

LENT

America

THE NATIONAL CATHOLIC WEEKLY

MARCH 3, 2014 \$3.50

Take Up Your Cross

EXCLUSIVE EXCERPT FROM JAMES MARTIN'S NEW BOOK

Chagall's
Jewish Jesus

KAREN SUE SMITH

I recently made a pilgrimage to the Ikea in Brooklyn. If I had taken but a second to consult common sense, I would not have gone on a Saturday. The crowds were huge. As I entered the store, I briefly considered turning back. But it had taken me more than a hour just to get to the entrance, so I opted to march forth into the maddening rabble.

I grabbed a blue and yellow bag, found the thing or two I had come for and then proceeded to the checkout. This alone took several excruciating minutes because (if you've ever been to Ikea, you will know this) it is impossible to go anywhere in that place in a straight line. Our Danish masters have designed these labyrinths of good taste and inexpensive living to ensure that we encounter every last bit of tantalizing merchandise prior to our escape.

Anyway, when I arrived at the checkout, my heart sank again. Lines and lines and more lines! It was immediately clear that if I stood in one of those lines, I'd never make it back in time to meet a friend. So I hoisted the white flag of surrender, abandoned my shopping bag and headed for the B61 bus.

"What in the world does any of this have to do with Lent?" you might be asking right about now. Well, what I experienced at the checkout line at Ikea was a feeling of powerlessness: There was something I wanted to do and yet I couldn't. This happens to human beings all the time, of course. My Ikea experience was a relatively minor matter, but all of us experience varying degrees of powerlessness every day—everything from the traffic jam during the morning commute, to the dejection that accompanies the evening news, right up to the worst news of all, that a loved one is somehow troubled. Human beings, in other words, know what it is to feel powerless.

I don't know about you, but I never feel more powerless than when I'm confronting my own sinfulness. Having

those ashes on our heads is a humbling thing indeed; it's even more humiliating (in a good way) to walk around town like that. As James Martin, S.J., writes in this issue, however, "the cross is often where we meet God because our vulnerability can make us more open to God's grace."

That's why the Gospel discourses about power are so meaningful to me, not because Jesus helps his disciples to know what powerlessness is (they, like me, already know about that) but because Jesus helps them, and through them us, to see what being powerful actually is. It is no secret that human beings don't like the feeling of powerlessness. We're constantly inventing and reinventing ways of feeling powerful, of accumulating power. And in this materially driven world, a world in which the first are first and the last are last, power is accumulated through the accumulation of stuff: money, authority, the latest and greatest from Ikea. Sometimes we even try to possess people, through abuse or betrayal or maybe just a resentment we choose to hold onto.

Yet Jesus reminds us that there is a new math at work in the Gospel, for in the kingdom of heaven, it is those with less who have more. In other words, it is the servant, the one who gives rather than takes, who shall inherit the kingdom. That's a big idea. It means not lording our power over others, sure, but it means much more than that: we must also find creative and loving ways of exercising the power we have. In fact we must actually become powerless by giving ourselves to another.

Our self-gift—to God or to another person—makes us vulnerable and seemingly powerless. Yet it is the most powerful thing we do. It isn't easy, and God knows it isn't easy. But it is possible. It's also necessary if we are going to leave the world a more graceful, just and beautiful place when we return to dust.

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/americanmag
twitter.com/americanmag

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 & CHIEF CORRESPONDENT
Kevin Clarke

EDITOR AT LARGE James Martin, S.J.

POETRY EDITOR Joseph Hoover, S.J.

ASSOCIATE EDITORS
Luke Hansen, S.J.

ASSISTANT EDITORS Francis W. Turnbull, S.J., Olga Segura, Joseph McAuley, Ashley McKinless

ART DIRECTOR Stephanie Ratcliffe

COLUMNISTS 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, Michael Rossmann, S.J.

CORRESPONDENTS
John Carr – Washington, D.C.

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

EDITORIAL E-MAIL
america@americamagazine.org

VICE PRESIDENT/CHIEF FINANCIAL OFFICER
Edward Spallone

VICE PRESIDENT/ADVANCEMENT
Daniel Pawlus

OPERATIONS STAFF
Rosa Del Saz, Chris Keller, Kerry Goleski, Steven Keller, Glenda Castro, Judith Felix

ADVERTISING CONTACT
ads@americamagazine.org; 212-515-0102

SUBSCRIPTION CONTACT/ADDITIONAL COPIES
subscriptions@americamagazine.org;
1-800-627-9533

© 2014 America Press, Inc.

CONTENTS

www.americamagazine.org

VOL. 210 NO. 7, WHOLE NO. 5041

MARCH 3, 2014



ARTICLES

14 TAKE UP YOUR CROSS

The risen Christ in our daily lives

James Martin

COLUMNS & DEPARTMENTS

4 Current Comment

5 Editorial The Welfare of Children

6 Reply All

8 Signs of the Times

12 Column The Pope and the Academy *James T. Keane*

19 Faith in Focus From Ashes to Easter

Rhonda Mawhood Lee

24 Philosopher's Notebook Sabbath Spaces

John J. Conley

38 The Word Away With Sin *John W. Martens*



BOOKS & CULTURE

26 ART Chagall's Jewish Jesus **BOOKS** *American Catholics in Transition; Religion, Politics, and Polarization; Confronting Suburban Poverty in America; Working Scared (Or Not at All); Just Water*



ON THE WEB

Tributes to longtime **America** columnist and contributor **Daniel J. Harrington, S.J.**, right. Plus, James Martin, S.J., talks about his new book, **Jesus: A Pilgrimage**, on our podcast. All at americamagazine.org.



Invest in Whom?

Few will forget how much of the world's economy has been affected by the financial crisis of recent years and the malfeasance that led to it. Tales of how financial institutions, politicians and governments mishandled our economic well-being are widespread, yet many have become passive about holding them accountable.

New revelations about banks like JPMorgan Chase should cause even the most casual observer of financial news to pause over their morning coffee. Recently the head of JPMorgan, Jamie Dimon, was awarded a 74 percent pay raise for 2013. In addition to his base salary of \$1.5 million, he received \$18.5 million in stock options. The board of directors explained that the "bonus" was for Mr. Dimon's leadership during "sustained long-term performance" and "gains in market share and customer satisfaction."

If that was not enough to disturb, a recent release of emails reveals that JPMorgan hired a family friend of a Chinese regulator apparently in the hope of securing business deals down the road with Chinese corporate clients. U.S. investigators, including the Securities and Exchange Commission, are reviewing the case to see if it violates the Foreign Corrupt Practices Act. Other financial institutions are also under investigation.

What have we learned from these episodes? A bank can pay billions in fines for "lack of proper oversight" and still pay the chief executive a handsome salary and bonus while lowly, hard-working depositors "lend" their money in the vain hope of seeing a return of less than one-half of 1 percent. Such practices may be legal, but they are not ethical—and certainly not just.

PTSD at Home

Post-traumatic stress disorder is widely recognized as a tragic consequence of war, affecting both soldiers and civilian populations. New research, however, shows that individuals living in violent neighborhoods in the United States are just as likely to suffer from the disorder.

On Feb. 3, Lois Beckett reported on the "PTSD crisis that's being ignored" in ProPublica, a nonprofit organization known for its investigative journalism. In 2011, researchers at Cook County Hospital in Chicago began screening patients in the trauma center for PTSD. They expected to find some cases, but never anticipated the shockingly high rates: over 40 percent of those examined—and more than half of those with gunshot wounds—demonstrated symptoms of PTSD. Other U.S.

cities with high rates of poverty and violent crime also suffer from alarming rates of PTSD. In Atlanta, researchers interviewed 8,000 inner-city residents and found that at least a third showed signs of PTSD during their lifetime. The lead investigator called this a "conservative estimate."

What can be done? Kimberly Joseph, a trauma surgeon at Cook County, proposed that the hospital spend an extra \$200,000 each year on staff, but the administration rejected the proposal. The growing problem, however, demands this level of investment in major hospitals. Second, the United States must change the narrative surrounding mental care. In too many places, any diagnosis of mental disability is seen as a mark of shame. We must remember that every person is made in God's image, and we must heed the Gospel call to tend to the wounded and those in need.

Among Friends

Ten years after its birth in Mark Zuckerberg's dorm room at Harvard, Facebook has grown well beyond its Ivy League origins. Today the site has 757 million daily users worldwide, 143 million of whom are in the United States or Canada. To put this into perspective, this number is about three-and-a-half times the number of Americans—estimated at 40 million—who read the Bible daily.

It is easy to view these statistics as a sign that our national priorities have gone haywire. But while your aunt's status update about the latest George Clooney flick or your high school friend's dimly lit picture of his dinner is not quite as edifying as the word of God, our fascination with the details of our friends' lives is not necessarily an indication that we are all going to hell in an Instagrammed photo of a handbasket.

That Facebook has become an integral part of millions of lives means, of course, that the site can serve as a distraction, but it also offers powerful tools for evangelization and engagement in conversations of faith. Religious-themed Facebook pages consistently rank among the most engaged pages on the site. Religious leaders of all faiths have used pages to promote content that offers moments of encouragement and prayerful encounters with holy texts.

While web-based discussions should never totally replace real-life relationships, Christians must take seriously their interactions on the site. We should use online conversations as opportunities to build up others and to be a positive force among commenters. As Pope Francis suggested in his recent message for World Communications Day, we must see each other not as fellow "users" of technology, but as neighbors—no longer strangers, but friends.

The Welfare of Children

In “The Joy of the Gospel,” Pope Francis proclaims that the church must be a place “where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel.” In a world troubled by violence, the church, of all places, must serve as a sanctuary for children, the most vulnerable members of the human family. Yet a report by the United Nations Committee on the Rights of the Child released on Feb. 5 expressed grave concern that the Catholic Church has not yet acknowledged the full extent of sexual abuse of young people by members of the clergy and has not done enough to protect them.

The report, as many commentators have pointed out, has some serious flaws. The committee and the church share a concern for protecting children from violence, sexually transmitted diseases and dangerous pregnancies, but we strongly disagree over some of the means and ends. The report chastised the church, for example, for failing to protect children from the “unacceptable” violence of corporal punishment, although the United Nations fails to recognize a moral duty to protect innocent children from the violence of abortion.

Some Catholic voices have called for the Holy See to withdraw from the convention. The Holy See has rightly rejected this course of action. On Feb. 7 the Vatican acknowledged that some of the criticisms in the report are justified and promised to “continue its commitment” to the U.N. Convention on the Rights of the Child, which the Holy See has signed and ratified. (The United States and Somalia are the only U.N. members that have not ratified the convention.)

The church in recent years has taken significant steps to protect and promote the well-being of children. Pope Benedict XVI insisted that church officials follow civil laws for reporting sexual abuse, encouraged “zero tolerance” for offenders and backed this up by laicizing nearly 400 priests in sexual abuse cases during the last two years of his papacy. In the United States every diocese has implemented safe environment training programs, and the number of abuse cases has fallen dramatically.

The U.N. report points out that policies and practices like these have not been adopted everywhere in the church. The Holy See should use its spiritual and canonical authority to promote the principles of the convention in every Catholic institution throughout the world.

The church needs to listen carefully to many of the observations and recommendations in the report. The U.N.

commission invites the church, which has appropriately focused on “cleaning its own house,” to broaden its efforts by implementing programs to help prevent sexual abuse in the homes of Catholic families. The report rightly recommends that the church replace the canonical term “illegitimate children” with language that better reflects the dignity of each child.

As a moral leader, the church everywhere should also “condemn all forms of harassment, discrimination or violence against children based on their sexual orientation or the sexual orientation of their parents.” The church universal should also advocate for the decriminalization of homosexuality. Far from conflicting with Catholic teaching, this commitment embodies our belief that gay persons should be treated with “respect, compassion, and sensitivity” and that “every sign of unjust discrimination” should be avoided.

Perhaps most significantly, the United Nations is right to call for “a transparent sharing of all archives which can be used to hold the abusers accountable as well as all those who concealed their crimes and knowingly placed offenders in contact with children.” As revelations of abuse continue to trickle out of various U.S. dioceses, Catholics understandably wonder if more church leaders will take responsibility for their mistakes. Will more church leaders be held to account and subject to civil penalties for decisions that endangered, even if unintentionally, the lives of children?

In his Lenten message, Pope Francis said the season is a “fitting time for self-denial” and that he distrusts a charity that “costs nothing and does not hurt.” It may pain some in the church to grant any moral authority to a U.N. document that is indeed hostile to core aspects of Catholic teaching, but such a penance pales beside the enormity of the sin committed in the sexual abuse of children and its cover-up. Cardinal Sean P. O’Malley, O.F.M.Cap., of Boston recently told *The Boston Globe* that the new Vatican commission on sexual abuse should implement standards for holding bishops accountable. We agree.

Pope Francis has not yet spoken at length about the sexual abuse crisis. Lent is an appropriate time for him to publicly acknowledge the failures in church governance and to ensure the timely implementation of those U.N. recommendations that promote the genuine welfare of children.



REPLY ALL

Behind the Scenes

From the perspective of a Catholic convert from evangelicalism, I think that “Worship at Willow Creek,” by Laurie Ziliak (2/3), chooses to focus only on the good in this worship style. What I and many others experienced was not all fun and songs.

In many evangelical communities, for example, there is little tolerance for those who do not express themselves with exuberance. Introverts are not considered spiritually worthy. What goes unseen is the chastisement of those not “fully” engaging in worship, the confrontations by leaders who question the devotion of others and the praising of people who wave their arms and shout as “more holy” than the quiet ones.

There are sermons about how God wants us to be noisy, about how if we can cheer at a football game but not at church, then we don’t love Jesus and aren’t on fire for God. (Never mind that some of us don’t scream for football either.)

It might not be obvious to an outsider, but guilt can make a lot of people sing louder and look happier.

AMY ROSENTHAL
Online comment

Catholic and Growing

Re “Worship at Willow Creek”: The Church of the Nativity in Timonium,

Md., is one Catholic parish that has adopted many characteristics of an evangelical church. The parish continues to grow and incorporate the active participation of the parishioners.

They have had to move their Christmas Mass to the Maryland fairgrounds. In 2013 that service had 8,000 participants. At the same time, they have not abandoned the most important elements of the Catholic liturgy.

RONALD FOUST
Online comment

No Substitute

Re “Worship at Willow Creek”: When one of our bishops would hear about a former Catholic attending a non-Catholic church because of the welcome the person received, he would comment, sadly: “They would leave the Eucharist for a cup of coffee.” Now the comment might be paraphrased: “They would leave the Eucharist for all that technology.”

I have attended non-Catholic services where the music was good and the preaching all right, but the whole thing was empty and meaningless without the Eucharist.

Don’t misunderstand me: I regularly attend Mass in our cathedral, where we have great music, excellent preaching and a beautiful celebration of the Eucharist. In other churches, the technology is a distraction and a poor substitute for the Eucharist, which is

a great reminder that Christ died for our sins.

KATHLEEN TOUPS
Lafayette, La.

Alternative Families

In “Family-Friendly Francis” (Current Comment, 2/3), the editors write that “family situations often viewed by the church as anomalies are in many societies the new everyday reality.” It will be a trick for Pope Francis to acknowledge the existence of so-called alternative families without the media jumping on it as if he approved such arrangements, thus increasing their number.

The pope needs to be clear about these alternative families: Most of them involve the tragedy of the separation of a child from one or both parents. And the remaining families (with unmarried and cohabiting parents) are at a known higher risk for splitting up and depriving more children of a parent.

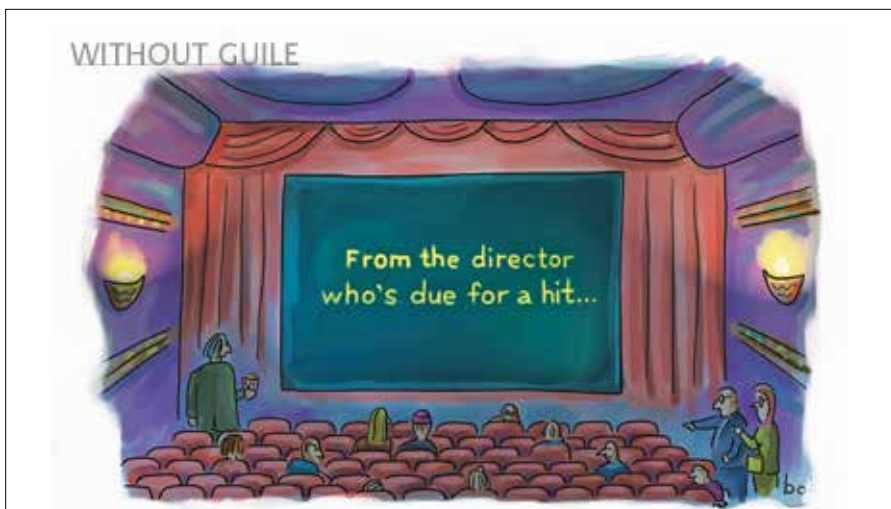
It is up to Pope Francis to prevent such arrangements from being the “new everyday reality.”

