

VOCATIONS

America

THE NATIONAL CATHOLIC REVIEW

JAN. 5-12, 2015 \$3.50



'We Must Reach Out'

POPE FRANCIS ON VATICAN REFORM, THE SYNOD AND THE YEAR AHEAD

ELISABETTA PIQUÉ

Last month marked the 51st anniversary of the “Decree on the Means of Social Communication,” (“Inter Mirifica”), promulgated by the Second Vatican Council. In that document the council fathers considered how social communications “contribute greatly to the enlargement of people’s minds and to the propagation and consolidation of the kingdom of God.” The decree also addressed the essential role of Catholic journalists in “employing the means of social communication to announce the good news of salvation.”

The Catholic media, then, have a vital role to play in the new evangelization. This was the topic of a forum in December that **America** co-hosted with Saint Joseph’s Seminary and College here in New York. “In the Service of the Word: The Catholic Media and the New Evangelization” brought together the editors of *First Things*, **America**, U.S. Catholic, *Commonweal* and *The National Catholic Register* to examine the state of the Catholic media today. (We intended to have this forum last year, on the 50th anniversary, but a Northeast snowpocalypse forced its postponement.)

It was clear throughout the proceedings that in addition to whatever role Catholic journalists have as new evangelists, we must also provide fair and balanced news and analysis, reporting that encourages transparency and accountability. As Archbishop Claudio Celli, president of the Pontifical Council for Social Communications, has put it, “The church needs a media that is not afraid to expose mistakes and failures but whose motive is to challenge the community of believers to continue on the path of conversion.”

The vocation of the Catholic journalist is more important than ever before, precisely because news reporting is now exponentially faster and more complex. This is a challenge

for a global church, which is attempting to have a meaningful conversation in an unprecedented way. In his interview with Elisabetta Piqué, which we are pleased to reprint in this issue, Pope Francis identifies the way in which journalists can sometimes stoke the flames of fear, even unintentionally: “Some people are always afraid,” the pope says, “because they don’t read things properly, or they read some news in a newspaper, an article, and they don’t read what the synod [on the family] decided.” If that is true for the consumers of news, it is just as true for reporters of news.

As challenging as this moment is, however, it also presents an opportunity for members of the Catholic media to be both Catholics and journalists in the most robust sense of both. “No stealthy mumbling when there is disagreement,” the pope says. “It’s healthy to get things out into the open; it’s very healthy.” The pope, it would seem, believes that it is better to discuss an issue without resolving it than to resolve an issue without discussing it. That call for an open dialogue, from the very heart of the church, should excite the hearts and minds of Catholic journalists everywhere. This is our moment.

Yet it is also essential, as it is in every dramatic moment of challenge and opportunity, that we remember who we are. As Archbishop Celli has noted, being a Catholic journalist “means not only to insert expressly religious content into different media platforms, but also to witness consistently, in one’s own digital profile, in the way one communicates choices, preferences and judgments that are fully consistent with the Gospel, even when it is not spoken of specifically.” In other words, we ourselves must be open to conversion if we are to inform and evangelize with integrity and with any hope of success. We must model the very thing to which we are calling the church and the world.

MATT MALONE, S.J.

106 West 56th Street
New York, NY 10019-3803
Ph: 212-581-4640; Fax: 212-399-3596
Subscriptions: 1-800-627-9533
www.americamagazine.org
facebook.com/ Americamag
twitter.com/ Americamag

PRESIDENT AND EDITOR IN CHIEF
Matt Malone, S.J.

EXECUTIVE EDITORS

Robert C. Collins, S.J., Maurice Timothy Reidy

MANAGING EDITOR Kerry Weber

LITERARY EDITOR Raymond A. Schroth, S.J.

SENIOR EDITOR AND CHIEF CORRESPONDENT
Kevin Clarke

EDITOR AT LARGE James Martin, S.J.

POETRY EDITOR Joseph Hoover, S.J.

ASSOCIATE EDITOR AND VATICAN CORRESPONDENT
Gerard O’Connell

SENIOR EDITOR Edward W. Schmidt, S.J.

ENGAGEMENT AND COMMUNITY EDITOR
Elizabeth Tenety

ASSOCIATE EDITORS Ashley McKinless, Olga Segura

ASSISTANT EDITORS Francis W. Turnbull, S.J.,
Joseph McAuley

ART DIRECTOR Sonja Kodiak Wilder

COLUMNISTS Helen Alvaré, John J. Conley, S.J.,
Daniel P. Horan, O.F.M., James T. Keane, John W.
Martens, Bill McGarvey, Angela Alaimo O’Donnell,
Margot Patterson, Nathan Schneider, Robert David
Sullivan

CORRESPONDENTS John Carr (Washington), Anthony
Egan, S.J. (Johannesburg), Jim McDermott, S.J.
(Los Angeles), Timothy Padgett (Miami), Steven
Schwankert (Beijing), David Stewart, S.J. (London),
Judith Valente (Chicago), Mary Ann Walsh, R.S.M.
(U.S. Church)

MODERATOR, CATHOLIC BOOK CLUB
Kevin Spinale, S.J.

EDITORIAL E-MAIL
america@americamagazine.org

PUBLISHER AND CHIEF FINANCIAL OFFICER Edward
Spallone. **DEPUTY PUBLISHER** Rosa Del Saz. **VICE
PRESIDENT/ADVANCEMENT** Daniel Pawlus. **DEVELOPMENT
COORDINATOR** Kerry Goleski. **OPERATIONS
STAFF** Chris Keller; Glenda Castro. **ADVERTISING
CONTACT** ads@americamagazine.org; 212-515-0102.
SUBSCRIPTION CONTACT/ADDITIONAL COPIES
subscriptions@americamagazine.org;
1-800-627-9533

© 2015 America Press, Inc.

Cover: Pope Francis at a general audience in St. Peter’s Square, Nov. 19, 2014. CNS photo/Tony Gentile, Reuters

CONTENTS



VOCATIONS ISSUE

17 'WE MUST REACH OUT'

Pope Francis speaks about the Curia, the Synod on the Family and the year ahead.
Elisabetta Piqué

24 MARKETING MOTHERHOOD

The meaning of vocation in a secular world
Elizabeth Stoker Bruenig

COLUMNS & DEPARTMENTS

4 Current Comment

5 Editorial A Nation of Immigrants

6 Reply All

9 Signs of the Times

14 Washington Front New Year's Wishes *John Carr*

27 Vatican Dispatch Papal Resolutions *Gerard O'Connell*

28 Faith in Focus Military Maneuver *Raymond A. Schroth* *Fruitful Searching* *Matt Emerson*

31 Generation Faith Wisdom of the Ages *Jacob A. Jones*

33 The Church Visible Synod Can Unify Church *Mary Ann Walsh*

45 The Word Spirit of Justice; Finding a Friend *John W. Martens*



BOOKS & CULTURE

- 34 **ART** "Picturing Mary" at the National Museum of Women in the Arts
OF OTHER THINGS A Requiem for Truthiness **BOOKS** *Paul and the Faithfulness of God; Kinship Across Borders; Sister Thorn and Catholic Mysticism in Modern America* **POEM** His Vision



ON THE WEB

Interview with **Elisabetta Piqué**, right, and **Austen Ivereigh** about their new biographies of Pope Francis. Plus, a slideshow from the ecumenical **Church of the Transfiguration**. Full digital highlights on page 23 and at americamagazine.org.



Ban the Bomb?

At two major conferences in Vienna, Austria, in December, a dramatic challenge was issued to the theory of deterrence, by which a handful of nations around the world justify continued maintenance of their nuclear weapons arsenals. Most Americans have fallen into a dangerous complacency on the issue decades after the Cold War ended without an atomic shot fired. But the message that emerged from these meetings—a gathering of the International Campaign to Abolish Nuclear Weapons, a forum of civil society actors; and the Humanitarian Impact of Nuclear Weapons conference, made up of global scientists, diplomats and politicians—was that only a world free of nuclear weapons will be a world safe from nuclear weapons.

In a series of statements, the Holy See suggested that the church's conditional acceptance of deterrence, because it served to prevent conflict and was a preliminary step on the path to total nuclear disarmament, was no longer functional. The church asks that deterrence be re-evaluated in light of geopolitical realities, the ecological and existential threat posed by nuclear weapons and the devastation that could occur if these weapons were accidentally detonated or acquired by terrorists. Can deterrence, it asks, continue to justify nuclear arsenals, when the use of such weapons of mass destruction would be unthinkable, their collateral hazards numerous and their costly maintenance a scandalous misallocation of resources? One Vatican official told *America*, "We are back to 'Pacem in Terris'" and that encyclical's demand for the total abolition of nuclear weapons.

That revision strips the moral cover from deterrence and requires U.S. politicians to reassess the nation's commitment to its nuclear arsenal. As one peace activist put it: the world will eventually be rid of nuclear weapons; better to do the job before being prompted by a nuclear fireball.

Better Policing

As protests continue following grand jury decisions not to indict the police officers responsible for the deaths of Michael Brown in Ferguson, Mo., and Eric Garner in Staten Island, N.Y., social activists across the United States are demanding changes to what many see as systemic failures within police departments. A group of over 100 Catholic theologians from universities across the United States—including Jesuit schools like Boston College and Marquette University—has also issued a statement "calling for a serious examination of both policing and racial injustice" in the United States.

Justice League NYC, a group of social justice advocates, artists and former inmates, has created a petition with a list of demands, beginning with an emphasis on "direct and peaceful action." As of early December, the petition had garnered over 4,000 signatures. Many of the demands are specific to the New York Police Department, but the petition also recommends measures applicable to police forces across the country, like fostering greater transparency between police departments and the communities they serve. It also calls for better officer training in "crisis intervention, harm reduction and de-escalation skills" as part of an effort "to eliminate racial bias and police brutality." While more reforms are needed from state and federal leaders, these grassroots demands from protesters represent worthwhile, peaceful steps forward.

Reporting on Rape

When it comes to reporting on sexual assault, it is not difficult to see how the line between advocacy and journalism can become blurred. We live in a culture in which victims have too often been blamed rather than believed. This seems to be why Sabrina Rubin Erdely of *Rolling Stone*, along with millions of readers, accepted at face value an account of a brutal premeditated gang rape at a University of Virginia fraternity party. But it does not justify the magazine's willingness to publish the story of Jackie, the survivor—which, thanks to follow-up reporting by *The Washington Post*, we now know contains major discrepancies—while neglecting the most basic tenets of ethical journalism: contacting the accused and corroborating the primary source's claims.

Some fear that this episode will undo the progress that has been made in dealing with sexual assault in recent years, though we are unlikely to return to the dark ages of victim-shaming. But real damage has been done. We may never know exactly what happened at U.Va.; but friends who were with Jackie that night say she experienced something traumatic, which she must now relive as the facts of her case are picked apart in the national media. This could deter survivors from sharing their stories in the future.

On Jan. 9, Greek life at U.Va. will return after being suspended to give the administration and student leaders a chance to "identify solutions that would best ensure the well-being and safety of students," according to a university statement. This must remain the focus on campuses across the country. Many students were willing to believe Jackie's story; they were shocked but not surprised. And that's a problem.

A Nation of Immigrants

It is a shame that opponents of immigration reform appear ready to erase “Give me your tired, your poor, your huddled masses” from the Statue of Liberty rather than come to terms with the undocumented immigrants in our midst.

Faced with mounting frustration over the House of Representatives’ refusal to consider the immigration reform bill passed by the Senate over a year ago, President Obama, after much deliberation and tactical delay, announced he will use the powers of his office to confront the crisis. Defenders of the move note that Presidents Reagan and Bush Sr. took similar, though less far-reaching executive action to extend deportation protection to the spouses and children of those who received amnesty under the 1986 immigration law. And President Obama, himself a constitutional lawyer, released a letter signed by some of the nation’s top legal scholars affirming the legality of his policy.

The executive order grants temporary legal status to parents of U.S. citizens as well as to those who have been here for at least five years. Those who pass background checks and pay taxes will be able to get work permits. It also expands eligibility for the 2012 Deferred Action for Childhood Arrivals program targeted at the so-called dreamers, who were brought into the country as children. The action will strengthen border security and make it easier for highly skilled immigrants to enter and remain. For those who oppose these measures, the president had one answer: “Pass a bill.”

The bill in question, the Border Security, Economic Opportunity, and Immigrant Modernization Act (S. 744) passed by the Senate on June 27, 2013, would tighten border security, make changes in the family and employment-based visa categories and streamline the current legal system. Most important, it would create a tough but fair legalization path for the 11 million undocumented persons now in the United States, allowing them to come out of the shadows without fear of deportation under a future administration. It would also increase criminal penalties for certain activities, making it difficult or impossible for someone guilty of repeated drunk driving, gang activity or domestic violence, passport fraud or identity theft to become a legal resident.

In his address President Obama reminded us that immigration has shaped our national character. He knows that “undocumented workers broke our immigration laws,” but he said throwing out millions of people is just not realistic, especially when so many are hard-working men and

women supporting their families, worshiping in our churches and raising American-born children. “They are part of American life.”

Critics of the executive order raise legitimate concerns. Even those who agree with the president’s aim worry: What if this sets a precedent for future presidents to abuse power for less noble causes? Already executive action has killed militants and civilians through drone warfare, and the government has stretched its authority to eavesdrop on U.S. citizens. David Brooks, on PBS’s “NewsHour,” criticized the politics of the president’s “aggressive” approach, which he suggests will make comprehensive immigration reform “much less likely over the next five or 10 years.” Bill O’Keefe, vice president for advocacy at Catholic Relief Services, has said the order’s emphasis on border security is misguided, arguing that illegal immigration from Latin America will be stemmed only when the United States addresses the economic and political conditions that push people across borders.

Nevertheless, Seattle’s Auxiliary Bishop Eusebio Elizondo, chairman of the migration committee of the U.S. Conference of Catholic Bishops, said: “It would be derelict not to support administrative actions.... We are not guided by the latest headlines, but by the human tragedies that we see every day in our parishes and programs, where families are torn apart by enforcement actions especially.”

The Jesuits of the United States, Jesuit Refugee Service/ USA and the Kino Border Initiative released a joint statement welcoming the extension of relief to “as many as five million of our community members.” But, they said, the president’s move “is only a first step, and we will continue to struggle for a day when all men, women and children who live within our communities are welcomed as full members of our nation.”

At base this is not only an American issue. Addressing the European Parliament in Strasbourg, Pope Francis rebuked the European Union for its treatment of immigrants. Pope John Paul II once called the E.U. a “beacon of civilization.” Pope Francis said it had become “elderly and haggard.” He was not scolding so much as challenging Europe to restore its vigor by accepting the immigrants that drift ashore seeking a better future. Morally as well as politically, the fates of refugees and immigrants are linked. The world is small. When Lady Liberty in New York Harbor lifts her lamp “beside the golden door,” she no longer speaks for us alone.



REPLY ALL

Family Unity

I second the Rev. Robert P. Imbelli in “Family in Focus” (12/8). Father Imbelli emphasizes the importance of prayer in this process of discernment, and I would add Scripture to that. I am reminded of the Gospel reading at my wedding, “That they may be one,” from John 17, a passage we chose because we believed it revealed the heart of what marriage and family life mean in the big picture of God’s plan of love and peace for the human family and for the church.

A broad commitment to unity is central to renewing family life. Spousal unity happens in the context of environmental and economic justice, world peace and ecumenical unity in faith. And vice versa: peace and unity in the family lead to greater peace and unity in the world. I am heartened that Pope Francis has spoken about these connections and advocates for family in this context.

It often seems, however, that many Christians decontextualize the renewal of the family, trying to blame family breakdown simply on a personal lack of commitment among young people

(how can young people without adequate jobs commit to a marriage?) or on isolated violations of certain sexual teachings. These things are important—but when Pope Francis says we don’t need to “talk about them all the time,” I think he means it is harmful to talk about them in way that doesn’t connect family life and sexuality to the larger picture of cosmic, environmental and social unity and that only furthers ideological polarization and the advancing of political agendas.

ABIGAIL WOODS-FERREIRA
Online Comment

Proud Record

America’s proud record of opposing repressive laws that target lesbian, gay, bisexual and transgender (LGBT) people was once again on display in Celso Perez’s cover story, “Zero Tolerance: Why Catholics Must Condemn Anti-Gay Violence” (12/8). For several years, I have followed the horrifying trend of criminalizing LGBT people in nations around the globe. From my observation, **America** was the first Catholic periodical to criticize such laws in an editorial (January 2012) and strongly repeated the condemnation of these measures again in February 2014.

debate about marriage equality. This is about people being tortured and jailed and executed for being the way God made them.

CLAIRE WILLETT

How sad that **America** published an article by Celso Perez, a member of the oddly-named Human Rights Watch, which champions abortions and opposes any and all restrictions on it. In 2007, H.R.W. named Pope Benedict XVI to its Hall of Shame, alleging that he has undermined “human rights by actively promoting prejudice against lesbian, gay, bisexual and transgender people.” I guess civility is for other people.

DIMITRI CAVALLI

Mr. Perez gets to the crux of the matter when he notes that Catholic leaders’ silence about anti-LGBT legislation or, worse, their implicit and explicit support of such measures often sparks prejudiced attitudes that fuel violent acts against LGBT people. The U.S. bishops, in their 1994 pastoral letter “Confronting a Culture of Violence,” identified this dynamic when they condemned the “slow-motion violence of discrimination.”

Catholic bishops around the world are often the strongest and most vocal critics of same-gender marriage initiatives. They say they feel compelled to speak out because of church teaching on marriage and procreation. Yet, despite the fact that church teaching equally condemns discrimination and violence against LGBT people, bishops too often remain stonily silent about such matters. Why do bishops feel it is permissible to speak on the sexual ethics part of church teaching about LGBT people and not the social justice part?

FRANCIS DEBERNARDO
Mount Rainier, Md.

The writer is the executive director of New Ways Ministry.

Dignified Work

In her letter challenging “Market Assumptions,” by Bishop Robert W. McElroy, Mary Dahl misses one of the most basic facts about why people work (Reply All, 12/8). After dismissing the dignity of work as a “lofty idea,” she portrays the actual motivation for working as “care for our families and ourselves.” That view sees the rewards of work as merely extrinsic.

Yet my experience of being a full-time teacher for 44 years has taught me that work’s intrinsic and intangible rewards count for far more than the paycheck—as necessary as that piece of paper is. I was constantly being inspired by the self-sacrifice and love that my colleagues would show so that their students could do their best no matter what challenges they might be facing

STATUS UPDATE

Readers respond to “Zero Tolerance: Why Catholics must condemn anti-gay violence,” by Celso Perez (12/8).

To everyone saying, “Why single out gay people? Catholics should condemn ALL violence”—yes, of course we should. But that statement is an abstraction. “We condemn violence against LGBT people” is concrete. It’s not offering a vague hope for peace but forcefully and pointedly calling out evil, un-Christian behavior that happens all over the world. This has nothing to do with Catholic teachings on marriage, with a theology of the body or with the ongoing American

in school or in life. And very “ordinary” workers do good jobs out of pride as well. When a new addition to the high school was about to open, I chatted with one of the bricklayers, who said that the next Sunday the construction workers were all going to bring their kids to see the good job their parents had done.

Instead of dismissing the dignity of work as mere idealism, I would suggest that readers expand their circles of acquaintances and discover how practical and motivational the concept really is. Everyone would be richer.

MICHAEL MARCHAL
Cincinnati, Ohio

Law and Enforcement

“An Abortion Ban Challenged” (12/8), by Tim Padgett, notes certain instances in which El Salvador’s abortion ban has apparently been enforced with overly harsh results. Given the circumstances described in the article, the results in individual cases do seem “draconian.”

