place of peace."

In 2008, Caritas Jerusalem will join the entire Catholic community in the Holy Land in welcoming a new Latin Patriarch of Jerusalem, Archbishop Fouad Twal. May God bless his ministry as he has blessed that of Archbishop Michel Sabbah, the current patriarch. **A**

### Catholic Life in Jerusalem Since 1967

**1967**—Israel captures Old City of Jerusalem; Caritas Jerusalem organized.

**1972**—Ecumenical Institute for Advanced Theological Studies opens at Tantur.

**1973** Bethlehem University opens.

**1978**—Notre Dame of Jerusalem Center established as Vatican hospice and cultural center.

**1980**—Knesset declares Jerusalem "one and united" the capital of Israel.

**1984**—John Paul II publishes *Redemptoris Anno* on the Holy Land and Jerusalem.

**1987**—Michel Sabbah installed as Latin (Roman Catholic) patriarch, first Palestinian to hold office.

**1989**—First joint statement of Heads of Christian Communities in Jerusalem on the first Palestinian intifada.

**1992**—Assembly of Catholic Ordinaries of the Holy Land established.

**1993**—Signing of the Fundamental Agreement between Israel and the Holy See. Latin Patriarch Michel Sabbah issues pastoral letter "Reading the Bible in the Land of the Bible."

**1994**—Memorandum of the Patriarchs and Heads of Churches on Jerusalem.

**1995**—Synod of the Diocese of Jerusalem opens; memorandum of the (Vatican) Secretariat of State on Jerusalem.

**1998**—International symposium of Catholic bishops on Jerusalem.

**2000**—Signing of Basic Agreement between the P.L.O. and the Holy See; pilgrimage of Pope John Paul II to the Holy Land and Jerusalem; outbreak of second (Al-Aqsa) intifada.

**2002**—First coordination meeting of representatives of bishops' conferences of Europe and North America with the Assembly of Catholic Ordinaries.

**2003**—Episcopal ordination of Jean-Baptiste Gurion, O.S.B., as auxiliary bishop for the Catholic Hebrew-speaking community.



View of the Dome of the Rock and the Old City from the Church of Dominus Flevit, Jerusalem.



# Place of Divine Encounter

*The Holy See's hopes for Jerusalem*

BY DREW CHRISTIANSEN

**T**HE LATE JOHN PAUL II'S PILGRIMAGE to the Holy Land for the Great Jubilee of the Year 2000 came as the culmination of the pope's two-and-a-half decades of religious peacemaking. The personal importance of the visit for John Paul himself was made clear when, following the closing banquet, the late pope requested an unscheduled visit to the Holy Sepulcher for private prayer. Israeli security agents spent 45 minutes closing down the narrow route through the Old City and reactivating the special vehicle they had constructed to maneuver its uneven streets. Once there, an already impaired Pope John Paul climbed the steep stairs to the Calvary altar unassisted and prayed alone for 45 minutes.

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DREW CHRISTIANSEN, S.J., editor in chief of *America*, served for 13 years as the U.S. bishops' adviser on Mideast affairs.

## The Achievement of a Failed Dialogue

The most celebrated event of that visit was Pope John Paul's prayer at the Western (or Wailing) Wall, where like other, mostly Jewish pilgrims, he left a slip of paper with his own prayer in a crack between the stones. Another, less known event, nearly derailed the whole trip. It was an interreligious ceremony organized at the pope's explicit request and the one sour note in what otherwise appeared to be the sweet melody of the pilgrimage.

Local church officials and the pope's own nuncio had warned how difficult such a Jewish-Christian-Muslim dialogue would be to bring off, but the pope insisted. To provide musical interludes between the speeches, choirs were invited to sing, but a Muslim choir could not be arranged, so a Muslim boys chorus was hurriedly assembled from the Catholic schools they attended. The grand mufti refused to

SHUTTERSTOCK PHOTO BY DAVID MCKEE



participate, so President Arafat ordered a lesser judge from the Islamic courts, Sheik Tairseer Tamimi, to speak in his place.

The fireworks began when the Ashkenazi Chief Rabbi Yisrael Meir Lau announced during his address that by his presence the pope had acknowledged Israeli sovereignty over the whole city of Jerusalem. In fact, Vatican policy was that the future of the city should be settled by negotiation in accord with international law. Then Sheik Tamimi arose to speak and delivered a political tirade about driving the infidels from the land and establishing an Islamic state under a new Saladin—Yasir Arafat. The Israeli diplomats seated behind me stood up, shouting in righteous protest. This, I thought, must be what a Friday sermon is like in the militant mosques in Gaza. Then, by pre-arrangement, the sheik left, so as not to be forced to shake the rabbi's hand.

After the pope spoke, the program called for the three men to plant and water three olive trees. Rabbi Lau stood aside, as the already infirm pope, alone, planted the three trees and, in turn, watered them unassisted. What the pope had dreamed of as a moment of religious unity in the midst of political conflict seemed to have become the very vision of disunity. But the next morning, the Israeli press saw it quite differently. In a region where religious leaders were too often embroiled in politics, they editorialized, the frail Pope John Paul showed by example how a man of God should lead and so be a force for peace.

### Six Phases of Policy History

That attempt at interreligious dialogue can serve as an image of the Holy See's efforts over the last 40 years to shape international policy toward Jerusalem. The principals have often talked past one another; there has been controversy; one side or another has tried to score points, but in the end the Holy See has shown how a city sacred to three religions and two nations might become a symbol of peace for humanity.

John Paul genuinely yearned to make a pilgrimage to Jerusalem. Beginning with his 1984 apostolic letter *Redemptiois Anno*, in which he voiced his desire to visit Jerusalem, through the Basic Agreement with the Palestine Liberation Organization in February 2000, weeks before the trip, his pontificate made significant contributions to the evolution of Vatican policy on the future of Jerusalem. Of the six stages in the development of that policy, four took place under John Paul.

Prior to John Paul's papacy, the Holy See's policy fell into two phases: (1) following the U.N. vote for partition of Mandate Palestine in 1947, the Holy See accepted the recommendation of the U.N. Partition Plan, which made Jerusalem a separate political entity (a *corpus separatum*) under international rule; (2) following the 1967 Israeli cap-

## Jerusalem Glossary

**Basic Agreement**—2000 agreement between the Holy See and the P.L.O. (for the Palestinian Authority) establishing the rights of Catholics and the Catholic Church in the Palestinian territories.

**Corpus Separatum**—the legal term for a special jurisdiction under international control for Jerusalem and its environs as projected by the 1947 United Nations Partition Plan for Palestine.

**Fundamental Agreement**—1993 treaty between the Holy See and the State of Israel normalizing the situation of the Catholic Church in Israel and establishing diplomatic relations between the two sovereign bodies.

**Har Habayit/Haram al Sharif/Temple Mount**—the man-made plateau on the site of the Second Temple, now capped by the Dome of the Rock and the Al-Aqsa Mosque and bordered on the west by the Western Wall.

**Holy Places**—a phrase that refers to the historic religious sites in the Holy Land, such as the Western Wall for Jews, the Holy Sepulcher for Christians and the Dome of the Rock for Muslims.

**Internationally Guaranteed Special Statute**—an agreement with an appellant and enforcement authority beyond the signatories.

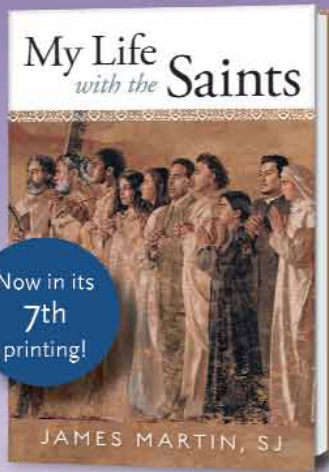
**Old City**—the ancient portion of the city surrounded by the walls of Suleiman the Magnificent (16th century), divided into Armenian, Christian, Jewish and Muslim quarters.

**Patriarchate**—an identification of an episcopal see founded by an apostle, in the case of Jerusalem, Saint James the Less. Jerusalem has three patriarchs: Greek, Latin (Roman Catholic) and Armenian.

**Redemptiois Anno**—1984 apostolic letter of Pope John Paul II setting out the Catholic position on “the Land” and Jerusalem in particular.

**Status Quo**—a legal arrangement dating from Ottoman times that establishes the customary rights of the several Christian communities in the holy places.

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ture of East Jerusalem, Pope Paul VI called for a special internationally guaranteed statute to govern the city. In the minds of most people, including many diplomats and most journalists, the qualifier "internationally guaranteed" implied that the Holy See sought an international regime for the city, as envisioned under the earlier U.N. plan, what was frequently called "internationalization" of the city. That was not the case. It meant what it said: a special statute (a treaty) relating to the historic and religious aspects of the city guaranteed by the international community, not just by the country or countries that controlled the territory or access to it.

History had taught that control by one party or another meant exclusion for others. In particular, Jews had been excluded from their holy sites until 1967 by Jordan and afterward many Arabs, including local Palestinian Christians, were later excluded by Israel from Jerusalem.

The development of Vatican policy in the pontificate of Pope John Paul falls into four partially overlapping stages: (1) in 1984 the articulation of the universal religious significance of Jerusalem; (2) from the late 80s through the 90s defense of the rights of all the citizens of the city; (3) in the mid-90s, as final status talks approached, the expansion of the concept of universal interests in Jerusalem, and (4) in 2000, backing for Palestinian aspirations for the city.

### City of Divine-Human Encounter

In 1984, Pope John Paul II issued an apostolic exhortation, *Redemptiois Anno*, articulating a Catholic theological vision of the Holy Land. Unlike that of evangelicals and particularly of Christian Zionists, Catholic respect for the ties of the Jewish people to the Land of Israel and for the memory of the biblical promise of the land to Abraham and his descendants is not decisive in determining the church's position on the land. Rather, the position of the Holy See has been rooted in international law, which has its own theological warrants in the Catholic tradition, and the requirements of justice for territory claimed by both Israelis and Palestinians. Prevented under the Lateran Treaty, which established the Vatican City State, from entering explicitly into territorial disputes, the Holy See still reserves the right to comment on the morality of the situation. Hence it has shown a willingness to speak up for both Israeli and Palestinian rights.