TOM WILSON
Online comment

Philippines Poverty

Re “A Feathered Thing,” by Robert P. Maloney, C.M. (2/3): Here in the Philippines, in spite of government and church efforts to reduce it, poverty impinges on all five senses. Like the priest mentioned in the article, I could just as easily say, “It’s hopeless.” But I am uplifted in particular by the full, active and conscious participation in the Mass of a full church in Tanay, Rizal, with a seating capacity of no less than 600.

The churchgoers’ joy, which belies the misery many of them undoubtedly endure, makes me hopeful and optimistic. I don’t know what they do after church, but I am quite confident that their devotion to God’s just word, to the Eucharist and to prayers will lead



CARTOON: BOB ECKSTEIN

(if it hasn't yet done so) not only to the recognition of the body of Christ in the poor among them, but also the necessary anger and courage to root out poverty.

ROSS REYES DIZON
Online comment

Critical Thinking

"Saving the Humanities," by Raymond A. Schroth, S.J. (12/23) is a marvelous defense of the liberal arts. The late Senator Patrick Moynihan referred to the U.S. population as "dumbing down" due to the lack of emphasis on the study of the liberal arts. The digital age is sapping the lifeblood of the minds of young people. Multiple choice tests are replacing essays that stimulate thinking.

I sent the article to my sister-in-law, who taught at Duchesne High School in Houston for 26 years. She sent the article to the school president who, in turn, sent copies to the entire faculty. Writing and reading broaden the mind. Father Schroth wrote, "The liberal arts help make us human beings," which sums up the whole article.

It is critical that we increase the study of liberal arts before we turn out students who do not know how to think.

PATRICIA O'NEILL
Rockville Centre, N.Y.

Time to Heal

"Healing Communities" (Editorial, 12/2): The difficulty of mental health issues is very well described in *The Soloist*, by Steve Lopez. Lopez takes the part of everyman in his quest to help Ayers, a violin player, but the various mental health workers keep saying that Ayers can't be cured or even treated as

fast as Lopez would like.

We, too often, want a problem to just go away. We are looking for what the book *Alcoholics Anonymous* describes as "an easier, softer way." As a recovering person, I can attest to the truth and folly of this. For all our caring about people with mental illness and/or addiction, we too often play the part of Lopez, caring and concerned but uneducated in these matters.

We must begin to realize that there is no quick fix, that most if not all the problems in life take a long time to develop and often even longer to make right. We can hope that better insurance coverage will help more people with mental health/addiction problems, but it is really a small part of the whole thing.

Thank you, **America**. You help people to stop and think and, hopefully, reach out to God for answers that work.

(REV.) GEORGE STAMM
Chippewa Falls, Wis.

A Good Sacrifice

I appreciated "Love, Naturally," by Regina Bambrick-Rust (10/28), which reflected on natural family planning. Often our default mode of thinking is to consider contraception convenient and NFP burdensome, which is what I believed at one time. In my medical career, however, I have encountered many women patients harmed by contraception. The effects have ranged from the mild to the devastating: a deep venous blood clot, for instance, requiring months of anticoagulant therapy to reverse.

NFP offers freedom from burdensome medical risks placed exclusively

STATUS UPDATE

Readers respond to "Worship at Willow Creek," by Laurie Ziliak (2/3), about worship in evangelical communities:

I was taught a long time ago that it isn't what you get from the Mass, it's what you give to the Mass. While Mass is easier to "enjoy" when the music is perfect, the homily moves you to tears, and the sound system is state of the art, I don't believe we go to Mass for enjoyment. God's people are not perfect. I don't believe the Mass should be perfect—other than the perfection found in the sacrament and the people's love.

BEA STOUT POLLARD

I enjoy many styles of worship, including more modern and upbeat like [Willow Creek] as well as traditional Mass. I'd like better music at Mass, personally. To each her own.

JILL FENSTERMAKER STOWERS

Visit facebook.com/americanmag.

on the woman, and it promotes an embrace of feminine biology in its natural, normal state. NFP also supports the equal dignity of female and male in demanding mutual sacrifice and responsibility of both husband and wife. Yes, NFP requires discipline, but this is where true freedom is found.

We must also consider the damaging effects of contraception on the environment. When synthetic hormones are excreted from the body, they enter the water supply, to which all forms of life are exposed. I ask the readers of **America** to reconsider their assumptions about life, care for the earth and honor the feminine as they examine the church's teachings on contraception.

TRACEY HOELZLE, M.D.
Fremont, Ohio

WHAT YOU'RE READING at americanmagazine.org

- 1 Daniel J. Harrington, S.J., R.I.P., by James Martin, S.J. (In All Things, 2/8)
- 2 Separation Anxiety, by Anna Nussbaum Keating (2/17)
- 3 Truth and Truthiness, by Patrick R. Manning (2/3)
- 4 That He May Be One, by James Martin, S.J. (2/17)
- 5 Final Report on U.S. Nuns' Visitation 'Soon' (Catholic News Service, 1/31)

RELIGIOUS LIBERTY

Persecution of Christians 'Flagrant,' U.N. Nuncio Tells U.S. Congress

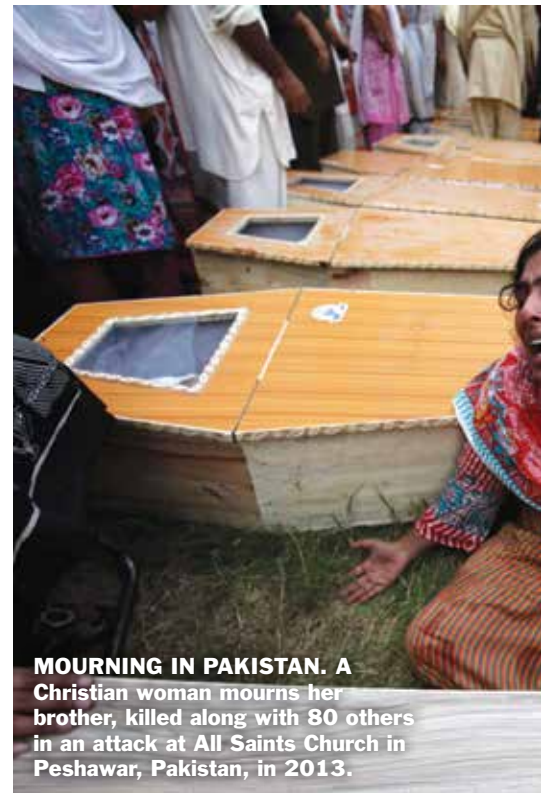
The Vatican's representative at the United Nations told a congressional panel on Feb. 11 that "flagrant and widespread persecution of Christians rages in the Middle East even as we meet." Archbishop Francis A. Chullikatt has witnessed the violence firsthand. Before taking his post as permanent observer of the Holy See to the United Nations, Archbishop Chullikatt served as apostolic nuncio to Iraq and Jordan and lived in Baghdad from 2006 to 2010.

"This tragedy is all the more egregious when one pauses to consider that these men and women of faith...have been living at peace with their neighbors for untold generations," the archbishop told the committee. Chaired by Representative Chris Smith, Republican of New Jersey, the House subcommittee on global human rights listened to Archbishop Chullikatt and other international experts testify about the rise in Christian persecution throughout the world.

The persecution of Christians in Iraq has increased in the wake of the country's democratic transition. There and in other nations where hostility to Christians is on the rise, religious minorities had enjoyed some protection under the strict law and order enforced by previous rulers. Archbishop Chullikatt said that today, "because of the conflict, Christians are caught in the crossfire."

He denounced the emerging "tradition" of bombing Catholic and other Christian churches on Christmas Eve, which has occurred in the Middle

East for several years. When Smith asked Archbishop Chullikatt about the effect of persecution on chil-



MOURNING IN PAKISTAN. A Christian woman mourns her brother, killed along with 80 others in an attack at All Saints Church in Peshawar, Pakistan, in 2013.

dren, the archbishop indicated that the damage is immense. "They live in fear...they go to schools, not even sure

AFRICA

Church Urged to Fight Homophobia As Same-Sex Prohibitions Pass

As some African nations continue or contemplate a legislative clampdown on gay and lesbian people, *The Southern Cross*, South Africa's Catholic weekly, urged Catholic Church leaders to do more to confront societal homophobia and laws that it might inspire. In an unsigned editorial published on Jan. 29, *Southern Cross* editors said, "It would require a very peculiar reading of the Gospel to locate Jesus anywhere else but at the side of the marginalized and vulnerable."

They argued, "Where there is injustice, we must expect the Catholic

Church to stand with the powerless. Therefore the Church should sound the alarm at the advance throughout Africa of draconian legislation aimed at criminalizing homosexuals."

The editorial was published just a few weeks after President Goodluck Jonathan of Nigeria signed the Same-Sex Marriage Prohibition Act into law in January. The Nigerian law targets more than same-sex marriage, however. Under the new law, it is illegal not only to engage in an intimate relationship with a member of the same sex but also to attend or organize a meet-

ing of gays or patronize or operate any type of gay organization.

Amnesty International, urging that the law be immediately repealed, complained that arrests of gays and lesbians have already been made under the new law. "Locking someone up for their sexual orientation violates the most basic human rights standards," said Makmid Kamara, Amnesty International's Nigeria researcher. Activists blame the anti-gay tension on a colonial juridical legacy, but also on recent pressure from some U.S. evangelicals, who have promoted this new wave of anti-gay legislation.

President Yoweri Museveni of Uganda has at least temporarily backed off from similar anti-gay legislation passed by Uganda's Parliament,



they will come back safe and alive.”

The archbishop also expressed concern for the future. “This is the

even while reaffirming his vehement condemnation of homosexuality as an “abnormality” imported from the West. The Ugandan bill provides for life imprisonment for homosexual acts and also makes it a crime not to report gay people.

The recent legislative moves in Nigeria intended to “persecute people on the basis of their sexual orientation” may soon be replicated in Cameroon and Tanzania. According to the Southern Cross’s editorial, “such laws are not only unjust, but they also have the potential to tear at the fabric of society if they are misused to facilitate false denunciations for gain, advancement or vengeance.” The Southern Cross is South Africa’s only Catholic weekly and is majority-owned by the

kind of formation we are giving to the young generations who will become leaders,” he said. “It is a painful thing.”

The persecution of Christians is not limited to the Middle East. The Pew Forum found that Christians suffered some form of harassment in 139 countries between 2006 and 2010, more than any other group. Other speakers at the hearing testified about violence against Christians in Indonesia, Vietnam, Nigeria, Myanmar, Sudan and Eritrea, among other states. Conversion laws in India, restrictions on worship in China and denial of education or employment in various countries were cited as other forms of persecution against the world’s Christians.

John Allen, associate editor of *The Boston Globe* and author of *The Global War on Christians*, said many ignore the issue because of outdated prejudices. “Say ‘religious persecution’ to most Westerners, and the images that come to mind are the Crusades, the

Southern African Catholic Bishops’ Conference, which includes the bishops of South Africa, Botswana and Swaziland.

Noting that homophobia is deeply rooted in African societies and is often deployed as a populist tool by its political leaders, the editors acknowledge that the church too has much to answer for. “Alas, the Church has been silent, in some cases even quietly complicit, in the discourse on new homophobic laws. This absence of intervention for justice may well be interpreted, wrongly or not, as approval of injustice, in line with the maxim *Qui tacet, consentire videtur* (“Silence gives consent”).

The editors urged church leaders to speak out directly against these

Inquisition, the wars of religion,” Allen said.

“The typical Christian in today’s world is not an affluent American male pulling up to church in a Lincoln Continental,” Allen said, “it’s a poor black woman and mother of four in Botswana.” Allen noted that two thirds of the world’s Christians live outside of the West, and more than half that number live in poverty.

When Western governments like the United States defend persecuted Christians internationally, their voice carries weight. Elliott Abrams of the U.S. Commission on International Religious Freedom said that the U.S. government needs to say that “we care, and this will affect our relations.”

Abrams said the United States should enforce economic and trade sanctions against countries that persecute religious minorities. “All too often, there are no sanctions, or there is double-padding—the sanctions for religious freedom are tacked on to other sanctions,” said Abrams.

new laws and homophobia as a cultural problem, mindful of the church’s teaching on the treatment of gay and lesbian brothers and sisters.



FOR THE LAW. Cardinal John Onaiyekan of Abuja, Nigeria, joined other Nigerian bishops in commending legislation that criminalized same-sex relationships.

Polling Opposites

A poll by the Spanish-language broadcaster Univision shows Catholics in Asia and Africa, where the church is growing fastest, expressing strong support for church teachings, but divergence among Europeans and Americans. The poll of Catholics in 12 countries showed high approval of Pope Francis but split on subjects like abortion, priests being able to marry, the ordination of women and same-sex marriage. Majorities in Europe, Latin America and the United States, for example, disagreed with divorce rules denying Communion to those who remarry outside the church, while two African nations were 75 percent in agreement. Seventy percent in Africa and 76 percent in the Philippines opposed priests marrying, while 70 percent in Europe and 61 percent in the United States expressed the opposite opinion. The split underscores what is perhaps one of Pope Francis' most pressing challenges. He must attend to fast-growing congregations in less affluent areas like Africa while renewing the enthusiasm of Catholics in Europe and the Americas.

New Stem-Cell Method Shows Promise

A new method of creating versatile stem cells from a relatively simple manipulation of existing cells could further reduce the need for research involving human embryos. Although the process has been tested only in mice, two studies published on Jan. 29 in the journal *Nature* detailed research showing success with a process called stimulus-triggered acquisition of pluripotency, or S.T.A.P. Scientists from Japan's Riken research institute and Harvard's Brigham and Women's Hospital in Boston were able to reprogram blood cells from newborn mice by placing

NEWS BRIEFS

Rose Pacatte, of the Daughters of St. Paul, will receive the Daniel J. Kane **Religious Communications Award**, given by the Institute for Pastoral Initiatives at the University of Dayton, on March 6. • A World Health Organization declaration that **India was "polio-free"** on Feb. 11 was cause for celebration among India's Catholic health workers, who had reached about one million children annually with polio vaccinations. • Despite a slowly recovering economy, the proportion of Americans who identify themselves as **middle class has never been lower**, dropping from 53 percent in 1953 to 44 percent today, according to a Pew Research Center/USA TODAY survey in January. • Meeting with a delegation from the American Jewish Committee on Feb. 13, Pope Francis said that the two **communities must find ways to work together** to construct "a more just and fraternal world," especially through service to the poor, the marginalized and the suffering. • Denying that he had fled Pakistan because of repeated death threats, the former Pakistani minister of minority affairs, Paul Bhatti, said on Feb. 11 that a visit to Italy had been prearranged and that he **intended to return to Pakistan** to continue his work on behalf of oppressed minorities.



Rose Pacatte

them in a low-level acidic bath for 30 minutes. "If this technology proves feasible with human cells, which seems likely, it will offer yet another alternative for obtaining highly flexible stem cells without relying on the destructive use of human embryos," said the Rev. Tadeusz Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia.

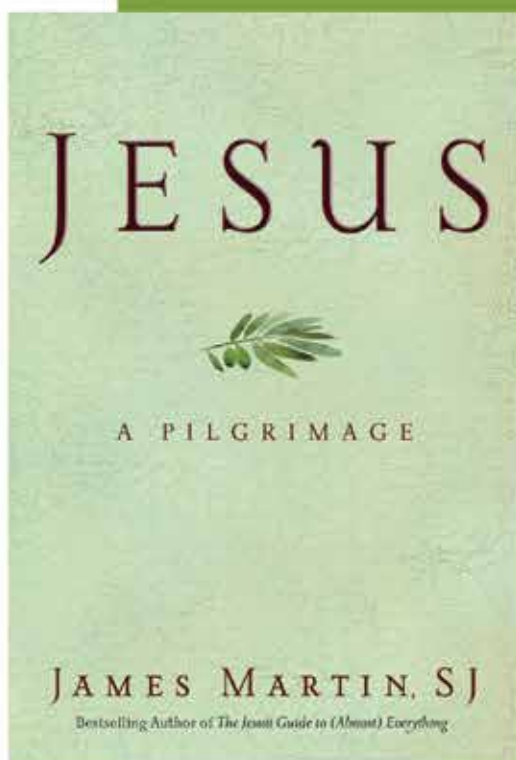
Kenya: Thousands Face Starvation

A bishop in northwestern Kenya said people are so hungry they are eating wild fruit, roots of trees and dog meat. "Food must reach here soonest to save the people from death," said Bishop Dominic Kimengich of Lodwar, where most residents are animal farmers and ethnic Turkana. The area has been hit by drought. The bishop said an es-

timated 63,000 households—about 460,000 people—are facing starvation. Kenyan government officials estimate 1.7 million people, mostly in the country's northern region, need food relief. Bishop Kimengich said his people also face constant insecurity. In November, Turkana farmers were invaded by neighboring Pokot people over land ownership claims. In 2011, the Kenyan government announced the discovery of oil on the land, and last year it announced the discovery of water reserves. Although the government has promised food relief, the bishop said, "It's hard to say food has reached all the affected people in the country. Government food is usually slow in arriving." Bishop Kimengich said that in Lodwar, church officials were feeding an estimated 500 people every week.