The article, however, may feed into the view, all too prevalent in our own culture, that any restrictions on abortion are somehow attacks on women. This premise has been used in our own country to fuel an attitude that abortion is an inalienable right and to seek to quash any restrictions on abortion. The fact that a law can be enforced inappropriately does not mean the law itself is wrong. This should be quite clear from events in our own country. We should not be so quick to criticize El Salvador for protecting, even if imperfectly, the lives of its citizens before they are born.

JACKY WALTHER
Chicago, Ill.

Church Doctors?

I read with dismay this recent news item: “While officials from the Kenyan government and bishops’ conference met on Nov. 19, Kenya’s Catholic bishops continued to urge people to avoid receiving a tetanus vaccine, which they say contains a hormone linked to birth control” (News Briefs, 12/8).

The tetanus vaccine is a well-studied, internationally used medication that is life-saving for both children and adults. In the United States, the Centers for Disease Control and Prevention recommends that all pregnant women receive a combination tetanus/diphtheria/pertussis vaccine in their third trimester. There is absolutely no relation to birth control. In countries where tetanus vaccination is not routine, the disease is fatal. This was seen in Haiti after the 2010 earthquake. I am dismayed that a country’s Catholic leaders are putting their people at risk of serious harm from a preventable illness.

KITTY O’HARE
Stoughton, Mass.

Sin Not Sinners

Re “The Loneliest Choice,” by Rhonda Mahwood Lee (12/1): We must remember when discussing suicide that “freedom of will” exists along a spectrum and is not either/or. It is correct to say that mental illness diminishes free will, which lessens not the sinfulness of the act, but the culpability of the person committing the act. All killings—whether by accident, murder or suicide—are “evil” acts, but the person doing the act may not be held fully responsible, depending on the circumstances, intention, etc. This is true both in morality and in civil law. As such, an immoral act can be said to be sinful or

evil, but we should never say that of the mentally ill person who committed the act (even if popular American media favor labeling people with terms like “murderers,” “homeless” or “poor” to make it easier for us to not see them as individual people anymore). Beware of the person (priest, confessor) or institution (church magisterium) that labels people according to their actions.

JOHN MASTALSKI
Online Comment

Excluding Deacons

In “An Unlikely Gathering” (11/10), Gerard O’Connell talks about the follow-up to the October 2014 Synod of Bishops. He states, “Pope Francis is actually inviting, through the bishops, the entire church—priests, women and men religious and lay faithful—to participate, in their dioceses and parishes, in a global discussion of the final report....” I continually find it amazing, in both this article and others, both in **America** and other publications, that the “entire church” does not include permanent deacons. Really? I often wonder if the exclusion of the diaconate as part of the church is intentional or an act of ignorance. If intentional, I would like to know why. And if not, then a vast amount of ignorance exists in the church, even among the learned.

(DEACON) STEVE BERMICK
Franklin, Ohio



CARTOON: HARLEY SCHWADRON

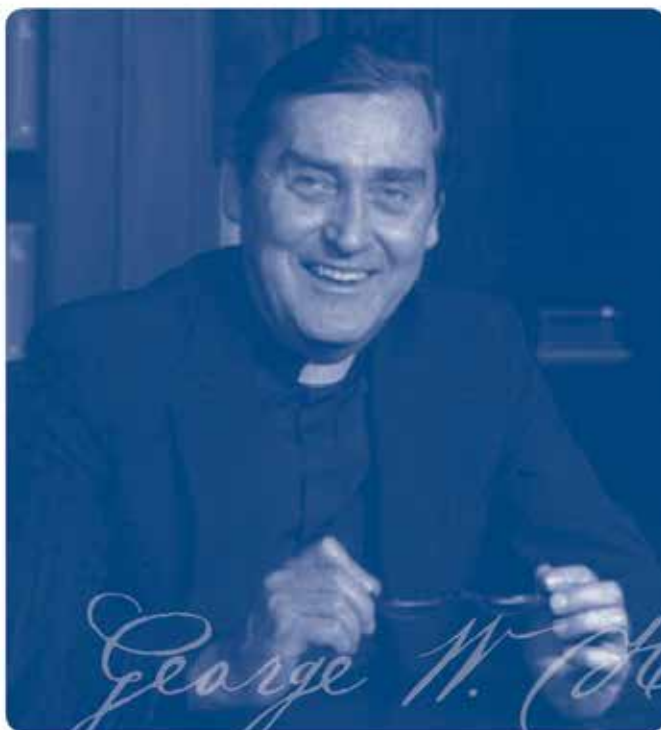
GEORGE W. HUNT PRIZE

For Excellence In Journalism, Arts & Letters

America
THE NATIONAL CATHOLIC REVIEW



Saint Thomas More
The Catholic Chapel & Center at Yale University



THE LIFE OF GEORGE W. HUNT, S.J. (1937-2011)

George W. Hunt, S.J. served as the eleventh editor in chief of *America*, the national Catholic review published by the Jesuits of the United States. A native of Yonkers, New York, Father Hunt entered the Society of Jesus in 1954 and was ordained a priest in 1967. He earned a theology degree from Yale Divinity School in 1970, later remarking that his decision to study Kierkegaard with Yale Professor Paul Holmer was “the best and most fruitful decision in my entire academic life,” for it set the stage for a life-long study of the literary arts.

George W. Hunt, S.J. retired as editor in chief in 1998, at the conclusion of the magazine’s most prosperous year to-date. He remains the longest serving editor in chief in *America*’s history. Later that year, Father Hunt was named director of the Archbishop Hughes Institute for Religion and Culture at Fordham University, where he dedicated himself to “exploring the relationships between religion and other aspects of contemporary life.” George W. Hunt, S.J., Jesuit priest, author and friend, died in 2011 at the age of 74.

THE MISSION OF THE GEORGE W. HUNT PRIZE

- I. To promote scholarship, the advancement of learning and the rigor of expression;
- II. To support and promote a new generation of journalists, authors and scholars;
- III. To memorialize the life and work of George W. Hunt, S.J.;
- IV. To forge a lasting partnership between *America* and the Saint Thomas More Chapel and Center at Yale University,
- V. To support the intellectual formation of Catholic young adults.

CRITERIA

The Hunt Prize will be awarded to a single individual whose body of work has focused on one or more of the following topical areas:

- Catholicism and Civic Life
- Catholicism and Arts and Letters
- Modern American Fiction
- U.S. Sports
- U.S. History
- Jazz or Classical Music
- American Film and Drama
- Poetry
- Spirituality & Literature

Only English language works of which the nominee is the sole or principal author will be considered.

ELIGIBILITY

Recipients of the George W. Hunt Prize must dedicate a substantial portion of their professional energies to writing and must fulfill the following additional criteria:

- He or she must be 45 years of age or younger on the day the prize is awarded;
- He or she should be familiar with the Roman Catholic tradition;
- He or she should be of sound moral character and reputation and must not have published works that are manifestly atheistic or morally offensive.

NOMINATIONS

Nominations for The Hunt Prize will open on George W. Hunt’s birthday, at 12 a.m. on January 22nd, 2015 and the nomination period will close at 11:59 p.m. on March 31st.

All submissions may be made at:
americamagazine.org/huntprize

FORMAL AWARD AND CEREMONY

The winner will be announced in June, 2015. The winner will be awarded a gift of \$25,000. Formal awarding will take place at the Saint Thomas More Chapel and Center at Yale University in September, 2015.

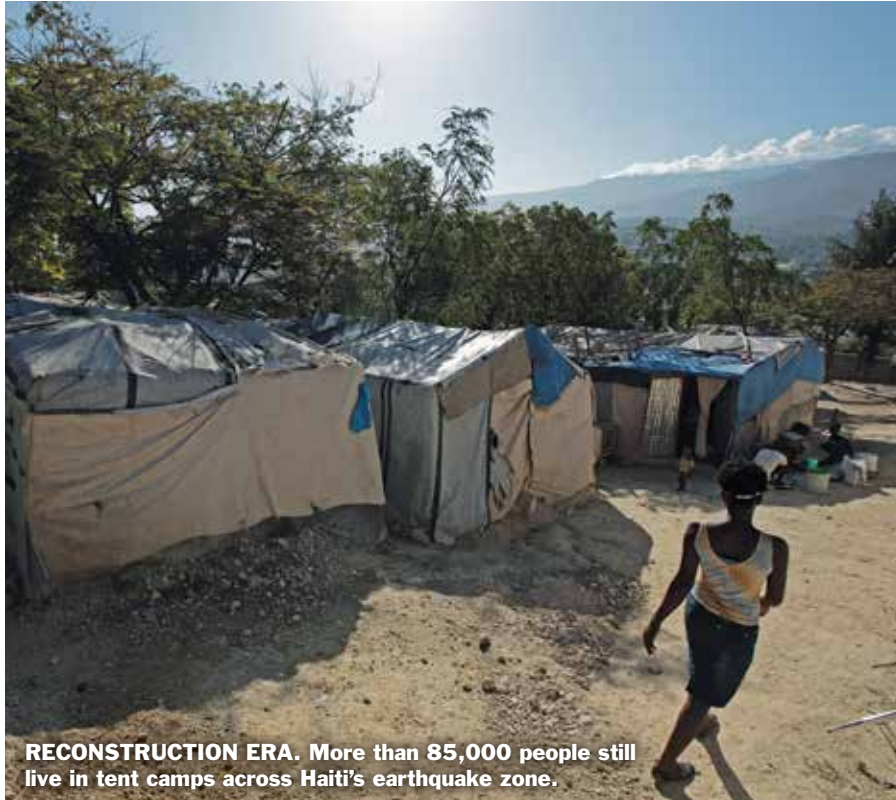
The recipient of the award will deliver a lecture that is related to his or her primary works, and the lecture will then be published as a cover story in *America* within three months of its delivery.

For more information:
www.americamagazine.org/huntprize

SIGNS OF THE TIMES

HAITI

Five Years After Quake, Progress; But Serious Problems Persist



RECONSTRUCTION ERA. More than 85,000 people still live in tent camps across Haiti's earthquake zone.

Nearly five years after one of the most devastating earthquakes ever to rock the Western Hemisphere, more than 85,000 people still live in dozens of tent camps across Haiti's expansive earthquake zone.

While significant, the number is small compared with the original 1.5 million people who were left homeless and dependent on international agencies for food and shelter in the weeks after the magnitude 7 temblor leveled much of the Haitian capital of Port-au-Prince and surrounding areas. The earthquake on Jan. 12, 2010, claimed 316,000 lives, according to the Haitian government. The number of people who remain homeless years after the disaster points to the continuing challenges facing the hemisphere's poorest nation.

"Is Haiti getting better?" asked Darren Hercyk, country representative for Catholic Relief Services. "I can say yes, but it really depends on how people measure that."

Hercyk, who has been in Haiti for two and a half years, cites new housing, an enhanced police presence, improved roads and better access to health care as signs that Haiti is overcoming the challenges that have plagued its 210-year history. For that he credits the Haitians working through numerous international partnerships.

"Haitians are not just at the center of these projects, but they are leading these projects," he said.

The rebuilding of St. Francis de Sales Hospital is one of the most visible proj-

ects in the capital. During the weeks after the quake, physicians, nurses and volunteers treated hundreds of injured people in field tents set up in the hospital courtyard because much of the facility had been destroyed. Planning began in 2011 and has involved C.R.S., Catholic Health Association of the United States and the Port-au-Prince Archdiocese. The new hospital is scheduled to be dedicated on Jan. 15.

Beyond the hospital, there has been the task of rebuilding Catholic churches, schools and convents under the Partnership for Church Reconstruction in Haiti, or PROCHE. Juan Molina, a Trinitarian priest who is the director of the U.S. bishops' office on Latin America, said PROCHE has distributed nearly \$20 million for reconstruction projects through October.

Again, Father Molina explained, the emphasis has been on sharing responsibility between Haitian church leaders and U.S., German, Canadian and French church partners for the dozens of projects completed or underway.

Ted and Katharine Oswald, a husband-wife team who share the position of policy analyst and policy coordinator for the Mennonite Central Committee in Haiti, said that safe, affordable housing remains one of Haiti's greatest needs. They expressed concern about the ongoing forced evictions from tent camps as property owners seek to reclaim vacant land.

"Saying 90 percent of people have vacated the camps is not a great representation of the true picture," Ted Oswald said. The couple pointed to Canaan, a community of approximately 50,000 to 200,000 people on the outskirts of Port-au-Prince, where there are no roads, sanitary services or dependable water supply. Thousands of people have relocated to Canaan after leaving some of the tent camps and are no longer counted among those

displaced by the earthquake.

Meanwhile, Haiti's still-young democracy is fragile. Protests in late 2014 resulted in the resignation of Prime Minister Laurent Lamothe, and President Michel Martelly was addressing recommendations from a

CUBA

New Hope After Renewed Ties?

Watching a Vatican-brokered diplomatic breakthrough in December that may lead to the normalization of relations between the United States and the island nation of Cuba, Eusebio Mujal-León was hardly a disinterested bystander. A professor at Georgetown University, Mujal-León is the director of a Georgetown research initiative called the Cuba XXI Project. But Mujal-León is also Cuban born; as a child he fled with his family to the United States from Cuba in 1960.

"It is a historic agreement," he said, "but behind it are deeper problems and issues" that will require much more time and effort to resolve.

The successful conclusion of 18 months of secret negotiations between Cubans and Americans—facilitated by Vatican and Canadian diplomats and spurred on by the dramatic intervention of Pope Francis, who wrote letters to both presidents, Barack Obama and Raúl Castro, encouraging the dialogue—left Mujal-León with "mixed feelings." The breakthrough was "dramatic, but not as productive as it could have been," he argues. "I think it's good news, but I'm a little concerned about whether or not the lives of ordinary Cubans will improve."

Mujal-León believes President Obama should have pressed harder for a better deal from President Castro, although he notes that the declining health of Alan Gross, an American who

special commission he appointed to end an impasse over elections. Clashes have erupted in Port-au-Prince between pro-government and anti-government demonstrators. The national police have responded by firing tear gas to disperse the crowds.

was imprisoned for five years in Cuba, may have compelled the conclusion of the negotiation. "The agreement is fundamentally a prisoner swap, with an opening of embassies then a series of executive orders that will make tourism,



HOMECOMING. After five years of captivity in Cuba, Alan Gross returned on Dec. 17.

traveling, investment and the movement of money easier," Mujal-León said. "All of those things have taken place without any explicit statement by the Cuban government that there will be expanded economic reforms or any kind of political reform."

"According to Mujal-León, the central hope of the new approach to Cuba is that "increased commerce and trade and tourism will open up Cuba"

and that the rising economic tide that should result will improve the living standards of all Cubans. He harbors some concern that hope may be misplaced.

"It underemphasizes the political will and political capacity of the ruling elite in Cuba; I don't think they are interested in going down that route" toward greater civil expression. Cuba remains "a highly centralized, personalized dictatorship," even under the relatively more humane oversight of Raúl Castro. Fidel's younger brother has "muted" some of the most authoritarian impulses of Cuba's one party, socialist system, and there are now "more spaces for openness, but even under Raúl, Cuba is a place where there are sharply limited political rights."

Cuba's political elite "are going to want to try to retain control." The question that only the future can answer is, will they be successful?

Mujal-León describes himself as unsurprised by the activist role taken by Pope Francis in fostering the dialogue between the United States and Cuba. It is, to him, typical of the greater engagement with world affairs that Francis seems willing to risk.

"He's a very political pope, and he played a stronger hand than other recent pontiffs might have," he said. He believes Pope Francis may similarly be willing to take on other vexing challenges in the region, particularly on issues where the Holy See's intervention can lead to concrete results, like assisting with the final disposition of detainees at Guantánamo Bay.

Other problems where a Vatican role would be welcome, but more problematic for Pope Francis, he suggests, might be in assisting in final talks toward the peaceful resolution of the decades-long civil war in Colombia. Here "deeper levels of distrust and violence" make a papal intervention more hazardous

for Pope Francis. One acute problem in Latin America, Mujal-León adds, is also one that would prove the most significant challenge to Pope Francis: addressing Latin America's spiraling rate of violent crime. **KEVIN CLARKE**

Jerusalem Violence

Ending a year that saw a papal visit, a war in Gaza and the resumption of unrest in Jerusalem, Latin Patriarch Fouad Twal's Christmas message condemned all instances of violence. "We condemn the Gaza war and deplore its dramatic consequences, killing and destruction, but at the same time, we condemn any category of violence and retaliation against innocent people, such as the killing of people praying in a synagogue and attacks against mosques," the statement said. "Unfortunately, our beloved holy city of Jerusalem has been flowing with blood and tears. We do not want any religious antagonism in the holy city, whose vocation is to be the city of peace and interreligious coexistence," the patriarch said, urging Israeli and Palestinian leaders to "find and facilitate a solution."

Church 'Returned to Catacombs' in Ukraine

Ukrainian Catholic leaders have warned that their church is being driven underground again, a quarter-century after it was re-legalized with the end of Communist rule. "In Crimea and eastern Ukraine, we've already effectively returned to the catacombs," said the Rev. Ihor Yatsiv, the church's Kiev-based spokesman. "It's a sad paradox that history is being repeated just as we commemorate our liberation," he said on Dec. 18. The priest spoke as Ukrainian Catholic communities in Russian-occupied Crimea approached a deadline on Jan. 1 for re-register-

NEWS BRIEFS

"A barbaric, inhuman and cowardly act" is how Cecil Chaudhry, executive director of the National Commission for Justice and Peace of the Pakistan Catholic Bishops' Conference, **described the attack** on an army school in Peshawar on Dec. 16 that left at least 126 children and others dead. • In a letter to his fellow bishops in November, Cardinal Timothy M. Dolan of New York said he wants "**nothing further to do**" with the pro-life group Priests for Life, charging that its national director, the Rev. Frank A. Pavone, refused to cooperate with "several necessary reforms...to provide oversight and accountability." • Ineffective budgetary oversight and "questionable" financial activities have plunged the Order of Friars Minor into **significant debt**, its minister general, the U.S. Franciscan Father Michael Perry, revealed on Dec. 17. • Marking a year since South Sudan's latest war began, on Dec. 15 Archbishop Paulino Lukudu Loro of Juba said the conflict—which has **claimed 50,000 lives** and forced two million people to flee—has sharply divided the nation along ethnic lines. • Archbishop Salvatore Cordileone of San Francisco met with Francis DeBernardo and Sister Jeannine Gramick of New Ways Ministry on Dec. 15 to discuss approaches to **dialogue over same-sex marriage** and other issues of concern to gay and lesbian Catholics.



Peshawar, Pakistan

ing under Russian law. He said the Byzantine Ukrainian Catholic Church had no legal status in Russia and would therefore be unable, in practice, to register. Father Yatsiv said Russian and separatist forces had not officially refused to register Ukrainian Catholic parishes, but had ensured it was impossible because of the lack of legal provisions. He added that there was no effective government in separatist-controlled eastern Ukraine, where rebel groups did not recognize Ukrainian Catholics and were "imposing whatever rules and regulations they choose."

Vatican Report Affirms Women Religious

U.S. women religious welcomed the conciliatory tone of a Vatican report on religious life and expressed ap-

preciation for its acknowledgement of the important ministry that they practice in the life of the church. They also said the report, released on Dec. 16, opens a new beginning for women religious, as the apostolic visitation process that ran from 2009 to 2012 concluded. "The positive tone and the clear affirmation found in the document give us new energy to move on in our critical role," said Sister Mary Johnson, a member of the Sisters of Notre Dame de Namur and a professor of sociology and religious studies at Trinity Washington University. Sister Nancy Conway, president of the Congregation of St. Joseph, called it a "welcome ending" to the visitation. "I perceive this as a great shift in tone, for which I am very grateful."

From CNS, RNS and other sources.

