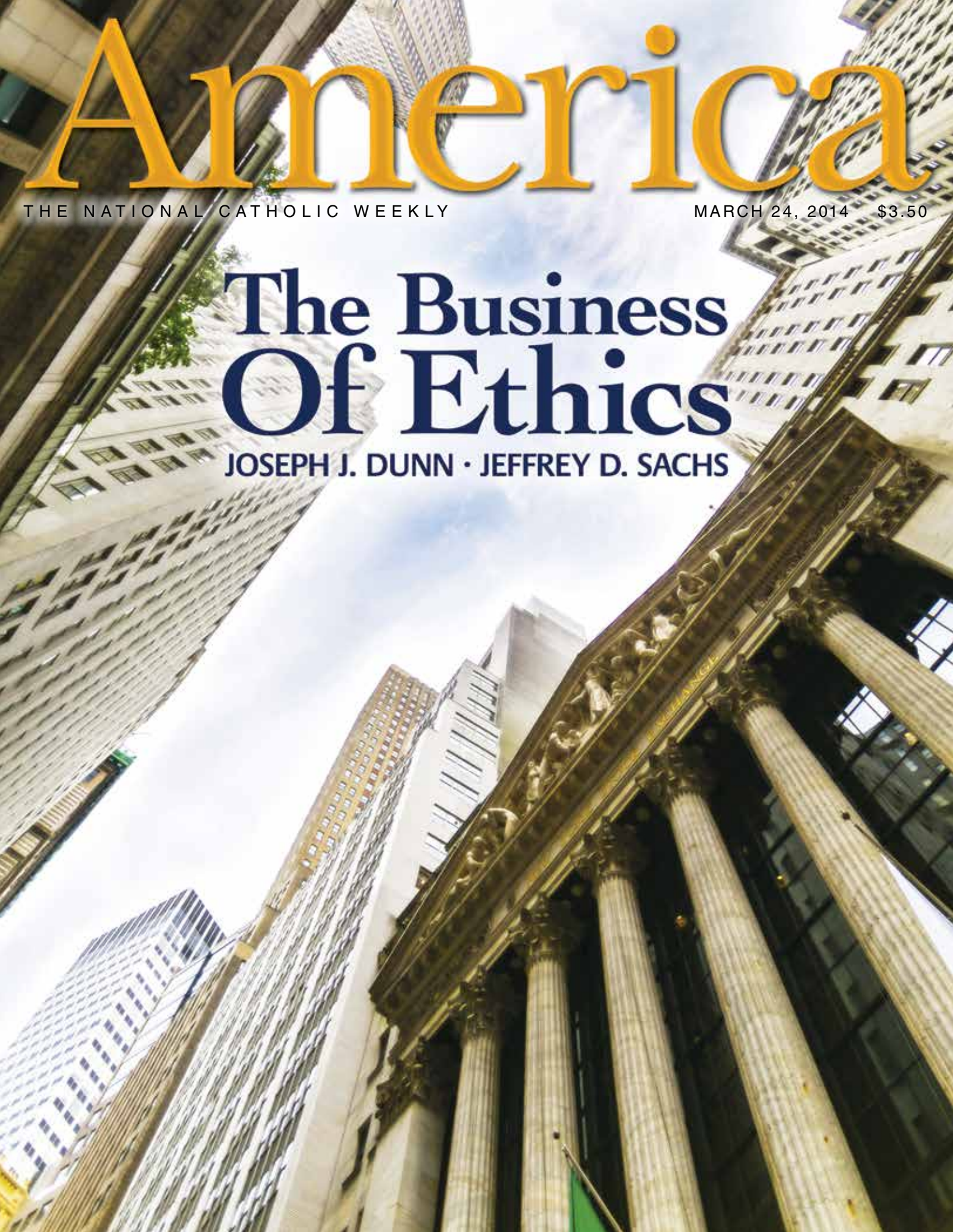
America
THE NATIONAL CATHOLIC WEEKLY
MARCH 24, 2014 $3.50

The Business Of Ethics

JOSEPH J. DUNN · JEFFREY D. SACHS



OF MANY THINGS

The once and future presidential contender Rick Santorum delivered a podium-pounding, populist speech early this month to the Conservative Political Action Conference, urging Republicans to focus their attention on Joe the Plumber and his proletarian brethren if they really want to recapture the White House for the G.O.P. "All we're talking about is cutting taxes for high-income people—it doesn't exactly connect emotionally," said the former Pennsylvania senator, as he called for policy approaches with greater blue-collar appeal. "We are the party who has the policies that will work best for these folks."

Thanks to Ronald Reagan, a sizable portion of the U.S. electorate agrees with Mr. Santorum. If you ask me, that is the Gipper's greatest political achievement: convincing working-class Americans that the G.O.P. was on their side. I'm not necessarily saying that the Republicans aren't on the side of working people. I do have an opinion about that claim, but what interests me more at present is the titanic late 20th-century shift in public perception, when the Republican Party went from being thought of as the party of Wall Street to being thought of as the party of Main Street. The Democratic Party of the 60s and 70s made that an easier sell. What many folks perceived to be the Democrats' radical left wing antics alienated a lot of American workers; the party of Franklin D. Roosevelt, they thought, had abandoned and perhaps even betrayed its blue-collar base. As the Democratic stalwart Tip O'Neill observed in the wake of the Reagan landslides: "The Democratic Party created the middle class in this country, but we no longer represent it."

Just how did that happen? True, the implosion of the New Deal coalition was evident by 1980, but the "conservatization" of the American worker had been underway since at least the 1950s, the product of a collaboration in part between Mr. Reagan and a little known executive at General Electric, Lemuel Boulware.

Mr. Boulware was in charge of G.E.'s labor relations; and over a career that spanned 20 years, his take-no-prisoners, take-it-or-leave-it negotiating style was so effective that it inspired a corporate labor strategy still known as Boulwarism. Mr. Reagan met Boulware in the early 1950s, when the out-of-work actor was hired as G.E.'s corporate spokesman. In a big way, G.E. brought Reagan's ideology to life, with Boulware as the mid-wife. He was the one who "came up with the idea of trying to change the politics of blue-collar America," the Reagan historian Will Bunch once remarked. Boulware "wanted to wean blue-collar workers off of the New Deal politics of Franklin Roosevelt...toward a new politics of anti-Communism, patriotism and progress."

As Mr. Reagan traveled about the country making endorsements and meeting G.E. employees, Boulware's ideas began to crop up in his remarks. It was here, on "the mash potato circuit," as Reagan called it, that he developed and honed what later Reaganites called "the speech": a folksy yet forceful treatise on free enterprise, democracy, anti-Communism and patriotism, the same speech he would give in different forms and forums for the rest of his career. "Progress" was the theme, and for Reagan and Boulware progress meant whatever was good for G.E.

In "the speech" Boulware's ideas found a sophisticated, eloquent and friendly expression. Ronald Reagan had the talent and the smarts (yes, the smarts) to take Boulware's ideas—ideas that were not obviously in the interests of most workers—and convince people like Joe the Plumber that they were. That was no small feat, and Mr. Reagan's success continues to pay dividends for Republicans today. No wonder we call him "the great communicator." **MATT MALONE, S.J.**

America

Published by Jesuits of the United States

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

President and Editor in Chief
Matt Malone, S.J.

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

Managing Editor Kerry Weber

Literary Editor Raymond A. Schroth, S.J.

Senior Editor & 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

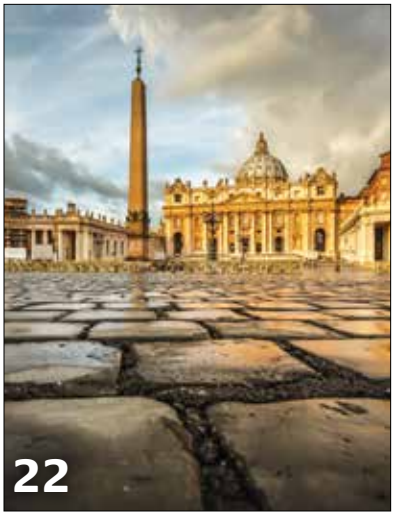
Advertising contact
ads@americamagazine.org; 212-515-0102

Subscription contact/Additional copies
subscriptions@americamagazine.org;
1-800-627-9533

Cover: Shutterstock.com/ Christopher J. Dolphin

Contents

www.americamagazine.org VOL. 210 NO. 10, WHOLE NO. 5044 MARCH 24, 2014



ARTICLES

COLUMNS & DEPARTMENTS

BOOKS & CULTURE

ON THE WEB

A video reflection on **Pope Francis' identity as a Jesuit,** by James Martin, S.J. Plus, **Lenten reflections** from our editors and contributors. Visit us at americamagazine.org and follow us at twitter.com/americamag.

A Crimea Peace Campaign

The Russian advance into Crimea raises the unwelcome specter of a revived Cold War and the unpleasant possibilities of an actual "hot" confrontation at the edges of Europe between NATO and a gruesomely reanimated Warsaw Pact. The last time civilizations clashed in Crimea, in the 1850s, the Christian churches did not acquit themselves well. In fact, Catholic and Orthodox leaders provided the excuse for imperial maneuvers in what began as a petty dispute over control of sites in the Holy Land.

Some of the same chauvinistic chest-thumping is being revived in this 21st-century dispute. The Ukrainian Greek Catholic Church is urging Europe to rouse itself to stand off the Russian bear bellowing at its doorstep. Russian separatists have scattered across eastern Ukraine seeking to concoct an incident that could hurtle Europe and the United States back into the 19th century—this time with nuclear weapons and drone patrols instead of sabers and cavalry charges. This modern charge could be turned back if Christians from both sides of the political and cultural border put aside the past, abandon ancient suspicions and work together to reduce tensions.