From CNS and other sources.


JOURNEY INTO THE HEART OF THE GOSPELS



“Part memoir, part historical document, part spiritual retreat, and part travelogue, James Martin’s riveting new meditation on Jesus is one of the best books I’ve read in years—on any subject.”

—Mary Karr, author of *Lit*

Available March 11, 2014 Wherever Books and E-Books Are Sold

 HarperOne

An Imprint of HarperCollins Publishers

www.harperone.com



The Pope and the Academy

The priest-theologian David Tracy once wrote of the “three publics” to whom every teacher of theology speaks: the academy, the church and society at large. These are markedly different audiences; what can appear to one audience as wonkish or an argument about how many angels can dance on the head of a pin can be of pressing concern to another. Ultimately, any theological proposition becomes matter for reflection and action for all three audiences, a process ongoing in the church and the world since Peter argued with Paul over who, exactly, was coming to dinner.

If we apply Tracy’s matrix to the papacy, Pope Francis’ first year has been a revelation: he is winning over two of these audiences with ease. “It’s official,” a CNN reporter wrote in November, “Pope Francis is the most talked-about person on the planet.” Time named him the person of the year; he is on the cover of *Rolling Stone*. This can be jarring for anyone who recalls the puzzlement or open hostility much of the public showed toward his predecessor. I remember the rancorous way my graduate school classmates reacted to Pope Benedict; and, frankly, I feel a bit cheated. Can I get back all that time I spent arguing? Pope Francis, however, is a worldwide rockstar.

The second audience—the church—has also reacted with joy, in part because Francis is so obviously simpatico with the gritty day-to-day religious realities in which most of us live our lives. Gone (or submerged) in

most circles is the notion of a “smaller, purer church,” replaced in an astonishing year by conversations like “maybe I’ll come back” or “did you see what Francis did?” The “Francis effect” may be a passing phenomenon, but it is a real one. And *Deo gratias* for that, to see a church of joy and excitement.

But what of the third audience, the academy? Professors, teachers, men and women religious, writers and all the other folks whose religion is also their profession? Here the reality becomes more complicated, because during the past two papacies, this audience was more often than not the recipient of negative news from Rome, in the form of a “notification” from the Congregation for the Doctrine of the Faith, a censure, a silencing, an investigation. The same was found on a smaller scale with the U.S. bishops’ Committee on Doctrine. It is worth noting that two recent cause célèbres—the investigation of the Leadership Conference of Women Religious and the notification concerning Elizabeth A. Johnson, C.S.J.—are only the visible part of the iceberg. Many more cases never became public.

Might we hope that the Francis era will also bring a rapprochement between the academy and the doctrinal stewards of the institutional church? Francis has certainly opened the door to this, not least by his startling criticism of the “self-absorbed promethean neo-Pelagianism” of those who “feel superior to others because they observe certain rules or remain intransi-

gently faithful to a particular Catholic style from the past,” whose “supposed soundness of doctrine or discipline leads instead to a narcissistic and authoritarian elitism....” Note that these are not off-the-cuff comments by the pope. They are direct quotations from his apostolic exhortation, “*Evangelii Gaudium*.”

Even incremental changes would do much to help the academy experience the same jolt of energy Francis has given the rest of the church. Can we eliminate secret processes where scholars find out the same day as the press that they are under censure? Might we hope for transparent procedures at the C.D.F. instead of closed tribunals, an openness to theological explorations that reflect a 21st-century faith

Might we hope for transparent procedures instead of closed tribunals?

instead of a defensive crouch around the definitions of fourth-century church councils? What if distinctions were made between propositions that might “cause confusion” and those that actually deny central dogmas of the faith? And wouldn’t it be wise to include lay persons and women religious in evaluations of groups like the L.C.W.R.?

Actions like these would do much to encourage those in the academy to seek with confidence what Francis himself has encouraged: “Open the doors, do something there where life calls for it. I would rather have a church that makes mistakes for doing something than one that gets sick from being closed up.”

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

"For God so loved the world,
that He gave His only begotten Son."

Faith Mountain

Inspired by the imagery
of Thomas Kinkade

THOMAS KINKADE
Painter of Light.

An impressive 15"
high with over
13 meticulously
detailed and
dramatic scenes
including 45
handcrafted
figurines!

For the first time ... the story of Christ's ascension into Heaven comes vividly to life in a masterpiece inspired by imagery from the *Painter of Light*™. The *Faith Mountain* illuminated Masterpiece Edition is handcrafted and hand-painted featuring over thirteen meticulously detailed and dramatic scenes including 45 sculpted figurines. As you turn the sculptural *Faith Mountain* around, you'll see the inspiring story unfold before your eyes. From His riding into Jerusalem to His betrayal and trial to His dying on the cross and ultimately His triumph over the grave, this Hawthorne exclusive is a true testament to Jesus' love, faith and strength.

Exceptional Value. Order today!

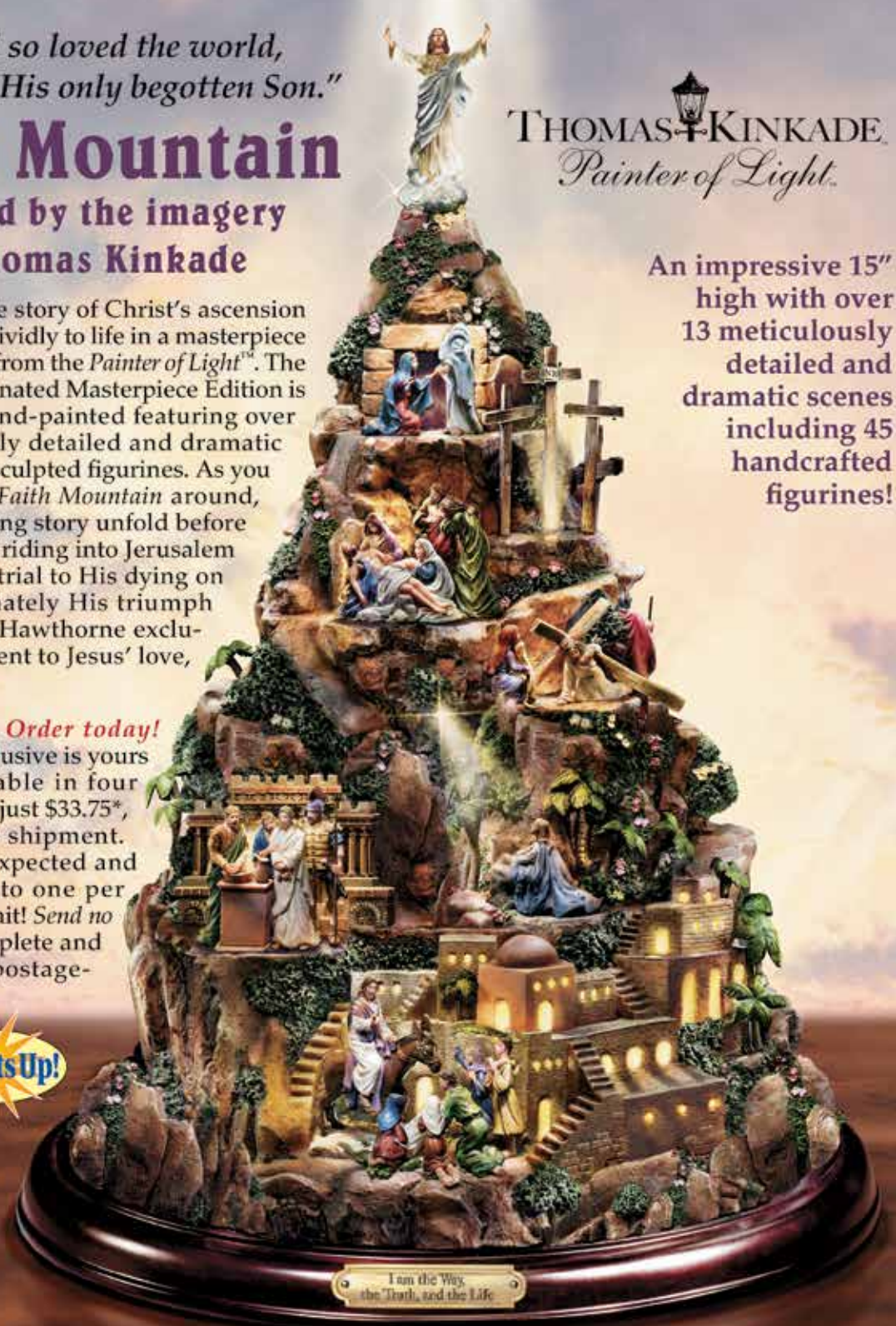
This Hawthorne exclusive is yours for only \$135, payable in four easy installments of just \$33.75*, the first due before shipment. Strong demand is expected and orders are limited to one per customer so don't wait! *Send no money now.* Just complete and mail the attached postage-paid card today!

It Lights Up!



Powered by AC adapter (included) or 3 "AA" batteries (not included). Shown smaller than actual size of 15" tall.

www.bradfordexchange.com



I am the Way,
the Truth, and the Life

©2012 Thomas Kinkade



9210 N. MARYLAND ST., NILES, IL 60714-1322

Limited-time Offer—Please Respond Promptly.

Yes! Please reserve the *Faith Mountain Masterpiece Edition* inspired by *Thomas Kinkade* as described in this announcement. I need **SEND NO MONEY NOW.**

Certificate of Authenticity and 365-Day Money-Back Guarantee

Signature _____
Mrs. Mr. Ms. _____
Name (PLEASE PRINT CLEARLY) _____

Address _____ Apt. No. _____

City _____ State _____ Zip _____

14-00229-001-E39412

*Plus \$19.99 shipping and service. All sales are subject to acceptance and product availability. Allow 4-6 weeks after initial payment for shipment.
©2012 Hawthorne Village. 14-00229-001-B19

Take Up Your Cross

The risen Christ and daily life

BY JAMES MARTIN

The Resurrection is the center of my faith. Other Christians may focus more on, say, the Incarnation—how God became human, how God understands us in the most intimate way possible. Others may center their discipleship on the Beatitudes as a template for the Christian life and a guideline for their actions. These are all important aspects of the life of Christ. But the Resurrection is my spiritual center. Every day I return to that theme—or, more broadly, to the story of the death and resurrection of Jesus.

But what does the Resurrection have to do with us? After all, in all likelihood, we are not going to be crucified, though Christians are still persecuted around the world. And here is a question that is related because we cannot answer it without considering the Resurrection: What does Jesus mean when he says, in the synoptic Gospels, “Take up your cross daily”? After that seemingly masochistic invitation, he says, “For those who want to save their life will lose it, and those who lose their life for my sake will find it.” What does it all mean? Here are a few thoughts on those questions:

First, you don't need to look for your crosses. Life gives them to you. Some young people tell me, sincerely, that they feel that they do not have enough suffering in their lives. It is tempting to say darkly, “Just wait.” Whether it is a catastrophic illness, an accident, a death in your family, a fractured relationship, financial worries, long-term loneliness, trouble in school or struggles on the job, problems will come. And the real cross is the one that you don't want—otherwise it is hardly a cross. Remember that Jesus did not court death, nor did he beg for the cross in the Garden of Gethsemane. The cross eventually came to him. And, of course, the cross is not the result of sin. It is true that some suffering is the result of bad or immoral decisions. But most suffering is not. Even the sinless one suffered.

Second, we are invited by God, as Jesus was, to accept our crosses. This does not mean that we accept things unthinkingly, like a dumb animal laboring under a burden. Nor do bromides like “Offer it up” solve the problem of suffering. The idea of offering one's pain to God may be helpful in some situations but not in others. For many years, my mother visited my grandmother in her nursing home. Residing in that home was an elderly Catholic sister, confined to a wheelchair

because of debilitating pain. One day her religious superior came to visit. When the sister spoke of the great pain she was enduring, her superior replied, “Think of Jesus on the cross.” The elderly sister said: “He was only on the cross for three hours.” Some advice does more harm than good.

Accepting our Burdens

What does it mean, then, to accept our crosses? To begin with, it means understanding that suffering is part of everyone's life. Accepting our cross means that at some point—after the shock, frustration, sadness and even rage—we must accept that some things cannot be changed. That is why acceptance is not a masochistic stance but a realistic one. Here is where Christianity parts ways with Buddhism, which says that suffering is an illusion. No, says Jesus from the cross, suffering is part of the human reality. The disciples had a difficult time understanding this—they wanted a leader who would deliver them from pain, not one who would endure it himself. We often have a difficult time with this too. But acceptance is what Jesus invites us to on the cross.

Acceptance also means not passing along any bitterness that you feel about your suffering. That does not mean you shouldn't talk about it, complain about it or even cry about it with friends or family. And of course we are invited to be honest in prayer about our suffering. Even Jesus poured out his heart to Abba in the Garden of Gethsemane.

But if you are angry about your boss or school or family, you needn't pass along that anger to others and magnify their suffering. Having a lousy boss is not a reason to be mean to your family. Struggling through a rotten family situation is no excuse for being insensitive to your coworkers. Problems at school do not mean that you can be cruel to your parents. Christ did not lash out at people when he was suffering, even when he was lashed by the whip.

This does not mean that you do not share your suffering with others. Pain and suffering that result, to take one example, from abuse or trauma often need to be shared with others (whether with friends or professional counselors) as part of the healing process. Also, people living with long-term challenges like, say, raising a child with special needs or caring for an elderly parent, often find comfort and support from speaking with others who are in similar circumstances. Like Jesus, you can allow others to help you carry the cross. Jesus was not too proud to let Simon of Cyrene come to his

JAMES MARTIN, S.J., is editor at large of *America*. This essay is excerpted from his new book, *Jesus: A Pilgrimage* (HarperOne).



IN HIS FOOTSTEPS. A pilgrimage to Holy Island in northern England.

CNS PHOTO/DAVID MOIR, REUTERS

aid. If your friends offer to help, let them.

Thus, there is a difference between having a fight with your teenage son and then being insensitive at work, and sharing the challenges (and joys) of a special-needs child in a support group. It is the difference between passing on suffering and sharing it. In short, your cross shouldn't become someone else's.

Third, when Jesus speaks about those who "lose their life," he is not talking only about physical death. Christians believe that they are promised eternal life if they believe in Jesus and follow his way. But there are other deaths that come before the final one. We are called to let some parts of our lives die so that other parts may live. Is a desire for money preventing you from being more compassionate on the job? Perhaps your need for wealth needs to die. Are you so yoked to your own comfort that you do not allow other people's needs to impinge on yours? Maybe your selfishness needs to die so that you can experience a rebirth of generosity. Is pride keeping you from listening to other people's constructive criticism and therefore stunting your spiritual growth? Maybe all these things need to die.

In Christian spiritual circles, this is called "dying to self." What keeps you from being more loving, more free, more mature, more open to following God's will? Can you let those things die? If you do, you will surely "find" your life, because dying to self means living for God. This is in part

what Jesus means when he speaks about people who desperately try to save their lives. That kind of "saving" holds onto the parts of ourselves that keep us enslaved to the old ways of doing things. Trying to keep those things alive can lead to death. Letting them die allows us to truly live.

Fourth, wait for the resurrection. In every cross, there is an invitation to new life in some way, often in a mysterious way. To me it seems unclear whether Jesus understood precisely what would happen after he entrusted himself to Abba in the garden. Clearly he gave himself over entirely to the Father. But did he know where that would lead? There are indications of some foreknowledge. Jesus' challenge to the Jewish leaders, "Destroy this temple, and in three days I will raise it up," John explicitly labels a foretelling of the resurrection. But Jesus' agony in the Garden and his cry of abandonment on the cross seems to indicate that he did not know what kind of new life the Father had in store. Perhaps even Jesus was surprised on Easter. For me this makes his self-gift even more astonishing.