DISPATCH | BEIJING

In China, Counting Christians

What percentage of China's population considers itself Christian is a question that has come to the fore here recently, in part because that number may have grown to nearly equal the membership of the Communist Party of China.

The C.C.P. operates "patriotic" churches that are headed by government officials instead of allowing allegiance to the Vatican or other international church bodies. The two main such organizations are the Chinese Catholic Patriotic Association and the Three-Self Patriotic Movement, the latter a catch-all Protestant organization.

Chinese government estimates in 2010 placed the number of "official" Protestants at 23 million, with the "official" Catholics numbering 5.7 million, for a total of 28.7 million. Out of a population of 1.4 billion people, Christians would seem to be a very small minority, about 2 percent of the total. By comparison, the United States has about 78 million Catholics, almost a quarter of the total population.

But like many official numbers from China, these figures are disputed by others who question their accuracy, arguing that they do not count millions of unofficial Catholics and Protestants, members of underground and other churches, especially Catholic groups that recognize the Vatican's leadership, not the party's.

The most quoted estimates are from a 2011 report by Pew Research, which put the total number of Christians in

China at 67 million, nine million of them Catholic (not including Catholics in Hong Kong, Macau and Taiwan). Although that number would still only total about 6 percent of the country's population, the Catholic figure takes on a different significance as it approaches what in China is an important number: 85 million, the total membership of the C.C.P. at the end of 2012.

The growing Christian presence could lead to an increase in actions against churches.

Communist Party membership is no longer the all-encompassing aspirational goal that it was before China began its process of opening and reform in the 1980s, but it remains an important path to many jobs and certainly to any career in government. Party members attend the Party School, a requirement for anyone wanting any but the most basic civil service jobs. Until the beginning of the recent anticorruption drive led by President Xi Jinping, party membership was also seen by many as offering better opportunities, in both legitimate and illegitimate ways, for economic advancement than private industry.

China's government maintains an uneasy relationship with Christianity in general and Catholicism specifically. On the one hand, Christianity, like most religions in China, is seen as a beneficent socializing force; on the other, it is viewed with suspicion as a rival ideology. The Vatican,

which does not recognize the People's Republic of China (it recognizes the Republic of China on Taiwan as the legitimate government for all of China), also suffers from being one of the "foreign forces" regularly cited by China for "interfering in China's internal affairs."

In April, Fenggang Yang, a professor of sociology and director of Purdue University's Center on Religion and Chinese Society, predicted that by 2030 China will have the world's largest Christian population, surpassing the United States. (Brazil is the world's largest Catholic nation.) Yang estimates that in just over 15 years China will have 247 million Christians. "Mao thought he could eliminate religion. He thought he had accomplished this," Yang said in an interview with the U.K. newspaper *The Daily Telegraph*. "It's ironic—they didn't. They actually failed completely."

If those figures seem hard to believe, just consider that even with only a single-digit percentage of its population identifying as Christian, China is already the world's eighth-largest Christian country.

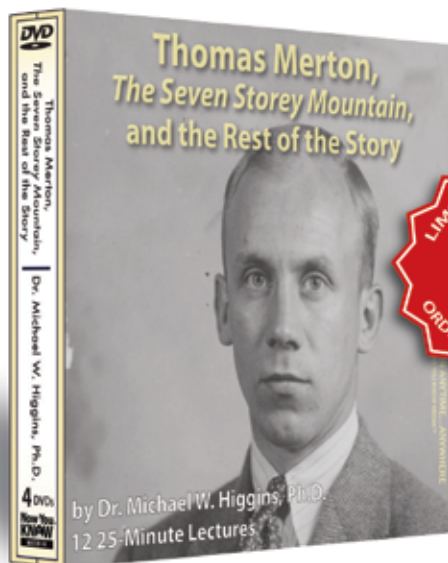
What that growing Christian presence means for China, and especially its domestic policy, is unclear, but continued growth could lead to an increase in actions against churches, like the removal of external crosses, and even demolition of whole church structures, like that seen this year in the coastal province of Zhejiang. A nationwide crackdown on Falun Gong in the late 1990s wiped the group's name from any public discourse today. A Christian population approaching the 100 million mark—which would then likely exceed total C.C.P. membership—would be uncharted ideological territory for China.

STEVEN SCHWANKERT

STEVEN SCHWANKERT is *America's Beijing correspondent*. Twitter: @greatwriteshark.

"Thomas Merton was a literary genius and so is Michael Higgins."

– Fr. Anthony Ciorra



Explore the Life and Literary Genius of Thomas Merton

When Thomas Merton published *The Seven Storey Mountain* in 1948, no one could have expected it to become an international sensation. An autobiography of his conversion to Catholicism, it became a wildly popular bestseller, propelling this humble Trappist monk to literary fame. While it remains his most famous work, *The Seven Storey Mountain* is only the tip of the iceberg in Merton's rich, multi-layered oeuvre. In *Thomas Merton, The Seven Storey Mountain, and the Rest of the Story*, you will join acclaimed Merton biographer Dr. Michael W. Higgins in exploring Merton's compelling autobiographical literature.

As you examine his journals, letters, novels, and poetry, you will encounter a brilliant portrait of the premier Catholic spiritual figure of the twentieth century. *The Seven Storey Mountain* would establish many of Merton's most powerful themes—his later works, such as *Conjectures of a Guilty Bystander* and *The Asian Journal*, brought these themes to their apex. In this course, you will examine the writings of this modern and postmodern chronicler of the soul's unfolding. Encounter Thomas Merton—the man, monk, and mystic—today.

Must order within 30 days of issue date

1-800-955-3904

<https://www.NowYouKnowMedia.com/Higgins>

Now You Know Media, Inc.

12115 Parklawn Dr., Suite B • Rockville, MD 20852



Thomas Merton, *The Seven Storey Mountain*, & the Rest of the Story

5-CD or 4-DVD Program

Presented by

Dr. Michael W. Higgins, Ph.D.

Topics Include:

- Introduction to Thomas Merton
- *The Secular Journal* of Thomas Merton
- *The Seven Storey Mountain*, Parts I & II
- *The Sign of Jonas*
- *Conjectures of a Guilty Bystander*
- *A Vow of Conversation*
- The New Mexico, Alaskan, and West Coast Journals
- *The Asian Journal* of Thomas Merton
- The Restricted Journals
- *My Argument with the Gestapo*
- *The Seven Storey Mountain Revisited*

Thomas Merton, The Seven Storey Mountain, and the Rest of the Story

12 Lectures (25 minutes/lecture)
+ electronic study guide

SAVE \$150

4-DVD Set ~~\$209.95~~ **SALE \$59.95**

5-CD Set ~~\$119.95~~ **SALE \$35.95**

+ \$8.95 Shipping & Handling
100% Satisfaction Guarantee

Coupon Code: A1825

Now You Know Media's mission is to bring you the best Catholic professors and retreat leaders in America. Carefully selected for their scholarship, faithful insight, and teaching excellence, our speakers will touch your heart and engage your intellect. Visit our website to browse our growing catalog of over 250 courses and retreats available in CD, DVD, and MP3 formats.



New Year's Wishes

The year 2014 was an awful one for Washington, with too little leadership from the president and too much obstruction from Congress. I find liturgical litanies comforting, but 2014's litany of Washington woes was demoralizing. The year was a roll call of crises, anger and sadness: Ferguson, "I can't breathe," Veterans Administration scandals, botched executions, failed launch of HealthCare.gov and 45 empty House votes to repeal Obamacare. It brought ISIS beheadings, Boko Haram kidnappings, Ebola outbreaks and bloody conflicts in Gaza, Syria, Ukraine and Africa. The 2014 elections produced agenda-less negative campaigns, record political spending and low voter turnout.

This year was supposed to be the year of immigration reform, but instead it demonstrated the worst of Washington dysfunction. The Obama administration deported record numbers to appear tough, so the president could push for comprehensive reform—which never came. The comprehensive legislation passed by the Senate in 2013 was abandoned by key supporters. Speaker John Boehner said he supports reform but refused to let the House consider the Senate bill because it would pass, but not with sufficient Republican votes. Immigrant children fleeing violence became an excuse for inaction. Republicans began the year saying they needed to reach out to Hispanics and ended the year using anti-immigrant fears to mobilize their Anglo white base. Obama finally took

needed administrative steps he previously said were illegal and impossible.

The year just ended also brought the damning Senate report on torture and the lies that came with it. Even that was politicized, with the noble exception of Senator John McCain. Washington's year ended with Congress barely avoiding a government shutdown, passing a 1,600 page "cromnibus" bill with provisions to reduce regulation of big banks and increase the amount of money big donors can give to parties.

As 2014 ends, where are Catholic Republicans who deplore the evil of torture and inaction on immigration and Catholic Democrats who reject an obsession with "reproductive rights," which left their party with great losses and without much of an agenda?

Let's hope and pray 2015 will be better. Here are a few wishes for Washington in 2015:

I hope President Obama can recover his voice, values and passion at a time of racial injustice and division and growing gaps between rich and poor. Will his legacy be an unpopular but historic health care reform, "free contraception" and more vegetables in school lunches? Or can he open up an insular administration, use his last two years to defend the weak and remind the American people why we elected him twice?

I hope the Republican Congress can agree on something besides constant opposition to Mr. Obama. On immigration, they could stop condemning executive action and take legislative action to fix a broken system. The Republican Party could stop pretending to repeal

Obamacare and offer its own measures to protect the lives and dignity of all. One promising area for bipartisan action could be reducing mass incarceration and dealing with injustices in the criminal justice system.

I hope the administration and Congress can make global religious freedom a greater priority, moving from occasional strong words to effective action to protect the lives and rights of those who suffer persecution, and sometimes martyrdom, for what they believe.

I hope for more civility in public and ecclesial life, not abandoning principle but not demonizing opponents, including the president. Let's stop calling people who defend traditional Catholic teaching

on marriage "bigots" or insisting that those who oppose unrestricted abortion are waging "war on women." Let's avoid calling people who differ on priorities or strategies for defending human life and dignity "unfaithful."

I hope Pope Francis' visit to our nation this fall can be a turning point. His journey will likely include stops in Philadelphia to support families, in Washington to call for greater justice and at the United Nations to promote peace. He will bring "the joy of the Gospel," a priority for the poor and warnings against a "throwaway society" that abandons the very young and old, the poor and weak. If we hear and act on his message, our path forward will be better than the sad legacy of 2014... for Washington and for the nation.

JOHN CARR

JOHN CARR is director of the Initiative on Catholic Social Thought and Public Life at Georgetown University in Washington, D.C.

Exclusive Thomas Kinkade-Inspired "Talking Nativity Angel" with Motion, Lights and Sound



Open the Angel's cape to hear Thomas Kinkade narrate the Christmas Story as the lights come on, the Wise Men rotate and the melody of "Silent Night" plays

- *Heirloom-quality Nativity scene showcased within a gloriously detailed angel figurine
- *Angel's ornate hinged cape opens to reveal fully-sculpted figures of the Holy Family, a hovering angel, Wise Men and more
- *Magnificently hand-cast and hand-painted exclusively for The Bradford Exchange
- *Star and scene illuminate with LED lights for a heavenly glow

A Bradford Exchange Exclusive!
Order now.

Order now at only \$109.99*, payable in three installments of \$36.66, the first due before shipment. Your purchase is unconditionally guaranteed for 365 days with no risk! Send no money now. Don't risk missing out. Return the Reservation Application today!

It Moves! Wise Men, Shepherds, the Drummer Boy, and animals rotate around the Holy Family



Star and scene within light up!

Shown much smaller than actual size of about 11 inches H. (28 cm) FREE AC Adapter included

www.bradfordexchange.com/nativityangel

©2011 BGE ©2011 Thomas Kinkade 01-09771-001-812



Closed view



Open view

RESERVATION APPLICATION SEND NO MONEY NOW

THE
BRADFORD EXCHANGE
- HOLIDAYS -

9345 Milwaukee Avenue - Niles, IL 60714-1393

YES. Please reserve the "Talking Nativity Angel" Presented by Thomas Kinkade for me as described in this announcement. Limit: one per customer. **Please Respond Promptly**

Signature _____

Mrs. Mr. Ms. _____

Name (Please Print Clearly)

Address _____

City _____

State _____

Zip _____

01-09771-001-E39414

*Plus a total of \$12.99 shipping and service each. Limited-edition presentation restricted to 120 casting days. Please allow 4-6 weeks after initial payment for shipment. Sales subject to product availability and order acceptance.

SUMMER 2015 THE SPIRITUAL EXERCISES OF ST. IGNATIUS OF LOYOLA

30-Day Silent Retreat for Women and Men plus three days of
preparation and post-retreat reflection
June 17 – July 21

8-Day Retreats for Women & Men
June 19-27
June 29 – July 7
July 9-17

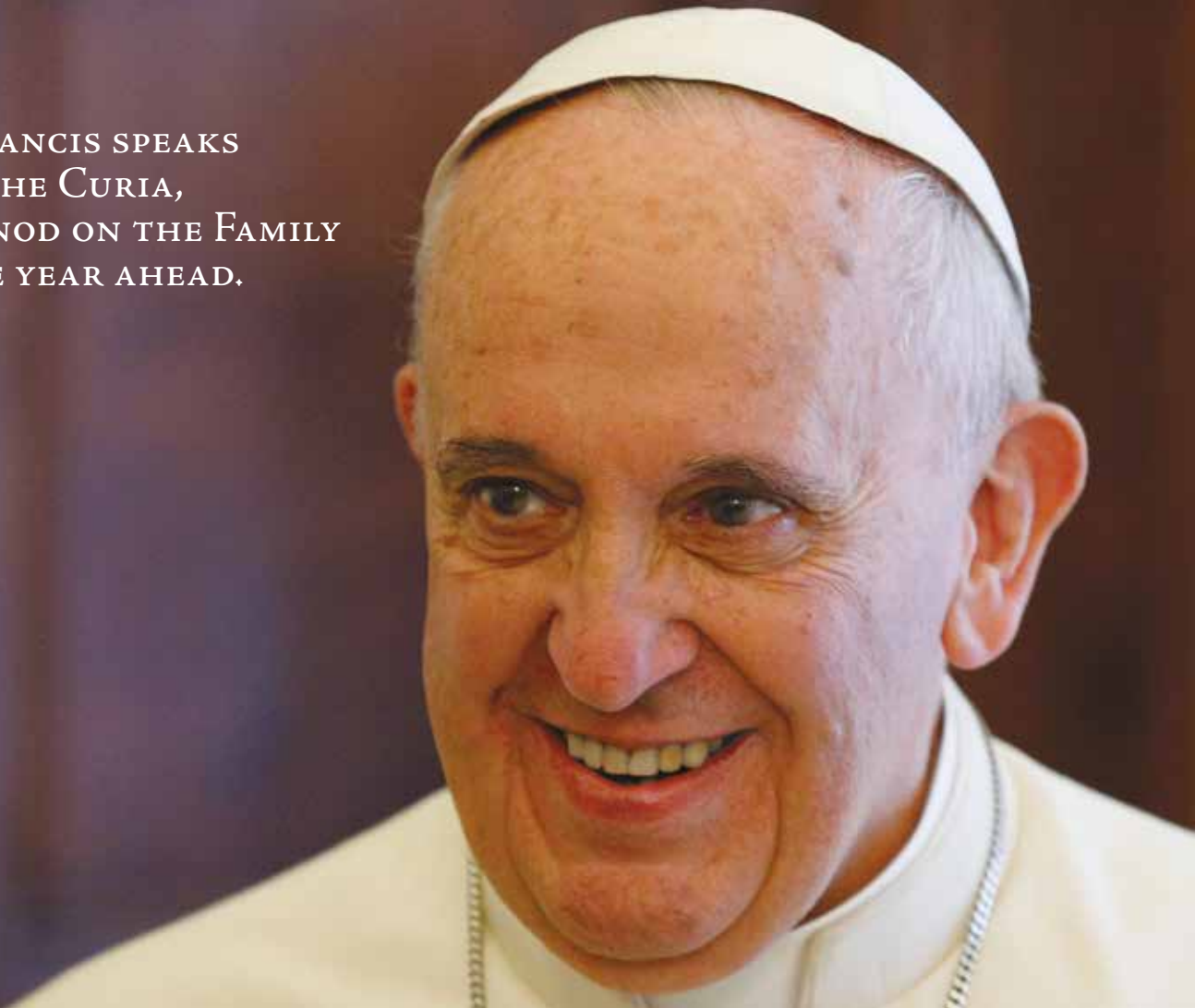
Visit our website at www.jrclosaltos.org for additional information
and an application form.

THE JESUIT RETREAT CENTER OF LOS ALTOS, CALIFORNIA



www.jrclosaltos.org
retreat@jrclosaltos.org
(650) 917-4000

POPE FRANCIS SPEAKS
ABOUT THE CURIA,
THE SYNOD ON THE FAMILY
AND THE YEAR AHEAD.



‘We Must Reach Out’

BY ELISABETTA PIQUÉ

Editor’s note: The following interview, conducted in Spanish, is Pope Francis’ first lengthy interview with a newspaper in Latin America. The original text was published in three sections in La Nación on Dec. 7, 2014. An English translation, completed by Vivien Pérez Moran, appeared simultaneously on La Nación’s website, lanacion.com.ar. One segment of the original interview, which dealt with Argentine politics, was not translated by La Nación and is not included here. Gerard O’Connell, America’s Vatican correspondent and Elisabetta Piqué’s husband, was present for the interview.

I met Jorge Bergoglio in February 2001, in Rome, when I had to interview the then archbishop of Buenos Aires for La Nación. He did not normally grant interviews but would make an exception with me because he was on the verge of being created cardinal by John Paul II. So much has happened since then. The man who had always been Padre Jorge now is Pope Francis, and I, the author of *Pope Francis: Life and Revolution*. We sat down in the light green velvet armchairs in the living room at Casa Santa Marta, and Francis started telling anec-

ELISABETTA PIQUÉ, a correspondent in Italy and at the Vatican for La Nación, Argentina’s principal newspaper, since 1999, is the author of *Francis: Life and Revolution* (Loyola Press). This translation is reprinted here with the permission of La Nación, with some clarifications of the translation by the interviewer.

dotes, laughing and even stating on the record that he is still the same Padre Jorge.

The pope confirmed he will not be traveling to Argentina in July 2016 for the Eucharistic Congress in Tucumán because it is very close to World Youth Day, to be held in Poland. He does, however, intend to visit Argentina that same year at another time. He also revealed that he will be traveling to another three Latin American countries in 2015 (which he preferred not to mention) and, for the first time, to Africa.

The first Latin American pope, that is a great honor for all Latin America. What do you expect from Latin America?

Latin America has been on a journey for some time now, since the first CELAM [Latin American Episcopal Conference] meeting. Monsignor Larraín, the first CELAM president, gave it great momentum. First came the Río conference, then Medellín and then Puebla, Santo Domingo and Aparecida. The Latin American episcopate paved the way with these milestones. It did so collegially, with different methodologies. At first it went about it shyly. Now this 50-year path can certainly not be ignored because it means building awareness in the Latin American church and maturing in faith. Walking this road has also aroused great interest in studying the Guadalupe message. The amount of studies of the Virgin of Guadalupe, of her image, of mixed ancestries, of Nican Mopohua, is amazing, constituting fundamental theology. This is why, when we celebrate the day of the Virgin of Guadalupe, patroness of the Americas, on Dec. 12, as well as the 50th anniversary of Misa Criolla, we are celebrating the road walked by the Latin American church.

A recent survey [by Pew] confirmed that, despite the “Francis effect,” Catholics still keep leaving the church.