There is reason to be hopeful. The Kremlin's own pollster found on March 3 that the Crimea intervention is deeply unpopular. Despite phrasing designed to produce a positive response and days of bombastic propaganda, the survey found that 73 percent of the Russian people are unhappy with Putin's land grab. Though recent statements from an Orthodox spokesperson are not encouraging, perhaps the Orthodox and Catholic churches can seize on that popular sentiment to forestall a greater disaster. A vigorous joint campaign for peace now would make a small recompense for their role in the previous imperial tragedy in Crimea.

A Road Map to Nowhere?

Hours before a meeting on March 3 between Prime Minister Benjamin Netanyahu of Israel and President Obama at the White House, Israel's Central Bureau of Statistics revealed that Israel began construction on twice as many homes in the West Bank in 2013 than in the previous year. More than 550,000 Israelis now live in the West Bank and East Jerusalem in settlements deemed illegal by the international community. Even as it participates in a dialogue presumably aimed at finalizing a two-state solution, the Netanyahu government remains firmly committed to a settler program that explicitly undermines those negotiations.

The United States should consider a dignified withdrawal from this geopolitical theater. If the Obama administration truly believes that Israel must accept a two-state solution or set itself on a path to an apartheid state, then it must be willing not just to make threats but to actually cut off the economic and military aid that undergirds Israel's West Bank expansion.

At the annual American Israel Public Affairs Committee conference in Washington on March 4, Mr. Netanyahu sought to discredit a growing worldwide boycott, divestment and sanctions movement against Israel as a new variant of the ancient sin of anti-Semitism. He may continue to fulminate this way, but the effectiveness of that indictment is diminished by each rising settler condo building in "greater Israel." Just as another generation began a global disinvestment campaign against the apartheid government in South Africa, young people today are gathering in the B.D.S. movement to challenge elders trapped in suspicions and postures of the past. Maybe this activist army can achieve what has eluded legions of professional diplomats for decades. Maybe it can push Palestinians and Israelis together for a real negotiation of the future, and the land, that they share.

Popes and Sainthood

Giovanni Battista Montini (1897-1978)—better known as Pope Paul VI—is one step closer to beatification following attribution to him of a miracle on behalf of a pregnant woman in the early 1990s. The mother was told that serious health problems with her fetus would likely result in brain damage, and she was advised to terminate her pregnancy. She refused. Instead, she prayed for the pope's intercession, and eventually the child was born healthy and continues to thrive. The Congregation for the Causes of Saints has approved this miracle and, pending review and approval by Pope Francis, Pope Paul will be beatified.

After the death of Pope John XXIII, Paul VI continued and brought to a conclusion the Second Vatican Council, and he steered the church through a difficult period afterward. His immediate successor, John Paul I, is also under consideration for sainthood.

It is interesting—and disconcerting to some—that so many popes of recent memory are being considered for the "honors of the altar." Though popes are expected to be saintly, that does not mean all popes should be formally recognized as saints. The process of canonization is beautiful and oftentimes complex. "How inscrutable are God's judgments and how unsearchable his ways!" (Rom 11:33).

EDITORIAL

Defective Thinking

Kimberly Jeffrey was sedated and strapped to a surgical table when the doctor performing her cesarean section asked if she wanted a tubal ligation—a procedure she had twice rejected at earlier checkups during her time in prison. She refused again. But other prisoners had a different outcome. Between 2006 and 2010, at least 148 female inmates in California state prisons were sterilized in violation of state regulations, according to a report by the Center for Investigative Journalism. While the women gave consent, they did so in an environment that is inherently coercive. "You do what you're told to do to get out," one inmate testified. "If the doctor tells you you should do this, you're automatically inclined to feel like you should do it."

These revelations from California serve as a painful reminder that not so long ago, literally stripping men and women of a most basic human right—the freedom to have a child—was seen as a legitimate and cost-effective means for addressing social ills. While many associate eugenics with the racial ideology of Nazi Germany, the practice of government-mandated sterilization that this movement inspired has a history in Western Europe as well as the United States.

At the turn of the 20th century, scientists and reformers in the United States were at the vanguard of the eugenics movement, which held that controlling heredity was the way to eradicate crime and poverty. Reputable philanthropies, like the Carnegie Institution and the Rockefeller Foundation, poured millions of dollars into eugenics research in the United States and Germany. The American Eugenics Society led the legislative charge, lobbying for restrictions on reproduction, marriage and immigration to purify the gene pool and lessen the welfare burden of "defective" individuals. Between 1907 and 1981, 63,000 Americans deemed insane, feeble-minded, criminally inclined or otherwise "unfit" were sterilized at the hands of state eugenics boards. Most of the victims were poor women, and a disproportionate number were people of color.

The constitutionality of the practice was upheld in Buck v. Bell (1927), the Supreme Court case in which Justice Oliver Wendell Holmes Jr. penned the infamous words, "Three generations of imbeciles are enough," a chilling sentiment that found widespread public support.

Some of the strongest opposition to sterilization came from within the Catholic Church, which couched its critique in both theological and scientific terms. In response to the Buck decision, the editors of **America** wrote, "Fundamentally, our objection is based on the fact that every man, even a lunatic, is an image of God, not a mere animal, that he is a human being, and not a mere social factor" (5/14/1927). Wilfrid Parsons, S.J., also in **America** (2/10/1934), described sterilization as "criminal folly" and the faulty biology used to justify the practice as "probably the most gigantic and cruel hoax that has ever been foisted on a credulous and ignorant people."

In the encyclical "Casti Connubii" (1930), Pope Pius XI wrote that where no crime has occurred, the state "can never directly harm or tamper with the integrity of the body, either for reasons of eugenics or for any other reason." Unfortunately, the prophetic voices of the church and others were unable to slow the momentum of the sterilization movement. Even after Nazis quoted Justice Holmes at the Nuremberg trials to defend their wartime atrocities, forced sterilizations continued in the United States for over three decades.

In recent years, states have started to come to terms with this dark chapter of their past. At least seven have offered formal apologies for their eugenics programs. In July 2013 North Carolina became the first state to provide monetary restitution, allocating $10 million for an estimated 150 to 200 surviving victims. A similar measure was proposed this February in Virginia, but it failed to advance despite support from groups as varied as the American Civil Liberties Union, Planned Parenthood and the Virginia Catholic Conference, which noted, "While no amount of money will ever repair the harm done or adequately compensate the victims for their loss, the Commonwealth finally should provide some restitution as a matter of justice."

State governments should follow North Carolina's lead by meeting with victims and finding ways to heal the wounds of this grave crime committed against their own citizens. As a nation, we have a responsibility to grapple with the shameful legacy of government-mandated sterilization, as well as the impulse for progress at the expense of individual human dignity that lay behind the program. At a time when advances in embryonic screening and genetic engineering promise to alleviate much human suffering—and raise concerns about the creation of "designer babies"—the church must continue bearing witness to the truth that while frail and imperfect, we humans are nevertheless made in the image of God.

STATE OF THE QUESTION

‘SECULAR’ AND ‘RELIGIOUS’

Readers respond to “Our Secular Future,” by R. R. Reno (2/24)

Protestant Perspective

I read the article with interest. In some areas, however, I have a different experience, and that difference brings a different evaluation of the current situation in American society.

I was a military chaplain from 1975 to 1983. In my experience, Roman Catholic chaplains were generally on the periphery of theological issues. The greatest conflict within the chaplain corps was among different Protestant denominations: for example, how will worship work?

This same pattern holds within the larger world as well. For example, what are the expectations for clergy who volunteer as chaplains in a local hospital? Are they there for pastoral care or primarily to proselytize? Ethics can become nearly explosive in such a situation, with one faction of the clergy upset at the other.

While I agree with much of Professor Reno’s argument, for many of us who are Protestants, we have it different than our Roman Catholic colleagues. Some of us might find neutrality to be of more value.

CHRISTINE MILLER
Online comment

A Hard Sectarianism

There are two kinds of secularism: soft and hard. Soft secularism accommodates and even promotes nonsectarian religion. Hard secularism opposes accommodation and is sectarian. We need to emphasize that secularism today is the hard variety and is sectarian. No, sectarian secularism is not a contradiction in terms. Just ask the French.

RALPH GILLMANN
Online comment

Not in the Way

Professor Reno writes of what religious people who hold traditional values are “in the way of.”

What traditional religious were not in the way of were the unjust and unjustified invasion of Iraq, the unjust Vietnam War, the Mexican-American War and the Spanish-American War. Nor were traditionally religious people in the way of slavery. It was those who wished to see religion intertwined with society who wrote slavery into the Constitution. Abolitionists were a small faction within society.

Traditional religious were not in the way of Jim Crow. They are not in the way of denying health care to all of our fellow citizens. They are not in the way of establishing the vision of atheist Ayn Rand, of a society based on selfishness and social Darwinism.

My point? You can have your society influenced by traditional religious.

JOHN ANDRECHAK
Online comment

Voiceless But Victorious

A welcome article. This is not the first time secularism has clashed with religious belief. The main current of secularism is flowing from the universities, where it is offered to students who often are without values themselves.

The Catholic bishops, most often reflecting education received in diocesan seminaries, usually are unable to publicly respond with effective explanations of our positions. I find the same true of diocesan priests. The church is largely voiceless in the debate.

In the end, however, we shall win, as we have in the past, because our values are in line with reality.

JOHN CORR
Online comment

A Better Message

Professor Reno writes, “Proponents of gay rights, for example, believe the freedom of religious individuals and institutions should be limited if they do not conform to the new consensus about sexual morality.” Where is the evidence for this assertion?