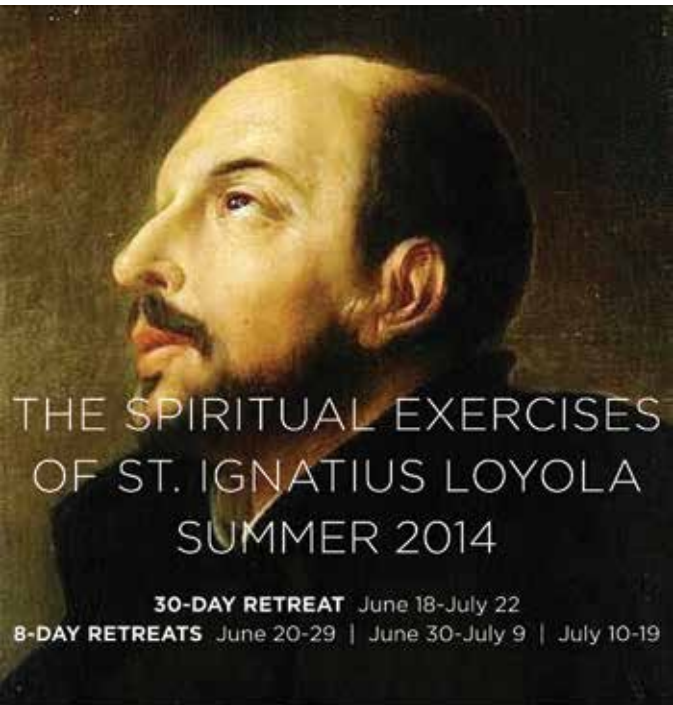
This is why Christians speak of meeting God at the cross. By ignoring or failing to embrace the cross we miss opportunities to know God in a deeper way. The cross is often where we meet God because our vulnerability can make us more open to God's grace. Many recovering alcoholics point to the acceptance of their disease as the moment when they began to find new life. This is why Thomas Merton could

write in his journals: "In tribulation, God teaches us. The most unfortunate people in the world are those who know no tribulations."

Fifth, God's gift is often not what we expect. Mary Magdalene discovered that on Easter Sunday. And—as with Mary—sometimes it takes time to grasp that what we are experiencing is a resurrection. Later on, the other disciples will have a hard time recognizing Jesus. As the Apostles discovered on Easter, the resurrection also does not come when you expect it. It may take years for it to come at all. And it is usually difficult to describe, because it is your resurrection. It may not make sense to other people.

When I was a Jesuit novice, I worked in a hospital for the seriously ill in Cambridge, Mass. Every Friday the hospital chaplaincy team ran a discussion group. One woman, named Doris, who was confined to a wheelchair, told us something that completely surprised me. She used to think of her chair as a cross, which would have been my reaction. But lately, she had started to see it as her resurrection. "My wheelchair helps me get around," she said. "Without it, I wouldn't be able to do anything. Life would be so dull without it."

Her comment has stayed with me for 25 years. It was so unexpected, so personal and so hard for me to understand. Doris's cross led to her highly personal resurrection.



El Retiro San Inigo
THE JESUIT RETREAT
CENTER OF LOS ALTOS
300 Manresa Way, Los Altos, CA 94022 | (650) 917-4000
www.jrclosaltos.org

It was a reminder that where the world sees only a cross, the Christian sees the possibility of something else.

From Fear to Faith

Finally, nothing is impossible with God. That is the message I return to most often. The Gospel of John tells us that on the first day of the week, most of the disciples were cowering behind closed doors, out of fear. After the events of Good Friday, the disciples were terrified. We are told by Matthew and Mark that earlier, on Holy Thursday, all of them fled from the garden in fear. That evening Peter denied knowing Jesus.

If they were afraid before Jesus was sentenced to death, imagine their reactions after seeing him marched through the streets of Jerusalem, nailed to a cross and left hanging there until dead. Their leader was executed as an enemy of the state. Locked behind closed doors after the death of the person in whom they had placed all their hopes: Is there any more vivid image of fear?

The disciples fail to realize—once again—that they are dealing with the living God, the same one whose message to Mary at the annunciation was "Nothing will be impossible with God." They could not see beyond the walls of that closed room. They were unwilling to accept that God was greater than their imaginations.

Perhaps they can be forgiven—Jesus was dead, after all. And who could have predicted the resurrection? Then again, maybe we should not let the disciples off so easily. Jesus had always confounded their expectations—healing the sick, stilling a storm, raising the dead—so perhaps they should have expected the unexpected. But they did not.

Often we find ourselves incapable of believing that God might have new life in store for us. Nothing can change, we say. There is no hope. This is when we end up mired in despair, which can sometimes be a reflection of pride. That is, we think that we know better than God. It is a way of saying, "God does not have the power to change this situation." What a dark and dangerous path is despair, far darker than death.

How many of us believe parts of our lives are dead? How many believe that parts of our country, our world, our church cannot come to life? How many of us feel bereft of the hope of change?

This is when I turn to the Resurrection. Often I return to the image of the terrified disciples cowering behind closed doors. We are not called to live in that room. We are called to emerge from our hiding places and to accompany Mary Magdalene, weeping sometimes, searching always, and ultimately blinded by the dawn of Jesus' new life—surprised, delighted and moved to joy.

We are called to believe what she has seen: He is risen. ■

ON THE WEB

James Martin S.J., talks about his new book *Jesus: A Pilgrimage*.
americamagazine.org/podcast

THE ANSWER TO YOUR CALLING.



Get your Master of Science in Church Management.

Villanova School of Business offers the only curriculum that addresses complex management issues from a faith-based perspective. You'll hone your leadership skills in:

Planning: strategy formation and implementation, technology and the legal environment

Controlling: financial literacy, budgeting, transparency and financial statements

Organizing: human resources, organizational structures and advisory board utilization

Leading: group dynamics, ecclesiological perspectives and alignment between faith, community, work and values

We offer this degree in a convenient on-line format — taught by our world-renowned faculty.

Contact us at cscm@villanova.edu or (610) 519-4371. Ask if you qualify for tuition discounts.



**VILLANOVA
UNIVERSITY**

Villanova School of Business

Discover new ways to serve the church with a
MASTER OF SCIENCE IN CHURCH MANAGEMENT.

MSCM.Villanova.edu



MERTON

As Mirror & Model
Coming Home & Going Forth

A CONFERENCE
tracing the footsteps of
THOMAS MERTON
during his time at
St. Bonaventure University

June 19-22, 2014
on the campus of
**St. Bonaventure
University**

Presenters include
America magazine columnist
Daniel P. Horan, O.F.M.

For more information
and to register, visit
www.sbu.edu/merton





How are you being called to serve?



Jesuit Conference
1016 16th Street, NW, #400
Washington, DC 20036

202.462.0400
www.Jesuits.org

From Ashes to Easter

The cost and the promise of a Lenten practice

BY RHONDA MAWHOOD LEE

On Ash Wednesday, the children's service at St. Philip's Episcopal Church lasts only half an hour. We designed this service to use language that is accessible to young people, but it sacrifices none of the elements of traditional worship. Older children read the Lectionary passages for the day, repeating the prophet Joel's call to "rend your hearts and not your clothing" and to "return to the Lord your God." As the lector prays Psalm 103, reminding us that God "knows whereof we are made; he remembers that we are but dust," the whole congregation repeats the antiphon, "The Lord is merciful and gracious." By the final verse, even toddlers are chiming in, in a chorus that is truly precious.

But the children are not there to be precious. Like the adults who accompany them, they are in church on Ash Wednesday to, in the words of the children's liturgy, "prepare our hearts for the great mystery of Easter." We ask them to make sacrifices to that end. The invitation to keep a holy Lent asks everyone present "to think about how you can love God more deeply. Think about those things for which you are sorry, pray daily, and offer acts of kindness that will help others and be a sign of your love for God." The prayer over the ashes focuses our attention on the season's promise: "May the ashes placed on our heads remind us that our life on earth is temporary, but because God loves us, we will

live with God forever."

Then comes the moment when, in my role as associate rector, I take the



ashes and prepare to walk around the congregation, gathered in a circle. And as this moment arrives, I swallow hard, because in that circle, life and death are visibly intertwined. I utter the words: "Remember that you are dust, and to dust you shall return." They are words that bring us down to earth. Repeated as ashen crosses are signed on forehead after forehead, they remind us of our uniquely human fate: to die one day, as all creatures must, but alone among those creatures, to know that death is

coming. Taken out of context, these words might be depressing. On Ash Wednesday, they invite us to prepare our bodies, souls and minds not only for the death that Holy Week will bring, but also for the resurrection we will celebrate on Easter morning.

Christians stake everything on the revelation that death is the pathway to new life, but sometimes we need to see life and death standing side by side to understand fully the cost and the promise of that mysterious reality. And that is not easy.

Before me stands a boy conceived years after his parents lost their first child to cancer. Next is a little girl whose baby brother was stillborn. There are families complicated by divorce and enriched by adoption. Infants too young to hold up their heads sit propped on a parent's arm. I mark each of them with a cross of ashes, exhorting solemn children, gurgling babies and adults of all ages alike to "Remember that you are dust, and to dust you shall return."

Every year, I finish the service with tears in my eyes. Every time, I am struck by the trust parents show by bringing their children to be marked. It is hard to accept the fact that our children will return to dust. But Christian faith not only tells that truth, it calls disciples of

Christ to raise our children in light of it. It calls us not to fear death, but to cherish life, knowing that it can be

painfully short, yet trusting in Easter's promise that our lives with God will be wonderfully long.

ON THE WEB

Reflections on the life and work of Daniel J. Harrington, S.J.
americamagazine.org/harrington

REV. RHONDA MAWHOOD LEE, *associate rector of St. Philip's Episcopal Church in Durham, N.C.*, is the author of *Through With Kings and Armies: The Marriage of George and Jean Edwards (Cascade)*.



FOR THE GREATER GLORY OF GOD AND THE MORE UNIVERSAL GOOD

A celebration of the 400th Anniversary of the Foundation of Heythrop College and the Jesuit Educational Tradition

Thursday 19 – Friday 20 June 2014

At Senate House, University of London, Malet Street, London WC1E 7HU

During the academic year 2013-2014, Heythrop College, a college of the University of London and ecclesiastical faculties in philosophy and theology, is celebrating the 400th anniversary of its foundation by the English Jesuits in Louvain in 1614. To commemorate this notable anniversary, Heythrop College and the Institute of English Studies of the University of London are organising a conference, involving leading scholars from around Britain and overseas. The conference will explore the history of the College and the impact of Jesuit education on philosophy, theology, science, literature and the arts, with the following speakers:

Professor Michael Barnes SJ
(Heythrop College):
The Jesuits and Interreligious Dialogue:
The Case of Fr Thomas Stephens

Professor Kathleen Comerford
(Georgia Southern University):
The Jesuits and Their Libraries

Dr Guy Consolmagno SJ
(Papal Observatory):
The Jesuits and Science

Dr Philip Endean SJ
(Centre Sévres, Paris):
The Reception of Ignatian Spirituality in Britain

Professor John Haldane
(University of St Andrews and
University of Notre Dame, USA):
The Jesuit Contribution
to Philosophy

Professor Dayton Haskin
(Boston College):
The Jesuits and English Literature – John Donne and
Ignatian Spirituality

Professor Karen Kilby
(University of Durham):
Is There a Jesuit Tradition in Theology?

Dr Robert A. Maryks
(Jesuit Institute, Boston College):
Jesuit Education and Classical Literature

Professor Nicholas Sagovsky
(Roehampton University):
Gerard Manley Hopkins SJ:
The Poet as Theologian

Mr Michael Walsh
(Heythrop College):
The History of the College:
From the Move to Stonyhurst to the Present Day

Professor Maurice Whitehead
(University of Swansea):
The History of the College:
Until the Move to Stonyhurst in 1794

Dr Rowan Williams
(Magdalene College, Cambridge):
Liberal Education: the Jesuit Response to a
Theological Imperative

Cost: £50 for the 2 day conference. Concessions £35. Early booking essential at www.heythrop.ac.uk/400years



INSTITUTE OF ENGLISH STUDIES
School of Advanced Study
University of London



Heythrop College
The Specialist Philosophy and Theology College
of the University of London



The trust parents show on Ash Wednesday is the same trust they display at their children's baptism. When I baptize infants, I ask parents not to hold their own baby as I pour the water, but instead, to place the child in my arms. That simple physical act embodies a theological truth: that parents are committing their child to a larger household than their own, in which relative strangers share responsibility for each other's souls and bodies. Within that household, we help each other die to sin, and we remind each other of the daily reality of resurrection, as together we seek the reign of God.

Children are more honest than adults about the resistance to death that we all share. I heard that resistance spoken aloud when, several years ago, I baptized Caleb, a 9-year-old boy with autism. Caleb's parents had explained that baptism would make him a member of Jesus' family. Looking forward to that, he leaned happily over the font. But after the water ritual, as he heard me give thanks that God had "raised him to the new life of grace," fear seized Caleb. His scream echoed through the church: "I don't want to die! I don't want a new life!" His parents and I soothed him until he let me sign a cross on his forehead with holy oil, when he smiled at being "marked as Christ's own forever." Once Caleb was reassured that his new life had already begun, he went gladly to the Lord's Table to share Communion with his birth family and the larger household of the church.

Caleb was honest enough to speak the truth most of us avoid. We don't want to die; we don't want a new life. I don't like placing ashes on babies' foreheads. But I do it, at their parents' invitation and in view of the whole congregation. Those ashen crosses are a sign that together we are raising these babies to trust the merciful and gracious God who remembers that we are but dust, and who promises that this precious dust will live forever. **A**

Nourish Your Soul, Body and Heart

Attend a retreat.

Encourage a loved one to participate in a retreat.

Give a donation to a retreat house.

BELLARMINE JESUIT RETREAT HOUSE

420 West County Line Rd, Barrington, IL 60010

Phone: (847) 381-1261

Email: info@jesuitretreat.org; website: www.jesuitretreat.org

Come to the quiet at Bellarmine Jesuit Retreat House for a silent preached or directed retreat based on the Spiritual Exercises of Saint Ignatius Loyola. We also offer private retreats, days of prayer, spiritual direction or day and evening spiritual programs. See our website for the full schedule of retreats and programs. Less than 40 miles from Chicago, Bellarmine is set on 80 acres of beautiful grounds and comfortable prayer spaces for walking and meditation to help you connect with God. Your faith group may also wish to rent our Conference Center facilities for their private event; contact Linda or Lisa to inquire about availability. Come to the quiet, so that the Quiet might come to you.



CHRIST THE KING RETREAT HOUSE & CONFERENCE CENTER

500 Brookford Rd., Syracuse, NY 13224

Phone: (315) 446-2680

Website: www.ckrereat.com

Offering directed and preached silent retreats in a peaceful, contemplative setting.

Five day directed retreat June 8-13, \$450. Seven day directed, June 13-20, \$545. Silent preached retreat

July 13-18, \$375. Weekend directed retreat offered June 27-29, \$200. Priest's retreat with Fr. Eugene

Lauer, \$375, June 16-20. Thirty day Ignatian Retreat with full exercises, June 6-July 12, \$1800, application

process necessary. Experienced directors, private accommodations, delicious food, picturesque walking paths. See www.ckrereat.com

for further information.



IGNATIUS HOUSE JESUIT RETREAT CENTER

6700 Riverside Dr. NW. Atlanta, Georgia 30328, 404-255-0503

Website: www.ignatiushouse.org

Ignatius House is Located on 20+ acres on the Chattahoochee River and has been providing a respite from the busyness of everyday life since 1960. Many indoor & outdoor spaces invite one to a sacred place of quiet and peace. Reflect near the waterfall, and be refreshed as you walk along winding paths through the woods. We offer private rooms with private baths. Close to the airport and easy access to MARTA. Ignatian Retreats offered are all silent: Weekends, 5 & 8 Day Private Directed, and a 30 Day Retreat May 2015. Special Guest Director Aug 8-10, 2014 Margaret Silf.



JESUIT RETREAT HOUSE

5629 State Road, Parma, OH 44134
Phone: (440) 884-9300; Fax: (440) 885-1055
Email: jrhcleveland@att.net; website: www.jrh-cleveland.org

Come to our place of peace and enjoy the tranquility of 57 acres of forest, meadow, and prayer pathways. Pray in our climate-controlled indoor chapels and our outdoor grotto, shrines, and Stations of the Cross. Experience the Spiritual Exercises on a weekend, 8-day, or 30-day silent directed retreat this summer. Located 15 minutes from Cleveland Hopkins Airport and 5 minutes from Interstate 480.



JESUIT SPIRITUALITY CENTER

313 East M. L. King Dr., Grand Coteau, LA 70541-1003
Phone: (337) 662-5251; Fax: (337) 662-3187
Email: office@jesuitspiritualitycenter.org; website: www.jesuitspiritualitycenter.org

The Jesuit Spirituality Center conducts individually- directed silent retreats based on the Spiritual Exercises of St. Ignatius Loyola of 3, 5, 8, or 30 days throughout the year. Each retreatant receives individual attention from an experienced director. Several group retreats are offered each year.