The contribution of *Redemptiois Anno* is that it provides a universalistic religious perspective from which to regard a land sacred to three religions and to two peoples. It is universal in two senses. First, it is sacred to the adherents of the three great monotheistic religions; second, it has significance for the whole human community as a site of humanity's encounter with God. Thus John Paul wrote of Jerusalem:

Insofar as she is the homeland of the hearts of all the spiritual descendants of Abraham, who hold her very dear, and the place where, according to faith, the created things of earth encounter the infinite transcendence of God, Jerusalem stands out as a symbol of coming together, of union, and of peace for the human family.

The pope went on to stipulate the need “to do everything possible to preserve the unique and sacred character of the city.” He explained this meant “not only the monuments or sacred places but the whole historical Jerusalem and the existence of religious communities, their situation and future...” This last clause hints at two unfolding developments in Vatican policy: insistence on the rights of all in the city, beginning with the living religious communities there, and on a broader concept of what is to be physically preserved and protected.

### From Rights of Access to Human and Civil Rights

When governments spoke in the past of rights in Jerusalem, they referred specifically to the right to worship and the right of believers of the three traditions to have “access” to their holy places. As elsewhere in its approach to religious liberty, the Holy See with regard to the Holy Land has come to promote the right to religious liberty broadly understood, rather than simply the freedom to worship. For that reason, for example, the 1993 Fundamental Agreement with Israel stipulated several rights, including rights of the church to its own means of communication, the right to establish educational institutions and operate charitable organizations.

Of course, even to exercise the right to worship in its narrow sense, people must be permitted to gather. In the Holy Land that means worshipping at holy places, like the Holy Sepulcher, the Mount of Olives and the Church of the Nativity. With growing difficulties over the implementation of the Oslo Accords during the 1990s and the struggle for territory that followed it, the Holy See insisted on the rights of movement of local Palestinian Christians to go to the holy places, access that was often denied because of security concerns. In this connection, the Vatican frequently reminded its interlocutors that the Jerusalem with which it was concerned was not just the holy places but the local communities of people who worshiped there and for whom the holy places were the historic center of religious life. To underscore the same connection, the local Christians spoke of themselves as “living stones,” in contrast to the bare “stones” of the ancient monuments.

But living as a community takes more than religious rights, no matter how broadly conceived. It also requires that members of the community enjoy basic human and

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civil rights as well. As the implementation of the Oslo Accords stalled mid-decade and tensions grew, Vatican policy emphasized the need for equal rights for all the residents of Jerusalem. It recognized the unequal conditions that had developed since 1967, the growth of Israeli security concerns after the first intifada (uprising) in 1987-93 and the gradual collapse of the Oslo peace agreements from the mid-90s on.

### Advocating for Palestinian Christians

This expanded focus on rights also coincided with the efforts of the Holy See to support the Christian communi-

ties in the Holy Land, the vast majority of whom were Palestinians. The first intifada had prompted a growth of pride and self-identification on the part of Palestinian Christians. In 1986 Michel Sabbah, a native Palestinian from the Nazareth area, was appointed Latin (Roman Catholic) Patriarch of Jerusalem. Not long after that the three patriarchs and heads of other churches periodically published joint statements on issues that concerned them in the Holy Land. These statements were significant because the various churches were putting aside ancient rivalries, which were often exploited by the authorities, to make common cause on behalf of the faithful of the Holy Land. In

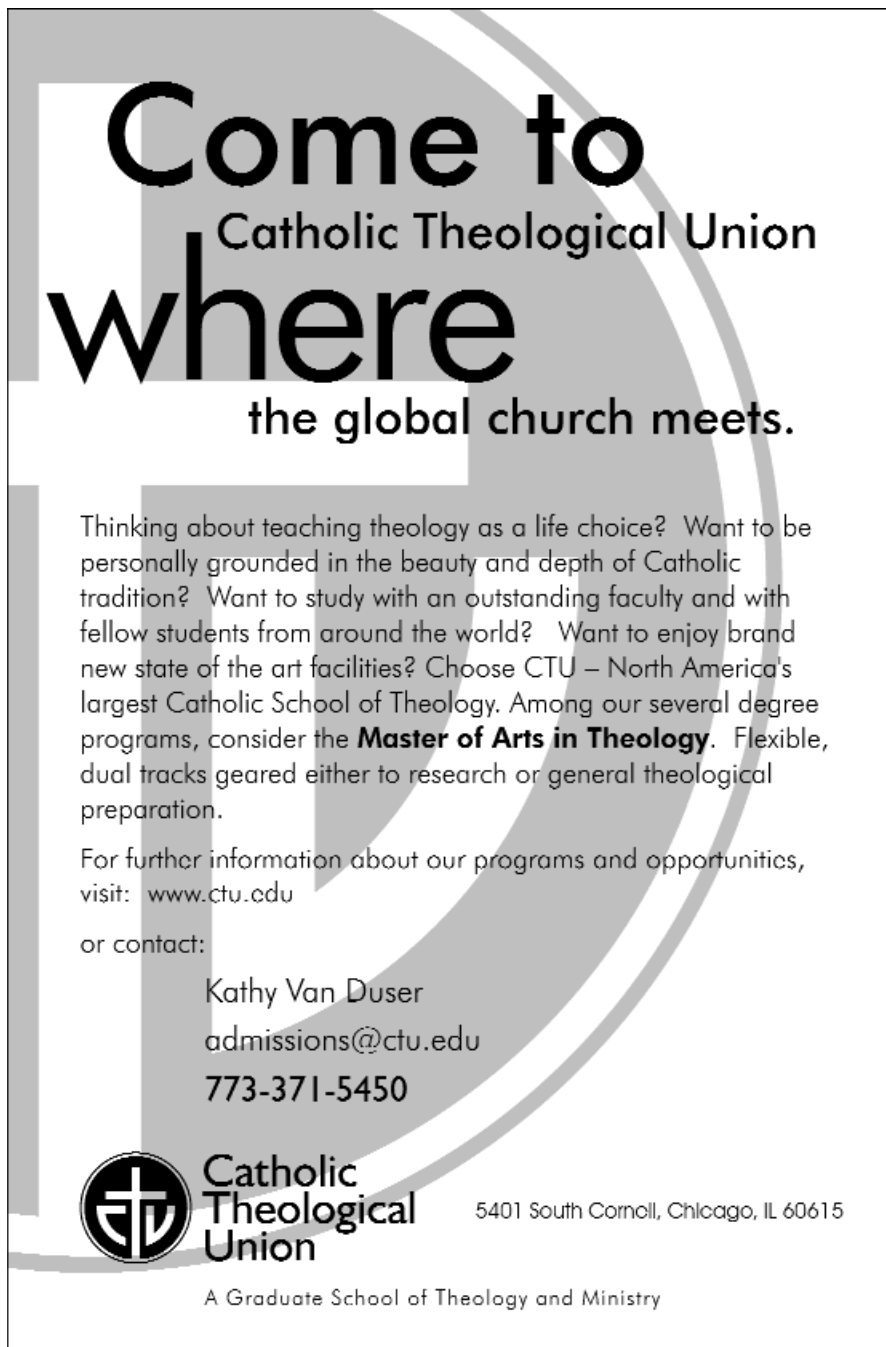
1994 the church leaders published a memorandum on Jerusalem, affirming the rights of all believers dwelling in the city and supporting an internationally guaranteed special statute for Jerusalem. Common backing of the statute placed the Greek Orthodox Patriarchate and the Vatican on the same side of the issue of the future status of the city.

In 1996, with a view to the opening of final status talks, the Vatican Secretariat of State issued a special note, titled *Jerusalem: Considerations of the Secretariat of State*. Along with the customary proposals for the safeguarding and, where necessary, “restoring” of historic and religious aspects of Jerusalem, the memorandum added, “There must be equality of rights and treatment for those belonging to the communities of the three religions found in the city, in the context of the freedom of spiritual, cultural, civic and economic activities.”

### Annexation and Human Rights

Tensions also rose over the preservation of historic Jerusalem with respect to annexation and confiscation of Palestinian and Palestinian-Israeli property—confiscations that frequently affected the political geography of Jerusalem. So the Holy See began to speak out directly for broader protections for Jerusalem, embracing its historical, cultural and even ecological heritage.

The last seemed, in part, a response to the sprawl created by the growing




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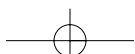
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ring of settlements surrounding Jerusalem that destroyed the urban-rural nexus, which as late as 1990 still gave one the sense of the biblical landscape. The open land, for example, that once divided Jerusalem and Bethlehem began to be gobbled up with the Har Homa settlement (called Abu Ghoneim by the Palestinians). Lest they suffer more confiscations, the Palestinians then began building to the edge of the area they controlled. As a result, the historic area known as Shepherds' Fields fell victim to competitive sprawl. Preserving Jerusalem as a common heritage became an increasingly distant hope.

The 1996 statement from the Vatican Secretariat of State took on the issue of annexation and confiscation of land in the most forthright way: "The part of the city militarily occupied in 1967 and subsequently annexed and declared the capital of the state of Israel is occupied territory, and all Israeli measures which exceed the power of a belligerent occupant under international law are therefore null and void."

Finally, in February 2000, just before Pope John Paul's pilgrimage, the Holy See signed an agreement with the P.L.O. (for the Palestinian Authority). In most respects the treaty paralleled the one signed seven years before with Israel. It made explicit, however, a common commitment to uphold the "Status Quo," the Ottoman regulations stipulating how Orthodox, Latins, Armenians and others share the principal holy places. This was especially important to the Greek Orthodox, who feared that the Vatican's agreements with Israel and the P.L.O. would undermine their historic rights. But the explosive news in the agreement was the preface, particularly its statement on Jerusalem.