The example of the wedding photographer misses and distorts the point. If we followed Professor Reno’s logic, then it would be legally permissible for many businesses to offer their services only to people who

STATUS UPDATE

*As a follow-up to “Our Secular Future,” by R. R. Reno, **America** asked our readers: “Do you agree that religion is being increasingly marginalized in the United States? Does this demand a response from people of faith?” You responded:*

Whether this is true or not, none of it inhibits people who hold traditional values from practicing their values in their own lives, which is the definition of religious liberty. The contest of worldviews perhaps limits the ability of people of traditional values to shape American law, culture and society, and it means “marginalization” in that the traditional values camp does not necessarily set the tone for society, but that is not the same as marginalization. Nones and engaged progressives have religious liberties, too, which means the freedom to resist traditional definitions of marriage and sexuality. If we all are allowed to profess and practice what we believe, religious liberty is still alive and well in America.

DAN SMITH

Visit facebook.com/americamag.

abide by a certain religious teaching. What type of society would this be? Photographing a gay wedding for a price, as part of business services, is not forcing people to perform a morally evil action that the Catholic Church considers a sin that must be confessed.

I agree that the trends in our culture are problematic. Many of the problems in society have complex and multidimensional causes. Today we have too much negative and divisive language and actions within groups that represent both sides of the conflict. If there is any antireligious rhetoric or discrimination, then the answer is a better message, a better delivery medium and being an example of the Gospel of Jesus in our daily lives.

MICHAEL BARBERI
Online comment

Resilient Church

I agree with the general outline provided by Professor Reno. However, a government antagonistic to Christianity may not necessarily be bad for the church's health. The church has proven remarkably resilient in spite of all sorts of external forces. It has even been able to withstand a host of bad Catholics doing their best to sink the ship in almost every century. As long as the church in the United States remains steadfast to the whole faith, I am confident it will prosper.

And from a global perspective, statistical data show no letup in the number of people joining the Catholic Church in the developing world, in spite of (or because of) much greater hardship and risk in their countries than we face in ours. The increase of Catholics in Africa (21 percent between 2005 and 2010) dwarfs the increase of the "nones" in Europe and the United States.

TIM O'LEARY
Online comment

Others' Rights

If my conscience informs me that miscegenation, abortion or even contraception is morally wrong, should I be allowed to refuse to serve a mixed-race couple, a woman who had an abortion or a couple that practices artificial birth control at my restaurant?

Professor Reno's call for increased legal protection for freedom of religion is a recipe for societal anarchy. Religious freedom under our Constitution means that each individual is free to practice the religion of his/her choice, so long as that practice does not infringe upon the legal rights of other believers or nonbelievers.

LOUIS CANDELL
Online comment

Need for Dialogue

I think this article is good, but only as far as it goes. What the article tends to gloss over is the other side of the coin in this seemingly perpetual debate: the actions by "religious." Quite frankly, the story there has not always been one of shining glory and Gospel values.

We need this debate. But if such a debate is to be productive, it needs to move from "us versus them" to an ongoing dialogue. Pope Francis has it right: It's time to stop jawboning and create something that ultimately makes society a much better place.

There is a place for the law, of course, but I think the law will follow. Right now, the directions discussed in the article are likely just as much a reaction to generations of negativity sown by religions as they are the Machiavellian actions of a few powerful people.

FRED KEMPF
Online comment

BLOG TALK

The following is an excerpt from "A Reply to Reno," by Michael Sean Winters, published in The National Catholic Reporter (2/21).

There is much in R. R. Reno's recent essay in **America** that is beyond reproach. Reno attempts to provide cultural analysis, with a primary focus on law, to explain why he believes we are heading into an era that will be more hostile to religion than any that went before....

I agree with what he writes, but the unwillingness to recognize that, in this culture, the most powerful people are the people with money, and what they want is more money, and that Christians should be standing in their way too, well, this is an absence that speaks more loudly than even the good points Reno makes. This is a criticism I could have easily expected to be leveling this time last year. One year into the pontificate of Papa Francesco, I am a bit surprised. Mr. Reno: Get out of the office and away from your fellow conservatives for a bit. Mencken and the "nones" and the "engaged progressives" have met their match and his name is Francis.

MICHAEL SEAN WINTERS

WHAT YOU'RE READING at americamagazine.org

1 **The Restoration of St. Patrick's,** by Ashley McKinless (Slideshows, 2/28)
2 **See the Person,** John P. Langan, S.J. (3/10)
3 **When the Law Is a Crime,** The Editors (3/10)
4 **Readings: Frontline's "Secrets of the Vatican,"** by Raymond A. Schroth, S.J. (In All Things, 2/21)
5 **Take Up Your Cross,** by James Martin, S.J. (3/3)

Letters to the editor may be sent to **America**'s editorial office (address on page 2) or letters@americamagazine.org. **America** will also consider the following for print publication: comments posted below articles on **America**'s Web site (americamagazine.org) and posts on Twitter and public Facebook pages. All correspondence may be edited for length and clarity.

THE VATICAN

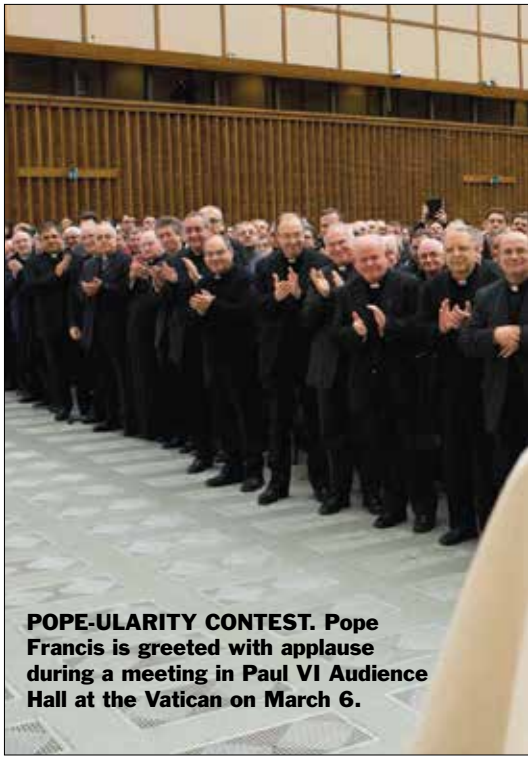
Popular Pope Francis Still Makes Media Waves Over Civil Unions

Pope Francis has done it again, generating a global media frenzy with just a few words that referred to the church and its relationship with gay and lesbian people. In a recorded interview with Italian media published on March 5, Pope Francis said that while the church believes "matrimony is between a man and a woman," secular moves to "regulate diverse situations of cohabitation [are] driven by the need to regulate economic aspects among persons, as for instance to assure medical care." Asked to what extent the church could react to this trend, he replied: "It is necessary to look at the diverse cases and evaluate them in their variety."

Those somewhat opaque comments are being interpreted as an encouragement for church leaders to accept the option of civil unions as a practical measure to guarantee property rights and health care prerogatives of couples who cannot be joined in a traditional marriage. He also said the church would not change its teaching against artificial birth control, but pastors should take care to apply it with "much mercy."

The pope disappointed some in the U.S. Catholic community of survivors of sexual assault by clergy and religious, when in the same interview he seemed to fall back on a standard defense of the church's response to the crisis. Pope Francis said cases of sex abuse by priests had left "very profound wounds," but that, starting with the pontificate of Pope Benedict XVI, the church has done "perhaps more than anyone" to solve the problem.

"Statistics on the phenomenon of violence against children are shocking, but they also clearly show the great majority of abuses occur in family and



POPE-ULARITY CONTEST. Pope Francis is greeted with applause during a meeting in Paul VI Audience Hall at the Vatican on March 6.

UKRAINE

Can Christian Churches Find a Peaceful Way Out of Crimea Crisis?

U.S. warships steamed toward the Black Sea on a "routine deployment" as the Russian military solidified its hold on the Crimean peninsula on March 7. With Russian soldiers encircling Ukraine military outposts, a hastily reconstituted Crimean parliament, in a further provocation, voted to accept annexation into the Russian Federation. Russia's President Vladimir Putin has so far proved indifferent to Western diplomatic entreaties: Is there any chance that the region's churches can help move the world back from the brink?

Pope Francis asked for prayers for Ukraine on March 2, urging that all its citizens "endeavor to overcome misunderstandings and build together the future of the nation," and Vatican Secretary of State Cardinal Pietro Parolin said, "As always, we hope negotiated solutions will be sought.

"I believe that in the Ukraine, it is possible to find a solution that safeguards the interests of both sides and...consequently the well-being of the whole country and its people." Cardinal Parolin added that the Holy See was prepared to contribute through dialogue with Russian Orthodox leaders. "We are ready to do so and hope it is possible."

But while the pope and other Catholic bishops around the world called for prayers for peace, closer to the troubled region the rhetoric between the churches was far less irenic. His Beatitude Sviatoslav Shevchuk, head of the Ukraine Greek Catholic Church, issued an appeal to religious and political leaders in Europe to protect Ukraine's sovereignty and urged his countrymen to prepare for the worst: "It is obvious that military intervention has already begun," he said. "Our people and our country are currently in danger. We must stand up for our country, to be ready, if necessary, to sacrifice our lives in order to protect the sovereign, free, independent and unified state."

Kirill, the Patriarch of Moscow in the Russian Orthodox Church, in a

neighborhood settings," Pope Francis said. "The Catholic Church is perhaps the only public institution to have acted with transparency and responsibility. No one else has done more. And yet the church is the only one attacked."

While some demanded that a more definitive response on the crisis was still wanted from him, Pope Francis prepared to celebrate the first anniversary of his so-far remarkable leadership of more than 1.2 billion Roman Catholics worldwide. In the United States the pope remains immensely popular and is widely seen as a force for positive change within the church, according to a survey conducted by the Pew Research Religion and Public Life Project. Pew reports that more than eight out of 10 U.S. Catholics say they have a favorable view of the pontiff. His popularity is not limited to Catholics; 60 percent of non-Catholics also view the pope favorably.

Though some have suggested that Francis derives much of his popularity from Catholics who take their faith obligations less seriously than others, Pew found that more Catholics who attend Mass on a weekly basis express "very favorable" views of the pope, compared with Catholics who attend Mass less often (61 percent versus 47 percent).