The Center is located in rural south central Louisiana, Cajun country, near Lafayette. It has spacious grounds with beautiful oak trees and pines, and paths for walking and bicycling. The building has been completely renovated. Rooms are private, with private baths in each.



LINWOOD SPIRITUAL CENTER

50 Linwood Road, Rhinebeck, NY 12572-2504
Phone: (845) 876-4178
Website: www.linwoodspiritualctr.org

Linwood's spacious hills overlook the majestic Hudson River in historic Rhinebeck. Current Programs: All-A Women, Mar 21-23; Came to Believe (Women), June 13-15; Lenten Retreat: Falling into Grace, Mar 28-30; Holy Week Retreat, April 17-20; Came to Believe (Men), May 2-4; Ignatian Guided Retreat, May 19-27; Ignation Directed Retreats, June 20-27, July 11-18, August 8-15 & 22-18; Yoga, Prayer and Spirituality, July 7-11; Guided Retreat: The Other Side of Chaos by Margaret Silf, June 18-25; Private Retreat Week, July 28-Aug 1; Hand-quilting, Aug 3-7.

Visit our website or call for a listing of programs including private or directed retreats.



LOYOLA HOUSE RETREAT & TRAINING CENTRE

Celebrating 50 years: 1964-2014
Ignatius Jesuit Centre
5420 Highway 6 North, Guelph, ON N1H 6J2 Canada
Phone: 519.824.1250 ext 266
Email: registration@ignatiusguelph.ca; website: www.loyolahouse.com; www.ignatiusguelph.ca

With an international reputation for excellence, Loyola House offers A Place of Peace for silent retreats, grounded in the spirituality of St. Ignatius Loyola. We provide a welcoming space for individual & communal discernment, education, nurturing a deeper spirituality in people, leading to inner freedom. Programs include individual and directed retreats of various lengths, guided retreats, the 40-day Spiritual Exercises Institute, as well as training programs in Spiritual Direction and Retreat Ministry. We also host retreats, conferences and meetings. Our location is 45 minutes from Toronto's Pearson International Airport.



MARIANDALE RETREAT AND CONFERENCE CENTER

299 North Highland Avenue, Ossining, NY 10562
Phone: (914) 941-4455
Website: www.mariandale.org

Where the river flows, a spirit soars. Come to Mariandale, 30 miles north of New York City, to be renewed in body, mind and spirit. A sponsored ministry of the Dominican Sisters of Hope, Mariandale



offers silent, guided and directed retreats on 55 beautiful acres overlooking the Hudson River. The center has private guest rooms, dining room, chapel, labyrinth and outdoor pool. Come and soar!

MERTON CONFERENCE

3261 West State Road, Saint Bonaventure, NY 14778
716-375-4000
Email: esinsabaugh@sbu.edu

Merton Conference: The life of beloved Catholic contemplative, poet, and Trappist monk, Thomas Merton, will be the focus of the summer 2014 conference "Coming home and going forth: Merton as mirror and model." The three-day event at St. Bonaventure University June 19-22 will celebrate the relationship between Bonaventure and Merton in anticipation of Merton's 100th birthday in 2015. Speakers include America magazine columnist Dan Horan, O.F.M. For schedule and registration information, visit www.sbu.edu/merton.



SACRED HEART JESUIT RETREAT HOUSE

4801 North Highway 67, P.O. Box 185
Sedalia, CO 80135
Phone: (303) 688-4198 ext. 122
Nationwide: (866) 930-1181 ext. 122
Email: reservations@sacredheartretreat.org
Website: www.sacredheartretreat.org



Sacred Heart Jesuit Retreat House is a Colorado oasis of peace and beauty, welcoming those who seek to deepen their relationship with God and dedicated to retreats and spiritual direction in the tradition of St. Ignatius Loyola. Ideally situated on 280 acres in the foothills of the Rocky Mountains, the retreat house is surrounded by spectacular natural beauty and panoramic vistas. The quiet, peaceful atmosphere provides the perfect setting for solitude, reflection, and prayer. Silent retreats, including directed, private, preached, and the 30-day Spiritual Exercises are available year-round for clergy, religious, and lay persons. Convenient airport shuttle transportation is available. Summer 2014 program for individually directed silent retreats: May 12-21; June 9-July 10 (30-day Spiritual Exercises); June 9-18; June 20-29; July 1-10; August 11-20. Contact: Reservations Coordinator, Sacred Heart Jesuit Retreat House, Box 185, Sedalia, CO 80135.

SPIRITUAL MINISTRY CENTER

4822 Del Mar Avenue, San Diego, CA 92107
Phone (619) 224-9444; Fax (619) 224-1082
Email: spiritmin@rscj.org; website: www.spiritmin.org

Religious of the Sacred Heart offer year-round directed and private retreats, including the 30-day Spiritual Exercises and self-directed sabbaticals. We are one and one-half blocks from the ocean in comfortable townhouses with large private rooms and baths. Our silent house in naturally beautiful environs invites relaxation and prayer.



WHITE HOUSE RETREAT

7400 Christopher Drive, St. Louis, MO 63129
Phone (314) 416-6400 or (800) 643-1003
Website: www.whretreat.org; Twitter: [@whretreat](https://twitter.com/whretreat)

The Spiritual Exercises of St. Ignatius are the basis for the White House Jesuit Retreat. We are located on 80 beautiful and secluded acres high on the bluffs above the Mississippi River. Three-day preached, silent retreats are offered year-round. On each retreat there are four or five priests available for private conferences and the celebration of the sacraments of reconciliation and anointing of the sick. Mass is celebrated each day, and at night there is Benediction of the Blessed Sacrament. Men's and women's retreats are offered. A private room with shower and bath are provided along with all meals. Weekend and weekday retreats are available.



To advertise your own retreat house in America, call 212-515-0102.



Sabbath Spaces

A year ago, I was asked by St. Ignatius Parish in Baltimore to deliver an adult-education lecture on “Contemplation in Action.” This is an old Jesuit spiritual theme, presumably contrasting us with strict monastic orders. I started my outline on the examination of conscience and the relationship between life and work, but I became increasingly dissatisfied. As I wrote, my message became simpler: “Staking Out Contemplation.” I spoke about the need to fight for the time for contemplation by finding places within the urban landscape where we can simply be alone with the Spirit. Otherwise, the soul withers and action becomes nothing more than marching through the checklist of the imperious items to be done.

Nature is a perennial space for contemplative wonder. I cherish one in particular. When I was a graduate student at Louvain, I often took a break from my studies and walked through the Forest of Soignes, an immense pine forest on the outskirts of Brussels. Deep within Soignes there is an official Zone de Silence, where it is legally forbidden to speak, play audible music or make other noise. Forest rangers enforce the rule with a fine.

I often wondered about the other people I would meet as I sauntered through the zone. An elderly woman bowed to me as I passed by, carrying my rosary. She held her own rosary up and smiled. Yes, it’s a great prayer—or

did we just agree to pray for each other? Another woman was sobbing as she walked down the path. Had her marriage just broken up? Did she just lose her job? A middle-aged man was moving his mouth and fingers as if he were playing a flute. A rehearsal for a concert? Examinations of my own conduct that week flowed naturally in the silent hike, as did visions of the future for myself and for the church. “I shall make all things new.”

Art is another beckoning space. Here in Baltimore I often walk down to the Sculpture Garden of the Baltimore Museum of Art. There is one piece of sculpture in front of which I stand in veneration: “Seventh Decade Forest,” by Louise Nevelson. As I gaze at the black aluminum labyrinth, which seems to burst from the rocky soil toward the heavens, I wonder at Nevelson’s unusual definition of redemption. She claimed she practiced redemption when she picked up stray pieces of wood and metal from the streets of New York, spray-painted them black and then melded them into her sculptural collages. Statuary becomes grace. “And their broken bones I shall knit unto my glory.”

Perhaps the most difficult struggle for contemplative urban space is related to the simple keeping of the Sabbath. In a society that has just surrendered to round-the-clock Thanksgiving shopping, the effort to keep Sunday sacred can appear all but futile. But we surrender at our peril. Sunday is the contemplative space given outright to help us discover who we really are. In

the Eucharist, we are unveiled as creature, as redeemed sinner and as future citizen of the New Jerusalem. The dominical walk in the park underlines that our roots are in the earth and that to dust we will return. The dinner with grandparents, aunts, uncles and cousins puts aside all the credentials we so laboriously earned. We are known and loved just because we woke up one

day and found ourselves planted in this family and not that one. In the Sabbath peace, silence breaks through the artifice, the status and the endless rankings. “It is not Israel that keeps the Sabbath, it is the Sabbath that keeps Israel.”

To fight for contemplative space is to confront a conspiracy by our society. We are repeatedly reminded that we have one identity: worker and consumer. Our political discourse is reduced to how we split up the material spoils. Neither capitalism nor socialism contests the materialist illusion. We add one screen to another in Plato’s bursting cave; the perpetual image and noise block the glimpse of the creature, let alone the Creator. Contemplative prayer has become the great transgression, but it is only in that transgressive silence that we can finally see the real: God, the earth and ourselves as mysterious gifts, and the personal call quietly given to us by the Spirit to renew the face of the earth. “And after the fire came a low, calm whisper.”

Sunday
is given
to help us
discover
who we
really are.

JOHN J. CONLEY

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



ONE MILLION MEALS PROVIDED BY BREAD & LIFE in 2013

Brooklyn's Largest Emergency Food Provider situated in Bedford-Stuyvesant since 1982

BREAD & LIFE expresses GRATITUDE to the following HONOR ROLL of DONORS who supported 10,000+ meals and human services to thousands of needy families and children in BROOKLYN AND QUEENS provided in the tradition and instruction of St. Vincent de Paul.

Anonymous
 The Achelis Foundation
 Mary and Joseph* Bellacosa
 David & Antonia Belt
 Bloomberg L.P.
 Dr. Pamela Shea-Byrnes* and
 Jeffrey Byrnes
 Paul & Jeanne Carroll

The Carson Family Charitable Trust
 City Harvest
 John P. Clarke
 Constans Culver Foundation
 Peter & Peg D'Angelo
 Mr. & Mrs. Anthony DeNicola
 Dr. Margaret Mary Fitzpatrick, S.C.*
 Food Bank for New York City
 The Gaffney Foundation
 Sister Judith Garson, RSCJ*
 Great Eastern Energy
 Hon. Sylvia Hinds-Radix*
 Mary J. Hutchins Foundation
 Kevin & Kris Jandora
 Kolar Charitable Foundation of
 BuckleySandler, LLP
 Steve Lavin & Mary Jarou
 Let Lee
 Helen T. Lowe*
 Joseph Martino*
 MAZON: A Jewish Response to Hunger
 Thomas E.* & Paula McInerney
 Susan & Tom McInerney
 Robert Minicucci

Thomas Nedell* & Patti Boozang
 Rev. Emmett Nolan, CM*
 Amy Owens
 The Pascucci Family Foundation
 Plymouth Church
 The Riley Family Foundation
 Robin Hood Foundation
 Rocca Roina
 Andrew* & Margaret Schilling
 Joseph H. & Maria C. Schwartz
 Sisters of Charity-Halifax
 The Bernard & Anne Spitzer
 Charitable Trust
 Jeffrey Stark
 Studio One
 Peter & Mary Tobin*
 Josh & Judy Weston
 Richard Weston*
 The Harry and Jeanette Weinberg
 Foundation
 The Wilpon Family Foundation
 H.W. Wilson Foundation, Inc.

* denotes St. John's Bread and Life Board Member

Anthony Butler, Executive Director



THE MIRACLE OF THE LOAVES AND FISHES - FEEDING THE MULTITUDES (John:6, V1-15)
 Eileen Panepinto, artist
 (A triptych painting that now adorns a wall in Bread & Life's Dining Room)

Join us to Support the Continuing Miracle at Bread & Life.

ST. JOHN'S BREAD AND LIFE, 795 LEXINGTON AVENUE, BROOKLYN, NY 11221 718-574-0058 WWW.BREADANDLIFE.ORG

ART | KAREN SUE SMITH

CHILD, MARTYR, EVERYMAN

Chagall's Jewish Jesus

The Jewishness of Jesus has seldom been rendered more clearly in art than in the crucifixion scenes of Marc Chagall. Although he was not the only Jewish artist to focus on the crucifixion, Chagall (1887–1985) made so many crucifixion images over his long lifetime that some have called the habit an obsession.

In one respect, this habit merely fits the larger pattern of his work, which reworked a particular set of images. The set includes a bride and wedding scenes;

allusions to Vitebsk in Belarus, the town where Chagall was born; birds, cows, hens, roosters and donkeys; angels and demons; violins, Torah scrolls, candelabras and flames. One could add crucifixions to that list. With this visual vocabulary, the artist connected his own interior world to Western culture and Jewish history. “Perhaps I could have painted another Jewish prophet,” Chagall admitted, “but after two thousand years mankind has become attached to the figure of Jesus.”

There is more to it than that, however. Chagall was attached not to the figure of Jesus, but specifically to Jesus dying on the cross. He saw the crucifixion not only as the martyrdom of a Jew, but a Jew with whom he could identify personally. “For me, Christ has always symbolized the true type of the Jewish martyr. That is how I understood him in 1908 when I used this figure for the first time,” Chagall said.

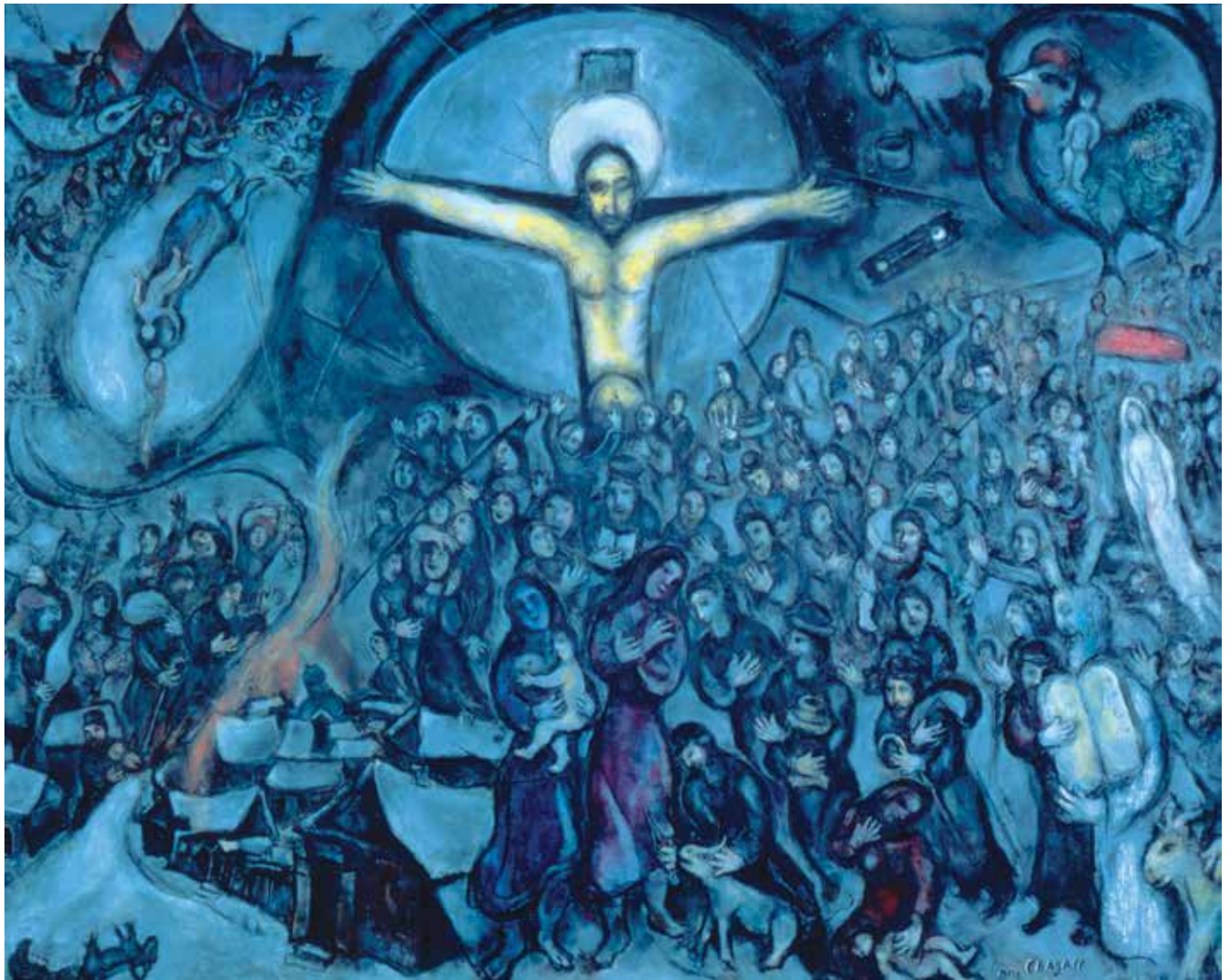
Chagall was 25 when he painted “Calvary” (also titled “Golgotha” or “Dedicated to Christ”). In this large Cubist study in red and green, a pale blue Jesus is stretched on the cross. Shown with a rounded body, bald head and beardless face, Jesus has been referred to as a “Christ child.” “I wanted to show Christ as an innocent child,” said Chagall. He also positioned Jesus’ parents before the cross—both parents. “I was thinking of my own parents when I painted it,” the artist said. This is unique. In Christian art Mary appears beneath the cross, not Joseph, because she is the only parent mentioned in the New Testament as having been present. Chagall renders Christian iconography in a modern style and personalizes the content. He integrates elements of Catholicism, abstract painting and innovations like a crucified child Jesus attended by his father.