Though the preface to the Basic Agreement with the P.L.O. was not legally binding, Vatican backing for Palestinian hopes for the city stirred great anxiety in Israel and in the world Jewish community. Really an application of the principle that Jerusalem is valued by two peoples as well as three faiths, the preface supported "the inalienable national legitimate rights and aspirations" of the Palestinians and rejected "unilateral decisions and actions [by the Israelis] affecting the specific character and status of Jerusalem." This stirred up a hornet's nest, because the Palestinians claimed the city they call al Quds for their capital, even as the Israelis solemnly proclaimed Jerusalem their "one, eternal" capital. The pope's jubilee pilgrimage, however, was imminent, and the controversy soon passed. It will be recalled, if at all, as one of those exercises in competitive victimhood that regularly mark the Israeli-Palestinian rivalry.

### Camp David and the Second Intifada

During the Camp David negotiations in the late summer of 2000, the local church took the lead in responding to pro-

posals of negotiators. Just before the talks collapsed, Christian leaders in Jerusalem received word that President Arafat had ceded the Armenian quarter, already a depopulated neighborhood with many Jewish renters and lessees, to the Israelis. The patriarchs and heads of churches in emergency session issued a statement declaring the Armenian Quarter an integral part of Christian Jerusalem. In private communications, Mr. Arafat pulled back and promised in the future he would consult the Christian leaders on issues affecting their interests.

Within hours, however, the Camp David talks collapsed. A few days later Ariel Sharon, guarded by more than 1,000 Israeli soldiers and police, made his visit to the Temple Mount. Young Muslim men rioted in protest, igniting the second or Al-Aqsa intifada. Prospects for an Israeli-Palestinian settlement faded and with them hopes that Jerusalem would be a symbol of peace and interreligious harmony for humanity.

According to an old saying, Vatican policy is formulated in terms of centuries. *Sub specie aeternitatis*, the Holy See's policy on Jerusalem, like Pope John Paul's planting of the three olive trees during the tumultuous interreligious dialogue, continues to represent a standard by which to measure the achievement of tomorrow's diplomats and religious leaders. **A**

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# Dignity in Division

Creative, practical solutions do exist.

BY DANIEL LEVY

**S** EVEN YEARS have passed since Israeli and Palestinian officials last sat around a negotiating table to discuss the core political issues that divide them.

According to the Declaration of Principles signed between Israel and the Palestinian Liberation Organization in 1993, five “permanent status” issues were to be resolved within five years in order to achieve a full peace treaty. Not surprisingly, Jerusalem was one of them.

The deadline to complete these negotiations expired even before the new millennium began. Many consider a viable, mutually respectful, two-state solution to be unattainable and point to Jerusalem as one of the “cannot be done” reasons.

I beg to differ. Having been an official Israeli negotiator at the so-called Oslo B talks in the mid-1990s and the negotiations held in Taba, Egypt, in January 2001, and a lead drafter of the informal 2003 Geneva Initiative, I am convinced that creative, practical and dignified solutions do exist.

There is insufficient space here to do even minimal justice to the history of Jerusalem before or after 1967. Between 1948 and 1967 the city was divided between Israel and Jordan, and Israel certainly had legitimate complaints regarding the way Jewish sites were treated and the absolute lack of access to them.

When Jews were reunited with their holiest religious sites in the Old City as a

consequence of the 1967 war, it was a genuinely emotional and dramatic moment in Jewish and Israeli history. Throughout their exile, Jews had prayed facing Jerusalem; Zion is Jerusalem, and overnight the Zion was back in Zionism.

Yet what followed—part exuberance, part premeditated planning, part making it up as they went along—was sheer folly on the part of Israel. New municipal boundaries were delineated for Jerusalem, and the city was formally annexed. The annexation included some 30 Palestinian neighborhoods and villages, many of which had never been considered part of al-Quds (the Arabic name for Jerusalem).

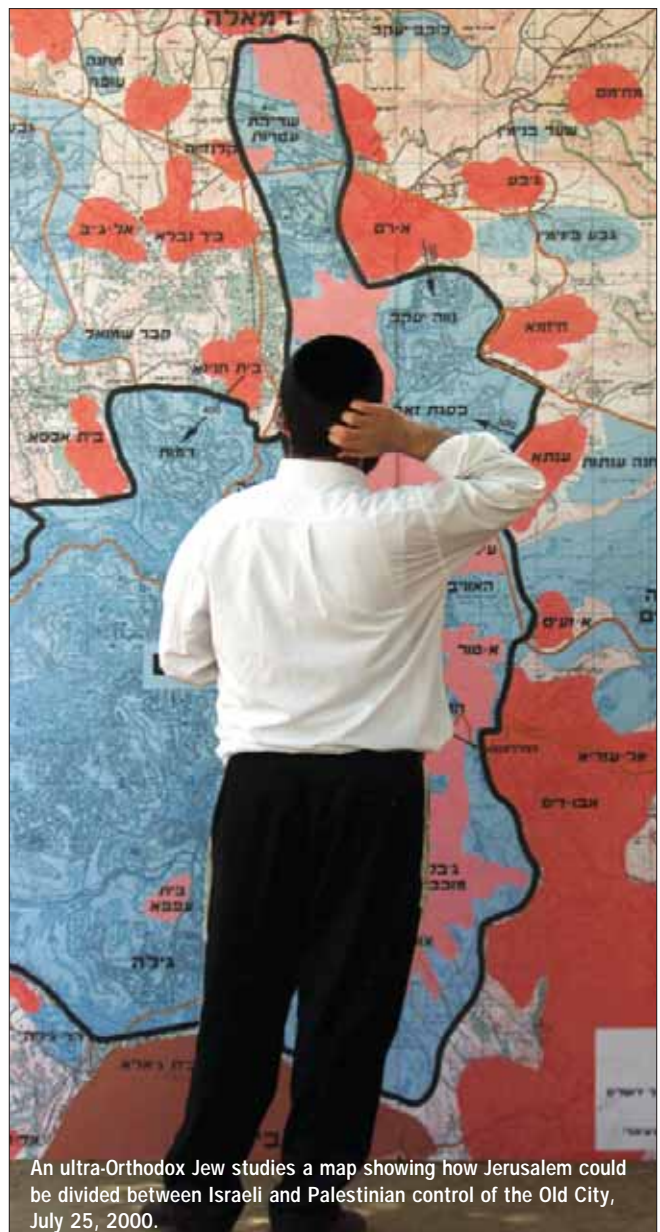
Jewish neighborhoods and settlements began to be constructed in occupied Palestinian East Jerusalem. Today they number 13 and are home to approximately 180,000 Israelis. Arab neighborhoods were neglected and largely overlooked when it came to investment and infrastructure. Later, following the September 2000 intifada, or uprising, they would be effec-

tively closed off from their Palestinian hinterland, a reality now more visible because of the wall and fence. These roughly 220,000 Palestinian Jerusalemites live in a twilight zone, as permanent residents of Israel but not full citizens.

## A Fourfold Issue

To my mind, the point of departure for resolving this issue is fourfold.

First, while recognizing and respecting the religious significance of Jerusalem to Christianity, Islam and Judaism, it is necessary to understand that the conflict is a political one and that the solution will lie



An ultra-Orthodox Jew studies a map showing how Jerusalem could be divided between Israeli and Palestinian control of the Old City, July 25, 2000.

REUTERS PHOTO BY NATALIE BEHRING

in the political realm.

Second, a solution regarding Jerusalem will have to be part of a broader Israeli-Palestinian, two-state agreement, with an Israeli withdrawal based on the 1967 lines. Modifications to the 1967 lines will have to be agreed upon and predicated on a one-to-one land swap. For Jerusalem this means that the Jewish neighborhoods can be part of the future sovereign Israeli territory. The Palestinians would have to be compensated with land elsewhere.

Third, special arrangements would be necessary for the Old City, the center of religious sensitivity. These might include: an international presence and monitoring, regulations on access to holy sites and preservation of cultural heritage, divided or suspended sovereignty and maintenance of the Old City as an open area.

Fourth, in common with the overall framing of an agreement, the Jerusalem provisions will have to guarantee security to the two groups of people and be realistic. The provisions will also need to address the dignity of both Israelis and Palestinians.

We tried to navigate among these various elements in the model Israeli-Palestinian peace treaty known as the Geneva Initiative. Article 6 of that text is devoted to Jerusalem. (It has 13 clauses and can be read on my blog at [www.prospectsforpeace.com](http://www.prospectsforpeace.com).)

### Two Capitals in Jerusalem

The two states would have their capitals in Palestinian and Israeli Jerusalem respectively. The Haram al Sharif (Temple Mount) would be under Palestinian sovereignty, the Wailing Wall under Israeli sovereignty. The Palestinian East Jerusalemites on their existing territory would be part of the future Palestinian state. There would be dignity in such a division. An effort would also be made for the two parts of the city to work together through a Jerusalem coordination and development committee to address jointly such issues as the environment, transportation, economic development and emergency services.

There can be no Palestinian state without its capital being in Jerusalem. And there can be no regional or global acceptance of Jerusalem as being Israel's capital without recognition of this fact. **A**