Despite his clear popularity, Pew researchers were unable to tease out any convincing evidence of a "Francis effect," a discernible change in the way U.S. Catholics approach their faith. They report no measurable rise in the percentage of Americans who identify as Catholic, nor has there been a statistically significant change in how often Catholics say they go to Mass. The survey found no evidence that larger numbers of Catholics are either going to confession or volunteering in their churches or communities.

On the other hand, Pew reports that "there are other indications of somewhat more intense religiosity among Catholics." About a quarter of Catholics say they have become "more excited" about their faith over the past year, and four out of 10 say they have been praying more often in the past 12 months.

letter on March 2 to the Orthodox clergy in Ukraine, urged them to push for peace. But the nature of the peace he had in mind was unclear. The patriarch seemed more than a little attentive to President Putin's ambitions in Crimea.

"The blood of our brothers shed in Kiev and other Ukrainian cities," he wrote, "is the fruit of hatred that members of the opposition from various quarters have allowed the enemy of the human race to grow in their hearts.

"No one living now in Ukraine should feel like a stranger in his own home, no matter what language he speaks." He said that the church should ensure that "the entire population" had their "rights and freedoms" protected, "including the right to participate in making crucial decisions."

The statement was condemned by the Kiev Patriarchate of the Ukrainian Orthodox Church, which is separate from the Moscow Patriarchate, as "unworthy," even "evil." In a press statement, the Ukrainian church said that Patriarch Kirill's statement did not contain "a single word condemning the flagrant interference of Russia in Ukraine's internal affairs, military aggression or inciting separatist sentiment."

Dr. Charles Reed, the senior foreign-policy adviser to the Church of England, argued in a blog post that the churches of Europe should be pressing "for a policy which tries to bring together Russia and NATO to work together." He added, "We really must find someone or some way of galvanizing the Ukraine churches into a similar cooperative mindset. Outside southwest India, there is nowhere where there is greater fragmentation and mistrust between the churches." **KEVIN CLARKE**

CALL TO ARMS? Orthodox clergymen pray outside a border guard post in Ukraine's Crimean region on March 1.

Hunger Drives Sectarian Conflict in Africa

Hunger, not religion, is the root cause of conflict in sub-Saharan Africa, said Charles Steinmetz of Duquesne University in Pittsburgh. "A hungry man is an angry man. If there is no job and you cannot feed your family or kids, it leads to extremism," said Steinmetz, a visiting assistant professor of history. He used as an example the rampages of the Boko Haram in northern Nigeria. Steinmetz said the Islamic extremist group, which has killed 250 people in recent attacks, including 59 children, "sees the government as unable to assist the people." Though it appears that the violence comes from religious differences, in many ways "it is almost coincidental that these issues break across religious lines," Steinmetz said. An underlying cause of conflict in Nigeria is the legacy of colonialism. Colonial powers in Nigeria gave more aid and infrastructure to the southern part of the country. Now the development of the South has led to a much stronger economy. "The North is so far behind," Steinmetz said, that resentments have caused even moderate northern Nigerians to side with the radical group.

Teaching Moment

Several U.S. bishops wrote short reports giving a general sense of the responses to a survey for the Vatican in preparation for the upcoming synod on the family. Common among the comments was that Catholics admit to a poor understanding of the church's teachings on the family. The Rev. Dennis Gill, director of the Philadelphia Archdiocese's Office for Divine Worship and coordinator of the project, told CatholicPhilly.com, the archdiocesan news website, that the church has its educational work cut out for it. "One thing we did learn was that we have to be much more proactive," he said. "We cannot just depend on church teaching filtering through the cracks.... Somehow the Gospel has to be presented in a way that is compelling, engaging, insisting on a response."

NEWS BRIEFS

Syria: An unhappy anniversary

The U.S. bishops' Committee on Migration will travel to Nogales, Ariz., from March 30 to April 1 to tour the U.S.-Mexico border and celebrate Mass to remember **6,000 migrants** who have died in the U.S. desert since 1998. ✦ Vatican medical experts reported on March 6 that there is **no natural explanation** for the survival of a child, delivered stillborn, whose heart did not start beating until 61 minutes after his birth, a miracle credited to the intercession of Archbishop Fulton Sheen. ✦ On Ash Wednesday, March 5, more than two dozen presidents of Catholic colleges and universities pledged to **fast for 24 hours** in support of the ongoing "Fast for Families," a campaign for immigration reform. ✦ Uganda's Catholic bishops are reviewing the country's **new Anti-Homosexuality Law** in order to come up with "an educated" response, said a senior church official on March 5. ✦ Turkey's Christian community was outraged after local media suggested that the **Basilica of Hagia Sophia**, which was once a church, then a mosque and now a museum, could become a center of Islamic worship once again. ✦ March 15 marked the third anniversary of the **crisis in Syria**, which shows no sign of abating, even after more than 120,000 people have died and millions have been displaced.

Religious Freedom Under Global Attack

Cardinal Peter Turkson on March 3 highlighted the importance of religious freedom because it concerns "each person's freedom to live according to their own deeper understanding of the truth." Cardinal Turkson, president of the Pontifical Council for Justice and Peace, was speaking at a conference entitled "The Church and Human Rights" in Bratislava on the initiative of the Slovakian bishops' conference. Cardinal Turkson said, "Freedom of religion is inseparable from freedom of thought and conscience" and includes "the freedom to change one's religion or belief" and "the freedom to manifest that religion or belief both in private and communally." He added, "At present, Christians are the religious group which suffers persecution in the largest number of countries on account of its faith." Cardinal Turkson pointed to two particular challenges that religion faces today. On the one hand, he said, secularism, "wants to reduce religion to a purely private concern." On the other hand, "extreme forms of fundamentalism" are not religion, "but a falsification of religion" because they are opposed to "reconciliation and the establishment of God's peace."

From CNS and other sources.

MARGOT PATTERSON

Imperial Prerogatives

The attention devoted to the 50th anniversary of the assassination of John F. Kennedy this past November was remarkable. Americans are not a people who look back much, but for a month we looked back at a president who captivated us with his youth, wit and style. On television, radio and in print, the media covered every phase of President Kennedy's life in what seemed both retrospective and requiem. Tuning in to it, I felt Americans were participating in a kind of national liturgy. By the end of the month, it occurred to me I'd been having a Lenten experience—but with J.F.K. instead of Jesus.

One of the programs I watched in November was a panel of historians talking about President Kennedy on the "Charlie Rose" show. "There was a culture of assassination in the Kennedy administration, especially with Mr. Castro," the biographer Richard Reeves said. He noted that J.F.K.'s most significant legacy was that he did not wait his turn for the presidency, and now no one does. Since 1960, the chief qualification for the presidency has become simply wanting it.

The parallels with Barack Obama are obvious, but it's the phrase "a culture of assassination" that lingers in my mind. If that was true of the presidency in the early 1960s (and the '50s too), how much truer it is today, no longer covert but obvious and explicit, with unmanned drones striking around the globe and President Obama poring over kill lists.

Since 2002, U.S. drone attacks abroad on suspected militants have expanded to six countries and include U.S. citizens as well. In February, it was reported that the government has on its kill list another American. If assassinated, Abdullah al-Shami will be the fifth citizen killed by drones. That citizens are not afforded the protection of the U.S. Constitution seems astonishing, but since 9/11 our Constitution has become a document selectively observed.

The Pentagon's announcement last month that it would shrink the military to the smallest size force since World War II is based on the thinking that lacking any real threats to it today, the United States will no longer be fighting major wars against other states. Instead, the military plans to rely more on cyberwarfare and on drones and special forces that will operate against nameless foes in a nameless war. Focusing on smaller and smaller targets, the United States now claims the right to attack anyone anywhere deemed to be a threat to national security.

How will this amorphous war against insurgents end?

How will this vague, amorphous war against insurgents in different trouble spots end? Will it ever end? The American people, told these killings are ensuring their security, don't seem to care. The perceived affronts to liberty of the Affordable Care Act exercise voters far more than U.S. unmanned drones or special forces executing people in foreign lands without charge or trial.

President Obama has refused to disclose the legal basis for the targeted killings being carried out by the United States. Thus we have the paradox of a president who seems almost powerless at home yet possesses sweeping, unchecked authority abroad. The imperial presidency has never seemed more imperious or imperial. Our democracy has never seemed flimsier, flabbier or more gutless.

Assassinations are nothing new in history, nor is a culture of assassination. One thinks of ancient Rome or the cult of assassination in the Balkans that helped trigger World War I. The United States' own first assassination plots against foreign leaders date to 1949, with the advent of the Cold War and the emergence of the United States as a superpower. Empire and assassination seem to go hand in hand. In retrospect, few if any of the covert plots hatched by the United States against foreign leaders seem justifiable. Will our targeted killings be different?

Practically as well as morally, huge questions about them go unexamined. What are the costs and consequences? How many of those we kill are confirmed terrorists? How many new terrorists are created?

The legacy of John F. Kennedy and the continuing mystique 50 years after his death absorbed me in November. Our politics today are not so different from ancient Rome's, I realized. Though we are separated from Jesus' time by 2,000 years, we're closer than we think. He was executed on suspicion of being a threat to state security by a government that found him easier to kill than not. So our own nation operates today.

MARGOT PATTERSON *is the author of* Islam Considered: A Christian Perspective.

CNS PHOTO/BRENDAN MCDERMID, REUTERS

A DEFENSE OF BUSINESS EDUCATION IN CATHOLIC SCHOOLS

Noble Vocations

BY JOSEPH J. DUNN

Many American Catholics are deeply concerned about business, and especially about large corporations. Readers of **America** have posted comments online: "Today's businesses, especially large corporate businesses, focus on one thing, and one thing only…the Profit motive," and "The maw of [corporations'] covetousness knows no end," and "Capitalism, as it is practiced in the USA, is condemned by Scripture, papal encyclicals, episcopal letters, etc." These sentiments are not limited to spontaneous comments in some late-night debate. Theologians and chaplains raise similar criticisms in the media and on campus. Social justice conferences often focus on the ways in which businesses, or capitalism in general, must be reformed if we are to raise the living standard of the poor or promote the common good.