I am familiar with the figures disclosed at Aparecida; it is the only information I have. There are evidently several factors of influence, independent of the church. The theology of prosperity, to quote just one example, has inspired many religious propositions that people feel attracted to. These people, however, end up in the middle of the journey. But let’s leave out factors that are external to the church. I wonder about ourselves, what is it that we ourselves do, what is within the church that makes the faithful unhappy? It’s that lack of closeness [to people]; it’s clericalism. Today, to be close means to reach out to Catholics, to seek people out and be close to them, to sympathize with their problems, with their reality. Clericalism, as I told the CELAM bishops in

Río de Janeiro, stopped laypersons from maturing in Latin America. Laypersons are more mature in Latin America precisely when they express popular piety. Clericalism was always an issue for lay organizations. I spoke of it in “The Joy of the Gospel.”

Does the renovation of the church, which you have been calling for since you were elected, and precisely in “The Joy of the Gospel,” also target stray sheep and stopping the faithful from dropping out [Sp. sangria]?

I don’t like the “dropping out” image because it is all too close to proselytism. I don’t like to use terms connected with proselytism because that’s not the

truth. I like to use the image of the field hospital: some people are very much injured and are waiting for us to heal their wounds; they are injured for a thousand reasons. We must reach out to them and heal their wounds.

Is that, then, the strategy to recover those that have left?

I don’t like the word “strategy.” I’d much rather speak about the Lord’s pastoral call; otherwise it sounds like an N.G.O. It’s the Lord’s call, what the church is asking from us today, not as a strategy, because the church isn’t into proselytism. The church doesn’t want to engage in proselytism because the church does not grow by proselytism. It grows by attraction, as Benedict said. The church needs to be a field hospital and we need to set out to heal wounds, just as the good Samaritan did. Some people’s wounds result from neglect, others are wounded because they have been forsaken by the church itself; some people are suffering terribly.

As a pope you are different because you speak with utmost clarity, you are completely straightforward, you don’t use euphemisms and don’t beat about the bush; the course of your papacy is extremely clear. Why do you think some sectors are disoriented, why do they say the ship is without a rudder, especially after the latest Extraordinary Synod of Bishops on the challenges posed by the family?

Those expressions strike me as odd. I am not aware of anybody using them. The media quote them. But until I can ask the people involved, “Have you said this?” I will have brotherly doubts. In general, people don’t read about what is going on. Somebody did say to me once, “Of course, of course. Discernment is so good for us, but we need much clearer things.” And I answered: Look, I wrote an encyclical—true enough, it was by four hands [with Benedict XVI]—and an apostolic exhortation. I’m constantly making statements,

The church doesn’t want to engage in proselytism because the church does not grow by proselytism. It grows by attraction.

giving homilies. That's magisterium. That's what I think, not what the media say that I think. Check it out; it's very clear. "The Joy of the Gospel" is very clear.

Some of the media have mentioned that the "honeymoon is over" on account of the divisions that surfaced during the synod. It wasn't a division against the pope, nor was it that they didn't hold the pope as a reference. Because the pope tried to open the gate and to listen to everybody. The fact that in the end my address was accepted with such enthusiasm by the synod fathers shows that the pope was not the issue, but rather the different pastoral positions.

Whenever the status quo changes, which is what happened when you were elected pope, it's normal to find resistance. Some 20 months later, the resistance seems to have become more evident.

You said it. Resistance is now evident. And that is a good sign for me, getting the resistance out into the open, no stealthy mumbling when there is disagreement. It's healthy to get things out into the open; it's very healthy.

On the Curia

Do you believe resistance is connected with your cleansing efforts, with the in-house restructuring of the Roman Curia?

To me, resistance means different points of view, not something dirty. It is connected to some decisions I may occasionally take, I will concede that. Of course, some decisions are more of an economic sort, and others are more pastoral.

Are you worried?

No, I am not worried. It all seems normal to me. If there were no difference of opinions, that wouldn't be normal.

Is the cleansing over, or is it still going on?

I don't like to speak about cleansing. I'd rather speak of getting the Curia going in the direction identified by the general congregations [meetings before the conclave]. No, there's still a long way to go. A long way, a long way. You see, in pre-conclave meetings, as cardinals we demanded lots of things, and it is necessary to continue on this path.

What you found in the cleansing process, is it worse than you expected?

In the first place, I expected nothing. I expected to go back to Buenos Aires (laughter). And after that, well, I don't know.

You see, God is good to me, he's bestowed on me a healthy dose of unawareness (*inconsciencia*). I just do what I have to do.

And how are things going at present?

Well, as everybody knows, it's all public. The I.O.R. [Vatican Bank] is operating beautifully; we did quite a good job there. The economy is doing well. And the spiritual reform is my great concern right now, to change people's hearts. I'm writing my Christmas address for the members of the Curia. I'm going to deliver two Christmas addresses, one for Curia prelates and the other one for all the Vatican staff, with all our assistants, in the Paul VI room with their families, because it's they who keep their noses to the grindstone. Spiritual exercises for prefects and secretaries are a step ahead. It is a step ahead to stay six days locked in, praying; just as we did last year, we'll do it again the first week of Lent. We'll be staying at the same house.

The G9 will be meeting again next week, the group of nine cardinal consultors who are helping you with the reform process of the Curia and universal church governance. Will the famous church reform be ready by 2015?

No, it's a slow process. The other day we got together with the dicastery heads and submitted the proposal of joining the dicasteries for the laity, family and justice and peace. We discussed it all, each one of us said what he thought. Now

it will be forwarded to the G9. You know, reforming the Curia will take a long time. This is the most complex part.

That means it won't be ready by 2015?

No. We're tackling it step by step.

Is it true that a married couple might be the head of this new dicastery, that you might combine the pontifical councils for laypersons, family and justice and peace?

Perhaps. I don't really know. The heads of the dicasteries or of the secretariat should be the people best suited, whether man or woman, or even a married couple.

And not necessarily a cardinal or a bishop.

The head of a dicastery like the Congregation for the Doctrine of the Faith, the liturgical dicastery or the new dicastery encompassing laity and family as well as justice and peace will always be a cardinal. This is best because of his [a cardinal's] closeness to the pope as a collaborator in a giv-

Resistance is now evident. And that is a good sign for me, getting the resistance out into the open, no stealthy mumbling when there is disagreement.

en sector. But dicastery secretaries do not necessarily have to be bishops, because a problem we have is when we have to change a bishop-secretary, where do we send him? We need to find a diocese, but sometimes they are not fit for one, they're good at the other job. I've only appointed two bishop-secretaries: the Governorate secretary, who thus more or less became the pastor of all this, and the secretary general of the synod of bishops, because of what that signifies there.

It was an intense year, with many significant trips, the extraordinary synod, the prayer for peace in the Middle East in the Vatican gardens. What stands out as the best moment, and what as the worst?

I wouldn't know. Every moment has something good and something not quite as good, isn't that so? (Silence.) For instance, the meeting with the grandparents, the elderly, there was amazing beauty in that.

Benedict was there as well.

I enjoyed that occasion very much, but that doesn't make it the best, because they were all beautiful. I really don't know. I wouldn't know what to say. I never thought of that.

And about being pope, what do you like the most and what least of all?

You know, and this is the absolute truth, this is something I really want to say. Before I came over here, I was in the process of retiring. That is to say, I had agreed with the nuncio that when I got back to Buenos Aires, we would be putting together a short list of three candidates so that by last year's end the new archbishop might take over. That is to say, my mind was focused on the confessionals of the churches where I would be hearing confessions. I even had the project of spending two or three days in Luján and the rest of my time in Buenos Aires, because Luján means so much to me, and the confessions there are a grace. When I came here, I had to start all over again. All this was new. From the start, I said to myself, "Jorge, don't change, just keep on being yourself, because to change at your age would be to make a fool of yourself" (*hacer el ridículo*). That's why I've always kept on doing what I used to do in Buenos Aires. Perhaps even making my old mistakes. But I prefer it like this, to be myself. That evidently caused some changes in the protocols—not in the official protocols, because I'm very careful about abiding by them. The thing is that I am who I am even where protocols are concerned, just as I was myself in Buenos Aires. You can see why "not changing" suited me so well.

When you came back from South Korea, somebody asked you a question and you answered that you were hoping to "go to the Father's house." Many people were worried about your health; they thought that you might not be well or something of the sort. How are you? You look so well.

I do have some aches and pains, and at my age ailments don't go unnoticed. But I am in God's hands. Up to now I have been able to maintain a rhythm of work that is more or less good.

A "conservative" sector in the United States thinks that you removed the North American cardinal Raymond Leo Burke

*from the Supreme Tribunal of the Apostolic Signatura because he was the leader of a group that resisted changes of any type in the Synod of Bishops. Is it true? One day Cardinal Burke asked me what he would be doing, as he had still not been confirmed in his position, in the legal sector, but rather had been confirmed *donec aliter provideatur* ["until otherwise provided for"].*

And I answered, "Give me some

time, because in the G9 we are thinking of a restructuring of the legal sectors." I told him nothing had been done about it yet and that it was being considered. After that the issue of the Order of Malta cropped up and we needed a smart American who would know how to get around, and I thought of him for that position. I suggested this to him long before the synod. I said to him, "This will take place after the synod because I want you to participate in the synod as dicastery head." As the chaplain of the Order of Malta he wouldn't have been able to be present. He thanked me in very good terms and accepted my offer; I even think he liked it. Because he is a man that gets around a lot, he does a lot of traveling and would surely be kept busy. It is therefore not true that I removed him because of how he had behaved in the synod.

Do you have plans for your 78th birthday on Dec. 17? Will you celebrate it with the barboni (the homeless) once again as you did last year?

I did not invite the *barboni*; they were brought in by the almoner. And it was a good idea, wasn't it? That's where the myth started that I had had breakfast with the *barboni*. You see, I had breakfast with all the staff of the house, and the *barboni* were present. This is part of all the folklore that people make up about me. Since it [my birthday] falls on a day when there is no Mass in the chapel because it's Wednesday [the day of the general audience], that day we will all have

From the start, I said to myself, 'Jorge, don't change, just keep on being yourself, because to change at your age would be to make a fool of yourself.'

lunch together, with all the staff. It will be just another day to me, pretty much like any other one.

On the Swiss Guard

Is it true that you fired the head of the Swiss Guard, [Colonel] Daniel Anrig, for being too strict?

No, that's not true. Last year, two months after my election, his five-year term expired. Then I told the secretary of state—Pietro Parolin wasn't there yet—that I could neither appoint him nor dismiss him, because I didn't know the man. So I decided to extend his mandate with the typical formula *donec aliter provideatur* ["until otherwise provided for"]. It seemed unfair to make a decision at that time, one way or the other. Then I learned more about all that. I visited the barracks; I spent an afternoon with the Swiss Guards; I also stayed for dinner one evening. I got to know the people, and I felt a renovation would be healthy. It was a mere renewal, because his term was over, and it is healthy to know that nobody is eternal. So I talked to him and we agreed that he was leaving by the end of the year. He knew that since July.

Then it is not true that you fired him because he was too strict?

No, it's not true. It is a change, a normal change. He is an excellent person, a very good Catholic, a man with an excellent family.

It was also said that you fired him because he lived in a luxurious apartment. That's also false?

Last year, he renovated his apartments, which are certainly spacious, because he has four children. He is a believer, a very good man. I have an excellent relationship with him, so I talked with him face to face and said: "Look, I prefer a renewal." There was nothing unusual in it. There's no fault in him, no blame.

On the Synod

At the recent Extraordinary Synod of Bishops on the Family, two different visions of the church surfaced, one sector open to debate and the other refusing to hear anything about it. Is this the case? What do you think?

I wouldn't say that's quite so.... True enough, if you wish to simplify in order to explain things, we might say that there were a few more on this side, or on the other side. What we benefited from was the synodal process, which is not a parliamentary process but rather a protected space so that the Holy Spirit can work. Two clear qualities are needed: courage to speak and humility to listen. And that worked very well. There are, indeed, positions more inclined this way or that way, but in the pursuit of truth. You could ask me, "Are there any that are completely obstinate in their positions?" Yes, there surely are. But that doesn't worry me. It's a ques-



THE ASSOCIATION OF CATHOLIC COLLEGES AND UNIVERSITIES 2015 AWARD RECIPIENTS



The Rev. Theodore M. Hesburgh, C.S.C. Award

For outstanding contributions and extended service to Catholic higher education

Brother Raymond L. Fitz, SM, Ph.D.

Fr. Ferree Professor of Social Justice and Former President, University of Dayton



The Monika K. Hellwig Award

For outstanding contributions to Catholic intellectual life

Michael Naughton, Ph.D.

Interim Director, Center for Catholic Studies, University of St. Thomas (MN)



The Presidents' Distinguished Service Award

For personal service of exceptional quality to Catholic higher education

Sandra Estanek, Ph.D.

Professor, Graduate Education and Leadership, and Director, College Student Personnel Administration, Canisius College



Awards will be presented at the 2015 ACCU Annual Meeting in Washington, DC, January 31–February 2.

www.accunet.org/2015AnnualMeeting

Follow @ACCU2015Meeting

tion of praying for the Holy Spirit to convert them, if there are such people. The prevailing feeling was a brotherly one, trying to find a way together to tackle the family's pastoral issues.

The family is so beaten up, young people don't get married. What's the problem? Afterwards, when they finally come to get married, having already moved in together, we think it's enough to offer them three talks to get them ready for marriage. But it's not enough, because the great majority are unaware of the meaning of a lifetime commitment. Benedict said it twice in his last year, that in order to grant nullity, we should take into account each person's faith at the time of getting married. Was it a general faith? Did the person understand perfectly well what marriage is about? Did the person understand it enough to convey it to another person? That's something we need to look into in depth, to analyze how we can help.

A few days ago, a couple who are living together came to tell me that they were getting married. I said: "Good. Are you ready for it?" They both answered. "Yes, now we are looking for a church that suits my dress best," she said. "Yes, right now we're in the middle of all the preparations—the invitations, souvenirs and all the rest," he echoed. "There's also the issue of the party. We cannot make up our minds because we don't want the reception to be hosted too far from the church. And then there's the other issue. Our best man and maid of honor are divorced, same as my parents, so we can't have both of them."

All these issues are about the ceremony! Indeed, getting married should be celebrated, because you need courage to get married and that should be commended. However, neither of them made any comment at all on what this meant to them, the fact that it was a lifetime commitment. What do I mean? That for a great many people getting married is just a social event. The religious element doesn't surface in the least. So how can the church help in this situation? If they are not ready, do we slam the door in their face? It is no minor issue.

"Conservative" sectors, especially in the United States, fear that the traditional doctrine will collapse. They say the synod caused confusion because it did mention the "positive nuances" of living together, and gay couples were mentioned in the draft, although the bishops then backed off.

The synod was a process; the opinion of a synodal father

was just that, the opinion of a synodal father. And a first draft was merely a first draft meant to record it all. Nobody mentioned homosexual marriage at the synod; it did not cross our minds. What we did talk about was of how a family with a homosexual child, whether a son or a daughter, goes about educating that child, how the family bears up, how to help that family to deal with that somewhat unusual situation. That is to say, the synod addressed the family and the homosexual persons in relation to their families, because we come across this reality all the time in the confessional: a father and a mother whose son or daughter is in that situation. This happened to me several times in Buenos Aires. We have to find a way to help that father or that mother to stand by (*acompanar*) their son or daughter. That's what the synod addressed. That's why someone mentioned positive factors in the first draft. But this was just a relative draft.

Some people fear that the traditional doctrine will collapse. You know, some people are always afraid because they don't read things properly, or they read some news in a newspaper, an article, and they don't read what the synod decided, what was published. What was worthwhile about the synod? The post-synodal report, the post-synod message and the pope's address. That is definitive, but it will eventually become relative and provisional, turning into a "guideline" for the next synod.

I think some fathers made a mistake when they talked to the media. We decided that each one of us would grant as many interviews as he liked, with total freedom, no censorship was imposed. We chose transparency. Why did we choose briefings and not what the person said? For two reasons: first, because they sent written presentations in advance and then they said some things, or nothing at all, or they changed things and thus it might not be the real thing. And second, to protect that person. And this is what really matters to me. If this were a parliament, we would have to account to those who sent us, i.e., the local church. But this is not a parliament, and this man must be totally free to say what he feels without having to keep anything to himself, without people knowing that he said this or that. Disclosing what was said is O.K.; that's why in the briefing we explained that we had said this, that or the other. Different bishops had different approaches, but we will all move on together. All this to protect this work, so that the Holy Spirit could move forward. I am not afraid.

What we did talk about was of how a family with a homosexual child goes about educating that child, how the family bears up, how to help that family.


Afraid of what?

Afraid of following this trail, the road of the synod. I am not afraid because it is the road that God has asked us to follow. More so, the pope is the ultimate guarantor, the pope is there to take care of this also. We must move forward. In my last address I said something interesting; I pointed out that we had not addressed any part of the doctrine of the church concerning marriage. In the case of divorced people who have remarried, we posed the question, what do we do with them? What door can we open for them? This was a pastoral concern: will we allow them to go to Communion? Communion alone is no solution. The solution is integration. They have not been excommunicated, true. But they cannot be godparents at baptism, they cannot read the readings at Mass, they cannot give Communion, they cannot be catechists. There are about seven things they cannot do. I have the list over there. Come on! If I tell all this, it seems that they are excommunicated de facto!

So let us open the doors a bit more. Why can't they be godparents? "No, no, no, what testimony will they be giving their godchild?" The testimony of a man and a woman saying, "My dear, I made a mistake, I was wrong here, but I believe our Lord loves me, I want to follow God, sin will not have victory over me, I want to move on." Any more Christian witness than that? And what if one of the political crooks among us, corrupt people, are chosen to be

somebody's godfather? If they are properly wedded by the church, would we accept them? What kind of testimony will they give to their godchild? A testimony of corruption? We must change things a little; our standards need to change.

What do you think about the solution put forward by Cardinal Walter Kasper of Germany?

Kasper's address to the cardinals last February included five chapters. Four of them are a jewel, about the purpose of marriage, open, profound. The fifth is the question of what do we do with divorcees who have remarried; they are part of our faithful after all. He made a hypothesis; he does not propose anything of his own. Let's look into that. What happened? Some theologians got frightened by this hypothesis, and that is to hide one's head. What Kasper did was to say, "Let us look for a hypothesis"—that is, he opened the field. And some got frightened and went as far as to say: Communion never. Only spiritual communion. And tell me, don't we need the grace of God to receive spiritual communion? That's why spiritual communion obtained the fewest votes in the [final] synod report, because nobody was in agreement, neither the one [group] nor the other. Those for it, because it was too little, voted against it; and those who are not for it and would rather go for the other one, because it's not worth it. 

DIGITAL HIGHLIGHTS

America

THE NATIONAL CATHOLIC REVIEW

Join the conversation.



'AMERICA' THIS WEEK

A look back at the notable Catholic news stories of the year on our weekly radio show on SiriusXM.



PODCASTS

In separate interviews, Elisabetta Piqué and Austen Ivereigh talk about their new biographies of Pope Francis.



SLIDESHOW

A photo tour of The Church of the Transfiguration in Orleans, Mass., an ecumenical church built by the Community of Jesus.

WHAT YOU'RE TALKING ABOUT:

"If we do have married priests as the norm—where is the money going to come from to pay for them and their families?"
—Henry George, *Pope Francis & Married Catholic Priests: Q&A with Bishop John of Parma*

FROM OUR BLOGS

Why Are Catholic Funerals on the Decline?, Mary Ann Walsh, R.S.M.
Church Asks if it's Time to Ban the Bomb, Kevin Clarke
Eat Fresh, Die Hard – Subway, Wal-Mart, Whole Foods and the Plight of the Mexican Worker
Jim McDermott, S.J.