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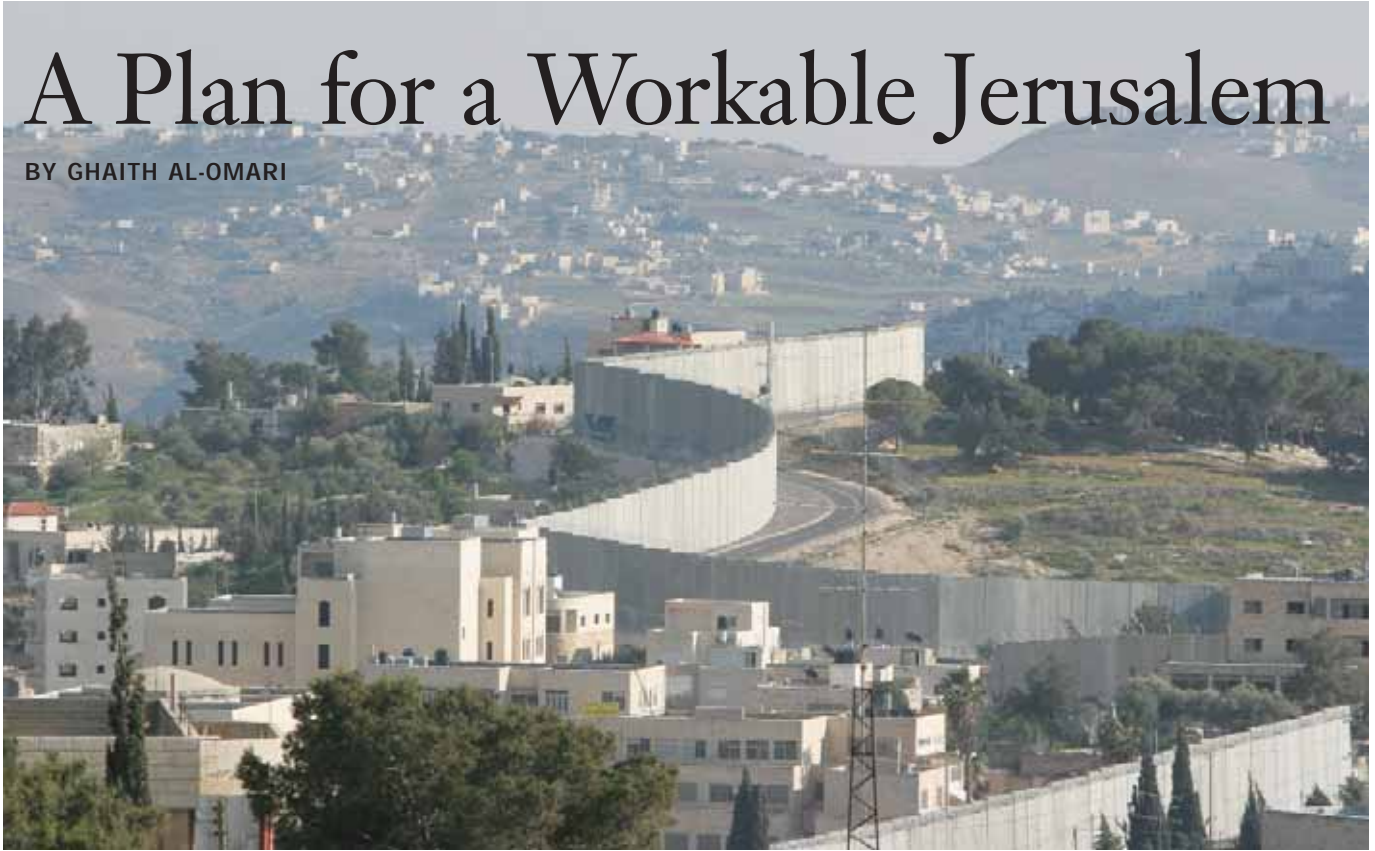


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# A Plan for a Workable Jerusalem

BY GHAITH AL-OMARI



The new security wall dividing Israel from the West Bank.

**J**ERUSALEM MEANS DIFFERENT things to different people. It is a religious symbol for Christians, Muslims and Jews; it is a national symbol for Palestinians and Israelis; it is a depository of cultural and historical heritage for humanity; and it is a real living city for its residents. As Jerusalem evokes a profound sense of peace, history and spirituality, it also poses concrete problems of politics, security and trade. Any workable solution for Jerusalem should recognize all of these factors and seek to address them.

## Two Capitals, Two States

Jerusalem must become two capitals for two states. The borders would have to run along demographic lines: what is Jewish would constitute the capital of Israel, and what is Arab would be the capital of

Palestine. Jerusalem would have to be a divided city, with physical borders separating its Israeli and Palestinian portions. Simply put, the idea of Jerusalem as an open city is unworkable. From security issues to matters relating to tariffs and customs, an open Jerusalem would be impossible to manage. In many ways, a separation of the city would only recognize what is a reality now. Today Arab Jerusalem is virtually separate from Jewish Jerusalem.

Yet close coordination will have to be maintained. Jerusalem is too densely populated, with the Palestinian and Israeli sides too closely intertwined for them to ignore each other. Issues concerning the environment, utilities, zoning and planning, crime and many others will require the creation of structures for municipal coordination and cooperation.

## Jerusalem's Old City

The sole exception would be the Old City of Jerusalem. The walled one-square kilometer area does not lend itself to division, and any physical barriers would signifi-

cantly damage the historic city in unacceptable ways. While sovereignty would be divided in the Old City, it would have to remain physically open within the actual walls. This arrangement would necessitate intensive Palestinian and Israeli cooperation in the fields of security, municipal management and historic conservation. A strong international presence would be needed to provide coordination between the two sides.

Irrespective of sovereignty, the various religious denominations would continue to have autonomy in managing their religious sites. To the extent possible, cross-border access to religious sites outside the Old City would be eased, though it could not be guaranteed at all times.

## Temple Compound

One area that does not lend itself easily to division is the Haram al Sharif/Temple Mount compound. Claimed both by Muslims (as the site of Prophet Muhammad's ascent to heaven) and by Jews (as the location of the Second

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GHAI TH AL-OMARI, a senior research fellow at the New America Foundation, is engaged in research and writing about public policy in the Middle East.

SHUTTERSTOCK PHOTO BY DAVID MCKEE



Temple), it presents two problems. The first is symbolic: who will have sovereignty over the site? The second is concrete: irrespective of sovereignty, how will the site be managed?

The practical aspect is simple enough in that it arises from the easily identifiable needs of both sides: to preserve the site and ensure that no archeological damage befalls it, and to guarantee access by all to the religious sites. Preserving security on and around the compound is another need. Such matters can be regulated, but they require a strong, permanent, third-party presence on the Haram al Sharif/Temple Mount. The role of any third party will be such, indeed, that sovereignty must not be allowed to lose its practical meaning and be stripped down to what might be seen as a purely symbolic matter. And since symbolic questions can often lead to that, the solution may not seem an entirely rational one. A number of formulas have been presented in regard to sovereignty: from shared to suspended to divine to divided. None of these, however, has any intrinsic merit over the others. Ultimately, the matter will have to be subject to political bargaining among the negotiators. Whatever the final decision

on sovereignty, a peace agreement must clearly spell out each side's recognition of the significance of this holy site to the other. Too many narratives have been spun out for either side to deny the legitimacy of "the other's" connection to the site; no peaceful agreement can remain silent on this issue and be valid.

#### No Simple Solution

These are the contours of any solution for Jerusalem. Details might change here or there, but the general outlines are well known and by and large accepted by both communities. Yet with every passing day, the solution is becoming more complex. As Israeli settlements in and around Jerusalem expand, the lines between what is Palestinian and what is Israeli blur further and become more difficult to disentangle. The question today is not whether a solution is possible, but rather whether both sides have the political will needed to reach a solution. We should all pray that the day will not come when the option of dividing Jerusalem is no longer on the table. This would be the end of the two-state dream and the beginning of a nightmare of chaos and conflict. **A**



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# A Family's Ignatian Journey

## Beyond the American dream

BY LISA KELLY

I USED TO BE A SOCCER MOM, minivan and all. But this morning I had to roll down the windows on my 14-year-old jeep to get all the mosquitoes out that had festered there from the night before. I used to like to grill out on nice summer nights. I haven't grilled out for the last two years, out of respect for neighbors who have to cook rice and beans over an open fire and rarely taste meat themselves. I used to worry about a lot of pointless things. Today I realize that we won't have water tonight to wash dishes. It is Thursday; no water on Thursdays. Our journey as an Ignatian Associate family—finding strength in the Spiritual Exercises of St. Ignatius Loyola—has led us from the first world to the developing world, only to find that we don't really belong to either.

### A New Perspective

In the fall of 2003, my husband Tom and I moved to Omaha for his new job at Creighton University as a theology professor. At that point our main goals in life were tenure, a house and achieving the American dream. While we had always been dedicated to working in the church, I cannot say we were always dedicated to working for Christ. Then, through colleagues and friends, came an invitation to explore a different perspective. It came through a relatively new community of lay couples and families who try to live the spirituality of St. Ignatius of Loyola in their daily lives through Gospel-based service to others, especially the poor. For us

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LISA KELLY returned from the Dominican Republic in 2007 to Omaha, Neb., where she is on the board of directors of Word Made Flesh, a faith-based organization that serves poor people.

the invitation came as nothing less than a gift, because the life of chasing the American dream left little more to desire than more itself. In two years of spiritual formation with a strong community of friends, we found ourselves pulled away from that dream. But into what? That remains the question.

Through chance meetings and opportunities that went far beyond mere coincidence, Tom walked in one day with the

idea of applying for a position as director of Creighton's study abroad program in the Dominican Republic. The deadline was the next day. It would require that I give up my part-time position, rent out our house and take our children (ages 2, 7 and 9) to Bolivia for three months of language school and then on to the Dominican Republic for at least two years. It would require shots and moving expenses. It would require faith that our discern-



PHOTOS COURTESY OF AUTHOR

Lisa Kelly (right) does laundry with Mercedes (left) and Kevin Delgado in the mountain village of La Guanita, D.R., in October 2005. The Kellys lived with the Delgado family as part of their immersion experience in the Dominican Republic.



ment was sincere. And it would require unconditional loving relationships to sustain us through it all. To be honest, I feared and fought it every step of the way. Luckily, gracefully, I lost.

### Life in the Dominican Republic

Tom's position in the Dominican Republic was the ultimate connection between practical action and academia. Mornings he would teach the 8 to 16 Creighton University students studying at our Jesuit mission home, the Institute for Latin American Concern, in Santiago, D.R. He would tell them about the history, economy, sociology and politics of the Dominican Republic in light of Catholic Church teachings on poverty, spirituality and liberation theology. In the afternoons he would be in a four-wheel drive vehicle on roads passable only in the dry season headed to small remote villages to plan student immersions and build relationships with the *campesinos*. For him, it was consolation to an extreme. My experience as a full-time parent was a bit different.

Discerning my vocation as a mother first and foremost had been easy. The challenge of reconciling the American way of understanding that vocation with the practice of it in a developing country was what lay ahead. My life was filled with more questions than consolation. Do good parents drive their kids anywhere without a car seat? Here in the Dominican Republic families of five ride mini-motorcycles without helmets. Do good parents risk their children's health and safety? Here my daughter has been hospitalized for urinary tract infections from dirty water. Here there are no parks or sidewalks, no enforced government standards of food inspection. Good parents seek the best possible education for their children. Here the public schools operate only half a day every day in crowded classrooms with no books. Was I being true to my vocation? Was I being a good parent?