Catholic universities find themselves at the center of the controversy. Fifty academics from across the country recently wrote to John Garvey, president of The Catholic University

JOSEPH J. DUNN *is a retired business executive and the author of* After One Hundred Years: Corporate Profits, Wealth and American Society.

of America, urging him to be wary of a commitment of $1 million by the Charles Koch Foundation to the university's new School of Business and Economics for research into the role that "principled entrepreneurship can and should play in improving society's well-being." The organization Faithful America launched an online petition urging Catholic University to "put academic integrity and social justice ahead of the Koch brothers' interests." The petition has almost 33,000 signatures.

The academics and other petitioners seem to discount the depth and diversity of experience and the eminent stature of Catholic University's executives and trustees, who are responsible for the governance of the university, and the commitment of the university's existing academic leadership to the church's teaching on social justice. The concern about undue influence from this particular connection to business may be overblown, but the concern is real and reflects a deep discomfort with business among many university professors.

Because business is a powerful force in our society, our graduates need to understand it.

The Business of Business Schools

Business is increasingly influencing the very size and shape of our institutions. Some Catholic universities now have more undergraduates in their school of business than in the school of arts and sciences. Does the concentration of so many students focused on business careers and the presence of so many full-time business professors and adjunct business professionals influence the mores of the university?

Values are often conveyed through signage. The library at St. Joseph's University in Philadelphia, my alma mater, bears the name of Francis A. Drexel, acknowledging a major gift written into his will. Drexel made his fortune in investment banking. He was a partner of Junius Morgan, father of J. P. Morgan. Much of Drexel's investment was in railroads—the dot-coms of the day—in the laissez-faire decades leading to Pope Leo XIII's encyclical letter "Rerum Novarum" of 1891. The library has now been serving students and faculty for about 50 years. But what influence does signage have on undergraduates who use this library and so many other buildings similarly financed by profits wrought from business and named for the wealthy patron?

Catholic universities rely substantially on income from endowments that are heavily invested in corporate equities—shares of stock. The top five Catholic universities, ranked by the size of their endowments, held assets totaling just over $11 billion in 2012, according to the National Association of College and University Business Officers. The University of Notre Dame leads the pack with $6.3 billion. The top 20 Catholic university endowments total almost $18 billion. University presidents and trustees hope that after-tax corporate profits, delivered as dividends or capital gains, will help them keep a lid on tuition, fund faculty chairs and deliver more scholarship aid. That investment income is no small amount. It is material to the success of the institution. Even with diligent attention to issues of good corporate governance and economic justice, can university investors assure that all is well in every cubicle and factory of the corporations in which they are partial owners? How is the university's responsibility assessed if employees are harmed or customers are cheated by these corporations? Calls for endowments to divest shares of particular corporations or entire industries are not uncommon.

Maybe Catholic universities should distance themselves from business and drop business education. Why subject Catholic institutions to a system that can easily be perverted against the common good, to the detriment of the most vulnerable? Why not focus on educating students for careers in teaching, medicine, government service and other professions whose social benefits are obvious? Why expose our universities to risk that the undue influence of business will detract from their mission? Let me suggest a few answers.

Serving the Common Good

Catholic universities in the United States confer almost 100,000 baccalaureate degrees each year. The graduates, one hopes, have been schooled in principles of social justice. Some have read the encyclicals and bishops' letters. A few have experienced the solidarity that comes from living and working among the poor, at least for a short time. All of these graduates, whatever their major course of study, play multiple roles in our complex society. The choices they make as consumers, investors, voters and donors have consequences. All of them, and all of us, are obligated to take part, as Pope Francis stated in "The Joy of the Gospel," in "decisions, programs, mechanisms and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor" (No. 204). This is complex work that requires, among other things, some understanding of business—not so much the technical details of accounting, marketing and finance but the role of business and business leaders in society. Pope Francis speaks clearly about this role. "Business is a vocation, and a noble vocation, provided that those engaged in it see themselves challenged by a greater meaning in life; this will enable them truly to serve the common good by striving to increase the goods of this world and to make them more accessible to all" (No. 203). This statement, by this pope, who sees promotion of the poor as central to the mission of the church, should influence our thinking about the role of business in

building the society that Francis envisions.

How much more efficiently might we move toward a just society if every graduate of a Catholic university had an understanding of business—not just the business student but the nurse or social worker and the future lawyer, historian, art critic or priest? There are excesses and abuses in business and in our capitalist society, and Pope Francis has named many of them. There is also nobility, as he reminds us. We need to recognize the differences.

Many of those disturbed by business enjoy the option to choose the computer on which they write their complaint (Apple, Dell, Lenovo, etc.) as they sip their Starbucks coffee or Coca-Cola, drive their Prius, Ford or Honda and wait for a text on their choice of cellphone. They applaud the availability of antiretroviral drugs that combat H.I.V. and hope for a remedy for Alzheimer's disease. The irony is that building a single vehicle assembly plant or computer chip fabrication plant or refinery often requires an investment of more than a billion dollars. Producing a single new medicine may require years of research and millions of dollars in laboratories and manufacturing facilities. What is the source, and motivation, of those billion-dollar investments?

In many cases, those who condemn capitalism or for-profit business also hope that the balances in their retirement plans will grow, that their investments will be rewarded in a way that can happen only by growing after-tax corporate profits. Their objective is the same one that inspires the efforts of corporate-employed 401(k) holders. All of these investors are part of the 47 percent of American households that own shares of corporate stock, either directly or through mutual funds. Many more benefit indirectly from shares owned by their union or municipal retirement funds. This market in publicly traded securities is inextricably tied to the private market of angel and venture investors. Are all these investors worshiping the modern golden calf—money—or are they prudently saving and stewarding resources for a future need? Can our future leaders define the difference? How does this activity promote the common good or affect those at the base of the economic ladder?

Many believe that business and its profits are excusable only to the extent that they can be taxed to fund social programs. But business is the bridge that spans those gaps in wealth and income. That bridge was the route by which a utility plant supervisor left his day job and stumbled through two failed businesses before 12 investors co-founded the Ford Motor Company. Profits in the early years brought wealth to those investors, including Rosetta Couzens, a school teacher who used her savings to buy just one of the original shares in that company. Today, two million Americans work in the automobile industry. That bridge led two bicycle mechanics to spend their summers on a windswept beach and launch the world's aircraft industry. Business was the route by which

a sharecropper's grandson became chief executive officer of a major financial firm; a fellow with a coffee shop in Seattle built a company that pays fair trade prices to coffee farmers in Africa; and the son of a plumber brought iPods, iPads and iPhones to the world. Business built the enormous wealth of Francis A. Drexel, which funded not just a library but also the lifelong works of his daughter, St. Katharine Drexel, her Sisters of the Blessed Sacrament and others who brought education to people of color and Native Americans in a time when these groups were considered outcasts.

Gaps in income and wealth cause frustration, anger, even outrage. They have produced riots in this country and revolution in others. Widening gaps are evidence of societal failure. Many believe wholeheartedly that the wealth of the 1 percent causes the poverty of the 16 percent. But the wealth of Francis Drexel in the 1800s, or Henry Ford a century ago, or the modern wealth of Bill Gates and Warren Buffett did not cause the poverty of others any more than the graduate degree of one person causes the illiteracy of another. These are not zero sum equations. The wealth of one, if invested in the risky business of new products or processes, provides a job and possibly 100,000 jobs for others. Yet many graduates condemn the very economic system that has helped lift a billion people out of extreme poverty over the past 30 years.

Making Ethical Decisions

Building a more just economy for the world might well begin by understanding the world's largest economy. "Centesimus Annus," Pope John Paul II's encyclical letter (1991) on the 100th anniversary of "Rerum Novarum," states: "The church has no models to present; models that are real and truly effective can only arise within the framework of different historical situations, through the efforts of all those who responsibly confront concrete problems in all their social, economic, political and cultural aspects, as these interact with each other" (No. 43). Because business is a powerful force in our society, our graduates need to understand it. Do our graduates evaluate corporate profits in relation to the amount of equity invested and the degree of risk involved? Do our students discuss changes in tax policy that could boost money flows in the nonprofit sector, with no loss of revenue to the federal coffers, or the effect that taxes exert on "the creation of sources of employment"? Do they evaluate new and existing social programs against the standard of "an integral promotion of the poor which goes beyond a simple welfare mentality" ("The Joy of the Gospel," No. 204)? Can our graduates describe with any historical accuracy the largest fortunes of the Gilded Age and what happened to all that money?

All of this is relevant to our graduates because of their roles as consumers, investors, donors and voters. One other fact points to the relevance of business. Most graduates, not only the business or economics majors, will seek employment in the for-profit sector. In less than a decade they will become team leaders, supervisors and managers responsible for the conduct of some part of a business enterprise. The ability to make ethical decisions in any profession depends upon an understanding of the profession's numerous interactions with society. It is so for attorneys and physicians, and for psychiatric and spiritual counselors. How will our liberal arts graduate turned business person, working in a particular functional area or department, ponder an ethical question and present a principled solution without understanding the larger role of business in society?