WHAT YOU ARE READING

In New Interview, Pope Francis Says Resistance that Comes into the Open is A Good Sign, Gerard O'Connell
The Loneliest Choice, Rev. Rhonda Mawhood Lee
Life's Second Half, James Martin, S.J.
Tyranny of Talk, The Editors
Zero Tolerance, Celso Perez

America THIS WEEK 

Wednesdays at 1 p.m. on The Catholic Channel 129



Follow us @americamag | Links to these stories can be found at www.americamagazine.org/webfeatures.

Marketing Motherhood

The meaning of vocation in a secular world

BY ELIZABETH STOKER BRUENIG

The word *vocation*, originally used to indicate lives directly consecrated to God through priestly or religious service, has recently come into use in a much broader fashion. To expand *vocation* to include the whole range of ways that lives can be given to God is a fair and sensible extension. After all, if religious vocation is, as Pope Francis has said, “a response to a call and a call to love,” then the many varieties of Christian life that express themselves as paths to holiness must be equally touched by this sense of calling.

“Love,” St. John Paul II wrote in his 1981 exhortation “The Role of the Christian Family in the Modern World,” “is...the fundamental and innate vocation of every human being.” The grandeur of this vision of vocation has allowed for a view of calling that encompasses not only celibacy, consecration and marriage, but also a cascade of related vocations that give themselves to the lived journey of Christian love. And because the concept of vocation is now both broad enough to speak to a variety of lives and still inscribed deeply with the centrality of love, the question of what constitutes a vocation and how different callings ought to be undertaken has grown ever more pertinent.

How to live out one’s vocation is not an insubstantial question, especially since so many categories of life can overlap in a single calling. Further complicating matters is the fact that many ways of living that we might identify as “vocations” also have secular cognates that, for lack of an orientation toward God, provide very little guidance as to what a vocation *with* an orientation to holiness would look like. The life-affirming vocation to friendship that Eve Tushnet fleshes out in her book *Gay and Catholic* needs fleshing out precisely because modern secular views of friendship are relatively despairing, rife with mean girls and bromances and other tropes that express more anxiety about the concept of friendship than enthusiasm for it. There is more work to be done in enumerating how Christian vocations are lived, then, than transcribing those things that go by the same names in the world at large.

The trouble is this: when we go about establishing how vocations should be understood and lived by the faithful,

are we in many cases merely borrowing from the worst tendencies of secular modern thought? When it comes to an increasingly common mode for understanding vocation—that is, rationality—it seems that some of the more troublesome habits of secular modernity have made substantial headway.

Max Weber, the German sociologist famous for *The Protestant Ethic and the Spirit of Capitalism*, among other works, documents in that book the development of the concept of a “calling” as particular economic demands made use of it. In particular, Weber argues that the uniquely Protestant notion of calling sacralized professional work to such a degree that the rational pursuit of work for monetary gain eventually conferred a spiritual significance on the accumulation of profit. For our purposes, the term of interest here is *rational*, a word Weber uses often in terms of rationalization, or the process by which traditional ways of thinking about life activities are supplanted by a modernized, capitalist-friendly way of thinking—the rational way.

For Weber, rationalization construes all activities in terms of optimizing outcomes. A popular example of the rationalized way of thinking is the fast food restaurant. All employees are trained in a standardized way to be interchangeable; kitchen equipment is developed for its efficiency, speed and consistency of output; food is selected with an eye to the ideal ratio of price to profit and dosed with salt, sugar and fat to make it a deliciously appealing product. These restaurants run like well-oiled machines. Their purpose, planning and execution are fully rationalized; they exist to generate profit, and every activity is empirically optimized toward that end. At any McDonald’s in the country, one can order a regular meal and be pretty sure about what will be served. If the outcome is different, it is because of a mistake behind the counter, a failure of the well-honed system.

A rationalized outlook may well be appropriate to particular industries. But the rationalized perspective has become so ubiquitous in modern life that we are apt to apply it in peculiar places—with vocation being a prime spot. Consider, for example, the vocation of motherhood.

Profitable Parenting?

On any rack of women’s magazines, a number of issues are ready to inform mothers or moms-to-be on how best to

ELIZABETH STOKER BRUENIG is a doctoral candidate in religion, politics and philosophy at Brown University. She earned a master’s degree in Christian theology from the University of Cambridge as a Marshall Scholar and has published in *The Atlantic*, *The Boston Review* and *First Things*.



carry out the vocation of motherhood. Their advice does not restrict itself to tones of suggestion: on the contrary, all manner of media venues are constantly engaged in poring over the latest data about parenting, trying to deploy scientific studies to determine how children ought to be mothered. An array of methods are constantly on offer proffering competitive success rates. Some advise on how to pick up and console a crying child; others demarcate elaborate “training” routines to establish infant sleeping patterns; still others claim their parenting regime will boost I.Q.’s and thus, we are to believe, a child’s eventual earning potential. Every parenting choice, no matter how trivial or personal it may appear, can be arranged in terms of impact, far down the line, on a child’s future achievement. Imagined in this way, motherhood is defined mainly in terms of a series of rules and empirically tested techniques for producing a particular kind of child.

With so much focus on the impact of parenting decisions (especially those made during a child’s infancy), it is not surprising that this rationalized view of motherhood has bled into the interpretation of vocation. You can now

purchase books intended to teach not only how and why to breastfeed—in terms of health, I.Q. and all the usual benefits—but also how breastfeeding defines your spiritual journey in motherhood. If you were thinking of taking your baby out for a walk in a stroller—that, too, has been ruled unconscionable, a threat to future learning and intellectual development; baby-wearing (in a sling or other such baby carrier), on the other hand, has received the spiritual stamp of approval.

Though the movement is by no means complete, it appears that vocation—being at a moment of development—is just as susceptible to tinting by secular modern attitudes to rationalized parenting as the Protestant notion of calling once was to rationalized capitalism. And indeed, the two tendencies are not totally different. With so much concern about optimal learning, I.Q. scores and intellectual development, it seems rationalized theories of parenting tend toward attempts to produce children who will be especially competitive in our current marketplace.

After all, that is what rationalization is all about: making products. But children are not mass produced items that

**M.S. AND PH.D. CACREP-
ACCREDITED MENTAL HEALTH
COUNSELING PROGRAMS IN
PASTORAL COUNSELING.**



AWA JANGHA
current Ph.D. Student

**HOW WILL YOU
ANSWER THE CALL?**

Loyola's **M.S. in Pastoral Counseling** is a clinical mental health counseling program designed to serve students who are seeking to incorporate the spiritual dimensions of their clients' experience in the context of a professional counseling experience. Our **Ph.D. in Pastoral Counseling** is the only counselor education and supervision program specifically designed to study the integration of spirituality and the social sciences.

Also check out our M.A. in Spiritual and Pastoral Care program with tracks in ministry, chaplaincy, faith and social justice, and spiritual direction.

Preview Week: Feb. 17-19, 2015

LOYOLA.EDU/ANSWERTHECALL

410-617-5020




LOYOLA
UNIVERSITY MARYLAND

can be stamped out ready made for competition onto the conveyer belt of life. Nor are mothers and fathers instruments that can or should be tightly honed toward that purpose. It is entirely fair to want one's child to be healthy and happy—but it is equally imperative to realize that there is no single set of parenting choices that will work for every child. Further, adherence to rigid standards of parenting can produce all the angst for new mothers and infants that these revolutionary techniques are supposedly structured to prevent. Russell Saunders, a pediatrician and an opinion writer for *Salon* and *The Daily Beast*, has written extensively on the shame and scorn heaped on new mothers who find themselves unable to nurse as much or long as they would like. If, as some studies suggest, moms who suffer from anxiety have a harder time connecting with their infants, then shaming over perceived “failures” to parent correctly is a terrible risk even by the lights of the zealously data-reliant.

Moreover, motherhood as a vocation is not about a call to optimal child production; no mother is ordered by divine decree to raise her children so that they will be sharp competitors in capitalist economies. Rationalization is about outcome-oriented rules and strictures, but the call to love leads us outside of the order imposed by worldly assessments of success and failure. As the philosopher Charles Taylor writes,

The network of *agape* puts first the gut-driven response to [the] person. This can't be reduced to a general rule. Because we can't live up to this, we need rules.... It's not that we could just abolish them. But modern liberal civilization fetishizes them. We think we have to find the RIGHT system of rules, norms, and then follow them through unfailingly. We can't see any more the way these rules fit badly our world of enfleshed human beings.

Vocations are primarily relational; they are modes of living that bring us together in authentic community, and orient our lives toward God. They should, therefore, be ruled by love itself—which is impossible to hash out into matrices of rules. If a mother cannot breastfeed her child, she is in no danger of failing in her vocation so long as she nourishes her baby with love and care in the best way she can. The same is true of all of the vocations now developing to guide people into lives lived toward holiness: there is no one set of guidelines for each life lived in love. Instead of coming to understand our many vocations in terms of success, failure or optimization, we should seek to understand them as engagements with others in the spirit of love. It is only with love as first priority that the full array of human diversity finds its perfect arrangement, in a variety of different lives all lived on the same path to God. 



Papal Resolutions

Many in Rome believe that 2015 could prove to be a watershed year in the pontificate of the first Latin American pope.

It is a year that will see Pope Francis visit eight countries in Africa, Asia and the Americas and perhaps one or more in Europe. It's a year in which he will create some 12 new cardinal electors, make further reforms in the Roman Curia, issue an encyclical on ecology, conclude the Synod on the Family and maybe sign a landmark accord with China on the nomination of bishops.

The Argentine pope is profoundly convinced that God has called him to reform the church. Now 78, he is moving ahead at full speed with that mission knowing there is no time to lose.

He has already issued a New Year's call for global mobilization to eradicate modern slavery; and before departing on his second journey to Asia, he will announce the names of the new cardinals. He will also give a New Year's greeting to ambassadors from the 180 countries that have full diplomatic relations with the Holy See and will address the precarious global situation, where a third world war is unfolding in stages.

On Jan. 12 he will fly to Asia, the continent where over 60 percent of the world's population lives, 3 percent of whom are Christian. He will first visit Sri Lanka, a predominantly Buddhist country of 20 million people (6 percent Catholic) that is recovering from a 26-year civil war that has left deep,

open wounds in the Tamil population. The Catholic Church has members on both sides of the divide. Francis is expected to call for reconciliation, justice and peace when he visits the famous Marian shrine of Madhu in what was the war zone. He'll also canonize the country's first saint, Joseph Vaz, a 17th-century missionary priest.

From there he will travel to the Philippines, which has more Catholics than all other Asian countries combined. Indeed, his first reason for going there is to comfort the four million Filipinos left homeless by typhoon Haiyan in 2013. He will, of course, visit Manila, where millions are expected to welcome him.

Back in Rome, he will create some 12 new cardinal electors on Feb. 14 and 15, as he seeks to correct the imbalance in the Electoral College, which favors Europe (especially Italy) and the United States, by giving greater representation to churches on other continents, especially those on the peripheries hit by conflict or poverty.

Later this year—the dates have yet to be decided—Francis will visit three Latin American countries, including Paraguay (according to the local nuncio) and Bolivia (according to the president). He will also visit two countries in Africa. Then, in late September, he will visit the United States and, almost certainly, the United Nations, stopping in New York, Washington and Philadelphia (for the World Meeting of Families). There's a possibility he may also visit France.

Throughout the year, Francis, as-

sisted by his Council of Cardinal Advisers, will move ahead, step by step, with the reform of the Roman Curia. Though this will not be completed in 2015, he is expected to establish two new congregations this year—one for the laity and the family, another for justice and peace—and might also decide on a new organization of Vatican communications.

On another front, Francis will publish an important encyclical on ecology. It is expected to address such important questions as care for creation, climate change and human ecology.

Many believe that the most important event on his agenda this year will be the Synod of Bishops on the Family, from Oct. 4 to 25, that will be preceded by further consul-

tation of the faithful and clergy by the bishops. That synod's task is to present the pope with concrete pastoral proposals for addressing the dramatic situations of families in today's world. The synod is not a parliament, however, and Francis, who believes this is the *kairos* (God's appointed time) for mercy, will have the final say.

The big unknown is whether the Holy See will reach an accord this year with China regarding the nomination of bishops and other disputed questions. There appears to be a good chance this will happen under the first Jesuit pope. If so, this would open significant new horizons for Sino-Vatican relations and for the Catholic Church in that part of the world.

GERARD O'CONNELL

GERARD O'CONNELL is *America's* Rome correspondent. *America's* Vatican coverage is sponsored in part by the Jesuit communities of the United States. Twitter: @gerryorome.

Military Maneuver

Finding my vocation in uniform

BY RAYMOND A. SCHROTH

When I arrived at Fordham University in the fall of 1951, I automatically signed up for the Reserve Officers' Training Corps. That I would eventually go into the United States Army had been long understood. The Korean War was raging. Since I felt I would inevitably be drafted, I wanted to enter on my own terms and to be an officer, and the program would take me through college before sending me abroad. Besides, the army was in my blood. My father had won the Distinguished Service Cross in World War I; he had taught my younger brother Dave and me to ride polo ponies at the 112th Field Artillery base outside Trenton, N.J., when we were 3 years old; his friends were in the American Legion; we displayed our enormous American flag on holidays; and he had taken us to see "Sergeant York" and "Wilson" at an impressionable age.

Meanwhile the Jesuits I had admired at Saint Joseph's Prep in Philadelphia and some whom I encountered at Fordham were convinced I should join them, and their letters during the Fordham years kept stirring the embers of a vocation. Finally my mentor, the historian Joseph R. Frese, S.J., whose Mass I served every morning except during my junior year, when I was away in Paris, told me that the well-meaning recruiters had no right to push me, that if I were to join I

RAYMOND A. SCHROTH, S.J., is literary editor of *America*. Another version of this essay appears in *Transitions in the Lives of Jesuits and Former Jesuits* (Amazon).

would know when the time came.

After graduation, tensions between religious ideals and military culture surfaced at Officers Training School at

ment on my comrades: on the battlefield my life would depend on these very men. More serious was the pep talk we received in which the speaker remind-



OVER THERE. The author, front left, with other members of the 62nd Anti-Aircraft Artillery Battalion during maneuvers near Mannheim, Germany.

PHOTO COURTESY OF THE AUTHOR

Fort Bliss, Tex. Juarez, Mexico, today famous for its mass graves of drug lords' enemies, was then the soldiers' weekend playground, with its striptease bars and brothels and boys selling their sisters on the streets. I was appalled that some of my fellow student-officers seemed to have no religious principles or even intellectual curiosity; one told me that religion and politics were two subjects that no officer should discuss. Since they were the topics that most interested me, that remark would leave me speechless for two years. Fortunately, I became friends with some recruits from Boston College.

I wrote to my father about this, and he replied that I should withhold judg-

ed us of the fundamental principle that should guide us: We are hired killers.

If I remember correctly, I wore my 2nd lieutenant's uniform to Christmas Midnight Mass at the Trenton Cathedral in 1955, a week before I was to fly to Germany and report to the 62nd Antiaircraft Artillery Battalion in Mannheim and take responsibility for four 50-caliber machine guns mounted in turrets on half-tracks and four 40 mm. antiaircraft guns mounted on tank bodies—all manned by a platoon of 50 men. But the vocation bug still surfaced from time to time. I had a girlfriend, whom I loved, named Sally, but I was not in a strong position to pursue her. As the organ roared and

the choir soared, the Bishop of Trenton began his solemn procession down the aisle. Although my journalist father told me years later that this bishop would be partly reformed by the Second Vatican Council, he was known then for an almost fascist rigidity. He was overweight and, to my eyes, exuded pomposity. I offered a silent prayer of thanks that I was attracted to the Jesuits, whose rules excluded ambition to hierarchical status.

Tour of Duty

The two years in Germany were exhilarating. On the first day our battalion commander, a colonel, motivated the new officers with his conviction that the Russians would attack that winter. The idea that we might soon be required to kill hundreds of other young men never gelled. I believed that our cause was just, and we had to do what was necessary. The colonel brought me onto his staff after a short term as a platoon leader to be the battalion communications officer. When we pulled out of the barracks for a major, several-day training maneuver—the Hungarian uprising seemed to offer an opportunity for those among my colleagues who needed a war—I was assigned the role of leader of the “aggressors.”

In a war game, the aggressors attack the main encampment to challenge its security. I took my role as “enemy” seriously and was determined to take the battalion by surprise. So in the darkest night I led my aggressor troops silently

through a German forest, undetected, to the sleeping camp and charged in. I heaved a tear gas bomb into a nearby tent. The battle was ours. But in that tent the tear gas had taken a lieutenant by surprise and he had gone into shock.

We bundled his unconscious form into the back of a Jeep and drove through the night to the nearest hospital. It was the longest drive of my life. Yes, they should have been ready for an enemy tear-gas attack, but this man was trapped in an enclosed space. I was responsible for whatever happened. Had I killed my first man? With his silent body beside me I prayed: “God, if you want me to become a Jesuit, don’t let this man die.”

He did not die. The next day we both went back to work. But if he had not recovered, my future as either a soldier or a Jesuit would have disintegrated. In the year ahead, as Korea was replaced by Vietnam, I realized slowly that, because of my father’s background, it had never occurred to me that the United States could wage an unjust war. But during theology studies at Woodstock during the 1960s, influenced by what I read in *The National Catholic Reporter* and *Commonweal* and what I learned from my fellow young Jesuits, I slowly realized the time had come to be ashamed of the foreign policy of the nation I had served in uniform.

Covering the anti-war demonstrations at the Democratic National Conventions in Chicago for *America* in

1968, I was tear-gassed by the Chicago police and staggered to a fountain in Grant Park to wash my eyes. Four years later, I visited my family when President Nixon and Secretary of State Kissinger were ordering the mass bombing of Hanoi. My father, then 82, a man who had tried to re-enlist after Pearl Harbor and whose patriotism had forced him to support every war, had changed. I just remember him shaking his head sadly and, with a heavy sigh, saying, “All those lives.”

We were becoming more like each other.

My mind flashed back to 1957, when I returned from Germany and informed my parents that I was joining the Jesuits. My mother was not surprised; my father was stung. It had never entered his mind. Not long after, one day in the car I looked at his face and saw something I had never seen before—his tears.

But by 1967, my father had proudly celebrated my ordination. By 1972 his heart was failing. In August 1976 I was teaching at Fordham, and on a visit home I quietly announced at dinner that I would take final vows in the Fordham Jesuit chapel. I said I had not told them earlier because it was not a “big event” and I didn’t want my father, with his illness, to risk the trip up from Trenton.

He pulled himself up straight in his chair and said, “I’ll come if I have to come on a stretcher.” He died one year later.

Fruitful Searching

Wandering my way toward God

BY MATT EMERSON

I know a Jesuit whose father worked at the same company for 56 years. A friend and mentor just retired after 35 years at the same company, and my father has only recently begun to decel-

erate after practicing orthopedic surgery for almost 40 years.

I am 32. After graduating from college at 22, in St. Louis, Mo., I taught at a high school in Phoenix, Ariz., at-

tended law school in South Bend, Ind., practiced law back in Phoenix and returned to teaching high school—in Palm Desert, Calif. My travels have spanned three Jesuit institutions, two

law firms, one federal prosecutor's office and four states.

During the past decade, I spent hundreds of hours on U.S. interstates gazing into deserts and farmland, hoping for my own burning bush. I saw mostly cows. And as I made my way through this cattle-encountering, debt-amassing quest, I started to wonder: Was I afraid to commit? Would my career search last a lifetime? Was I part of a generation too privileged to appreciate a good job?

And more than anything: Why was it so hard? Why couldn't I just figure it out?

Four years ago, as I approached 30, I finally settled into a role that gave me the fulfillment and the focus I had been seeking. I now divide my time between writing, teaching and speaking, a synthesis of responsibilities that enables me to feed many interests, make a living and, most important, feel confident that I am following God. Now, when I look back on my 20s, I'm not embarrassed that I bounced around, but grateful.