### Living Simply

Then came the challenges of being an

American family in a developing country. How much should I be responsible for feeding all the neighborhood children? What kind of birthday gifts do I give my kids when the neighbor kids lack shoes? How do I answer my three-year-old when she tells me she wants to give away all her clothes because her friends don't have any?

Ultimately came questions about how to be an Ignatian associate: How can I live

made us confront some very sobering realities. Most of the world suffers from the affluent minority's inaction and apathy, in which many of our own friends and extended family members participate. We lack for examples and direction in living out Ignatian spirituality as a family. We yearn for a community to help us bridge the gaps between these two worlds, so we do not feel we are trying to do so alone.

And if we fear anything now, it is going back to a culture that does not understand or care about those to whom we have given our hearts.

I really cannot say that I have accomplished a whole lot by living under these challenging conditions for two years. That would be an American way to assess the situation. But I can say I no longer fear the journey away from being seen as a typical American family. At the same time, by virtue of my white skin and access to opportunities, I could live in the developing world for 20 years and never fit in there.

So we are left undefined, "ruined for life," as Jesuit Volunteers like to say. Perhaps in 15 years our children will be saying to their therapists that we "ruined" them in many other ways.

But we do have one another, and as a family we can love and serve others in ways the ordained cannot. Each one of my kids made best friends with a child of a different race, culture, language and socio-economic level—friendships that will not easily be replaced. Our home became the local Y.M.C.A. for children with no yard or toys and a place of refuge for many others working at the mission, a couch to flop on, a kitchen where they could enjoy a home-cooked meal. After two years, we found that we are able to face all the differences, challenges and inconveniences because of the security we have in the love of Another and of one another. Because I do not take this journey alone, I have the strength to be sure others will not have to face their journeys alone either. And with that knowledge the journey continues, not knowing into what, but trusting that it is the journey we need to take. **A**



Children play in their "yard" next door to the Institute for Latin American Concern in Santiago, D.R.

simply in a place where refrigerated water is a luxury? How am I being apostolically available to those all around me who live in deep poverty, when I have three children of my own to care for? How am I being faithful to the Gospel when I have the freedom to enjoy the delights of the Caribbean, while my neighbors are not allowed even to enter the resorts because of the color of their skin?

After two years here I still have far more questions than answers; but perhaps more important, I have stopped fearing to face those questions. I have learned that good parenting lies in deliberate action, not just in following regulations. I have learned that having our kids understand the roots and impact of poverty is far more valuable to their lives than having them understand square roots. I have seen them face challenges, suffer and grow beyond my expectations. I have accepted the fact that I am a privileged person in this world, and that along with such privilege comes not more rights or accolades, but more obligations.

Our time in the Dominican Republic

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# The Church's Changing Face

BY ANDREW M. GREELEY

Everyone seems interested these days in defining Catholic identity—movements and Movements, R.C.I.A. and Neocatechumenate, liturgists and “religious” educators, curial vigilantes and the rear-guard of “social actionists.” No one wonders how the Catholic laity define their Catholic identity. Then Professor Dean Hoge of the Catholic University of America had a brilliant idea. Let’s ask them.

Professor Hoge composed a list of 12 “elements” of Catholicism and asked how important each was (ranging from “very important” to “not too important at all”). The elements ran from “helping the poor” to “celibate male clergy” and included such matters as “devotion to Mary the Mother of Jesus” and “teachings in opposition to abortion.” These findings are gathered in his new book, *American Catholics Today*.

The merit of this scale is that it permits respondents to choose those aspects of the Catholic heritage that are the most important to them that tie them most deeply to the church, that are the glue that holds everything else together, that they would never give up. The scale has been used in different forms and in different countries (Msgr. Conor Ward and I administered it in Ireland as part of the Irish participation in the International Social Survey Program). It is mostly invariant across demographic variables.

While the percentages of respondents saying “very important” may differ in different contexts, the top four items in all the studies are the same. According to *American Catholics Today* (Roman and

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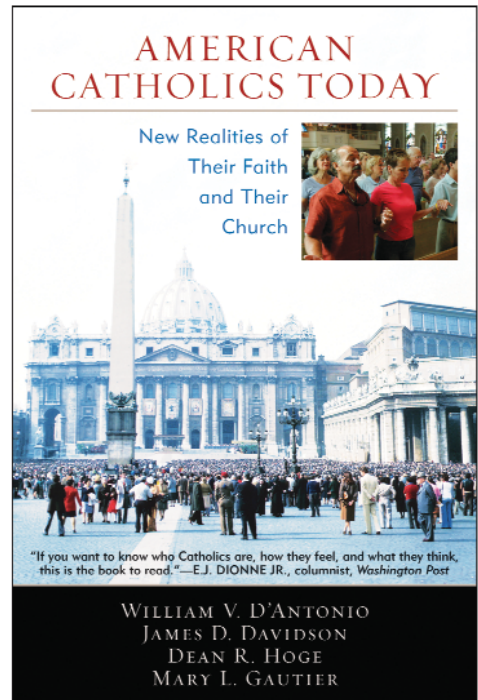
THE REV. ANDREW M. GREELEY of the National Opinion Research Center at the University of Chicago and The University of Arizona is working on a study of why Catholics stay in the church.

Littlefield, 224p, paperback, \$24.95; ISBN 978074552159), more than three-quarters of the respondents said that helping the poor, the resurrection of Jesus from the dead, the sacraments (in some versions it was “the Real Presence of Jesus in the Eucharist”), and Mary the Mother of Jesus were “very important.” At the bottom of the list was abortion, teaching authority, death penalty and celibate male clergy.

Who can fault an identity that includes the poor, the resurrection, the Eucharist and Mary? These components of identity—which are really important to Catholics—are festival days: the Annunciation, Christmas, Holy Thursday, Easter. They are pictures but also narratives—Nazareth, Bethlehem, the Upper Room, the Last Judgment. They are the very core of the Catholic Imagination (David Tracy’s “analogical imagination”), the raw material from which theology and creed are shaped, the cement that holds the community together and the age-old stories constituting the deep roots of the rain forest that is the Catholic heritage. There is room within that forest for both Our Lady of Guadalupe and the fundamental option for the poor and Easter lilies and the Christmas candle in the window and much else besides.

The Catholic respondents knew in each of these studies what is absolutely essential in their religion—Jesus risen, the poor, Mary and the sacraments. After a couple of thousand years of turbulent history, they still get it “spot on,” as our English colleagues would say. This is no mean achievement, especially in these years of “polarization” (which actually doesn’t exist) and sexual abuse crises.

There are other important elements in the Catholic heritage as well. The point is the faithful are convinced of what is, as the young people might say, “totally important.” These key stories and symbols



are enormous and indeed invincible resources for the church’s work of evangelization, and they are there for the taking, if only we can realize that religion starts with image and story and not theological dicta and rules, however necessary these activities are.

But Mary? Why Mary? Have we not been told that she is an unfortunate remnant of a patriarchal age? Forget about it! Any story that suggests that God loves us like a mother loves her newborn child will never go away, and any religion that cherishes that image of God will never lose its appeal, not even to the consummation of the world. No wonder some evangelicals are admitting Our Lady of Guadalupe into their churches.

The Catholic Church is in deep crisis (always has been, always will be) and desperately needs reform (when has it not?); but as long as we have these powerful symbols, there will never be reason to despair. Professor Hoge deserves great praise for creating a tool that enables us to get inside the soul of contemporary Catholics and understand that fundamentally it is similar to the soul of all the ages.

*American Catholics Today*, in which Professor Hoge’s scale is the key algorithm, is the fourth in a series of books written by scholars associated with the Life Cycle Institute at the Catholic University of America. (Some of the books are based on research commissioned by

The National Catholic Reporter.) These volumes are essential tools for understanding the contemporary American church, though I have the impression that neither the clergy nor the hierarchy pay much attention to them because they already know everything that is necessary to know about the church in this country.

The present book is a responsible and professional sociological exercise. It does not play the complex mathematical modeling game of which some of us are guilty in the sociological journals. But that is not the audience for which these scholars are writing. Within the framework of their intentions, the analysis is careful, the conclusions nuanced and the recommendations cautious. It is unmarred by ideology or anger. It should be read by anyone interested in a coherent picture of the church today or in questioning their own deeply held convictions.

### Identity and Leadership

I propose to comment in the rest of this review essay on two issues closely related to Catholic identity—what is necessary to be a good Catholic and the relationship between Catholic identity and church leadership.

In another question, the researchers asked about “boundary” issues: what kind of behavior marked one as beyond the boundaries of the faith; what kinds of behavior might exclude one, not completely from Catholicism but perhaps mark one as not “a good Catholic?” Can you be a good Catholic without obeying the church hierarchy’s teachings on marriage and divorce, without one’s marriage being approved by the Catholic Church, without obeying the church hierarchy’s teaching on birth control, without going to church every Sunday?

These questions (and others in the scale) do not indicate that the respondent personally has done such things, but only whether the respondent considers such people to be on the periphery of the church. More than three-fifths of the respondents do not deny the title of “good Catholic” to these people. Thus, you can practice birth control, approve of abortion in some circumstances, remarry after divorce, cohabit in an unapproved marriage and miss Mass routinely and may still be a good Catholic.

To those of us who grew up before

1960, this systematic rejection of what were once the church’s central rules for belonging to the church might suggest a devastating social change. How could men and women turn against what they thought they had to believe? The answer is that like many social changes, the phenomenon is the result of cohort replacement rather than individual change of attitude. New generations of Catholics have grown up who are not willing (as the authors establish elsewhere) to concede to church leaders the right to establish moral norms.

If they are not ready to obey the church’s teachings, conservative Catholics will argue, then they are not good Catholics, no matter what they think about the poor or the Eucharist or the Resurrection or the mother of Jesus. The Vatican must crack down on them. But what would such a crackdown look like? The Vatican cannot be faulted for not repeating these teachings inside and out. Such repetition has no apparent impact. The majority of the laity no longer grant them the right to lay down the law on such matters.