Career paths in business are as unpredictable as the wanderings of Odysseus. The foreign language major becomes an insurance company executive; the special education major becomes a financial advisor; the hospitality management graduate goes on to become a mid-level marketing manager. In 20 or 30 years, a few from the class of 2014 may be chief executive officers of large corporations or leaders of major divisions. One or two of them may start a Fortune 500 company that does not exist today, thereby increasing and making accessible the goods of this world and creating new sources of employment for many thousands of people. Even in those lofty promontories, they will confront dilemmas that Cardinal John Henry Newman recognized as "simple of solution in the abstract...at different times differently decided," in which he observed, "It is no principle of sensible men, of whatever cast of opinion, to do always what is abstractly best. Where no direct duty forbids, we may be obligated to do, as being best under circumstances, what we murmur and rise against, while we do it."

ON THE WEB
Reports from
Catholic News Service.
americamagazine.org/news

In social justice work, right moves bring improvements that advance the common good and serve the poor. Wrong moves waste resources and sometimes cause real misery. Catholic universities are uniquely positioned to provide a new generation of graduates, one million of them in the next 10 years, equipped with the authentic teaching of the encyclicals and episcopal letters, a spirit of solidarity and with an understanding of business and its role in society. Reaching out to all, including today's and tomorrow's business leaders, in a spirit of creative concern and effective cooperation would be the best protection a university can adopt to avoid, as Pope Francis put it, "drift[ing] into a spiritual worldliness camouflaged by religious practices, unproductive meetings and empty talk" (No. 207). That would be a powerful rejection of the undue influences that threaten the essential mission of our universities, that of educating men and women who are with and for others. That would be the most effective way to enlist the services of one more noble vocation into building the world that Francis wants.

Keep Inspiring Beauty
Always With You

3 Genuine Diamonds

Hand-Crafted in Solid Sterling Silver

4 Genuine Blue Topaz

Light of Faith
Blue Topaz & Diamond Ring

Faith brightens life with joy and a sense of serenity because He is with you. Now, share the beauty of God's love whenever you wear an inspiring yet stylish new jewelry creation—our exclusive *"Light of Faith" Blue Topaz and Diamond Cross Ring*. It's a gorgeous expression of your most precious beliefs!

Hand-crafted of solid sterling silver, this ring dazzles with 4 genuine marquise-cut blue topaz stones set to form an openwork cross. A genuine diamond sparkling at the center of the cross and two more diamonds represent the holy Trinity. Engraved inside the band is the comforting message "Always With You" to complete this breathtaking symbol of faith and God's infinite love.

A Remarkable Value... Available for a limited time

Your ring arrives in a custom case, complete with a Certificate of Authenticity. It is a remarkable value at $99*, payable in 4 easy installments of just $24.75 and backed by our 120-day unconditional guarantee. To reserve yours, send no money now; just mail the Reservation Application as soon as possible!

A Fine Jewelry Exclusive from The Bradford Exchange

www.bradfordexchange.com/lightoffaith

LIMITED-TIME OFFER

Reservations will be accepted on a ***first-come, first-served basis****. Respond as soon as possible to reserve your ring.*

Shown actual size

RESERVATION APPLICATION **SEND NO MONEY NOW**

THE BRADFORD EXCHANGE JEWELRY

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

YES. Please reserve the **"Light of Faith" Blue Topaz & Diamond Ring** for me as described in this announcement.

SATISFACTION GUARANTEED
To assure a proper fit, a ring sizer will be sent to you after your reservation has been accepted.

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

Signature

Mrs. Mr. Ms.

Name (Please Print Clearly)

Address

City State Zip

E-Mail (Optional)

01-16166-001-E39411

Market Reformer

An economist considers Pope Francis' critique of capitalism.

BY JEFFREY D. SACHS

Jesus' teachings offer good news for the righteous, whether they are the poor and marginalized or the rich who are generous with their bounty. All can find a place in the kingdom. Yet there is little comfort for those who expect that their wealth alone will save them. The story of Lazarus and the rich man is a reminder of the fate of the wealthy who ignore the poor in their midst (Lk 16:19-31).

So we should not be surprised by the highly divergent reactions to Pope Francis' apostolic exhortation, "The Joy of the Gospel." On the one hand, people across the globe were immediately and powerfully drawn to the pope's message of hope and social justice. They were stirred by his critique of "the dictatorship of an impersonal economy lacking a truly human purpose," and they were uplifted by his call for solidarity with the poor (No. 55).

Yet in the United States, a number of the famously rich, and commentators who routinely speak for them, were clearly incensed. "Marxist," cried a few, and the charge echoed. The pope is "confused," declared others. And still others tried to deflect the pope's message by claiming that it was really directed to his own homeland, Argentina, rather than the United States. At least one wealthy individual threatened to withhold a donation for the renovation of St. Patrick's Cathedral in New York.

Those who presumed to read in the pope's words a specific economic plan were mistaken. Pope Francis, like Jesus, offered no such plan. ("This exhortation is not a social document," writes the pope.) Jesus overturned the tables of the money changers not to implement a first-century Glass-Steagall Act, but rather to make a moral point—that the house of divine justice had become a den of thieves. Pope Francis carries Jesus' message into the heart of today's capitalism. He reminds us that we need a moral framework for our 21st-century economy.

That message is fundamentally subversive of prevailing attitudes in the corridors of American power, whether on Wall Street or in Washington. And it is crucial for exactly that reason. Far too many of the rich and powerful in the United States are in thrall to an economic ideology that places property rights over human dignity, even human survival. Too many believe that morality is the result of the marketplace.

That is no exaggeration. The doctrine of libertarianism, for example, as expounded by Ayn Rand and her followers, including Alan Greenspan, former chairman of the Federal Reserve, is based on the idea that economic justice is defined by the "liberty" of the marketplace. Liberty in this vision is the freedom to buy, sell and protect one's property. Neither government, nor regulation, nor even moral self-restraint, should interfere. Taxes, for example, are viewed as a form of servitude to the state, even when the tax revenues are destined to feed the poor, sustain the unemployed, provide health to the indigent and protect the environment for all.

The Church and Property Rights

The church has rightly and consistently rejected the idea that private property rights are sacrosanct. Since the modern church first took up the economic question more than a century ago, notably in Pope Leo XIII's "Rerum Novarum" (1891) during the first wave of industrialization (and the robber-baron era), it has favored a market economy, yet one in which the rights to private property are embedded in a moral framework. Morality and human dignity must be paramount; property rights should be responsive to the higher calling of justice.

Pope Leo XIII put it this way:

> "It is lawful," says St. Thomas Aquinas, "for a man to hold private property; and it is also necessary for the carrying on of human existence." But if the question be asked: How must one's possessions be used?—the church replies without hesitation in the words of the same holy doctor: "Man should not consider his material possessions as his own, but as common to all, so as to share them without hesitation when others are in need.... To sum up, then, what has been said: Whoever has received from the divine bounty a large share of temporal blessings, whether they be external and material, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may

JEFFREY D. SACHS *is director of The Earth Institute, Quetelet Professor of Sustainable Development and Professor of Health Policy and Management at Columbia University in New York City. He is also special adviser to U.N. Secretary General Ban Ki-moon on the Millennium Development Goals and author of* The End of Poverty *(2005). His most recent book is* To Move the World: JFK's Quest for Peace *(Random House, 2013).*

CORPORAL DUTIES. Dr. Patrick Angelo wraps a homeless man in blankets under the overpasses on Lower Wacker Drive in Chicago, Ill.

PHOTO: REUTERS/JIM YOUNG

> employ them, as the steward of God's providence, for the benefit of others. No. 22

In the same vein, Leo XIII held that voluntary contracts may be deemed unjust when the contracting parties are too unequal in their wealth and power. As Pope Paul VI later put it in "Populorum Progressio" (1967), referring back to these teachings, "The rule of free consent remains subservient to the demands of the natural law." And on a global scale, Pope Paul VI noted, free trade between nations must also be subject to the demands of social justice.

Church teaching describes the moral framework of property rights as the "universal destination of goods." Yes, the church avers, property is and should be (mostly) privately owned. Private property boosts efficiency, protects the family and enables the middle class to resist the predations of the state. Yet property must also be understood as a public trust; the needs of humanity must take precedence over individual claims to property, especially when the needs of the poor or the environment are at stake.

ON THE WEB
Responses to
"The Joy of the Gospel."
americamagazine.org/pope-francis

In line with this great tradition, Pope Francis aims at nothing less than re-establishing a moral foundation for our local, national and global economic dealings, by spreading the church's teachings of social justice, which has roots in Jewish teaching as well. But beyond specific doctrines, the pope is invoking universal themes that are shared by many major religions, as well as by agnostics and atheists, whom he recently invited to join in the quest for justice and peace. He writes that an interreligious dialogue "which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation" (No. 250).

The Pope's Moral Code

Pope Francis is reinvigorating a widely if not universally shared moral code, one that has been suppressed by the glam and glitter of our media age and hijacked by the idolatry of private property (which the pope likens to the golden calf). With his joy and humility, Francis is trying to awaken us from our stupor, from what he calls "the globalization of indifference."

Pope Francis appeals to us to reawaken our personal moral awareness. We know not what we do, he tells us, because:

> Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people's pain, and feeling a

need to help them, as though all of this were someone else's responsibility and not our own. The culture of prosperity deadens us; we are thrilled if the market offers us something new to purchase. In the meantime all those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us. (No. 54)

My own profession of economics has exemplified this deepening demoralization. In its quest for "scientific rigor," mainstream economics long ago shed its traditional interest in a moral framework. A profession that started out as a field of moral inquiry had, by the 20th century, become a cheerleader for egoistic materialism, with little or no concern for moral inquiry. Human well-being, once a central interest of the moral philosophy of the classical economists, in the hands of 20th-century economists became virtually synonymous with one's purchases and possessions.

There have been three disastrous consequences of the globalization of indifference. First, society at large, including the elites of finance and academia, abandoned interest in the fate of the poor or even came to blame the poor for their condition. Second, financial markets were deregulated, and market trade became the test of morality itself. Even as the major Wall Street banks peddled toxic assets to unsuspecting foreign buyers, thereby stoking a financial bubble that burst in 2008, the chief executive officer of Goldman Sachs declared that the firm was, after all, doing God's work since it helped create wealth and jobs. Third, my own profession of economics aided and abetted this process by shedding its professional moral code as many rushed to lucrative jobs on Wall Street. The award-winning documentary movie "Inside Job" exposed an economics profession that had lost its moral compass.