Always Chagall assumes the Jewishness of Jesus. Raised in a Jewish *shtetl* before the Russian Revolution, the artist identifies with Jesus’ upbringing, his ritual and biblical traditions and his life under foreign occupiers hostile to Jews. Later, living as an adult artist in Paris, Chagall immersed himself anew in the Hebrew Bible, which the art dealer Ambrose Vollard



“Calvary,” by Marc Chagall, 1912.

CREDIT: DIGITAL IMAGE © THE MUSEUM OF MODERN ART/LICENSED BY SCALA / ART RESOURCE, NY



“Exodus,” by Marc Chagall, 1952-66

commissioned him to illustrate. In 1931, Vollard subsidized Chagall’s first visit to the Holy Land. The trip, during which Chagall walked in the footsteps of Jesus toward Golgotha, deeply affected him. The artist made 65 etchings for the project before it was suspended. The reasons: Vollard died, World War II broke out, the artist and his family moved to the United States. In addition, Bella, Chagall’s wife and muse, died at the war’s end. When he finally finished the project in 1957, Chagall had pondered Jewish identity, the Bible and the icon of the crucified Jesus for decades.

ON THE WEB

Tim Reidy and Bill McGarvey discuss the Oscar nominees. americamagazine.org/podcast

If, for Chagall, Jesus represented all the innocent Jews ever slaughtered, after the Holocaust, there were millions more. Chagall processed through art the fear and horror of his era. He publicly identified with the vilified, crucified Jesus.

In “Descent from the Cross,” a bird-headed figure removes Jesus’ body, holding him pietà-like. Chagall painted it in 1941, the year he and Bella moved from Paris to Provence, hoping to survive the war. But when the French citizenship of Jews was revoked that year, American leaders of the Museum of Modern Art

and the Guggenheim, along with the Emergency Rescue Committee, which saved thousands of artists and intellectuals from the Nazis, provided for the Chagalls safe passage to New York. Chagall understood what the Nazis had in store for him. In this painting, Jesus wears a Jewish prayer shawl around his loins. And Chagall has changed the placard above Jesus’ head, from INRI (Jesus of Nazareth, King of the Jews) to his own name, MARC CH. An approaching angel brings a palette and brushes. Some even see Jesus’ face as a Chagall self-portrait. Because Jesus has been put to death, the image implies that despite Chagall’s own rescue, something with-

in him was murdered. Chagall writes in "The Painter Crucified":

*Every day I carry a cross
They push me and drag me by the
hand
Already the dark of night surrounds me
You have deserted me, my God?
Why?... I run upstairs
To my dry brushes
And am crucified like Christ
Fixed with nails to the easel.*

Chagall's crucifixions are diverse. In some Jesus wears a head cloth rather than a crown of thorns. In others some nameless Jew, not Jesus, hangs on the cross. Just as Chagall insists that Jesus represents Jews, he also understands that a persecuted Jew represents Jesus. These are the two sides of Chagall's magnificent insight.

Two gouache works from 1944 and 1945 are noteworthy. "The Crucified" depicts a macabre village street, where several fully clothed Jews hang on crosses.

On a nearby rooftop, a seated Jew looks out as the sole survivor of this horror, holding a red, perhaps bleeding, Torah. In "Apocalypse en Lilas: Capriccio," Jesus hangs naked on a cross in frontal position, something one hardly ever sees in Christian art. On his forehead he wears a tefillin, a small leather box containing Bible verses. Below him stands a man with a swastika on his armband, removing a ladder, as though he had just finished placing Jesus there. This scene starkly illustrates human cruelty.

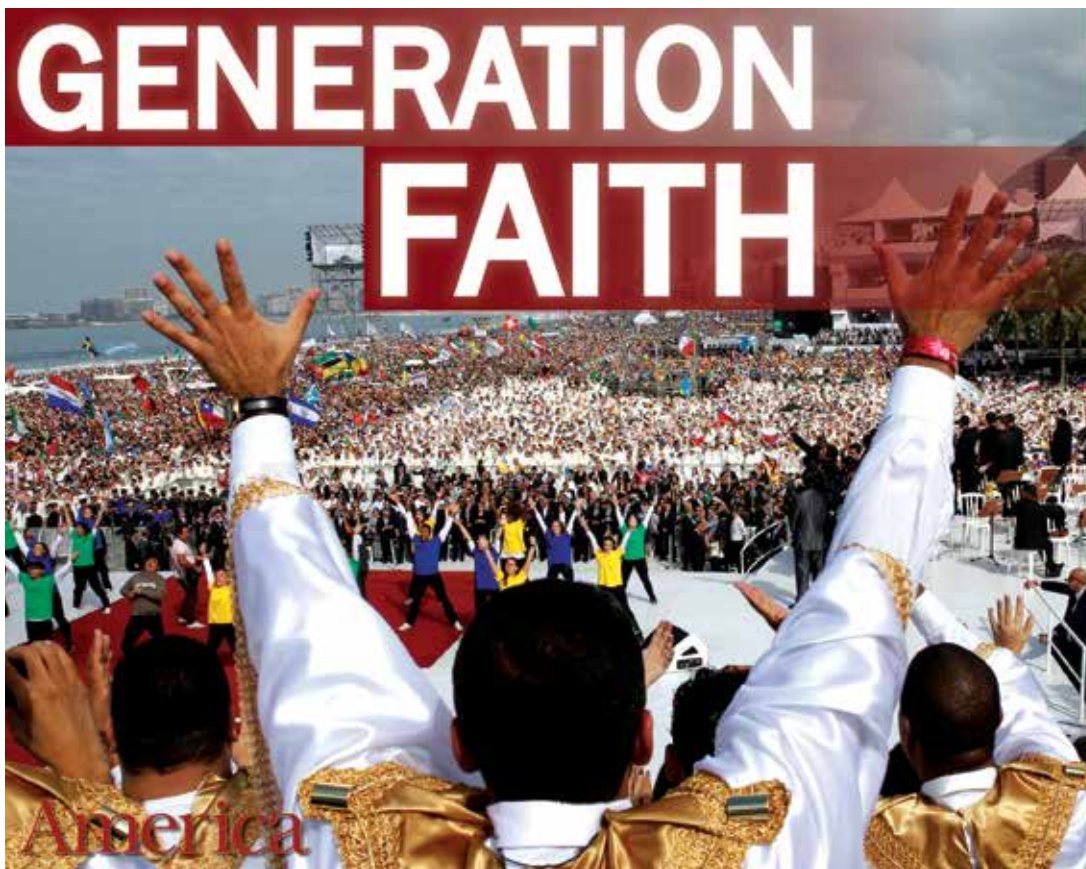
Compare those images to three post-war paintings. "Flayed Ox" shows a red, slaughtered ox (not Jesus) hoisted on a cross-beam, linking the crucifixion and the Jewish tradition of Temple sacrifice with the Holocaust. In "Christ in the Night," the crucified Jesus wears the Jewish prayer shawl, but the deep, mournful blue color has changed the tone from agony to sorrow. Chagall is in mourning. Though the war has ended, enormous damage has been done. Finally, in "Exodus," Chagall presents,

not Moses, but Jesus on the cross as the central figure of the Exodus. Jesus wears a halo as savior of the chosen people, possibly a testament to the fact that at least some Jews survived the Nazi extermination plan.

Chagall's genius was to use Jesus' crucifixion to address Christians, to alert them by means of their own symbol system to the systematic cruelty taking place in the Holocaust.

Whenever Christians overemphasize the uniqueness of Jesus' suffering and death at Calvary, a past event, we risk losing sight of all the crucifixions still being perpetrated. In our day, wanton violence, maiming, torture and other cruelties still take place, against people of various backgrounds. The value of Chagall's crucifixions is that each holds up a mirror to Christians and asks: "Here is your Lord. What will you do to stop this?"

KAREN SUE SMITH is the former editorial director of *America*.



Write for us!

America is seeking personal narratives from high school and college students about the joys and challenges of living out their faith in the midst of real life.

Submissions (800 to 1,100 words) should be sent to articles@americamagazine.org with the subject line "Generation Faith."

Deepen Faith on the Go ...

These best sellers are now available in eBook format.



LENTEN LONGINGS

Make a six week retreat and explore the Sunday readings of Lent.

● \$7.95 eBook

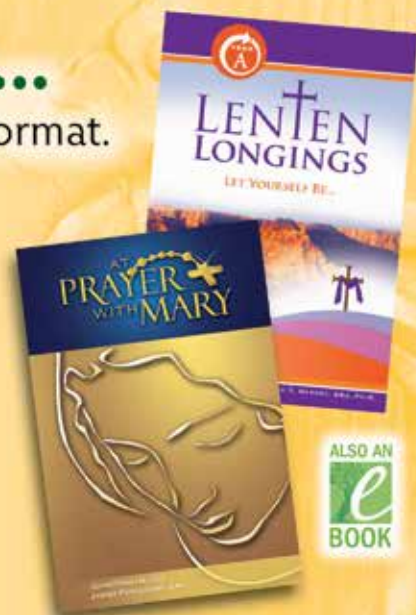
In Spanish: *Reflexiones en Cuaresma*

AT PRAYER WITH MARY

Renew your appreciation of and devotion to Mary, model of faith.

● \$7.95 eBook

In Spanish: *No temas, María*



To order, visit:
www.renewintl.org/ebook

1232 George Street | Plainfield, NJ 07062-1717
Phone: 908-769-5400 | www.renewintl.org



RENEW INTERNATIONAL



Loyola Marymount University's Department of Theological Studies is pleased to present the annual **Mary Milligan, R.S.H.M. Lecture in Spirituality**



Featuring **Elizabeth A. Johnson, C.S.J.**

"Creation: Is God's charity broad enough for bears?"

Thursday, March 20, 2014 | 7 p.m.

Loyola Marymount University
Roski Dining Room, University Hall
1 LMU Drive, Los Angeles, CA 90045

This lecture is free and open to the public; but RSVP is required.
For more information and to register, go to <http://bellarmine.lmu.edu/milligan>.

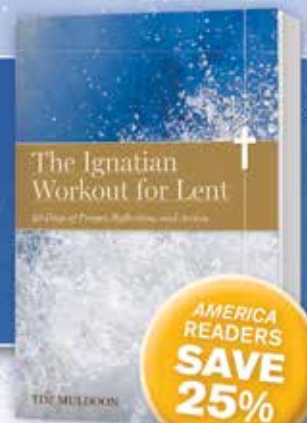
For those who cannot attend, the lecture will be streamed on the website and will be available after the event as a podcast.

LMU|LA Loyola Marymount University



40 DAYS, 40 WAYS

to grow closer
to God



This bite-sized volume provides forty brief exercises — organized according to the four "weeks" of prayer from the *Spiritual Exercises of St. Ignatius* — and can be used by anyone during Lent to become both hearers and doers of the Word of God.

ISBN 4039-3 | Retail \$5.95 **YOUR PRICE: Only \$4.17**

Mention promo code **4399** when placing your order. Price does not include shipping and handling. Offer expires 4/20/2014.

ORDER TODAY!

Visit loyolapress.com/muldoon
or call 800.621.1008.

LOYOLA PRESS,
A JESUIT MINISTRY

WHO STANDS WHERE

AMERICAN CATHOLICS IN TRANSITION

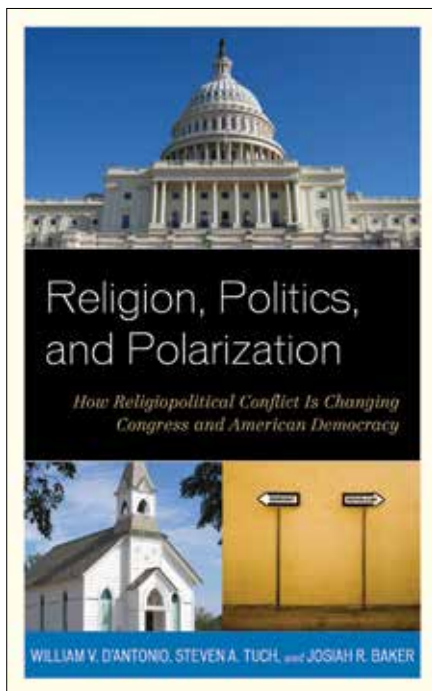
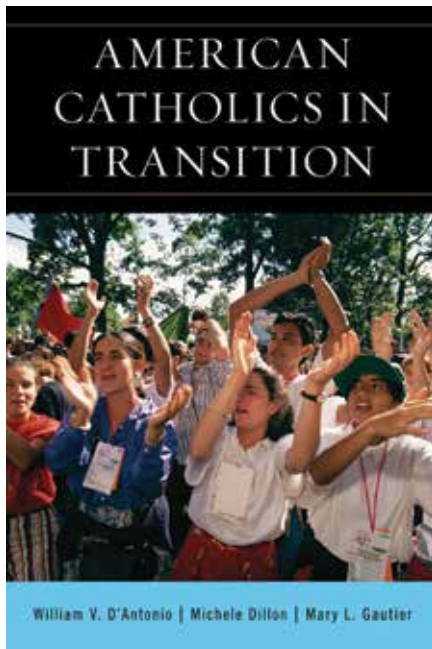
By William V. D'Antonio, Michele Dillon, and Mary L. Gautier
Rowman & Littlefield Publishers. 216p.
\$27.95

RELIGION, POLITICS, AND POLARIZATION How Religiopolitical Conflict Is Changing Congress and American Democracy

By William V. D'Antonio, Steven A. Tuch and Josiah R. Baker
Rowman & Littlefield Publishers. 172p
\$28

Considerable debate is taking place throughout the Catholic world over whether and how church practices, teachings and organizational infrastructure should change in response to new social norms and needs. As reported recently in *The National Catholic Reporter*, the Vatican has asked bishops across the globe to distribute questionnaires to church members to get a sense of public opinion in the pew in advance of a synod scheduled for October 2014. The questions in the Vatican survey cover a wide range of timely and potentially sensitive subjects, including same-sex marriage, contraception and divorce. How well known and accepted are current Catholic teachings? What forms of pastoral care and guidance are now most needed?

This ambitious data-gathering initiative is commendable. After all, church leaders need to be informed about the religious dispositions of the flock. Fortunately, thanks largely to the extensive survey research that William D'Antonio and his colleagues have done over the last 25 years, much is already known in the United States about the nuances of Catholic iden-



tity and commitment, acceptance of traditional church positions, views on religious authority and hierarchy and participation in local parish affairs. *American Catholics in Transition* draws from this rich set of surveys to identify patterns of stability and change in the Catholic mind-set since the 1980s.

Catholic leaders and rank-and-file members alike could learn much from this book about the internal life of the church. Readers who are not Catholic but wish to know more about the makeup and trajectory of the largest religious denomination in the country will also find the discussion accessible.

The first chapter of *American Catholics in Transition* discusses the practice of Catholicism in the days before the historic Second Vatican Council. Catholics who were born before 1940, and thus came of age in the pre-Vatican II period, serve as the baseline for exploring changes in the attitudes and activities of church members in subsequent generations.

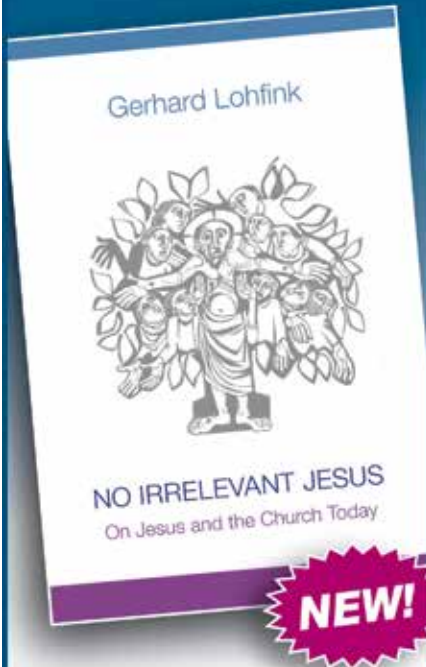
Through several analytical chapters, D'Antonio, Dillon and Gautier highlight two central dynamics within the church. The first is the ascendance of the post-Vatican II cohort and the millennials. Compared with Catholics in the earlier era, younger church members are significantly more likely to rely on their individual conscience when deciding what is morally right with respect to contraception, abortion, same-sex relationships and divorce. Many Catholics today report being "spiritual but not religious" and integrate non-Catholic practices like yoga meditation into their spiritual lives. The relation of women to the church has also changed over time. In the pre-Vatican II period, women were much more engaged than men in the life of the church. Today, this gender gap has largely disappeared.