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### Some Speculation

Permit me now to offer my own speculation about the findings that the authors of *American Catholics Today* report. What went wrong? What might reverse this decline of the credibility of the church's teachers? What ever happened to the blind obedience that the Vatican always assumed it could count on from the devout laity? There have been many attempts to explain the decline. Perhaps the answer is that the church should have banned higher education for Catholics. The college- and university-trained young person tends to think for herself, however imperfectly. The educated person, he learns, makes his own decisions and thinks for himself. However desirable blind obedience might have been, it no longer exists.

Catholic leaders may think it is

beneath their dignity and status as successors of the apostles to try to persuade the laity about the moral law. Yet unless they accept the hard truth that even the good and the very good laity are not listening to them and reassess their structures of evangelization, then the present crisis of credibility will persist. It is pointless to denounce the lack of faith in the laity and the impact of secularism on them. They won't hear that either.

The late Cardinal Yves Congar, O.P., in his book *Jallons Pour une Théologie du Laïcat*, provided a model that may be useful for understanding the current problem. He wrote of the community and the institution of the church. Each was distinct from the other, but neither was separate from the other. There would always be tension between them, and both must

strive for creative reunion in the midst of tension. They are not two churches but two different components in the one church. The separation of the two just now is acute. The institution currently is preaching on sexually related matters, and the community is not listening. Pope Benedict XVI insists quite properly on more serious and effective evangelization. Unfortunately, that preaching does not seem to be heard. It seems that there is a pedagogical law that the taught will not listen to the teachers unless they believe that the teachers have listened to them. The rhetoric and style of the Curia give no evidence that anyone there is listening.

Finally, the authors of *American Catholics Today* report great concern about younger Catholics who do not seem to be as devout even as their immediate predecessors. Save for the occasional parish like Chicago's Old St. Patrick's, to which young people flock in huge numbers, the local parishes are not much interested in them. Professor Christian Smith of North Carolina and now Notre Dame confirms this low level of interest. Catholicism invests less money and fewer personnel in work with teens and young adults than any other denomination. This is madness!

Bishop Gerald Kicanas, in a strongly positive introduction to *American Catholics Today*, notes that sociology does not determine doctrine. It is a caveat that all sociologists must routinely make. No Catholic sociologist is in fact arguing that his research can determine doctrine. We routinely add the caveat because we know our critics will claim that we are in fact doing just that and that therefore they can dismiss us.

The Life Cycle Institute at The Catholic University of America has produced in the last decade much data and wise insight into the condition of the Catholic Church in this country. It is not clear to me that priests and hierarchs have paid much attention. The sociologist is not accused of heresy, not dismissed from his teaching position and not forbidden to write. Rather, he is treated like that little man who isn't there again today. He is at worst a nuisance and at best someone who has an occasional good idea, which the priest or the bishop had already thought of.

So the Life Cycle Institute, I hear, is being phased out at C.U.A. Thanks a lot, fellows, but no thanks. **A**

## Poem

### Miss Vera Speaks

They ask how she grin through that face with that life.

I say I's never shielded from nothing  
'Cept dying young.

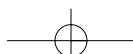
People deep bruised by something  
Talk like the world should end.  
Won't catch me dying every day like that.

'Cause I seen them once  
Just once—the cracks in the universe—  
Thought I'd fall right through.

'Stead I laughed—said some kind of God  
Put up with a tattered-old place as here  
Gotta have some grace for me.

Jenn Cavanaugh

JENN CAVANAUGH is a student in the master's program at Fuller Theological Seminary in Seattle, Wash., and is active in the Presbyterian Church.



# Designing Life

## The Case Against Perfection

### Ethics in the Age of Genetic Engineering

By Michael J. Sandel

Belknap Press. 176p \$18.95 (hardcover)

ISBN 9780330481878

At first I did not want to review this rather slight treatment of such a weighty topic. But as it turns out, Michael Sandel's dive into the sea of genetic engineering provides a great tasty gulp of contemporary ethical controversy. Quickly read, *The Case Against Perfection* is nonetheless dense with challenging quandaries, loaded with moral puzzles and filled with facts. An inveterate highlighter, I underlined half the book.

In his first essay, "The Ethics of Enhancement," Sandel, professor of government at Harvard University, raises the question whether "curing" is different from "improving." Do plastic surgery and Botox injections heal us or improve us? And if there is little difference, why do they seem acceptable, while muscle enhancement through steroids or blood doping is not? If growth hormones are permitted for children whose projected height is under 5 feet, why are they not acceptable for a possible 6-footer who wants to be a power forward? If reproductive autonomy is so important, why should it be prohibited for parents who want sex selection? He applies these questions more specifically to athletic enhancement, both low-tech assistance by better shoes and golf clubs, through Lasik surgery on to blood transfusions and hormone injections.

While discussing athletes, Sandel surfaces the theme that will mark his later discussion of "designer children" and his final chapter, called "Mastery and Gift."

To acknowledge the giftedness of life is to recognize that our talents and powers are not wholly our own doing, nor even fully ours.... It is also to recognize that not everything in the world is open to any use we may desire or devise. An appreciation of the giftedness

of life constrains the Promethean project and conduces to a certain humility.

Thus, in discussing children, Sandel warns that they must be appreciated and accepted as gifts, not as objects to be manipulated for utilitarian or egoistic goals. He suggests that there is the danger of radical pride in trying to design or control. Concurring with William May, he holds that the "transforming love" of guiding, forming and enhancing a child must be balanced with "accepting love" that embraces children for their own intrinsic, not performative, goodness. While Sandel offers no hard and fast line of difference between (a) specialized training and the best schools, (b) growth hormones and orthodontics and (c) eugenics (a "presumably bad thing"), the drive to mastery and control could extinguish our appreciation of life as a gift.

The dangers of reproductive mastery are horrifically sketched in the book's best chapter, a treatment of the "old" eugenics and the "new." The old eugenics of forced sterilization in the United States and racial cleansing in the Third Reich, having been replaced by a seemingly more benign combination of market-based and liberal eugenics, still haunts our contemporary consciousness. Insistence on atomistic autonomy in reproduction and fixation on desired traits are a flight from the contingency and connectedness of our common humanity and a refusal to accept our existence as a gift. These are Sandel's ideas most worthy of development and elaboration, perhaps in concert with his interlocutors, William May, Leon Kass, Charles Taylor and Jurgen Habermas.

As for myself, I would want to engage Sandel over his epilogue, the longest section of the book, titled "Embryo Ethics: The Stem Cell Debate." This serious and insightful attempt to prove that an individual human life, and surely human personhood, is incorrectly attributed to early

## Book Reviews

stage embryos, should be read by anyone who holds the conception criterion for the beginning of an individual human being. His arguments, while not being the traditional ones that are made concerning undifferentiated cells, twinning and the high number of spontaneous abortions, are telling. Our collecting of "spare" embryos, our apparent acceptance of in vitro fertilization, our lack of mourning for all the supposed tiny persons lost, President Bush's eager willingness to say he is not banning the use of private funds for embryonic stem cell research all indicate that we really do not believe we are dealing with

persons. This is indeed a powerful critique of the present confusion. But it does not address what exactly a human being is. Surely, as Sandel says, an acorn is not a full-blown oak. Neither is it a sapling. The acorn, however, is the start of a tree's existence. An embryo, similarly, is neither a grandmother nor a toddler; but every piece of genetic evidence we have reveals that at conception we have the beginning of a unique human career (or two, if it is so programmed from the beginning to twin).

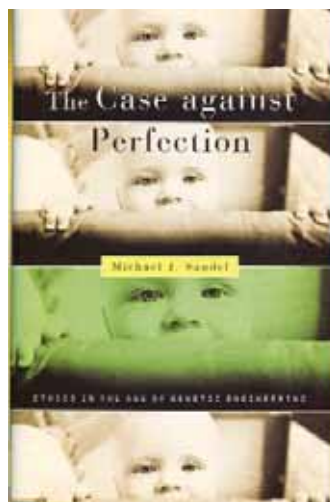
As you read this book, you might imagine yourself sitting in on one of Sandel's classes of a thousand Harvard students. It is said that he can be mesmerizing with his probing questions and tricky sample cases. Another thing you might imagine is sitting with him at a meeting of the President's Council on Bioethics, engaging the likes of William Hurlbut and Leon Kass—both strongly disagreeing with him at times, but hearing what he has to say and being honestly heard in return.

*The Case Against Perfection*, conse-

## The Reviewers

**John F. Kavanaugh, S.J.**, teaches medical ethics at Saint Louis University. His latest book is *Who Count As Persons: Human Identity and the Ethics of Killing*.

**William J. Byron, S.J.**, is the author of *The Power of Principles: Ethics in the New Corporate Culture* (Orbis).





quently, is open to a very wide audience indeed. It will introduce the novice to some of the knotty problems in genetic therapy and enhancement. It will propose thoughtful challenges to the college undergraduate. As for scholars, it will unsettle those who may have too easily or ideologically arrived at unwarranted conclusions. And it will challenge those of us who disagree with him on the status of the human embryo to provide our most cogent and well-evidenced arguments.

*John F. Kavanaugh*

## ‘The Coming of Kidults’

### Consumed

How Markets Corrupt Children, Infantilize Adults, and Swallow Citizens Whole

By Benjamin R. Barber

*W.W. Norton & Company. 406p \$26.95  
ISBN 9780393049619*

I found myself rooting for this book as I went through the early pages. But about one-third through *Consumed*, I began thinking “repetitious,” then tried to convince myself that it had a nice “range,” but eventually had to admit that it was a rambling reflection best described as a promising article buried in an overblown book.

Benjamin Barber is a political theorist (perhaps a would-be cultural anthropologist) who teaches at the University of Maryland. He can turn a phrase: “The young are big spenders way before they are even modest earners.” Again: “The needy are without income and the well-heeled are without needs.” Still again: “Manufacturing needs rather than goods is a primary task of consumer capitalism.”

Barber is convinced that “many of our primary business, educational and governmental institutions are consciously and purposefully engaged in infantilization.” As a result, “we are vulnerable to such associated practices as privatization and branding.” By infantilization, he means “induced childishness.”