With a few years to reflect, I know my moving around was not aimless. My restlessness grew from something good, from spiritual hunger. I wanted to commit to a career that reflected what God wanted of me. Ambition or ego occasionally obscured that desire, but it always resurfaced—on a late-night drive back from the office; during the silence of a Saturday morning; in the calm before Mass. In other words, my roaming derived from an authentic, inquisitive spirit. I was restless for the right reasons.

My 20s demonstrated that success is a mixed blessing. Achievement is not contentment. What to friends and family should be uncomplicated reasons for happiness can possess the character of crystal: alluring but brittle.

Not long after graduating from law school, I worked as an associate at a large law firm. The job earned me respect and good money, and I was mentored by talented, caring colleagues.



But as I imagined making partner, as I imagined buying a house, investing, marrying—completing the milestones that, in our culture, constitute “settling down”—I grew restive and melancholy. I began to ask the question the rich young man directs to Jesus: “What do I still lack?”

As I tried to reconcile inner tensions, I realized I would have to submit to a period of instability and uncertainty, a prolonged period of not knowing. For that I was unprepared. For years I had a plan; I could always see the next rung. As an adult, the path was supposed to be similarly clear: choose a career, begin a family and

head for retirement.

But in my mid-20s, in the midst of a spiritual crisis, I realized that pursuing these goals on the typical timeline leaves little room for the trial and error, the flexibility and freedom that discipleship requires. Growth in the spiritual life, I discovered, cannot be scheduled. I could have settled as a teacher at 23 or a lawyer at 27, but I would have missed out on experiences and encounters that became essential in my search for God.

I met lawyers whose vestments of prestige hid long-festered despair. I sat with the poor at legal aid clinics, finding they needed legal advice far less than they needed to be looked in the eye. I have watched students wrestle with God's existence and then speak of a hope for faith. I have counseled students on everything from Christ to college essays to the rules of evidence. Most joyfully, most wonderfully, my searching over the past 10 years led me to the woman with whom I will spend my life, to my fiancée. (We met—how's this for God's wink?—at a fundraiser called the “Jesuit Companions' Dinner.”)

Finally, I learned that in the effort to live as a disciple, it is not so much about finding a particular career, a particular place or a particular combination of roles, as it is about finding a particular attitude that endures no matter where we are or what we do. It is an attitude of trust, a willingness to let God refashion our preferences in the refinery of God's will. It is the desire to offer our lives, not as a demand to be met, but as a constantly unfolding eighth day of creation.

Let there be light.

MATT EMERSON blogs for *America at The Ignatian Educator* and writes frequently on education, faith and culture. His website is www.matt-emerson.com. Twitter: @ignatianed.

Wisdom of the Ages

Lessons from living with retired clergy

BY JACOB A. JONES

With great trepidation I asked permission to sit at the breakfast table with the Rev. Desmond J. Regan, a man more than six feet tall with a thick waft of shock white hair perfectly combed to one side—no trace of a receding hair line—as he sat with one hand clutching a mug of black coffee and turning the page of his newspaper with the other. He read each article carefully, studying the words through a magnifying glass. He responded with a warm welcome, and we studied each other for what seemed like an eternity before he broke the silence and flung a news article my way, instructing me to “learn something.” His stern glance could shatter the cavalier attitude of any young seminarian wannabe like myself, and my cockiness crumbled before his gray eyes.

I took up residence in the St. John Vianney Retirement Home for Priests of the Diocese of Birmingham, Ala., during the 2012-13 year with excitement and the expectation that, with the bishop backing my year-long experiment, I could adapt to, and perhaps eventually take on, the life of a diocesan priest. The long experiment was similar to the novitiate formation in the Society of Jesus. It came with my own suite and back porch for cigar smoking,



frequent dinners with diocesan clergy and a job at the local high school that had a degree of drama only high school students can provide. But don't get me wrong, the year was tough; and banging my head against a pew every once in a while to discern God's will was, at times, tougher.

It was strange to think the living situation in which I found myself at age 24 was shared with priests who had completed a lifetime of ministry. Many priests and religious around the country are facing the impending retirement that often accompanies old age, and many more are still ministering in new ways in these new habitats.

Like a kid who had cornered his favorite baseball player, I tossed questions to the old priests at the table daily and for a few hours during breakfast on the weekends. Father Regan would tell of his days entering the seminary during the Great Depression. From the bustle of Detroit, where his father worked for Ford, to the little-known German settlement of Cullman, Ala., where St. Benedict's Monastery welcomed him at

age 15, Father Regan entered a life dedicated to the service of God's people at an early age. He dreamed of one day ministering to congregations in Asia, but eventually adjusted his mission territory to the southern United States.

“The food was always good. It came right from the farm,” he said.

Father Regan died this year on Oct. 23 after 68 years of priestly ministry. His picture still hangs in the hall of John Carroll Catholic High School in Birmingham, Ala., where he was principal for a year in 1968/69, his stare following every student and faculty member who strolls by. Prior to his days at John Carroll, Father Regan was assigned to a high school in Montgomery, where he frequently dined with a Baptist preacher—Martin Luther King Jr.

Father Regan and I would talk (he mostly listened) about food for most of our conversations. I poured a glass of skim milk once for another priest in residence, Father Joe Underwood, and one for myself. Father Regan smiled and rhetorically asked, “Isn't drinking this stuff like kissing your aunt?”

Father Underwood was what the church calls a late vocation. He didn't enter the seminary until middle age. His life was quite different from Father Regan's. He was drafted into World War II. He dated for a time before choosing the priesthood, and one of his dates was told by her confessor to steer clear of the young man, who now, as a 92-year-old priest who shuffles about

JACOB A. JONES is a writer for *Hispanic News Link* and a student at *Flagler College* in St. Augustine, Fla. He can be reached at jjones550@flagler.edu.

with a walker, wouldn't dare wear anything other than clerical black. He was also a convert and told stories of his encounter with the Catholic Mass at a Trappist Monastery in Germany.

"It was all in Latin then, you see," he said. "I couldn't understand a word, but it was beautiful." He often greeted me in the morning with *Introibo ad altare Dei* and expected me to respond with *Ad Deum qui laetificat iuventutem meam*. I never got that part correct, or I would simply resort to, "And with your spirit."

Each priest had his own opinion of how his days should be spent. Father Regan preferred to rise when he felt accustomed to rising, usually post noon. Father Underwood rose promptly at 6 a.m. to say Mass in his room with his smooth fox terrier as a faithful attendant.

Father Underwood would often speak of the sadness he experienced from not being able to minister any longer. He talked about how much he loved helping people and being there for them. He repeated his story of giving last rites to several airmen who were in an accident not far from his parish many years ago and how he would never forget anointing the body

of a young man who committed suicide. Our connection occurred over a Hallmark film, which we watched as we sipped glasses of Canadian Mist. He needed it to relax, and I needed it to get through the film. "You serve for so many years, and then you're left to die," he said to me once, staring blankly at his plate, spinning his fork over and over between his fingers.

Pope Francis, in one of his homilies at a weekday Mass, called for "these shrines of holiness," or elderly and aging priests and religious, to be revered and cared for by society, a call that included the care of elderly and aging lay persons as well, saying that a "society that doesn't care for its elderly is a society without a future." The church is seeing a steady growth in interest in vocations but also faces a steady increase in clergy and religious who are moving to retirement or are forced into retirement by illness.


Pope Francis has asked the church not to be so focused on issues that are placed at the ecclesial doorstep on a daily basis, but to encounter Christ in

those that we have swept aside, including the elderly and shut-in. We must remember that the central focus of being pro-life lies within the church's embrace of all human life. Those most vulnerable include the elderly and infirm as persons of the body of Christ who need our devoted care and compassion. More dioceses and religious communities are undertaking the task to better care for their retired clergy and religious, but more care is needed.

The health of our nation's retired religious remains an issue that is gaining increased attention from the U.S. Conference

of Catholic Bishops, which partners with religious men and women to raise funds for retired religious. Still, the laity also has a responsibility to ensure the support and love of our faithful priests, brothers and sisters.

It was in my time of discernment at the retirement home where I felt much wisdom was gained—not so much about priesthood, or the diocese, or why the dining room was kept at the temperature of a meat-locker—but wisdom about living. These men may not be in the spotlight of the pulpit, the school principal's desk or even the role of active ministry entirely, but these priests, like all elderly loved ones, need the love and care of their communities, especially from the people whom they ministered to for so many years.

The retirement home was a place I grew to love, despite the challenges it presented. (My battle with the cook raged on for several months. The case of the missing butter has yet to be resolved.) The time spent with these faithful priests was time well spent. I did not enter the seminary, but I entered a school of wisdom that could only come from spending time with these pillars of our society. 



Charles Gardner and Desmond Regan

PHOTO COURTESY OF THE AUTHOR


KU LEUVEN

The Faculty of Theology and Religious Studies


Catholic University of Leuven, Belgium

Study at one of the oldest and most culturally diverse theological faculties the world over. Founded in 1432 by Pope Eugene IV, the Faculty of Theology and Religious Studies in Leuven, Belgium, offers a full range of English-language programmes, including canonical degrees, as well as a chance to live and study in the Saint Damien Community at the American College.

The Catholic University of Leuven is located in historic Leuven, at the heart of Europe. Students at the Faculty of Theology and Religious Studies come from over 60 countries, are taught in small groups and have constant access to the world-renowned academic library. Our state-subsidised fee structure keeps tuition costs minimal for aspiring students and researchers (<\$1500).



www.theology.be
www.damiencommunity.com
admissions@theo.kuleuven.be





Synod Can Unify Church

Preparation for the October 2015 Synod on the Family may help the U.S. church face pressing problems.

The church faces a challenge of disunity, some of it from polarization. Threats to unity have crept into the church from adversarial politics that permeate cultural warfare and political skirmishes related to religious liberty, gay rights and the definition of marriage. At times one feels meanness within our walls.

Concentration on the family, a topic of deep concern to those who care more about the church's pastoral life than its political life, can unite us. No matter what their political persuasion, most people care more for family concerns than for political issues.

Among the issues:

In a divided society, what gives children the security that roots them in God and others? How do families pass on the faith when the church itself is riven with disagreements?

How do family members support one another even when some choose lifestyles at variance from the norm? Norms change.

How do families support children of divorce? How are divorced family members helped to feel whole despite the pain that accompanies divorce?

How can children of gay couples feel welcomed by families and neighbors that are not configured as theirs?

Do single family members have special needs for lack of one special person in their lives? Do they have ob-

ligations, such as financial ones, based on their ability to offer support to others?

The church needs a plan to gather data. Should it be through parish surveys? This is basic data collection, but if associated with discussion programs, surveys could lead people to a new understanding of one another. Many people can be reached only through parishes if they do not participate in church groups. How do we reach singles, for example?

Should data gathering come through organizations? This has pros because the groups already exist. Family life groups can examine what young couples who struggle to establish families want. They can study how people can develop a religious life alongside career development.

Religious ed groups can study family life at various stages. Do grandparents have something to give? For many families, the older generation can offer children and grandchildren wisdom acquired over decades.

Vocation groups have data that tells how family life affects career choices. Catholic school educators are well placed to show the effects of educational development on family life.

The Diocese of Des Moines, Iowa, led by Bishop Richard Pates, already is immersed in a year of the family. Archbishop Blase Cupich of Chicago had begun preparation for the synod in his previous diocese, Spokane, Wash., before going to Chicago. Both may have programs other dioceses can

imitate.

Issues like poverty are pertinent, but we need to watch politically oriented groups that would use church pastoral issues to promote political causes as we go into the next presidential election campaign. Use of the church for political purposes has been no small problem of late.

A whole new approach to synod preparation may lie in seeking what each can do individually to promote healthy families. Should I view what I do this year through a family filter? How can I help my own family as I consider the younger generation, grandparents, newlyweds and singles—who mean so much to me?

A critical U.S. family issue includes immigrants in the shadows.

At work, they fear they might not return home one day because of something as scary as an immigration raid. Their undocumented children educated in this country have a tenuous guarantee of a permanent home, thanks to an executive order by President Obama. Their parents do not have a similar guarantee, not even a tenuous one.

The Synod on the Family offers challenges and opportunities. Time is moving rapidly as the church considers Pope Francis' request for input. If the U.S. church can change the conversation to what we can do to empower families, we will have made a needed statement on unity and what it means to be Catholic today.

MARY ANN WALSH

MARY ANN WALSH, R.S.M., is a member of the Northeast Community of the Sisters of Mercy of the Americas and U.S. Church Correspondent for America.

ART | MARIA WIERING

MOTHER AND MYSTERY

A new exhibit celebrates Mary.

The mother and child cuddle, both asleep, her cheek resting on his head. It's easy to imagine the child's rhythmic breathing, the softness of his hair on her face, the weight of his warm body in her arms. The painting is an early Caravaggio. For what it lacks in the severe chiaroscuro that became the artist's signature style, "Rest on the Flight Into Egypt" (1594-96) compensates with the realistic emotion portrayed by its subjects. While Mary and Jesus sleep, Joseph stares in awe at an angel serenading them on violin and holds his music.

nading them on violin and holds his music.

Historians have long fixated on Caravaggio's figures of Joseph and the angel, but a new exhibition at the National Museum of Women in the Arts in Washington, D.C., turns the focus to Mary, who, with Jesus, is the painting's true subject, said guest curator Msgr. Timothy Verdon, who also is the American director of the Museo dell'Opera del Duomo in Florence, Italy, and author of several books on Marian and other religious art. The Caravaggio

joins works by Michelangelo, Botticelli, Dürer and other masters in "Picturing Mary: Woman, Mother, Idea," on display through April 12.

Although the National Museum of Women in the Arts typically focuses on women artists, this ambitious exhibit explores a particular woman—the most depicted woman in art. Monsignor Verdon said he hoped the exhibition would allow the works to achieve their original purpose: touching people's hearts, if not in a religious dimension, given the exhibition's secular location, then in a human dimension.

The exhibit unites more than 60 artworks from the Vatican museums, the Louvre, the Uffizi and other public and private collections, as well as the collection Monsignor Verdon oversees at the

Florence cathedral, for the ambitious purpose of showcasing Mary in Renaissance and Baroque art.

"Picturing Mary" adheres to its subtitle, ruminating on Mary as the ideal woman, the mother of Jesus and an idea beyond her person, with titles like "Seat of Wisdom" or "Mystical Rose." Of these themes, Mary's motherhood comes to the fore.

During a tour of the exhibit, Monsignor Verdon highlighted the realistic vision of motherhood expressed by Caravaggio's "Rest on the Flight into Egypt"—Mary's exhaustion coupled with the child's cheeks still rosy from nursing as he rests against her breast. "This

"Rest on the Flight into Egypt" (Il Riposo durante la Fuga in Egitto), by Caravaggio, 1594–96.



is one of the most wonderfully delicate human images of the mother and the child in the whole exhibit, and I think perhaps in the whole history of Western art," he said.

This late 16th-century painting contrasts with earlier medieval and Renaissance works, where Mary is typically shown either adoring her child or sitting regally with Jesus on her lap. As the exhibition demonstrates, the role of Mary in art evolves from God-bearer to a nurturing mother to emphasize her son's humanity.

Opened in 1981, the National Museum of Women in the Arts is the world's only major museum dedicated solely to women in the arts. Although most works in "Picturing Mary" are by male artists, the exhibition includes contributions from four women.

Their portrayals of Mary are not significantly different from those offered by their male counterparts, Monsignor Verdon said, but they do occasionally offer a more intimate rendering of their subject. One example is Artemisia Gentileschi's "Madonna and Child" (1609-10), in which Mary offers her breast to the toddler Jesus. The child's eyes are locked on his food source, the cherries he grips forgotten.

As the mother of a toddler, I am more than familiar with the child's expression and my own son's demands to nurse and the feel of his hair against my cheek intimated by Caravaggio. It is this universal experience of motherhood that makes this exhibition attractive and accessible to nonreligious viewers, without diluting the artworks' meaning to the devout. Certainly, great theological themes can be extracted—the hy-



"Madonna and Child" (Madonna col Bambino) by Artemisia Gentileschi, 1609-10.

postatic union, the mystery of a virgin birth, Mary's role in the Incarnation. The focus, however, centers on a real woman who had a son and who shares with all mothers the resulting love, joy and anguish.

"Picturing Mary" includes images of Mary tickling Christ, pressing her face close to his and restraining his squirming body. These playful moments juxtapose a 17th-century work by Orsola Maddalena Caccia, an Ursuline sister, where the sleeping baby Jesus sprawled across Mary's lap suggests the Pietà.

The exhibition's portrayal of motherhood's goodness and beauty are timely. It engages a culture filled with complicated, and too-often negative, views of motherhood: the purported War on Women; the mommy wars, which pit moms who work outside the home against those who stay home;

pervasive "mom guilt" about not reaching Pinterest-set standards; the ever-present debate on whether career-focused mothers can or should have it all; societal upheaval over the meaning of marriage, family and gender; and the popular idea that motherhood (and fatherhood) are just one more lifestyle choice, instead of each generation's desire to participate in the awesome responsibility of co-creating with God.

Far from belittling motherhood, "Picturing Mary" elevates it by focusing on the very woman who never dreamed she would be a mother, and whose *fiat* defined not only her but all of humanity. This idea greets visitors near the exhibition's entrance. In gold text against a blue wall, stanzas from the last canto of Dante's "Paradiso" provide context:

*Virgin mother, daughter of your
Son
Humbler and higher than any other
creature
Fixed horizon of eternal wisdom
You are she who so ennobled human
nature
That nature's very Maker did not
disdain
To himself be made by you.*

In exploring Mary as mother and mystery, "Picturing Mary" compels visitors on their own small pilgrimage to encounter their own experience of motherhood and to confront the happy consequence of Jesus having had a human mother too.

MARIA WIERING is the incoming editor of the biweekly *Catholic Spirit*, of the Diocese of St. Paul and Minneapolis, and holds a master's degree in art history from the University of St. Thomas.

A REQUIEM FOR TRUTHINESS

There's been a death in the family.

Or at least I think so. To be honest, it's a bit hard to tell. Perhaps it's more accurate to say that it feels as if there's been a death in the family, and if I've learned anything in the past decade, it's to trust my gut on these things.

Stephen Colbert taught me that.

He called it "truthiness," a term he introduced to the world on the debut broadcast of "The Colbert Report" in 2005. He defined it satirically as "truth that comes from the gut, not books." It was foundational to the satirical version of himself that he played on the mock news show he hosted for nine years. It's the comic weapon that enabled him to become a legitimate political force and arguably the most relevant Catholic public figure among young Americans next to Pope Francis.

It's the loss of that version of Colbert that I'm feeling the most, now that he left his show—and presumably his alter ego—behind on Dec. 18 in order to take over David Letterman's "Late Show" slot sometime in 2015.

The truth is, I desperately needed that Stephen Colbert back in 2005. His show debuted two and half years after President Bush had infamously declared "mission accomplished" in Iraq. Scooter Libby had just resigned as Dick Cheney's adviser in the wake of the Valerie Plame affair. New Orleans was devastated by Hurricane Katrina, and the world watched the U.S. government respond with all the competence of a banana republic.

We were four years into a post-9/11 world, a surreal time in which Karl Rove actually upbraided a New York Times

writer for being part of "what we call the reality-based community," where people "believe that solutions emerge from your judicious study of discernible reality." "That's not the way the world really works anymore," Rove said. "We're an empire now, and when we act, we create our own reality.... We're history's actors...and you, all of you, will be left to just study what we do."

Wow....

Amid this absurdity, watching Colbert—and Jon Stewart of the "Daily Show"—became a nightly sanity check. For millions of others like me in this "reality-based community," the satiric deconstruction of politics and media became the most compelling form of truth-telling available. Colbert's hilarious skewering of President Bush at the 2006 White House Correspondents' Dinner became the stuff of legend. Speaking truthiness to power didn't end the insanity; it just made it feel a lot less claustrophobic.