The second major dynamic has been the incorporation of unprecedented numbers of Latino immigrants into the church. In the 1980s, Latinos accounted for one-tenth of American Catholics. Today they constitute more than one-third. In general, the surveys indicate that Latinos tend to be more devout than non-Latinos and more deferential to church authority. This is especially true of younger Latino women. To an extent, these views rep-

No Irrelevant Jesus

On Jesus and the Church Today

Gerhard Lohfink



"Lohfink reveals Jesus as he was and is, and the church as it was and is meant to become."
James Martin, SJ

"Following his highly successful *Jesus of Nazareth*, Gerhard Lohfink delivers another stunning achievement with this passionate set of essays about why Jesus remains relevant."
Ronald D. Witherup, SS

"*No Irrelevant Jesus* is a profound meditation on what Jesus means for the church and our world today."
John A. Coleman, SJ

978-0-8146-8264-7
Hardcover, 344 pp., \$34.95
978-0-8146-8289-0 eBook, \$31.99



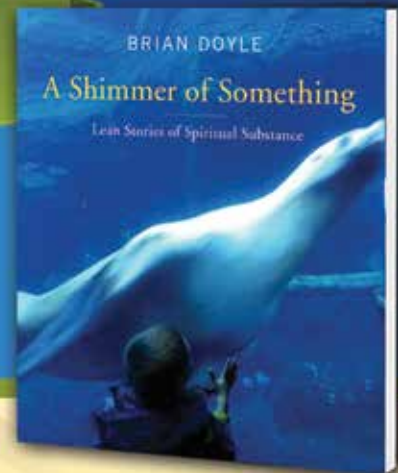
LITURGICAL PRESS
1-800-858-5450
www.litpress.org

A Shimmer of Something

Lean Stories of Spiritual Substance

BRIAN DOYLE

*Not poems, but
life set to the music
of poetry*



In *A Shimmer of Something*, Brian Doyle's characteristic humor and sincerity combine to make this collection a delight to read. From his conviction that miracles breed ripples that do not cease, to his lack of faith about the life of an elderberry bush, to the amusing story of a friend's experience of driving the Dalai Lama to Seattle, to the humorous experience of his second Confession, to an intimate story of love and loss, Doyle's lean stories of spiritual substance inspire, entertain, and captivate.

978-0-8146-3714-2 Paperback, 192 pp., 7 x 8, \$14.95
978-0-8146-3739-5 eBook, \$12.99

LITURGICAL PRESS

1-800-858-5450 | www.litpress.org |    



To All The World:

Preaching and the New Evangelization

A Catholic preaching conference presented
by the John S. Marten Program
in Homiletics and Liturgics

June 25-27, 2014

The University of Notre Dame

Featured Speakers:

Cardinal Donald Wuerl
Fr. Timothy Radcliffe, O.P.
Fr. Virgilio Elizondo
Sr. Jamie Phelps, O.P.
Fr. Greg Heille, O.P.

Fr. Paul Turner
Mr. Curtis Martin
Fr. Don Senior, C.P.
Fr. Jeremy Driscoll, O.S.B.
Dr. Christian Smith
Dr. Hosffman Ospino



martenprogram.nd.edu

resent a throwback to Catholic practices in the 1950s. “Ironically,” the authors write, “the deep-seated Catholic commitment exemplified in the steadfast attitudes and practices of pre-Vatican II American Catholics will not be carried on by their ethnic great-granddaughters but by the new cohorts of young Hispanic women who are remaking American Catholicism as their own.”

The authors are careful to emphasize which beliefs have remained largely consistent throughout this time of major generational and demographic change. Although most Catholics in the United States do not see a commitment to priestly celibacy or opposition to same-sex marriage and birth control as very important aspects of their religious faith, there is widespread agreement on certain core tenets of theological belief: the Resurrection, the special status of Mary as the mother of God and the obligation to aid the poor. In an era of growing divisiveness over policy issues and church governance, this

finding will no doubt be reassuring to American Catholics of all generations and ethnic backgrounds.

D’Antonio, Steven A. Tuch and Josiah R. Baker take up the subject of divisiveness again from a different angle in *Religion, Politics, and Polarization: How Religiopolitical Conflict Is Changing Congress and American Democracy*. Over the last several decades, party politics in the U.S. has become far more polarized in comparison with the post-war period. Indeed, analysis of congressional roll call votes conducted by the political scientists Keith Poole and Howard Rosenthal indicates that the 112th Congress (2011–13) was more divided along party lines than any previous Congress since the 1800s.

D’Antonio, Tuch and Baker demonstrate that this polarization has a religious dimension. Since the 1950s, the number of congressional members

affiliated with mainline Protestant denominations—denominations that tend to be moderate or somewhat liberal, including the Episcopalians and Presbyterians—has declined. The number of Catholic lawmakers has increased, as has the number of Protestants from conservative denominations or nondenominational churches. These trends have contributed to ideological sorting in Congress on issues concerning healthcare, abortion, defense, taxes, welfare and the environment, among other legislative topics.

Statistically minded readers will get a clear sense of the unique impact of religious affiliations on congressional decision-making in the multivariate regression models in Chapter 6. Here the authors assess the factors that have influenced liberal or conservative voting records in the House and Senate since the 1970s. After controlling for the ef-

ON THE WEB
The Catholic Book Club discusses a history of the North American martyrs. americamagazine.org/cbc



Foley Poetry Contest

Poems are being accepted
for the 2014 Foley Poetry Award.

Each entrant is asked to submit only one typed, unpublished poem of 30 lines or fewer that is 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 e-mail or fax.

Submissions must be postmarked between Jan. 1 and March 31, 2014.

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 9-16 issue of *America*. The three runner-up poems will be published in later issues.

Cash prize: \$1,000

Send poems to:
Foley Poetry Contest
America
106 West 56 Street
New York, NY 10019

fects of partisanship and various characteristics of the lawmakers' constituencies, religious identifications make a significant difference in legislative behavior.

The central takeaway from *Religion, Politics, and Polarization* is that the organizational cultures of the two major parties in the United States draw from distinct religious traditions—a mainline Protestant tradition emphasizing personal autonomy and individualism in the case of the Republicans and an Abrahamic tradition of “welcoming strangers” and showing compassion for the poor for Democrats. These religious orientations are not static, however. Most striking have been the

cultural shifts within the Republican Party, where a conservative orthodoxy is now dominant.

These two books underscore the significance of religion as a central force in U.S. politics and society. At the same time, William D'Antonio and his coauthors make it abundantly clear that religious beliefs and practices are continually works-in-progress. The emergence of fresh social issues, the coming of age of new generations and the strategic decisions of political parties in a liberal democracy all shape the expression and meaning of religion in a given era.

JAMES A. McCANN is professor of political science at Purdue University in West Lafayette, Ind.

poverty”) was designed with the urban ghetto in mind.

Drawing on surveys and interviews with some 25,000 workers from 1998 through the recent recession and fledgling recovery, Carl Van Horn, who heads the John J. Heldrich Center for Workforce Development at Rutgers University, paints a picture of widespread personal discouragement and depression in *Working Scared (Or Not at All)*. Worse, Van Horn adds, the very federal programs designed to help were cut 14 percent even before the financial meltdown of 2008; the stimulus package is long gone; and before us are seemingly endless cuts by a Congress running on autopilot.

Back in the early 1960s, Harrington's book set off an American moral self-search that effectively launched the War on Poverty two years later. Both current works offer new policy prescriptions, even if poverty is not a foreseeable issue in the coming congressional elections.

What is needed, say the Brookings scholars, is a set of incentives and leverage grants jointly run by the Departments of Education, Health and Human Services, Housing and Urban Development and Labor, which operate more than 80 relevant programs. They want to see interdisciplinary cooperatives that are based locally and draw funding from a potpourri of

CECILIO MORALES

WHAT RECOVERY?

CONFRONTING SUBURBAN POVERTY IN AMERICA

By Elizabeth Kneebone and Alan Berube
Brookings Institution Press. 169p
\$28.95 (cloth)

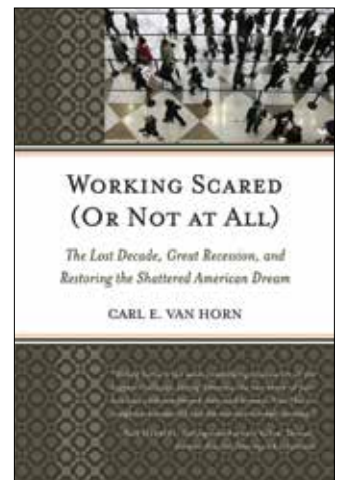
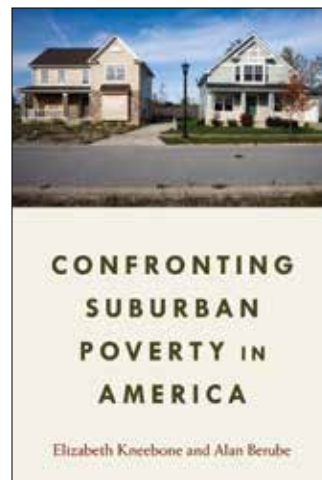
WORKING SCARED (OR NOT AT ALL) The Lost Decade, Great Recession, and Restoring the Shattered American Dream

By Carl E. Van Horn
Rowman & Littlefield. 212p \$45

Written at the height of American affluence half a century ago, the singular sociological insight of Michael Harrington's *The Other America* still rings true: “The other America, the America of poverty, is hidden today in a way that it never was before. Its millions are socially invisible to the rest of us.” This is something that anyone who has lived in the third world notices right away about the United States: there are no *favelas* in Manhattan.

Two books from scholars in two think tanks not only remind us that the invisible poor and unemployed we have always with us; they tell us to look for them in an unexpected locale, living in despondency in a land known for its quintessential optimism.

Forget the inner city; poverty has moved to the suburbs like everyone else, write Elizabeth Kneebone and Alan Berube of The Brookings Institution in *Confronting Suburban Poverty in America*. In the past decade, their number-crunching shows, the poor population of the suburbs shot up 64 percent (compared with 29 percent in cities). Yet what is left of the antipoverty policies of the last 50 years (in winkspeak, “place-based programs to fight



Give Us This Day
DAILY PRAYER FOR TODAY'S CATHOLIC

The new prayer resource everyone is talking about

Each month, *Give Us This Day* invites you to:

- Encounter Christ in daily prayer.
- Reflect with faithful witnesses, old and new.
- Connect prayer with daily liturgy.

Free gift with a new subscription!

Sign up for a new subscription by March 31, 2014, and receive a new prayer book by Diana Macalintal.

"Beautiful prayers themselves and beautiful invitations to deeper meditation and richer contemplation."
Fr. James Martin, SJ

Use promotion code
TDA4CAM for Standard Print
TDA4CAML for Large Print

Subscribe, view, or request a sample
www.GiveUsThisDay.org
or call 1-888-259-8470

LITURGICAL PRESS

federal and philanthropic sources.

Van Horn is more ambitious. He argues for a new policy designed to "educate, train, and retrain people so that they can achieve their full potential and offer employers valued skills." He pleads for a "more aggressive pro-growth policy" that avoids "zero-sum politics" by seeking to enlarge the economic pie rather than fight over shrinking slices.

His program consists of four "national priorities," as follows:

- Reformed education: prepare all students for college and the workplace;
- "Reemployment insurance": replace unemployment insurance, focused on early help for the unemployed;
- A "renewed worker-employer compact" to bolster confidence in the fairness of the free market; and
- Expanded layoff warning requirements, family-friendly leave and flex-time.

The Brookings scholars' central finding is very simple: until 2000 poverty in the suburbs tracked somewhat below the overall rate. Then it began to soar, and by 2011 some 16.4 million poor people resided in jurisdictions outside central cities, more than three million more than in cities. The suburban poverty rate was 16.4 percent in 2011, while the city counterpart was 13.4 percent.

This is unusual. In 2000, those same rates were 10 percent and 10.4 percent, respectively. Since 1970 the suburban poverty rate had remained about one full percentage point, or more, below the city rate.

At a briefing on the work, Kneebone said the change is partly the result of low-income people moving to the suburbs, but also a "slipping" suburban standard of living.

During this century's first decade, regional economies declined in the Midwest and Northeast, and the housing market collapsed (especially in the Sun Belt). Meanwhile, jobs began to



SAT Summer Sabbatical

May 26th - June 20th, 2014

WEEK 1

Mercy in the World as the Foundation for Christian Spirituality

with Kevin Burke, SJ and Julia Prinz, VDMF

WEEK 2

Radical Gratitude in the Face of Cultural and Economic Challenges

with Mary Jo Leddy

WEEK 3

Living Contemplatively in a Busy World

with Michael Fish, OSB Cam.

WEEK 4

Spirituality for the Second Half of Life

with Pamela Prime

For more information:
(510) 652-1651
satgtu.org/summer2014



fan out to what reporter Joel Garreau in 1992 presciently dubbed “edge cities.” But the new jobs paid less than middle-class jobs and drew poorer people out, so they could live closer to work.

The suburbs, which had been havens for whites of European origin who were fleeing urban desegregation, experienced population growth that outpaced cities. Although the suburbs began to diversify demographically, Kneebone and Berube point out that immigrants accounted for 30 percent of suburban population growth and only 17 percent of the growth in the number of poor people. Instead, the postwar housing stock aged and easy credit opened the floodgates to U.S.-born poor residents moving to suburbia.

Berube and Kneebone point as an example to an existing Chicago area “collaborative” founded in the face of the foreclosure crisis. Four leading low-income housing groups formed the Mortgage Resolution Fund to help homeowners stay in their homes, as well as to revitalize hard-hit communities. In that area M.R.F. negotiated with state and federal agencies and ended up purchasing 270 nonperforming mortgages. The effort has expanded to the cities of Akron, Canton, Cleveland and Youngstown in Ohio.

Regular surveys and interview by the Heldrich Center demonstrate that by the last quarter of 2011, only 7 percent of workers who lost jobs said they had “made it back” to where they were before the recession, and 23 percent are “coming back.” The remaining 70 percent described themselves as “downsized” (33 percent), “devastated” (21 percent) or “totally wrecked” (15 percent).

“I am not married. My parents have passed away. So I am quite scared of what will happen if I do not land a job within the next couple of months,” one worker told interviewers. Another said, “Nobody has called me in seven

months. I don’t feel important. I’m not contributing to family finances.”

Van Horn argues persuasively that these individuals and their peers have been beggared by the four horsemen of the economic apocalypse: globalization and offshoring; mergers, acquisi-

tions and restructuring; the shift from manufacturing to a knowledge or service economy; and deunionization.

CECILIO MORALES has covered federal policy as a journalist in Washington, D.C., since 1984. He is executive of periodicals *Employment and Training Reporter*.

GARY CHAMBERLAIN

OUR THIRSTY WORLD

JUST WATER Theology, Ethics, and the Global Water Crisis

By Christiana Z. Peppard
Orbis Books. 230p \$28

In a desperate move to bring fresh water to its parched northern regions, China is constructing the South-North Water Diversion Project at a cost of \$50 billion. In the Near East, the Jordan River, shared among several countries, is dangerously low and heavily polluted, while in the United States the practice of extracting gas and oil by hydraulic fracturing proceeds at break-neck speed.

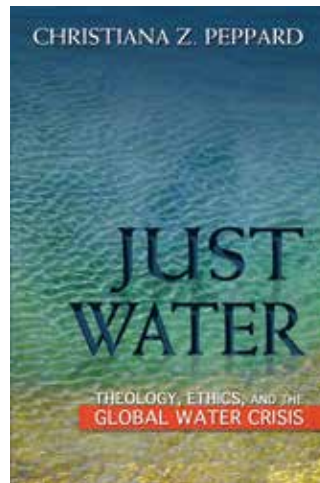
These and other major problems are at the heart of Christiana Peppard’s important work, *Just Water: Theology, Ethics, and the Global Water Crisis*. Dr. Peppard focuses on fresh water, and in a short, 200-page treatise argues that the crises surrounding fresh water globally should be a matter of deep concern for religious believers and all people of good will. Although the author writes from a Roman Catholic perspective, specialists in water issues, theologians and ethicists, as well as general readers, will profit from this pointed approach.