The results are devastating. Income inequality in the United States is at the highest level in a century, if not more. Wall Street illegality and corruption nearly brought down the world economy. And at a time of unprecedented global wealth, impoverished people around the world have often been left to fend for their own survival against terrible odds.

Consider a recent shocking example. The Global Fund to Fight AIDS, Tuberculosis and Malaria is the world's central institution to fund the fight against these three killer diseases. Through modern science, these diseases are treatable and often preventable. The Global Fund has saved millions of lives by dispensing medicines and preventive measures like anti-malaria bed nets. Yet when the Global Fund appealed for a replenishment of its funds this past year, asking $5 billion from the world's governments and companies to tend to hundreds of millions of the world's poorest people, it came up short, raising only $4 billion.

The shortfall of $1 billion will cost considerable death and suffering, as clinics run out of life-saving commodities. Yet this $1 billion is less than the paychecks of several hedge fund owners in 2013. It is less than one day's Pentagon spending. It is less than $1 per year for each person in the high-income world. Why did the Global Fund come up short? There is only one reason, and no justification: the globalization of indifference.

A reinvigoration of a global economic moral code can be our lifeline in the 21st century. At a time when our societies are riven by unprecedented inequality, when six million children under the age of 5 worldwide could be saved each year from premature death and when reckless destruction of the earth's environment puts the lives of humans and millions of other species in peril, it will be our attitudes, our moral judgments, that will be the most important determinant of our fate.

At this stage of history, humanity is at a crossroads, with the future course of our own choosing. We have the technical means to solve our national and global problems—to banish poverty, fight disease, protect the environment and train the illiterate and unskilled. But we can and will do so only if we care enough to mount the effort.

We face a moral crisis much more than a financial or economic crisis. And for this reason we must offer our gratitude to Pope Francis. He has lovingly reminded us that our highest aspirations really are within our grasp.

When Not in Rome

Lessons from the peripheries of the church

BY PAUL PHILIBERT

PHOTO: SHUTTERSTOCK.COM/ ANSHAR

In the days before the conclave that elected Pope Francis, the press quoted Cardinal Francis George of Chicago and other church officials as saying that the cardinals were seeking someone who would improve communication between the Vatican and the church's periphery. The word *periphery* has an interesting history; it was part of a formula conceived by Yves Congar, O.P., when he published his important book *True and False Reform in the Church* in 1950. This book argued that authentic reform in and of the church comes about most effectively when the "center" is attentive to ecclesial life on the "periphery" and that this mutual responsiveness is achieved most effectively through councils. We know that Pope John XXIII read and annotated his copy of *True and False Reform in the Church*, possibly leading him to decide to convene the Second Vatican Council.

Father Congar's reflection on the center and the periphery contains insights still relevant for today's church, some of which found their way into the documents of Vatican II, although not yet into solid institutional reform. The council's proposals for the local church, for collegiality and the importance of episcopal conferences, for the "proper, ordinary, and immediate" power of bishops in their local churches and for inculturation are all works in progress, at best.

The contrast between the broad vision of the council and the Vatican's recent micromanagement of liturgical texts is stark. The council's "Decree on Mission Activity" (1965) states that local churches should "borrow from the customs and traditions of their people, from their wisdom and their learning, from their arts and disciplines, all those things which can contribute to the glory of their Creator, or enhance the grace of their Savior, or dispose Christian life the way it should be." The "Constitution on the Sacred Liturgy" (1963) describes this responsibility by saying that "the competent territorial ecclesiastical authority" must "carefully and prudently consider which elements from the traditions and culture of individual peoples might appropriately be admitted into divine worship."

My focus here, however, is not on the liturgy but on the broader question of an authentic dialogue between the Vatican center and the periphery of the local church. Father Congar's critical ideas shed light on the church's current situation. Careful theologian that he was, he had no intention of upending the apple cart or subverting the pastoral primacy that belongs to the bishop of Rome. But he did make clear that neither the center nor the periphery can fully be itself if estranged from the other.

PAUL PHILIBERT, O.P., *is the Robert J. Randall Distinguished Professor in Christian Culture for 2013-14 at Providence College in Providence, R.I. He translated into English* True and False Reform in the Church, *by Yves Congar, O.P. (Liturgical Press, 2010).*

Development and Continuity

As a principle, Father Congar held that some parts of the church are characteristically organs of development and other parts organs of continuity. History shows, he argued, that initiatives and creative approaches to pastoral life usually come from the periphery—from the frontiers. By contrast, the pope and the Roman Curia most of all fulfill the functions of assuring unity and continuity. This is a necessary division of labor. People on the periphery see things that others do not see, while the center has the mission of overseeing new movements with a view to harmonizing them with the whole church.

Most of the time, said Father Congar, history develops at the margins as the church moves into new locales, breaks new ground in dialogue with changing cultures and devises new ways to proclaim God's word and celebrate ecclesial life. The periphery knows about problems and possibilities unknown to the center. The local church's mission of evangelization is rooted in living languages, changing circumstances and new ideas. This explains the encouragement given to apostolic initiatives described in the "Decree on Mission Activity." It is also evident that founding and developing churches in new cultural terrain entails exactly this kind of creativity.

Ideas and movements that emerge in response to regional or local opportunities need both the freedom to develop and the encouragement of authorities at the center. For reform or renewal to become truly ecclesial—both in and of the church—it has to be accepted by church authorities and "synchronized" with what the church is doing. This is how it eventually becomes integrated into ecclesial structures.

ON THE WEB
Highlights from
Pope Francis' first year.
americamagazine.org/pope-francis

Father Congar gave a fascinating example of what he meant. In earlier centuries, when bishops were elected by the people or by the local clergy as an initiative of the grass roots or the periphery, the election still had to be ratified by the metropolitan bishop or by the bishop of Rome. The nomination came from the appropriate body, the local church, but it was integrated into the life of the wider church through the oversight of the metropolitan, who assured that there was no obstacle to unity or harmony in the choice made from below.

Listen and Learn

The periphery's need to listen and respond to the authority of the center has its counterpart in the Roman Curia's obligation to be responsive to the appeals addressed to the center. If innovations on the periphery can be one-sided and need to be pulled back into balance by the center, the center has a comparable duty to listen to new voices that it is not accustomed to hearing. Much is at stake, especially in our age of new evangelization. If we want to speak meaningfully to real, living people, we have to hear what they are saying about their own hopes and needs.

In a second edition of *True and False Reform* (1968), Father Congar amended his original call for the Roman Curia to be more representative of "the immense diversity of the church and the broad trends of the world." He noted that Pope Paul VI had already begun the internationalizing of the Curia. He went on to insist, however, that this has to mean more than "personnel who are international by origin but still purely Roman by mentality." His own words are quite eloquent here:

> If personnel are chosen only from men of a certain type, generally conservative and safe, reinforcing only the static dimension of fidelity and tradition—that is, choosing people who don't cause problems and don't take risks—then the institution creates a barrier of isolation between the periphery and the center, making the center a sort of "party." This would meet the church's needs for security and moderation, but would fail to address the church's need to adapt and make progress in the world. Above all, in that case, the most dynamic elements of the church would never be heard.

Pope Francis may or may not have read Yves Congar's *True and False Reform in the Church*, but he did mention "peripheries" in his pre-conclave speech to the cardinals. According to an outline of the speech authorized for release, then-Cardinal Jorge Mario Bergoglio said, "The Church is called to come out of herself and go to the peripheries, not only geographically, but also the existential peripheries: the mystery of sin, of pain, of injustice, of ignorance and indifference to religion, of intellectual currents, and of all misery." In his first year as bishop of Rome, his words and actions have suggested a vision of the church that is broad, inclusive and pastorally sensitive. The naming of an advisory group of eight cardinals to represent the wider church is but one dramatic sign that the center now wants to listen to the periphery.

In 1968 Yves Congar wrote about how hopeful it was to see not only episcopal collegiality, the synod of bishops and the internationalization of the Roman Curia coming to life, but also new instruments of "contact with others at the center" in the five secretariats for Promoting Christian Unity, Non-Christian Religions, Nonbelievers, the Laity and Justice and Peace in the World. In his words: "These are organs of information, dialogue, and action that correspond to the need to receive ideas from others and to truly be a church for the world." Those, and many others, are works in progress awaiting a green light from the station master.

A Genius for Friendship

The gentle, grace-filled life of Peter Faber

BY JOHN W. PADBERG

Pope Francis surprised his interviewer last August when he said that Pierre Favre (usually Anglicized to Peter Faber) was among his favorite Jesuits (**Am.,** 9/30/13). Faber is not someone well known to the general public. Thanks to the pope he is beginning to become far better known, and rightly so. Faber formally was proclaimed a saint on Dec. 17, 2013.

Peter Faber stands at the threshold of the Society of Jesus. He was the first companion in Paris of Ignatius Loyola. Francis Xavier was the second. Ignatius we know as the author of the *Spiritual Exercises* and as the first and most important of the 10 founders of the Society of Jesus. Francis Xavier we know as an inspiration to generations of Christian missionaries bringing the Gospel message worldwide. Peter Faber, on the other hand, the first among those companions to be ordained a priest, was the "quiet companion."

As a Jesuit he was pulled at the request of others from one place to another, and one activity to another, in the brief years of his directly apostolic life. His was a ministry that brought the compassionate, consoling, redeeming Jesus to those with whom he dealt. He carried it out especially through presence, friendship, preaching and spiritual direction. These activities depend greatly upon personal characteristics. Pope Francis described well the characteristics of Faber that particularly moved him: "[His] dialogue with all, even the most remote, and even with his opponents, his simple piety, a certain 'naïveté' perhaps, his being available straightaway, his careful interior discernment; the fact that he was a man capable of great and strong decisions but also capable of being so gentle and loving."