Colbert's political meta-commentary had real impact, but biting satire in the realm of political discourse is not without precedent. It's his presence as a Catholic in the public square that was truly original.

As the self-proclaimed "pope of basic cable," Colbert performed a brilliant high-wire act (often in tandem with America's James Martin, S.J.), in which the host's Catholic faith was the subject. It wasn't simply a counterbalance to the de rigueur Irish-American Catholicism of Bill "Papa Bear" O'Reilly or Sean Hannity. Colbert's

take on faith was far more challenging.

Where else have we seen a comedian testify before Congress about the plight of migrant workers and, in a brilliant piece of political theater, manage to puncture its sanctimony while delivering a Gospel message (Mt 25:40)? "I like talking about people who don't have any power," Colbert told a House subcommittee.

"Whatsoever you do for the least of my brothers, and these seem like the least of our brothers right now.... Migrant workers suffer and have no rights."

Where else have we seen an edgy American entertainer inspire college students to camp out overnight and cram into a gymnasium by the thousands just to hear him talk with the cardinal archbishop of New York?

The simple answer is, we haven't seen it

before. The question now: will we see it again?

I was there that night at Fordham when Colbert and Cardinal Dolan had their discussion. By far the biggest takeaway was how intelligent, thoughtful and well-read in terms of his faith Stephen Colbert was.

Fortunately, that Stephen Colbert is still very much with us. While I will continue to mourn the passing of his Comedy Central character, I rely on a faith that teaches us that "with death life is changed, not ended." Truth be told, I'm also hoping for a resurrection of some sort at 11:35 p.m. on CBS sometime in 2015.

BILL MCGARVEY

Amid this absurdity, watching Colbert became a nightly sanity check.



BILL MCGARVEY, a musician and writer, is the author of *The Freshman Survival Guide* and owner of *CathNewsUSA.com* and was the long-time editor in chief of *BustedHalo.com*.

FOUNDING PASTOR

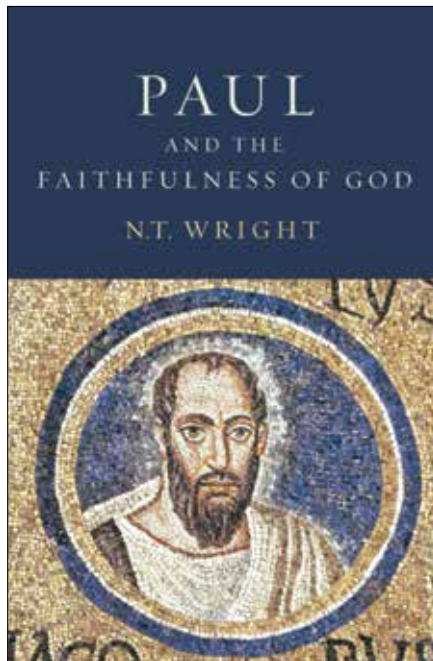
PAUL AND THE FAITHFULNESS OF GOD

By N.T. Wright
Fortress Press. 1,658p \$89

Since 2003, when the renowned Anglican Scripture scholar N. T. Wright published the third volume (on the resurrection of Jesus) in his series “Christian Origins and the Question of God,” the biblical guild has eagerly awaited his fourth volume, on Pauline theology. The decade-long wait is attributable to at least two factors: 1) Wright, in addition to academic pursuits, served as bishop of Durham from 2003 to 2010; and 2) the volume on Paul extends to over 1,600 pages. The latter fact makes the task of offering a brief review a considerable challenge.

Wright continually reminds his readers that he is “doing history.” To this end, he paints on a wide canvas the Mediterranean world in which Paul lived and carried out his mission as “apostle to the Gentiles,” a world marked by religion, philosophy and the ever-present power and pretentious claims of the Roman Empire. Wright’s “thick description” of the first-century world serves, he insists, as a better context in which to study Paul’s writings and theology than, say, 16th-century Reformation debates or early 20th-century history-of-religions approaches that downplayed or even denied Paul’s Jewish worldview.

And it is this Jewish worldview that has principal claim for understanding Paul. Saul the Pharisee, like most late Second Temple Jews, lived in an ongoing story or narrative. At the heart of this narrative was God’s covenant relationship with Israel, his chosen people. That story took many twists and turns, including exile. According to Wright,



although the Babylonian captivity had ended centuries before, many first century Jews experienced a sense of “continuing exile.” Jewish hopes—expressed in Daniel 9, Deuteronomy 30 and Jeremiah 31—included God’s return to dwell among his people, the establishment of God’s worldwide reign and restoration of creation, and the renewal of hearts to obey God’s ways. These realized hopes would bring the story to its satisfying conclusion, as well as fulfill the divine promises to Israel.

This worldview is essential for understanding what Paul did after his encounter with the risen Jesus. Wright argues that Paul concluded that the crucified-and-risen Jesus was Israel’s Messiah. Moreover, as raised and thereby vindicated by God, Jesus now reigns as Lord over all creation. What Israel was hoping for has been fulfilled in an unexpected way, albeit one God had planned all along. The key to understanding Paul, therefore, is “eschatological messianism.” The heart of

Wright’s book—in three chapters that fill more than 650 pages—is Paul’s reappropriation of Jewish monotheism, election and eschatology rethought through what God has done in Jesus and the outpouring of God’s Spirit.

First, monotheism: Wright insists that Paul bears witness to a high Christology. The “binitarian” formulation in 1 Cor 8:6 (“one God, the Father...and one Lord, Jesus Christ”) functions, in effect, as a new *Shema*. God not only acted through Jesus; God visited his people as Jesus, whose obedience to death revealed the extent of God’s covenant fidelity and love. The cross and resurrection also manifested the paradoxical nature of God’s power. Wright contends that for Paul God did indeed return to Zion in Jesus and now dwells, through the presence of the Spirit, among his people, who constitute God’s new temple.

Second, election: Christology is at the heart of Paul’s rethinking of election. Jesus was the faithful Israelite, the one who enacted Israel’s vocation to be the people through whom God dealt with the problem of sin (cf. the call of Abraham set immediately following Genesis 1–11). Now, through Jesus, Abraham’s family—in fulfillment of the promise that all nations would be blessed in him—extends to include Jews and Gentiles. The “badge” of covenant membership is “Messiah-faith”—faith in what God has done through Jesus and faith lived out in the manner of his self-giving love, a way of life now empowered by the Spirit (thereby fulfilling the promise of renewed hearts). This faith replaces the “badges” of circumcision, Sabbath observance and dietary laws that formerly marked God’s people.

Third, eschatology: The resurrection of Jesus caused Paul, who formerly hoped for the resurrection of faithful Israelites, to rethink the eschatological timeline. God’s definitive action has *already* taken place, although the fullness of resurrection life and the restoration

of creation awaits the future, when God will be “all in all” (1 Cor 15:28). In the meantime, Paul committed himself to establishing communities of believers, particularly in cities and areas where Caesar’s power and glory were proclaimed. These churches, united in love and exhibiting Christ-shaped holiness, would be the central sign of God’s power and covenant faithfulness. Moreover, they would be a countersign to Roman arrogance and false claims (especially concerning the imperial cult).

According to Wright, we should thus understand Paul to be, first and foremost, a founder and pastor of churches. He insists that while Paul was not a theologian as we use the term today, he did develop a theology, albeit one that represented “a radical mutation in the core beliefs of his Jewish world.” Paul did so in order to inculcate and maintain a worldview that was the necessary and only support for his fledgling churches. A key point for Wright is that we should understand the apostle as having a “fulfilled-Jewish” perspective, rather than impose on him charges of supercessionism.

There is much to commend in Wright’s prodigious volume. He rightly insists on the centrality of God’s covenant faithfulness (*dikaiosynē theou*) for Paul. By keeping a spotlight on the role of covenant, Wright succeeds in integrating various strands of Paul’s thought that have long vexed interpreters (e.g., is his focus on justification of sinners or on participation in Christ? Is he an apocalyptic thinker or does he value salvation history?). Wright also provides a nuanced reading of how Paul, through his foundation of communities of believers and his letter-writing activity, challenged (at least implicitly) Roman imperial claims. We are constantly reminded that the apostle did not proclaim the Gospel in a vacuum.

There are also problems and questions. While Wright offers a “tricky

and somewhat tortuous” (his own admission) discussion on the issue of justification, his treatment of other aspects of soteriology pales in comparison. His interpretation that “all Israel will be saved” (Rom 11:26) refers, in Paul’s mind, to the church (i.e., believing Jews and Gentiles) is courageous, as it goes against scholarly consensus. Given the amount of space Wright devotes to this contentious passage, I would have liked to see him discuss implications of his exegesis for recent Jewish-Christian dialogue, which has

looked at this passage differently.

The main problem with this book is its sheer length, due in no small part to considerable repetition. One begins to wonder when an author feels compelled so frequently to remind the reader where he or she is in the argument. This book requires of the reader much time and patience. I fear that it will be used as a reference book rather than read for its overall argument.

THOMAS D. STEGMAN, S.J., is associate professor of New Testament at the Boston College School of Theology and Ministry.

FRANCIS X. HEZEL

RIGHTS OVER LAWS

KINSHIP ACROSS BORDERS A Christian Ethic of Immigration

By Kristin E. Heyer
Georgetown University Press. 208p
\$29.95

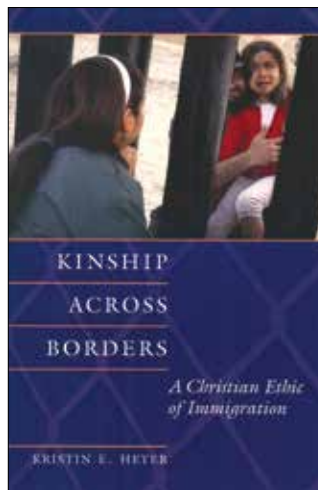
This book begins with the personal testimony of an undergraduate student at a California college who, just a few weeks after learning that she was awarded a coveted scholarship she hoped would change her life and provide security for her Mexican family, received a sudden visit from U.S. immigration officials. They were prepared to arrest her and her father for illegal entry into the United States. When she pleaded to be allowed to stay and study in the country, the agents at her door said they would grant her that request, but only on condition that she reveal the whereabouts of her father.

The young woman was stunned. “I stood there shocked and dumbfounded, completely unable to answer the

question. Was this what normal students had to sacrifice for their education? I shot a look over at my hunched and mortified mother, who nodded yes to go ahead and tell them. My heart ripped in two as I revealed the precious information.”

Kristin Heyer, herself a third-generation immigrant of European origins, goes on to remind us of the casualties of current U.S. immigration policies: the dozens of bodies in the desert each year as would-be migrants from the south attempt to navigate breaches in the fence that was built a decade ago to prevent migration attempts. Newly built detention centers confine those who have managed to cross the border but have been captured afterward; the detainees now number 280,000 a year.

The broken families, the corpses, the shattered hopes of a tolerable life all make a seemingly irrefutable ethical case for moderate migration policies. A Christian ethic of immigration? After



reading the introduction, one might think that little was left to be said on the subject. Didn't the Old Testament have strong words to say about the welcome due the foreigner in view of the fact that the Jewish people were in fact all foreigners? Doesn't the United States pride itself on being a nation of immigrants (at least in its better moments), and hasn't it inscribed at the base of the monument that defines the nation itself that poetic invitation to other countries throughout the world to send "their poor and wretched, their huddled masses"?

The reason for her book, Heyer tells us, is that what might seem an obvious ethical imperative can be clouded by layers of self-interest that she identifies as social sin. Our fixation on national security following the terrorist attacks of Sept. 11, 2001, along with the American concern for something resembling ethnic purity—a specter that keeps reappearing over the years—are coupled with the

usual fear that relaxing our immigration restrictions would jeopardize the national economy. All this blinds us to our neighbor in need and hinders us from coming to the aid of those who should be recognized as our kin.

The xenophobic mindset that would deny help to the migrant is all too common in developed countries like the United States, and the moral danger it represents is undeniably real. The "large-scale hardness of heart" that this attitude represents might properly be called social sin, the author suggests. Yet here Heyer digresses at length on the very concept of social sin, which she feels compelled to justify in the light of the theological debate waged during the 1980s following John Paul II's critique of the concept.

The main project of this volume is to challenge the assumptions that shape our group-think view of immigration. Along the way the author wanders here and there, exploring the theology

of the family (over against an enforcement system that is all too ready to break up families), dipping into the legitimate claims migrants and refugees have on other neighboring countries and offering pastoral approaches to sensitizing the public on the "civic kinship" that should be extended to those beyond the national borders.

Migration has become a global phenomenon, with 215 million people a year leaving their country for places beyond. The growing number of migrants, the author maintains, is at least partly owing to those charters for globalization like the North American Free Trade Agreement (NAFTA). Agreements were signed to tear down the barriers that guarded national economic boundaries from outside capital and manufactured goods, but they did nothing to facilitate the free passage of labor between countries. In the end, Heyer argues, these treaties only increased disparities between countries, destroying the competitive advantage

FOLEY POETRY CONTEST

Poems are being accepted for the 2015 Foley Poetry Award.

Each entrant is asked to submit only one typed, unpublished poem on any topic. The poem should be 30 lines or fewer and not under consideration elsewhere. Include contact information on the same page as the poem. Poems will not be returned.

Please do not submit poems by email or fax.

Submissions must be postmarked between Jan. 1 and March 31, 2015.

Poems received outside the designated period will be treated as regular poetry submissions and are not eligible for the prize.

The winning poem will be published in the June 8-15 issue of *America*. Three runner-up poems will be published in subsequent issues. Notable entrants also may be considered for inclusion on our poetry site, americaliterary.tumblr.com.

Cash prize: \$1,000

Send poems to:

Foley Poetry Contest
America Magazine
106 West 56th Street
New York, NY 10019

that less wealthy farmers in underdeveloped nations once enjoyed. As a result, globalization may have ended up fueling the need for migration instead of reducing it.

While Hoyer shows us in touching detail the human face of migration, her book is intended to lay out an ethical case for welcoming migrants that is based on justice, not simply charity. Her position, and that of the host of sources she cites, rests on the assumption that the boundaries of nations are not sacrosanct and the national sovereignty that guards these borders can be trumped by the claims of the needy. Indeed, many of those who cross national borders, legally or not, are forced to do so to redress human rights violations. This is so, for instance, when wives and children attempt to rejoin their husbands, or when people are fleeing from rampant violence and crime at home to protect their own lives. In the pastoral letter "Strangers No Longer," the U.S. and Mexican bishops' conferences, while recognizing the right of a sovereign nation to control its own borders, also assert the right of threatened humans to find refuge where they can. This document, sadly neglected today, seeks to resolve the tension by making the case for porous borders.

LAURA M. CHMIELEWSKI

THE 'DEVIL' INSIDE

SISTER THORN AND CATHOLIC MYSTICISM IN MODERN AMERICA

By Paula M. Kane
The University of North Carolina Press.
336p \$39.95

What precisely happened to Margaret Reilly's body throughout her brief adult life remains a mystery. A Roman Catholic nun, she was said to have received the bleeding wounds of Christ,

The appeal to open the borders, even a crack, is unlikely to draw an enthusiastic reaction in the United States today. While the economically threatened middle class looks out for its own interests, the government goes about the business of protecting its borders. Whatever the church does to witness to the needs of present and would-be migrants, then, might have to take the form of "subversive hospitality," to use the author's own words. This might mean leaving out bottles of water for those recent arrivals who have braved the desert to cross the border. It could also mean providing sanctuary for those who have risked their lives to be reunited with their families. It would certainly mean support for the DREAM Act and other proposals that would allow undocumented migrants to become full participants in our society. Above all, it would mean reminding those who claim to be guided by Christian beliefs that the needs of the poor take priority over the wants of the rich. As we nudge our fellow Americans to a new sense of inclusiveness, we would be proclaiming to them that we are expected to be, in the end, our brothers' keeper.

FRANCIS X. HEZEL, S.J., *worked in Micronesia for many years.*

the indelible image of a crucifix on her breast and terrible physical torments that evoked Jesus' passion. These trials seemed to confer holiness on this New York City Irishwoman of modest origins. Reilly became a Good Shepherd sister in the early 1920s and lived at the order's convent in Peekskill, N.Y. There she took the name Sister Crown of Thorns and was acclaimed by a substantial number of supporters as the first American stigmatic. Her sto-

ry inspired hope that she would become the first American saint, fittingly drawn from the Irish Catholic community. "Our Lord is going to give us an Irish American saint!" New York's Archbishop Patrick Hayes said with enthusiasm to Father Lucas Etlin, a proponent of Margaret's claims.

Yet the archbishop and many others closely connected to Sister Thorn refused to give her case unqualified support, and her move toward sainthood faltered. Her story, as told in *Sister Thorn and Catholic Mysticism in Modern America*, unfolds against the backdrop of an American Catholic church where concepts of sainthood, devotion and the rightful place of Catholics in American society were changing. As Paula M. Kane shows, Sister Thorn's experiences as a nun, a woman, a mystic, even a New Yorker, can tell us much about these transformations.

Kane skillfully explores why Sister Thorn's case attracted so much attention and inspired so many believers. Mother Raymond, the Good Shepherd superior, considered Margaret to be the divinely chosen recipient of an authentic mystical experience. Other supporters were drawn from the ranks of Thorn's fellow religious and the Catholic hierarchy. She even gained the support of at least one physician, as well as other critical thinkers. Her critics presented scientific explanations for her sufferings and found nothing supernatural at work in the Peekskill convent. Kane walks an admirably fine line between describing the history of belief and using other scholarly perspectives to explain or dismiss it. Proving the inauthenticity of Sister Thorn's claims is not her goal. Instead, she suggests plausible reasons why the case became controversial within Catholic circles.

Margaret's numerous torments make for vivid reading, especially to those of us who came of spiritual age after the Second Vatican Council. The sexual dimensions are palpable.

Margaret is sexually taunted and violated by demons. In rapturous moments, she described being taken into Christ's confidence. Sister Thorn explained these interactions in terms that evoke a conjugal relationship. The first manifestation of her special connection with Christ came in the form of profound pain, accompanied by the image of a crucifix emerging from her breast. Throughout her suffering, her breast and thighs seem to have been singled out for special abuse. At other points, a demon allegedly clobbers Margaret with the convent switchboard, pulls her out of a wheelchair and tears violently at her habit—a symbol of her vows of chastity.

Skeptics of Margaret's claims (both Catholics and others) believed that she and other stigmatic women were "hysterics," a term popularized by Sigmund

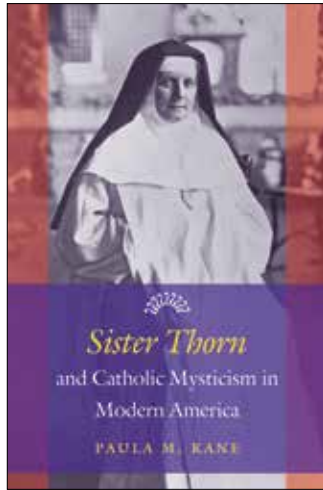
Freud. There is evidence to suggest something in her story was amiss. For one, Kane describes a series of letters with deeply crude sexual language that might have been written by the pre-convent Margaret to a doctor with whom she was reportedly in love. Contemporary detractors among the Good Shepherd Sisters believed her torments were contrived to deflect attention from an operation for appendicitis that was, in fact, an abortion. They saw Margaret as a troubled woman, indistinguishable from the criminals and murderers whom

they tried to redeem at the Peekskill convent.