In his view, privatization is an ideology—“a fresh and vigorous expression of traditional laissez-faire philosophy that favors free markets over government reg-

ulation and associates liberty with personal choice of the kind possessed by consumers.” Privatization reverses the road to maturation, he says.

By branding, he means “commercial identity.” “Lifestyles are branded and brands stand in for lifestyles which take the place of character of the kind that once was the marker of identity. Every brand has its demographic so that companies...try not only to attract a particular tranche [portion] of consumers but to persuade them that the good life for them must be defined by wearing or eating or using the brand in question.”

Once “production-focused” on manufacturing products, our economy is now “consumer-focused” and much concerned with creating brands, not to mention the need to possess those brands. Whereas the system in days gone by produced goods and services to meet real needs, and whereas advertising simply provided information to bring need and the corresponding product or service together, now the system creates the need in the mind of the consumer, and advertising has to persuade consumers that their identity depends on connection to the branded product or service. In order “to figure out ‘who you are’ you must decide where (and for what) you shop.” That, says Barber, “is modern branding’s simple secret.”

The author takes his reader down a long and rambling road “through branded wants and manufactured desires.” That road traverses “creative capitalism,” “investment capitalism,” “liberal capitalism” and “managerial capitalism” before arriving at—you guessed it—“consumer capitalism,” which is where we are today. It is supported by an ethic of infantilization in much the same way as the Protestant ethic was seen (by Max Weber and others) as supporting the robust and rugged spirit of production-oriented capitalism generations ago.

Readers of Barber’s other work will

not be surprised to discover that he looks to democracy to rescue capitalism, “by serving real rather than faux needs, by providing services to those who are not yet consumers rather than those addicted to consumption.” He sees this as “civic consumer” resistance.

It is Barber’s hope that some unexplained democratic organization of consumers will save society from the virus of infantilization and prevent capitalism from failing in the West. Regrettably, this book is just not up to the challenge of rallying the troops and getting out the vote to make that happen.

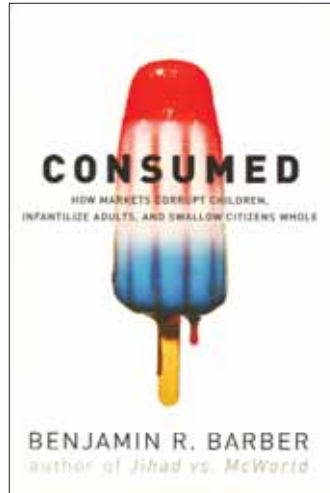
I couldn’t help thinking of Enron as I tried to speculate about the potential of democratic processes and practices for warding off the problems that eventually brought that company

down. Would democratic procedures have helped prevent this? I suspect they would. You’ll remember that Enron started out as a natural gas company. In an environment of deregulation, Enron became an unregulated energy contract trading company with relatively few real assets. If you are a trading company, all you really have is your credit. Enron lost both credit and credibility. It tried to hide its losses by inflating earnings reports and shifting debt from its balance sheet to newly created off-shore partnerships.

For the “system” to work, the public has to be able to trust the numbers. This means trusting those who post the numbers and those who certify them to be true. Democracy, of itself, does not guarantee veracity. Nor does democracy assure the presence of trust. Enron failed to warn its employees of impending doom. In fact, it positively misled employees to believe the company was strong and prevented employees from selling the Enron stock in their 401(k) retirement plans (because the company switched plan administrators) at the same time top executives of the company were unloading theirs.

It is more a culture of lies than an ethos of infantilization that corrupts the markets and kills companies like Enron. Simple truth-telling will go a long way to save the system.

*William J. Byron*



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ic credentials and publication record.

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The successful candidate may be a lay minister, member of a religious community or a Roman Catholic priest. The Director must demonstrate profound regard for the Sisters of St. Joseph of Carondelet, their mission and varied ministries; abiding respect for the church's sacramental, ritual and social justice traditions; and knowledge of and appreciation for Catholic and Christian pastoral ministry. Specific delineation of responsibilities will depend on the experience and expertise of the new Director and will be tailored, to the degree possible, to individual interests and strengths of the Director and current staff in order to best meet College needs. See <http://minerva.stkate.edu/hr.nsf> for details.

Send a cover letter, including reasons for interest in this position, a discussion of relevant credentials and experience, and current résumé to: Human Resources, Req. #07AM36, F-17, College of St. Catherine, 2004 Randolph Avenue, St. Paul, MN 55105; or e-mail: [studentaffairs@stkate.edu](mailto:studentaffairs@stkate.edu); or fax: (651) 690-6871. Position open until filled. EEO/Drug Free Workplace Employer.

**DIRECTOR OF SPIRITUAL PROGRAMMING.** Mount Saint Joseph Conference and Retreat Center, Maple Mount, Ky., is seeking person to fill full-time position. Responsibilities: spiritual program planning, giving retreats, doing spiritual direction, working with parishes on spiritual programs. Requirements: Bachelor's degree or advanced degree in spirituality and/or theology. Spiritual direction training required. Must have some experience in giving retreats and spiritual programs. Deadline: Sept. 15, 2007. Send résumé to: Mount Saint Joseph Center, 8001 Cummings Road, Maple Mount, KY 42356; Fax: (270) 229-0279; e-mail: [astenger@maplemount.org](mailto:astenger@maplemount.org); [www.mscenter.org](http://www.mscenter.org).

**ENDOWED CHAIR,** Fontbonne University. As a Catholic institution of higher education, Fontbonne University in St. Louis, Mo., is seek-

ing qualified applicants for the position of the Sisters of St. Joseph of Carondelet Endowed Chair in Catholic Thought. The person holding the position will promote an understanding of Catholicism, its history and its intellectual tradition. The successful applicant will lead efforts to strengthen and reinforce the Catholic theological tradition, history and social teaching into the Fontbonne community.

During a nine-month appointment, the person holding the Endowed Chair position will teach four courses in theology or a related area, usually two during the fall semester and two during the spring semester. In addition, other duties will be required. Tenure upon hire is possible.

Fontbonne University is an equal opportunity employer committed to diversity. Women and minorities are encouraged to apply. Screening of applications will begin Sept. 15, 2007. The University intends to fill the position no later than Jan. 1, 2008. The starting date for the appointment is August 2008.

Interested individuals should send cover letter addressing the question of how Catholic theology and culture can enrich the intellectual life of Fontbonne University. In addition, a résumé or curriculum vitae citing evidence of teaching success and research, along with the names, phone numbers and e-mail addresses of five professional references should be sent to: Endowed Chair Search Committee, Office of Academic Affairs, Fontbonne University, 6800 Wydown Blvd., St. Louis, MO 63105; [www.fontbonne.edu](http://www.fontbonne.edu). EOE.

**EXECUTIVE DIRECTOR** of Nativity Prep Academy of San Diego. Religious or lay leader to head Catholic college-prep middle school in southeast San Diego. Sixty students with faculty of 10. Oversees academics, development and operations. Position starts in July 2008 with salary commensurate with experience and credentials. Request information from: Dr. Richard Kelly, 6222 Cardeno Drive, La Jolla, CA 92037; e-mail: [Rkelly4@san.rr.com](mailto:Rkelly4@san.rr.com).

**SECRETARY FOR FAITH FORMATION/SUPERINTENDENT OF SCHOOLS,** Diocese of Orlando. The rapidly growing Diocese of Orlando, Fla. seeks a Secretary for Faith Formation/ Superintendent of Schools to oversee both religious education and Catholic schools in this attractive, central Florida diocese. This new position requires a visionary leader who has a passion for Catholic education, possesses a compelling sense of and vision for church ministry and is able to maintain positive rapport with clergy. The successful candidate must hold a master's degree in school administration; doctoral degree preferred. At least five years' experience in Catholic educational leadership at the diocesan or religious congregation level is also required. Advanced training in theology and/or a religious education degree is preferred; Florida administrative credential or eligibility for the credential also preferred. Working closely with diocesan staff and parish leadership, the Secretary for Faith Formation/ Superintendent of Schools will display a fine balance of direction for schools and religious education programs.

Preferred starting date is Jan. 15, 2008. Interested and qualified candidates are asked to submit a letter of interest addressing the requirements/skills listed above, résumé, and names, addresses, telephone numbers and e-mail addresses of five references to: Diocese of Orlando Search Committee, Catholic School Management, Inc., P.O. 4071, Madison, CT 06443 or by e-mail to [office@catholicschoolmgmt.com](mailto:office@catholicschoolmgmt.com). Review of applications will begin on Sept. 17, 2007, with interviews scheduled in Orlando in early November.

**SUPERINTENDENT OF SCHOOLS,** Archdiocese of Galveston-Houston, Houston, Tex. The Archdiocese of Galveston-Houston, Tex., seeks a Superintendent of Schools for its 62 schools. The successful candidate will have a master's degree in school administration or related fields, a doctorate preferred; at least five to seven years' experience in leadership positions at the Catholic school and diocesan level. Texas administrative credential or equivalent is preferred; bilingual in Spanish a plus. An active and practicing Catholic in good standing with the church and a visionary leader able to inspire co-workers will support and implement the Archdiocesan Strategic Plan, work well with staff and collaborate with the school board and other diocesan officials. The successful candidate will have knowledge and experience in curriculum, budgeting and personnel management, and will provide leadership for the spiritual development of children. The new Superintendent will embrace ethnic and racial diversity, providing welcoming and accepting leadership. Commitment to inner city and less affluent schools and the ability to direct state accreditation are essential.

Salary and benefits are commensurate with education and experience. Nov. 1, 2007, availability preferred; Jan. 1, 2008, will be considered. Interested and qualified candidates are asked to submit a letter of interest addressing the requirements and skills listed above, a résumé and names, addresses, e-mail addresses and telephone numbers of five professional references to: Archdiocese of Galveston-Houston Search Committee, Catholic School Management Inc., P. O. Box 4071, Madison, CT 06443-4071 or by e-mail to: [office@catholicschoolmgmt.com](mailto:office@catholicschoolmgmt.com). Review of applications will begin Sept. 4, 2007, with interviews scheduled in late September.