The author begins with a brief, well-developed analysis of theologi-

cal insights from liberation theology, eco-theology and feminist theology—“theologies from the margins.” In her discussion of the prickly differences between general theological statements and the concrete realities of particular peoples and contexts, Peppard eschews the general and works from embodied experiences. For, as she writes, while water is a universal element basic to all life and the planet itself, water is always a particular water in a particular place.

The second chapter, on the global fresh water crises, “a primer,” charts the impact of issues including overuse, pollution and contamination on water. Here the author distinguishes between “nonconsumptive use,” in which water is withdrawn and then “returned in a useable way to the watershed” and “consumptive use,” referring to the use of water not returned. In particular, since agriculture

consumes between 70 percent and 80 percent of fresh water, Peppard sets her sharpest focus on this critical area of water use. Later chapters cover agriculture in more detail, the plight of the Jordan River (which the author visited firsthand), the interchange between climate change and water, and the controversial practice of extracting oil and gas through hydraulic fracturing.



The foundations for Peppard's ethical analyses lie in her development, first, of the human right to water, including the 2010 United Nations declaration of the human right to water. She then follows with an analysis of Catholic social teaching for a discussion of water as a "right-to-life" issue for the twenty-first century." Here Peppard uses the image of "stewardship" for her analysis, employing mainly papal doc-

uments from recent and current popes for statements on access to fresh water and the human right to water. She leaves the reader with a key question: "One wonders what it would take to prioritize...issues of fresh water access in the global church."

The text concludes with a penetrating discussion of the Gospel story of the Samaritan woman who meets Jesus at the well. This discussion alone is worth

the price of the book. Her exegesis examines the interchange between the important roles of woman as water collectors in the ancient world and women today.


Dr. Peppard is to be commended for her foray into the arguments and analyses of water from a theological and ethical perspective. At the same time, I have several concerns that I hope she examines later. Her brief but well honed discussions of theological themes and Catholic social teaching need to be applied more fully. How, for example, do liberation, feminist and ecological theologies affect agricultural and fracking issues? What would the preferential option for the poor from Catholic social teaching offer to the analysis? The fine chapter on the waters of the Jordan could discuss critical justice issues involving Palestinians; the church's emphasis on distributive justice emphasis would work well in an analysis of "just" water.

Furthermore, there are tensions between liberation, ecological and feminist theologies and Catholic social teaching around women's issues and the church's anthropocentric focus. I hope that in her further work on fresh water, Professor Peppard moves beyond a stewardship model of human-nature relationship to a more holistic image, like "intimacy" (used by Thomas Berry), to describe the interrelationship among humans and all creation. At one point she hints at including the nonhuman world but does not develop the idea. That move would also involve a discussion of water's right to flourish, following in the steps of recent Maryknoll statements among others.

These are small matters compared with this important work's request to readers to go beyond a view that water is "just" or "only" water to the justice questions surrounding access, distribution and use of water. Dr. Peppard has initiated a key discussion for the 21st century.

GARY CHAMBERLAIN is professor emeritus of theology and religious studies and environmental studies at Seattle University.

America (ISSN 0002-7049) is published weekly (except for 13 combined issues: Jan. 6-13, 20-27, April 28-May 5, May 26-June 2, June 9-16, 23-30, July 7-14, 21-28, Aug. 4-11, 18-25, Sept. 1-8, Dec. 8-15, 22-29) by America Press Inc., 106 West 56th Street, New York, NY 10019. Periodical postage is paid at New York, N.Y., and additional mailing offices. Circulation: (800) 627-9533. Subscription: United States, \$56 per year; add U.S. \$30 postage and GST (#131870719) for Canada; or add U.S. \$56 per year for international priority airmail. Postmaster: Send address changes to: America, P.O. Box 293159, Kettering, OH 45429.




The Faculty of Theology and Religious Studies

Catholic University of Leuven, Belgium

Study at one of the most historic, rigorous, and culturally diverse theological faculties the world over. The Catholic University of Leuven, Belgium, offers a full range of English-language programmes, canonical degrees, and beginning in the Fall of 2014, 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 65 countries. They 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 (<\$1000).


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



HANK CENTER FOR THE CATHOLIC INTELLECTUAL HERITAGE PRESENTS

Catholicism and the Arts Series with Richard Austin


Actor and internationally renowned performer of the poetry of Gerard Manley Hopkins, S.J.



Lecture: "Poetry as Prayer"
Wednesday, March 12 • 3:30 PM

Performance: "Back to Beauty's Giver—Gerard Manley Hopkins"
Thursday, March 13 • 7 PM

Mundelein Center, 4th Floor, Palm Court
1032 W. Sheridan Rd., Chicago, IL
Visit LUC.edu/ccih.



CLASSIFIED

Books

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

Lay Missionaries

LAY MISSIONARIES. Teachers, nurses, computer techs, etc., needed to serve three years as lay missionaries in overseas mission sites. Lay Mission-Helpers Association provides training and support. Check out our website at www.laymissionhelpers.org.

Translator

DO YOU NEED SPANISH TRANSLATIONS?

Books, articles, essays, pastoral letters, ministry resources, Web sites, newsletters. Luis Baudry-Simon, luisbaudrysimon@gmail.com; www.lbmcm.com (815) 694-0713.

America classified. Classified advertisements are accepted for publication in either the print version of America or on our Web site, www.americamagazine.org. 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. Ads may be submitted by e-mail to: ads@americamagazine.org; by fax to (928) 222-2107; by postal mail to: Classified Department, America, 106 West 56th St., New York, NY 10019. We do not accept ad copy over the phone. MasterCard and Visa accepted. For more information call: (212) 515-0102.



JOHN PAUL II CENTER
for
INTERRELIGIOUS DIALOGUE

Russell Berrie Fellowship in Interreligious Studies

FELLOWSHIP AWARDS PROVIDE
ONE YEAR OF FINANCIAL
SUPPORT TO STUDY FOR
A LICENCE DEGREE
OR A CERTIFICATE IN
INTERRELIGIOUS STUDIES
AT THE ANGELICUM IN ROME

APPLICATION DEADLINE:

March 21, 2014



The Russell Berrie Foundation
Making A Difference

INSTITUTE OF
INTERNATIONAL
EDUCATION



ANGELICUM
SACRA THEOLOGIA

www.iie.eu/berrie

A Master's Degree in Christian Spirituality and/or a Certificate in Spiritual Direction & Directed Retreats in Just Three Summers?

Join us for our 40th summer. Study, pray and learn with Christian Spirituality students from all over the world.

June 9 to July 3, 2014

July 7 to July 31, 2014

COURSES INCLUDE:

- The Spiritual Exercises of St. Ignatius
- Art and Spirituality
- Marian Spirituality
- Spirituality and Sexuality
- Discernment of Spirits: Theory and Practice
- Spirituality of Reconciliation: Global & Social
- Spiritual Direction in Family Systems

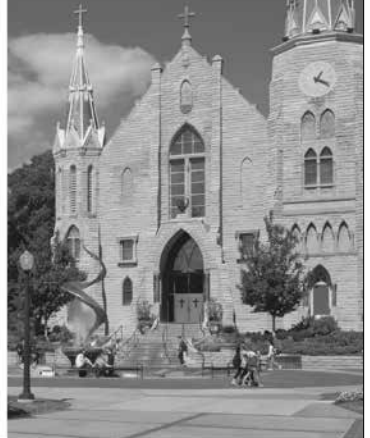
Two, 4-Week Sessions Offered Each Summer, Select One or Both.

Call 800.637.4279 or e-mail csp@creighton.edu

Other degrees include accelerated, online M.A. Ministry
creighton.edu/masterofministry

**Half Off Tuition
For All Students!**

**Join us for an
8-Day Silent
Retreat
May 29 - June 7**



Creighton UNIVERSITY

creighton.edu/christianspirituality



LOYOLA ON THE POTOMAC

A Jesuit Retreat House

P.O. Box 9, Faulkner, MD 20632

Holy Week Private/Directed Retreat and Triduum Celebration

"From Life to Death to Life: The Pascal Mystery"

Private/Directed April 14-20, Triduum Celebration April 17-20

Suggested Offering: Private/ Directed \$565, Triduum Celebration \$285

Summer Private/Directed Retreats

May 27 - June 4, June 17 - 25, July 14 - 22, August 5 - 13

Suggested Offering \$595

Summer Guided Retreat with Br. Michael McGrath, OSFS

"Resting in God's Maternal Womb of Mercy"

Dates: August 1-4, 2014 Suggested Offering \$295

Save the date: Ignatian Weekend Retreat October 3-5, 2014

Given By Fr. James Martin, S.J. and Fr. Joseph Ligan, S.J.

301-392-0801

reservations@lovolairetreat.org

www.lovolaontheopotomac.com

Away With Sin

FIRST SUNDAY OF LENT (A), MARCH 9, 2014

Readings: Gn 2:7-3:7; Ps 51:3-17; Rom 5:12-19; Mt 4:1-11

“Get away, Satan! It is written, ‘The Lord your God shall you worship and him alone shall you serve’” (Mt 4:10)

In the temptation scene in Matthew, the dark heart of the reality of sin is exposed when Satan offers Jesus “all the kingdoms of the world and their splendor,” with only one simple condition: “if you will fall down and worship me.” Every act of sin we commit participates in this tacit agreement to worship something or someone other than God, which is why the “Constitution on the Sacred Liturgy” of the Second Vatican Council describes sin as “an offense against God” (No. 109). Yet Jesus disrupts this implicit agreement, a contract written up with the sins of generations, when he rejects the temptations and lies of Satan and says, drawing on the Book of Deuteronomy, “Worship the Lord your God, and serve only him” (6:13).

Lent, the season we are now entering, asks us to recall Jesus’ response to sin as the indispensable resetting of the human response to sin. Through our “no” to sin, sacramentally realized in baptism, and in our penitential preparation for the celebration of Easter, that time when Jesus conquered the powers of sin that he rejected in the desert, the church calls on us all to participate in acts of penance. Penance should be “internal and individual, but also external and social,” because these acts give a visible public character to our desire to reject Satan and worship the Lord our God, and they make evident “the detestation of sin as an offense against God” (liturgy constitution, No. 109).

Penance is essential because sin, after

all, is easy. It is easy to commit, easy to forget, easy to pretend it did not happen, easy to explain away. It is especially easy to make excuses for our own sin, or to miss it entirely, as Jesus demonstrates with his down-to-earth example of seeing the “mote” in someone else’s eye while missing the “log” in our own eyes. Sin flourishes when we cannot name it for what it is or pretend it does not exist. This can take place at a personal level—when we refuse to acknowledge rage, gluttony or gossip, for instance, as sins against the neighbor and God—or at a social level, when we indulge in Internet pornography, for example, and beyond our own personal lusts, refuse to recognize that our behavior might support the human trafficking of children, women or men.

Sin is also mysterious and difficult to deconstruct. Why do we do things we know are wrong, things we do not want to do? Pope John Paul II, in his letter to priests on Holy Thursday 2002, described the sexual abuse of children as “succumbing even to the most grievous forms of the *mysterium iniquitatis* at work in the world.” Use of the traditional Latin expression for “the mystery of sin,” is not an attempt to justify sin, but to acknowledge its irrational character and its intoxicating allure, even when rationally we “know” better. Sin draws us away from God and directs us to nothingness and yet, as St. Augustine detailed, it can be so hard to let it go.

Lent is indeed a necessary time in

the life of the church and in the life of each individual disciple. It is necessary to recall that the turn to sin is inevitably the turn from God, as it was for Adam and Eve, who desired to be like gods, but instead stumbled to the ground, broken by their own hubris. It is necessary to recall that Jesus, alike us in every way but sin, outlined with his actions during the wilderness temptations the rational response to sin and its intoxications by refusing to turn from life and from God. It is necessary to recall that, like



PRAYING WITH SCRIPTURE

Stand beside Jesus in the wilderness. What sins, which are keeping you from God, do you need to reject?

the Psalmist, when we do sin, we can turn to God with “a broken and contrite heart,” and forgiveness and mercy are available to us.

Acts of penance, those acts and reflections in response to our sin, are not intended to burden us but to unburden us, to straighten our backs and allow us to receive the “free gift.” The Apostle Paul writes that “if the many died through the one man’s trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many.” We enter Lent to say with Jesus, “Away with you, Satan.” Away with sin, so that the gift of God alone fills our hearts and minds.

JOHN W. MARTENS

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

A GIFT *for the* CHURCH *and* WORLD

*Please include America
in your estate plan today.*

Your generosity will allow America to lead the conversation
about faith and culture for years to come.

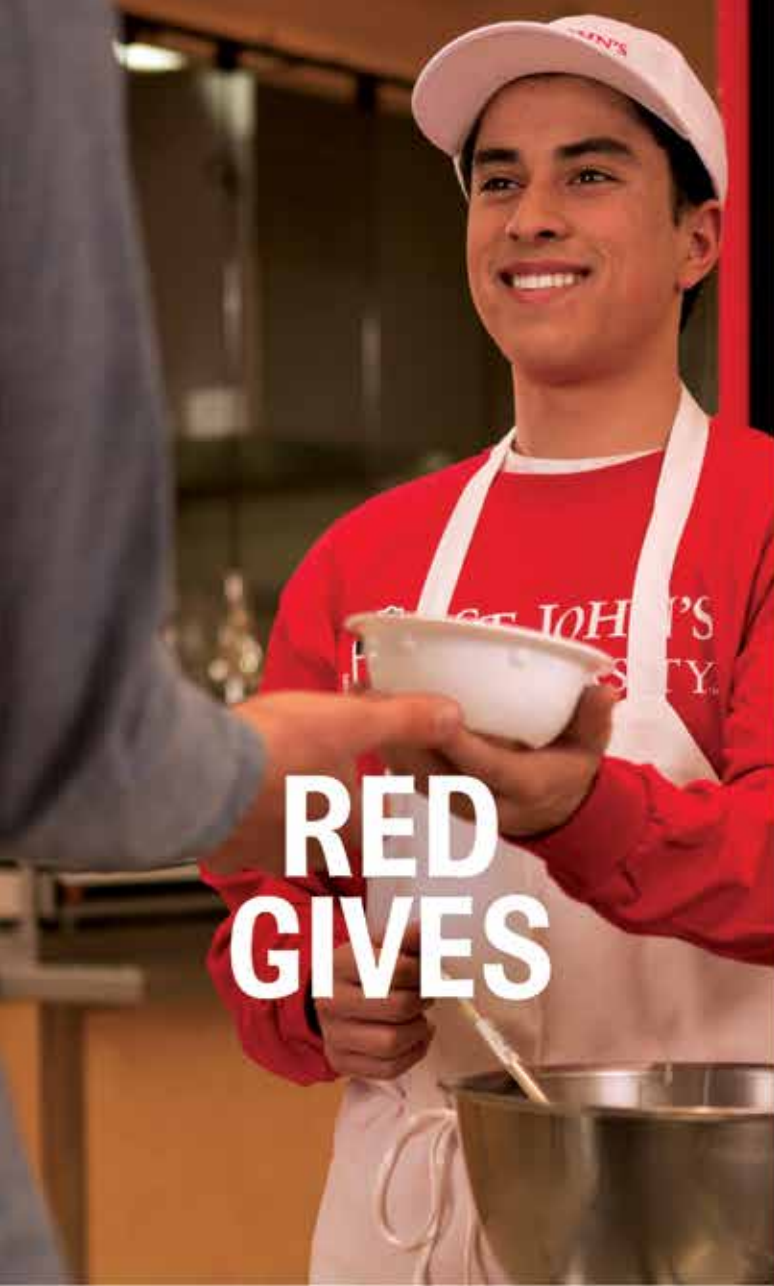
To learn how you can add America to your estate plan,
contact DAN PAWLUS at
(212) 515 - 0118 or pawlus@americamagazine.org

- I have made America a beneficiary of my estate in the following manner:

I would like to know more about making a lasting gift through my estate plan.
I'm interested in:

- gifts by will or living trust
 gifts that provide me and/or my family with lifetime income

Please cut along dotted line and mail to:
AMERICA MAGAZINE | 106 WEST 56th STREET | NEW YORK, NY 10019



**RED
GIVES**



**RED
RECEIVES**

Whether it's serving those in need or finding meaning in faith and service, Red makes a difference in the world. St. John's University is committed to helping Catholic students secure an exceptional education that integrates faith, service, leadership, and academic excellence.

St. John's offers the Catholic Scholars Program, which prepares students for leadership in the church, community, and world; Catholic School and Catholic Student Scholarships; and awards ranging from \$1,000 to \$5,000 annually.



**ST. JOHN'S
UNIVERSITY**

NEW YORK • ROME • PARIS

STJOHNS.EDU/RED