Kane places Margaret's case into historical context by delving into the history of American mysticism, but this history has an Atlantic dimension, for the stories of 19th century

stigmatics in France, Italy, Belgium and Germany were widely known in the United States. Coming over as well were devotions tied to the Sacred Heart of Jesus, a mystical movement that had clear connections to the transcendence of Christ's sufferings. As the author shows, these devotions would have been part of the young Margaret Reilly's religious life. Mysticism in the United States was also influenced by the horrors of World War I, as many Catholics struggled to balance the sickening waste of human life with the beauty of suffering for an ideal and union with God.

Sister Thorn is a book full of detail and analysis, with lengthy sections that contextualize the work of nuns in American life. They enrich the reader's sense of Sister Thorn's world, but the density of historical data and anecdote sometimes overwhelms the narrative. The same is true when Kane delves into psychological and social science theory: though she is exploring valid scholarly questions with accepted social science models, these digressions



His Vision

I never saw the root of the real
In arboreal flare,
Nor witnessed this man walk on
water,
Nor that one float in air.

I sat beneath the bodhi tree;
I felt my body itch.
Between the true cup and the false
I knew not which was which.

My eyes have never blown like fuses

Sparked black upon a wall,
No surge of sight or insight mine,
No whisper, and no call.

My thousand suns have been my
twins,
My Beatrice, my wife,
My way to immortality
The living of the life—

No visage singed into a shroud
Or knotted in a tree.
A newborn in a swaddling-cloth

Was the vision given me:

Someday the faces round my
sickbed
Will blur and superimpose
Into that single human Face
The visionaries know,

My humble human loves collected
And, for the first time, seen
Intensely, like diffraction
Narrowed to a beam.

AMIT MAJMUDAR

Amit Majmudar, a diagnostic nuclear radiologist, lives in Columbus, Ohio. His poetry and prose have appeared in *The New Yorker*, *Atlantic* and *The Best of the Best American Poetry* 1988-2012. His second poetry collection, *Heaven and Earth*, was selected by A. E. Stallings for the 2011 *Donald Justice Prize*.

Spirituality Commitment

Community Service

Is God calling you to join us?

 JESUITS
jesuitvocations.org

undermine the storyline for the general interest reader.

Still, Kane's study is full of insight and surprises. For me, one of the most intriguing of these appears in the Epilogue. Readers know throughout the book that the Good Shepherd Sisters would eventually lose their Manhattan and Peekskill convents and the prestige of choosing religious life that these properties represented. Yet the Good Shepherd Sisters continue on, doing good work to solve worldly problems. The convent walls that kept Sister Thorn's secrets no longer provide a comprehensive template for sainthood. The church confirmed this when it canonized an activist nun, Frances Cabrini, as the first American saint. In this way it affirmed a new and very different model of saintliness for American Catholics.

LAURA CHMIELEWSKI is associate professor of American history at Purchase College, State University of New York.

Subscription Fraud Alert

We want to warn you about an active mailing scam involving renewal requests from an organization claiming to be *America* but these renewal notices were not sent by us or any organization associated with *America*.

America does not authorize any third party organization to solicit or accept subscriptions or payments on *America's* behalf. Please disregard any notice coming from an organization other than *America* and with a different address from the two addresses listed below.

If at any time you have any concerns or questions, we encourage you to call our customer service department, toll free, at (800) 627-9533. Please note that all notices coming from *America* will include your unique account number located above your name on the shipping label of your issue.

Nothing matters more to us than your trust. We are doing everything in our power to stop this fraudulent activity as we work with state and federal authorities. Always protect yourself and never disclose any bank account or credit card information to these companies fraudulently claiming to represent *America*.

Headquarters
America Press, Inc.
106 West 56th Street
New York, NY 10019

Customer Service
America
P.O. Box 239159
Kettering, OH 05429

Sincerely yours,

Rev. Matthew Malone, S.J.



For more than a century the Jesuits at *America* have invested in you.

JESUIT LEGACY SOCIETY

Join today!

Ways to Give

Help *America* to continue its mission to lead the conversation about faith and culture for years to come. Consider remembering *America* in your estate plan.

Jesuit Legacy Society Benefits

Your membership involves no annual dues or obligations.


Membership benefits include:

- Inscription of your name in our Jesuit Legacy Society Registry, maintained in a place of honor in *America's* Saint Edmund Campion S.J. chapel.
- Mass of Thanksgiving for the intentions of Jesuit Legacy Society members
- Jesuit Legacy Society Certificate of Membership signed by our president and editor in chief, Rev. Matthew F. Malone, S.J.
- New member recognition in *America's* publications and other platforms, but only with your permission.
- A complimentary 1-year print and digital subscription for a friend or colleague
- Invitations to special events and seminars

"The media may change but the mission is consistent: thoughtful, charitable discourse about the church and the world."

For more information contact Dan Pawlus at 212-515-0118 or pawlus@americamagazine.org

Please note when writing your Will, our legal title and address are: America Press, Inc. 106 W. 56th Street, New York, NY 10019-3803 • (212) 581-4640




SEEING WITH EYES OF THE HEART
(EPH 1:18):
Cultivating a Sacramental Imagination in an Age of Pornography

MARCH 26-27, 2015

Join psychologists, theologians, iconographers, and others for an interdisciplinary conference to discuss the effects of pornography on human imagination and relationships.


Identify and develop resources from the Catholic and Christian traditions to enable us to behold in male and female humankind the divine image in which we are created and redeemed.

Visit saintmarys.edu/seeing for program details and conference registration.



CENTER FOR SPIRITUALITY
SAINT MARY'S COLLEGE

Made possible by a grant from the Our Sunday Visitor Institute and cosponsoring departments and programs at Saint Mary's, the University of Notre Dame, and Holy Cross College.



Ignatius Jesuit Centre
A Place of Peace

4-Phase Ignatian Training Program in Spiritual Direction & Retreat Giving
Phase 1 beginning October 3 2015

Summer Practicum in Spiritual Direction
June 16-August 31 2015

Spiritual Directors' Workshop
July 2-14 2015

40-Day Spiritual Exercises Institute
October 3-November 12 2015

"This has been a deeply transforming experience that will bear much fruit in my personal life and ministry." -B

Loyola House Retreat & Training Centre
Guelph Ontario Canada | www.loyolahouse.com
For an application package, contact the Registrar at registration@ignatiushouse.ca or 519.824.1250 x 266

Beautiful.
Simple.
Life-giving.

"Give Us This Day is a resource for any Christian seeking to enhance his or her prayer life. I use it daily, both to improve my prayer discipline and to nourish myself with the riches of a living tradition."

Kathleen Norris
Author of *Dakota: A Spiritual Geography* and *The Cloister Walk*

FREE SAMPLES!
Request one or up to 100 copies

www.GiveUsThisDay.org
1-888-259-8470



CLASSIFIED

Books

Religion & Civility (faith & reason) Together; www.wordunlimited.com.

Positions

SUPERINTENDENT OF SCHOOLS, Catholic Diocese of Fort Worth. The Diocese of Fort Worth, Texas (www.fwdioc.org), a growing Catholic diocese, is seeking a visionary, faith-filled leader to serve as Superintendent of Schools. This position reports to Bishop Michael F. Olson and requires a strategic thinker to share and fulfill his vision for growing and opening schools.

The successful candidate will display intellect, curiosity, creativity and a passion for the evangelization and education of young people. He/she will be proactive, relationship-oriented, supportive of the church's teaching and able to work collaboratively with pastors, school presidents and principals, the Advisory Council and the diocesan staff, overseeing 18 urban and suburban schools with 6,000 students. Applicants should possess an understanding of contemporary communication tools and strategies to facilitate collaboration and marketing.

The Superintendent will develop and implement a strategic plan ensuring the faith formation and academic accomplishment of students while addressing challenges in enrollment, accessibility, affordability and funding. The ideal candidate will have experience in a growth-oriented diocese with various models of educational leadership in multicultural schools.

An applicant must be a practicing Catholic who embraces the teachings of the Catholic Church and possess a master's degree in educational leadership or related field and 7 to 10 years in Catholic school leadership. A doctoral degree is strongly preferred, as is teaching background and experience at the diocesan level. Salary is competitive and commensurate with experience. Position is available on or before July 1, 2015.

Qualified applicants should submit electronically a letter of introduction; résumé; statement addressing "Reimagining Catholic Schools to Strengthen Mission and Evangelization"; and names, addresses, telephone numbers and email addresses of five professional references to: Superintendent, Diocese of Fort Worth, Catholic School Management, Attn: Jennifer C. Kensel, at office@catholicsschoolmgmt.com. Review of applications will begin immediately.

WANT YOUR AD HERE?

Visit americamagazine.org.

Email: ads@americamagazine.org.

Call 212-515-0102.

Ten-word minimum. Rates are per word per issue. 1-5 times: \$1.50; 6-11 times: \$1.28; 12-23 times: \$1.23; 24-41 times: \$1.17; 42 times or more: \$1.12. For an additional \$30, your print ad will be posted on America's Web site for one week. The flat rate for a Web-only classified ad is \$150 for 30 days.



Barry University's Department of Theology and Philosophy presents the

2015 Yves Congar Award

to

Lisa Sowle Cahill, PhD

J. Donald Monan Professor of Theology at Boston College

January 14, 2015 | 7:00 pm
Miami, FL

Cahill will present
"Catholic Families: Theology, Practices, and 'Evangelization'"

For more information,
email Fr. Mark Wedig at
mwedig@barry.edu

Barry University
barry.edu

Spirit of Justice

BAPTISM OF THE LORD (B), JAN. 11, 2015

Readings: Is 42:1–7; Ps 29:1–10; Acts 10:34–38; Mt 1:7–11

“I have baptized you with water; he will baptize you with the Holy Spirit” (Mk 1:8)

In a number of Servant Songs in Isaiah, a mysterious individual appears who sometimes represents the nation of Israel, though later Christians understood him to represent Jesus. In Isaiah 42, this person is designated “my servant” (*ebed* in Hebrew), while in the Septuagint “my child” (Greek *pais*) is identified with the nation of Israel. But whether we see the servant, God’s child, as the nation of Israel or as a prefiguring of Jesus Christ, God’s son, the task remains the same: the servant is called to bring forth justice. Isaiah writes, “a bruised reed he will not break,/ and a dimly burning wick he will not quench;/ he will faithfully bring forth justice.” Justice will be served, but with meekness and gentleness.

The servant has been consecrated for this job “as a covenant for the people,/ a light for the nations,/ to open the eyes that are blind,/ to bring out prisoners from confinement,/ from the dungeon those who sit in darkness.” In times of social travail, as now in the United States—which imprisons a greater percentage of its people than any other country, in which the not yet healed scars of slavery and injustice are reopened by ongoing racism and injustice and in which police officers meant to serve and protect fellow citizens are seen as oppressors of their brothers and sisters—the servant’s Spirit-filled demand for justice resonates anew.

Mark and the other Gospels point to Jesus’ baptism as the starting point

for the Spirit-empowered work of the servant, God’s son. The Spirit descended “like a dove on him,” but John the Baptist’s words indicate that Jesus’ baptism was only the beginning of the Spirit’s work. As John the Baptist says to his disciples, “I have baptized you with water; but he will baptize you with the Holy Spirit.” Jesus was baptized as a model for his disciples, the men and women who make up the church, to follow in his footsteps, to share not just in the repentance that the water represented but also in the outpouring of the Holy Spirit that Jesus brought.

The Acts of the Apostles makes clear that the Spirit descending upon Jesus at his baptism was the model for the outpouring of the Spirit upon the whole church. Peter tells us that this message of repentance and justice began “in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power.” The church was then empowered to carry on and continue the work of the servant Jesus Christ. The church was emboldened to embody justice and light for all people. Peter’s speech, in which he tells his hearers that “in every nation anyone who fears him and does what is right is acceptable” to God, follows the baptism of Cornelius and his family.

Who is Cornelius? Only a Roman centurion, a symbol of the oppressive military power of the Roman Empire that had subjugated the Jewish state

for a century. Yet Cornelius’s conversion tells us that the Spirit can and will convert any heart. For even though we, as human beings and as Christians, sometimes embody partiality, God shows no partiality. God’s son came to identify with each of us, regardless of race, ability, challenges or sins. God knows us all and loves us all. God loves Tamir Rice, Michael Brown and Eric Garner, just as God loves Cornelius, the centuri-



PRAYING WITH SCRIPTURE

Reflect on a current instance of injustice. Can you invite the Spirit to transform the sinfulness in your life and the sinfulness in our society?

ART: TAD A. DUNNE

on, and as God loves the police officers, those who act for justice and those who break the hope of justice.

Christ’s baptism creates for us the beginning of a paradigm upon which we model our lives after the Just One. Just as Christ invites us to baptism, in order to participate in justice, we need to offer the invitation to God’s table, so that people know that God’s hospitality welcomes all. The promise of the just Son of God, the one who is for all people, makes us yearn for him, but also to act for justice now, as we have the model to emulate. We need to yearn for the Spirit to move us to repentance, to challenge our prejudices and sins, rooted so deeply in our hearts, to ask how we can change not only unjust societies and institutions, but our own hearts.

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

Finding a Friend

SECOND SUNDAY IN ORDINARY TIME (B), JAN. 18, 2015

Readings: 1 Sm 3:3–19; Ps 40:2–10; 2 Cor 6:13–20; Jn 1:35–42

“What are you looking for?” (Jn 1:38)

How do relationships begin? There is naturally not just one way, one place or one word needed to start a relationship. But is there a common process by which friendship is built from nothing to the point that neither party can imagine life without the other? Some friendships begin in childhood, their origins hazy with time, while others start late in life; but some factors, it seems, are essential to every friendship.

There must be some attentiveness to one’s setting to even start a relationship. As a boy, dedicated to the Temple in Bethel, Samuel heard the voice of God, but he could not identify it. He thought it was the voice of Eli, the priest to whom his mother Hannah had entrusted him. When he first heard God’s voice calling him out to him—“Samuel! Samuel!”—he ran to Eli saying, “Here I am!” Samuel mistook God’s voice for the voice of Eli two more times. Why did Samuel make this mistake?

It is simple: “Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him.” Attentiveness is essential, but an introduction was needed. Eli, who already had a friendship with God, “perceived that the Lord was calling the boy” after the third time and tells Samuel that when God calls to him again he should say, “Speak, Lord, for your servant is listening.” When God called on Samuel a fourth time, he knew he was speaking to God.

Attentive listening is essential to be-

gin any friendship, but an introduction is often necessary, especially to God, whose voice can be mistaken, ignored or overlooked in a world that values distraction and cacophony over patient listening. An introduction, however, is not enough if there is no openness to begin and maintain a relationship.

We are told that as Samuel grew up, “the Lord was with him and let none of his words fall to the ground.” We see this same openness to build a relationship with two of John the Baptist’s disciples. John introduced his disciples to Jesus, saying, “Look, here is the Lamb of God!” John’s disciples take this introduction as an opportunity to follow after Jesus.

When Jesus saw them following, he asked them a direct question, “What are you looking for?” Their response tells us they were looking for a friend, for they asked Jesus where he was staying. Jesus offered them an open invitation: “Come and see.” They accepted the invitation and “remained with him that day.” It is time together that creates friendship.

And friendship begets friendship. We see this with Andrew, who was one of John’s two disciples. After getting to know Jesus, he returned to tell his brother Simon, proclaiming, “We have found the Messiah.” Andrew, who now knew Jesus, needed to share this friendship with his brother. And when Andrew brought Simon to Jesus, Jesus gave him the name Cephas, Aramaic for “rock.” Jesus, of course, had intimate

knowledge of Simon, for friends give nicknames based on their knowledge of who a person is. Nicknames speak of the love and intimacy that is at the heart of friendship.

Attentiveness, openness, time and knowledge of each other create and sustain friendships. Paul warns against deceitful intimacy, like that with prostitutes in Corinth, which are based on the use of people. Paul focuses on the harm such false “friendships” create for the individual Christian and for the body of Christ.

Today we know that such relationships often involve the degradation and even enslavement of those involved in the sex trade, just as they did in Paul’s day, when most prostitutes were slaves. No real intimacy or friendship can emerge from the abuse of children, women or men in such relationships. Human relationships, like our relation-

PRAYING WITH SCRIPTURE

Place yourself with Andrew and Simon. Are you willing to follow and become a friend of Jesus?

ship with God, must be based on attentiveness to the other and love freely offered.

There is no substitute in friendship for time; the more time we spend in conversation with God, the more deeply we know God. And the more God’s love animates us, the more we are able to offer ourselves to others around us with love. True love makes us unable to accept any other sort of relationship, because to know someone deeply is to see God in them and to wish for them the true freedom that comes from being a friend of God.

JOHN W. MARTENS

Journal of Catholic Social Thought

Call for Papers

A forthcoming issue will focus on *Gaudium et Spes* at 50 and the Family

Gaudium et spes speaks to the relationship between the Church and the world. Fifty years later, how are we to understand that relationship, specifically within the context of questions on the family?

The five areas discussed in *Gaudium et spes* are: dignity of the human person, community, relationship between the Church and the world, social and political life, peace. Reading the “signs of the times,” there is a special urgency regarding family life. Today, two consecutive synods continue to take up these questions. The *Journal of Catholic Social Thought* invites papers to explore topics including, but not limited to:

- How do contemporary treatments of the family bear the legacy of *Gaudium et spes*, and how does the treatment represent new concerns and trajectories not anticipated in the document?
- How do family concerns relate to other areas given special consideration in *Gaudium et spes* such as economics, political life, and peace?
- How do social structures influence relationships within the family, e.g. with regard to gender inequality, marital abuse or child abuse? How can Catholic social teaching help formulate responses that are both attentive to individual relationships and broader social structures?
- How do issues of social (in)justice such as immigration, incarceration, hunger, homelessness, living wage issues, and services for mental illness/addiction impact families?
- How has the understanding of church-world relationship been shaped over the past five decades through a specific concern related to the family?
- What contemporary challenges to the family have yet to be addressed or adequately developed in the social thought of the Church?

Manuscript due date: October 15, 2015

Forward to: Dr. Barbara Wall at barbara.wall@villanova.edu

For more information about the journal see:
<http://www1.villanova.edu/villanova/mission/office/publications/journal.html>



VILLANOVA
UNIVERSITY

UNTIL WE MEET AGAIN

Genuine Diamond

Solid Sterling Silver

Engraved with name, date or
message of your choice



Personalized
FREE

Heart-shaped charm
dangles from the clasp
of the necklace



Shown larger
than actual
size of 1"

In Loving Memory

PERSONALIZED
DIAMOND NECKLACE



Sentiment card with touching poem included

Exquisitely crafted of solid sterling silver, our "In Loving Memory" Diamond Necklace features an intricate design of an open heart formed by two angel wings. At the center of the beautiful scrollwork is a delicate cross sparkling with a genuine diamond. A sterling silver heart charm at the clasp is personalized with a 2-line message of your choice.

This meaningful pendant is a superb value at \$99*, payable in 4 easy installments of \$24.75 and backed by our 120-day guarantee. The pendant arrives with a Certificate of Authenticity in custom packaging that includes the sentiment card shown above. To reserve, send no money now; just mail the Reservation Application. Order today!

A Fine Jewelry Exclusive from The Bradford Exchange

*2014 BGE 01-17187-001-BI www.bradfordexchange.com/17187

RESERVATION APPLICATION

SEND NO MONEY NOW

THE
BRADFORD EXCHANGE
JEWELRY

P.O. Box 806, Morton Grove, IL 60053-0806

YES. Please reserve the "In Loving Memory" Diamond Necklace, as described in this announcement, personalized as indicated below. (Max of 10 characters per line).

Line #1	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Line #2	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

Mrs. Mr. Ms.

Name (Please Print Clearly)

Address

City

State Zip

01-17187-001-39411

*Plus \$9.98 shipping and service. Please allow 4-6 weeks after initial payment for shipment of your jewelry. Sales subject to product availability and order acceptance.