## Resources

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## Retreats

**AGING...OUR PERSONAL JOURNEY TO JERUSALEM.** Fall retreat at Bethany Spirituality Center, Highland Mills, N.Y., Nov. 11-15, Director: Ann Billard, O.L.M., Ph.D. For information, call (845) 460-3061; [www.bethanyspiritualitycenter.org](http://www.bethanyspiritualitycenter.org).

**BETHANY RETREAT HOUSE,** East Chicago, Ind.,



## Not 'Countercultural'

Please excuse my sending this comment more than a month after your publication of William Bole's informative article "American and Catholic," (7/2) on David O'Brien. Professor O'Brien takes me as "representative" of Catholics "who style themselves as countercultural." I have not used that adjective and have argued in print against Catholics using it for reasons theological, practical and spiritual.

Theologically, the Catholic encounter or engagement between faith and culture employs a double dynamic: inculturation of the faith and evangelization of culture. The first encounter between the faith and a culture not previously used for faith's self-expression searches out the points of commonality, the "seeds of the Word" present in every culture, the good habits and attitudes, the language and symbols that can be accepted and used in proclaiming Christ among a people still not acquainted with him from within the household of the faith that tells the world who he really is. The missionary listens carefully. Inevitably, every culture also presents obstacles to the Gospel, personal and social sins deeply embedded in a people's way of life. Faced with cultural deficiencies and sins, the church moves to evangelize, convert, the culture itself. The missionary criticizes. A critique born of faith, however, is conceived not in disdain but from love for the culture being evangelized. One cannot convert or interiorly influence a person or a society that one does not love.

Practically, projects that withdraw Catholics from their own times or society or culture in order to convert them have always failed. The missionary history of the church abounds in such attempts: in Paraguay with the Jesuits, in Thailand with the French Foreign Mission Society, in the Congo with the Oblates of Mary Immaculate. The history of the faith is also dotted with monastic and other intentional communities that do withdraw without rejecting, that move apart in order to pray more intensely for the people from whom they have come.

Spiritually, rejecting one's own society or culture leads to self-righteousness, the antithesis of the Gospel's promise of righteousness only from Christ, who came and died because he loved the world. Separating, even mentally, "good" Catholics from the culture that is as much within them as is their faith leads to spiritual sickness. Alienation is never an evangelical virtue. American Catholics should not have to choose between "the integrity of the church" and "caring passionately about America and its romantic promise." If they make this choice themselves, God forgive them; if they are forced to make it by America itself, God help everyone.

A critique from within can be ferocious without being countercultural. There is a form of anti-Americanism, sometimes evident among American missionaries abroad, which is particularly American. Born of a sense that American institutions and the American people themselves have betrayed American cul-

tural values, it can turn on America itself. I have, in my years overseeing missionaries, fought that attitude. I don't believe I am echoing it when I (and others) point out that no culture's normative system is adequate to the Gospel. In the end, we are all saved by faith and not by culture. There is no such thing as a "pure" faith, without conditioning from some culture; but, at the judgment, our baptismal certificate is more important than our passport. In the meantime, our obligation as Catholics is to engage our own culture lovingly but with eyes wide open.

Different eyes see different things. What I see right now is that the question of how to be American and Catholic (what else are we?) is less important than the question of how to help a nation resented by many, particularly by the world's poor, to take its place and contribute from its own cultural values to a global society that, I hazard to say, will be neither American nor secular. The church is already a global society; America never will be and should not pretend to be. Even in a worldly or purely cultural conversation and even as she listens carefully, perhaps the church has something original to say, something that falls in part outside of American cultural presuppositions. To say it, the church in America has to be true, above all, to her mission and her Lord. With this last point, at least, I believe Professor O'Brien and I would find ourselves of one mind.

(Cardinal) Francis George, O.M.I.  
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**BETHANY SPIRITUALITY CENTER** invites you to come with us to celebrate St. Francis and St. Clare in Assisi, LaVerna, Florence, Siena and Rome: March 26-April 3, 2008. Bill Drobach, S.A., and Patricia Reid, O.S.F., will lead the pilgrimage. Liturgy will be celebrated daily at Franciscan sites. A special flier is available with details. Please call (845) 460-3061 or visit [www.bethanyspirituality-center.org](http://www.bethanyspirituality-center.org).

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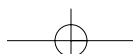
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# Fire, Baptism and Division

Twentieth Sunday in Ordinary Time (C), Aug. 19, 2007

Readings: Jer 38:4-6, 8-10; Ps 40:2-4, 18; Heb 12:1-4; Luke 12:49-53

*“I have come to set the earth on fire” (Luke 12:49)*

**L**UKE'S GOSPEL has been called the most beautiful book ever written. It contains most of what has become the Christmas story, as well as the sermon on the plain, the parables of the good Samaritan and the prodigal son, the story of Zaccheus and much more. Even Luke's passion narrative portrays Jesus as a brave hero and the best example of his own teachings. Luke may well be the most beautiful book ever written. It is also, however, a challenging book.

The Gospel reading for this Sunday presents three initially puzzling sayings of Jesus. He proclaims that he has come to light a fire on earth, to undergo a baptism of death and to bring division rather than peace. What happened to angels singing about peace on earth and Jesus the prince of peace?

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DANIEL J. HARRINGTON, S.J., is professor of New Testament at Weston Jesuit School of Theology in Cambridge, Mass.

The fire that Jesus came to light was the kingdom of God. Jesus was convinced that in his own person and mission a new phase in God's plan for the world was beginning. Through his teachings and miracles, and especially in his passion, death and resurrection, Jesus was igniting a fire that will culminate in the fullness of God's kingdom. The fire that Jesus lit still burns brightly in the people of God.

The word “baptism” can refer to a bath, immersion or even death by drowning. In Christian baptism we first die with Christ and then rise with him. Jesus, of course, had already received John's baptism. The baptism to which he looked forward was the “baptism” of his death on the cross. Jesus recognized that he was engaged in a controversial and dangerous undertaking. If God is the only real king (as Jesus proclaimed), the Roman emperor cannot be the real king. By his preaching about God's kingdom and his role in inaugurating it, Jesus was challenging the claims of the religious and political leaders



of his time much as Jeremiah did before him. Jesus very likely intuited that his mission would result in his death. In this context his future “baptism” refers to his shameful death on the cross (as today's reading from Hebrews 12 emphasizes). Nevertheless, he continues his journey toward Jerusalem that would lead to his death.

Jesus' saying about bringing divisions even in families has been understood against the background of his commitment to proclaim God's kingdom. Jesus lived in a society in which family ties were very important, much more than in the 21st-century United States. One's loyalty

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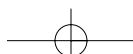
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to the family was primary, and one's identity and importance were closely linked to one's place within the family. Against this background Jesus says that he may well bring about division within a family. Why? Because for Jesus God's kingdom is more important than even one's family. Family ties, family honor and family obligations are subordinate to God's kingdom. While these can and should exist in harmony, there may be tensions between them. The saying is not so much an attack on the family as it is an indirect and extreme way of highlighting the supreme importance of God's kingdom.

## Praying With Scripture

- What evidence do you see that the fire set by Jesus is still burning?
- What might Jesus' saying about his "baptism" add to your appreciation of the sacrament of baptism?
- Has your Christian commitment ever been a source of tension or division within your family?

# Who Will Be Saved?

Twenty-first Sunday in Ordinary Time (C),  
Aug. 26, 2007

Readings: Isa 66:18-21; Ps 117:1-2; Heb 12:5-7, 11-13; Luke 13:22-30

AS A THEOLOGICAL doctrine, universalism claims that all of us will be saved, or restored to holiness and happiness. The biblical version of universalism is more complicated. It says that while God wants us all to be saved, we all must work at finding a place in God's kingdom.

One of the questions put to Jewish religious teachers in Jesus' time concerned the number of persons who will be saved, that is, will share in the great banquet in God's kingdom. The occasion for Jesus' teaching about biblical universalism in today's text from Luke 13 is the question, "Lord, will only a few people be saved?"

Jesus does not answer that question. Instead he issues a series of sayings and parables that emphasize the difficulty involved in entering God's kingdom, and he stresses the need for constant fidelity and vigilance throughout our lives. Thus Jesus reminds us that even though God wants all of us to be saved, we all need to work at it. Entry into God's kingdom is not automatically granted, and we cannot presume on God's mercy and do nothing by way of response to God's invitation.

Jesus goes on to present a positive picture of people from all the nations of the world joining Abraham, Isaac and Jacob at the great banquet in God's kingdom. Note the pivotal role played by historic Israel, as represented by the patriarchs in the scene. This vision is deeply rooted in the Old Testament. Today's reading from Isaiah 66 provides a good example. That great book ends as it began, with a vision of all the peoples of the world streaming toward Jerusalem and acknowledging and praising the God of Israel. Likewise, today's responsorial psalm (117) issues the call, "Praise the Lord, all you nations; glorify him, all you peoples."

In Jesus' vision the goal or destination of all the nations is the kingdom of God rather than the Jerusalem temple. While the destination has changed, the dynamic is similar. When we pray "Thy kingdom come," we ask that all peoples may come to recognize and celebrate the absolute sovereignty of the God of Abraham who is

the father of our lord Jesus Christ.

Will only a few persons be saved? The answer to that question remains hidden with God. The two great attributes of God in the Bible are justice and mercy. Which will prevail at the last judgment depends on God. Meanwhile we have to be satisfied with the guidance provided by Scripture. Today's excerpt from Luke 13 offers at least the biblical version of universalism. It affirms that God wants all persons to enjoy eternal life with him. It insists on the pivotal role of historic Israel as God's chosen people. And it reminds us that entry into God's kingdom is not automatic. Rather, it requires faith in God, firmness of purpose and sharpness of focus and appropriate actions and constant vigilance. While the invitation to God's banquet is extended to all, we all have to act upon it. How many will be saved in the end is a decision that rests with God.

Daniel J. Harrington

## Praying With Scripture

- What must we do to be saved? Do we earn salvation? Or is it a gift?
- How do you envision the kingdom of God? What kinds of persons do you expect to find there?
- What problems might the biblical version of universalism pose in inter-religious dialogue today? How do you deal with them?

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