The First Companions

Peter Faber, born in 1506, came from the pastoral mountains of the Duchy of Savoy, a fearlessly independent redoubt of equally decisive citizens. One of their rulers once exclaimed in exasperation, "These devils of Savoy are never content. If the good God rained down gold coins on the houses of Savoy, they would complain that he had damaged their roofs."

Faber and Xavier first met in 1525 when they were both 19 years old. Faber arrived as a student at the University of Paris, then the most famous educational institution in the world. Three years later Ignatius arrived to further his studies in order "to help souls." For a year Ignatius attended the traditionalist Collège de Montaigu, as Faber earlier had done for a while, a school immortalized by Erasmus as a place of "scurvy, fleas, hard-beds and harder blows, stale herring, rotten eggs and sour wine." Then Ignatius transferred to the more contemporarily oriented Collège Ste. Barbe where he met his assigned roommates, Faber and Xavier. Presumably this trio was different from the other Ste. Barbe students vividly described by one of the teachers there at the time: "While their professor shouts himself hoarse, these lazy idlers sleep or think of their pleasures. One, absent, will get a friend to answer for him at roll call. Another has lost his shoes.... This fellow is sick, that one is writing to his parents...and then we have the day-student loafers from the town."

Peter began to help Ignatius in his studies; Ignatius slowly became a dear friend and counselor to whom Faber unburdened his troubled inner life. Ignatius could understand it well; he had experienced the same trials of scruples, temptations, uncertainties that had long bedeviled Peter. These burdens never completely left Faber, but he learned from Ignatius both how to deal with them and how to help others in the same circumstances.

In 1538, after finishing these studies and unable to go as pilgrims to the Holy Land as they had hoped, the first 10 Jesuits-to-be presented themselves to Pope Paul III in Rome to serve him in his role of pastor of the universal church. He immediately dispatched them to a great variety of ministries. Faber went first to Parma. From that moment until his death, pope, emperor, king, cardinals, nuncios and his Jesuit superior, Ignatius, would turn Peter's life into an extended journey of pastoral activities. That life became a litany of cities and friendships, many of the latter face-to-face, others nurtured by letters. His correspondents ranged from Ignatius to Guillaume Postel, a famous French humanist; from Peter Canisius, the future apostle of Germany, to the king of Portugal; from young men whom he had recruited to this new Society of Jesus to the prior of the Carthusians of Cologne.

ON THE WEB
A video introduction to St. Peter Faber.
americamagazine.org/video

JOHN W. PADBERG, S.J., *a historian, is the director of the Institute of Jesuit Sources, Saint Louis, Mo.*

CNS PHOTO/COURTESY OF JESUIT GENERAL CURIA

In 1540 the Pope sent Faber to Worms with the representative of Charles V, the Holy Roman Emperor, to a meeting there with Protestant leaders. Peter was the first Jesuit to enter Germany. Given the condition of the Catholic Church there, he said that one "would never again be surprised at anything…except the puzzling fact that there are not even more Lutherans." For instance, the emperor remarked of the Catholic archbishop of Cologne, where Faber soon also worked, "How would that poor man go about doing any reforming? In his long life he has not celebrated Mass more than three times. He doesn't even know the Confiteor."

In every place he went, Faber preached, gave the Spiritual Exercises, heard confessions, engaged in personal spiritual direction and founded Jesuit communities. In a letter to another Jesuit, he quite decisively set down two principles for any work among the reformers: "If anyone would be of help to heretics in this day and age, first, he must look upon them with great charity and love them in truth. And he must close his mind to all that would tend to lower his affection for them. [Secondly] rapprochement should be established with them in areas in which there is concord between us rather than in those things which tend to point up our mutual differences." And all of this occurred while both Protestant and Catholic theologians were fulminating anathemas at each other. But as one of the most violent spokesmen among the Catholics remarked wonderingly of Faber, "I have met a master of the life of the affections." Simão Rodrigues, one of those first Jesuit companions, wrote of Faber, "He has a genius for friendship. He has such charm and grace in dealing with people as I have not seen in anyone else." And Ignatius said that of all the Jesuits, Peter was the most accomplished as a director of the Spiritual Exercises.

The Inner Struggle

In one assignment after another, frequently in ill health, in seven years in more than 25 cities in what are today Italy, Germany, France, Spain, Switzerland, Belgium and

Portugal, Faber preached and modeled the gentle and compassionate Christ. He planted seeds of renewal and then had to leave the field for others to gather the harvest. It was a hard self-surrender to leave friends he had made in every place when he was asked to take on yet another new responsibility. If one adds together all the twists and turns of his travels, they probably totaled some 15,000 miles, seldom on horseback, often on mule back and very often on foot. This was Faber's outer journeying.

His inner journey is recorded in part in his 150 letters and most especially in his *Memoriale*, a sort of spiritual autobiography. It was written on the run, between mid-1542 and early 1546, in the midst of all of his activities. The journal begins, "Bless the Lord, O my soul and forget not all his benefits." It is a remembering of God's deeds in Faber's life, a continuing dialogue with God as the primary partner and sometimes also with the saints, the angels (to whom he had a special devotion), his Jesuit brethren and the "spirits" of the cities he passed through. Faber's side of the conversation exhibits his desires, the spiritual "motions" he experienced, discernment of their meanings and requests for enlightenment. Increasingly he speaks of heightened spiritual "perceptions," as he described them, "an immediate knowledge with a loving understanding…of God the Lord himself," and of being "lifted up to the countenance of God." One of his brief prayers sums up his fundamental Trinitarian spirituality: "Father, in Jesus' name, give me your Spirit."

Often, too, Faber prays with both great affection and realism for specific individuals, some of them surprising choices. "Eight personages came to mind and I felt the desire to remember them in prayer and to overlook their faults. They were the supreme pontiff [Paul III], the emperor [Charles V], the king of France [Francis I], the king of England [Henry VIII], Luther, the Turk [the Muslim Sultan], Bucer, and Melanchthon [two very prominent reformers]…and at the prompting of the spirit there rose up in me a certain feeling of compassion for them." Not many people of that time on either side of the Reformer/Catholic divide were recorded as praying for their opponents.

Faber was, of course, a man conditioned by the circumstances of the 16th century. But some of the circumstances of our times are analogous to those of his era, and the way Faber responded to them might well be appropriate for us in the 21st century. Time after time, Faber was called to move from one place, one responsibility, to another, as is true so often for people today. But he did so convinced that everywhere he was supported both by God's presence and by a community of friends on this earth. Second, he experienced deeply the often wrenching changes around him in the world and in the church, like those that also exist today. But in the midst of doubt and discouragement, he saw the world and the church with a sense of measure, proportion and patience. Next, his sensitivity to his own interior states helped him to be equally sensitive to those circumstances of the men and women of such great variety with whom he came in contact. Finally, he desired an ever deepening relationship with God. He knew this depended first and foremost on the initiative of God's unfailing love. But he also knew that this love was most often mediated through the companionship of others, who also sought such a relationship with God.

Finally, summoned by Pope Paul III to serve at the Council of Trent, Faber, already in ill health, made his last journey from Madrid to Rome. There in 1546, only 40 years old, he died surrounded by his brethren at the Jesuit residence.

Faber now rests at the threshold of the Society of Jesus in another sense. At the Gesù, the principal church of the Jesuits in Rome, pilgrims venerate the relics of Ignatius and Xavier at two magnificent altars. But when the Gesù was built in the late 1500s, it was impossible to distinguish Faber's bones from those of all his Jesuit brethren who had been buried over the decades at the old Jesuit residence and church. So all those remains were gathered together and reburied in a crypt directly underneath the main entrance to the Gesù. Every pilgrim who walks into that church today from those many places where Faber evangelized and for which he prayed walks, albeit unknowingly, directly over and into the presence of the final resting place of a mystic, a missionary, a spiritual guide, a Jesuit and now, at last, a saint.

On the Run

A convicted murderer finds salvation in prison.

BY B. G. KELLEY

It is 8 a.m., and I am at Graterford, a state prison in Pennsylvania, standing in front of Stan Rosenthal. At 5 feet 6 inches and 150 pounds, with a kindly, almost angelic face and dark brown eyes that light up like lightning bugs, Rosenthal hardly looks like a hardened criminal.

I am at Graterford to visit him. He is there because he clubbed and stabbed his girlfriend to death in a drug-addled, jealous rage after she refused to sever ties with a former boyfriend. When he was captured by the Philadelphia police, he said, "I should be punished for what I did." He was; he got life without parole.

When he first arrived at the prison, just outside of Philadelphia, Rosenthal viewed it as a black hole—nowhere to go or grow. His cell, six paces by 12, framed his world. Then suddenly one day, in an epiphany, he came to view prison life as an opportunity to turn something bad into something good, and he crawled out of that dark space.

"One day I looked deep within myself and found a point mentally and spiritually where I wanted to focus on doing the right things. I decided I would become an asset to myself, my family and friends, my prison community, and to my creator," he tells me. "I found salvation."

ART: JULIE LONNEMAN

Rosenthal tells me he read about a philosophy that proposes a strong sense of spiritual strength is a basic building block for making things right. Rosenthal felt he needed more balance in and control of his life. He hoped this would help him to grow and to take on the responsibility for repairing the harm he had done. He says he worked hard to develop new skills to make himself a better person and, by extension, to positively affect the communities of inmates, family and society.

ON THE WEB
Faith reflections
from young Catholics.
americamagazine.org/generationfaith

Running His Own Race

The day I visit Rosenthal he had just completed a 12-mile run, 48 laps around the prison yard. Inmates look at him in wonder—awe, really. Rosenthal runs every day, about 75 to 80 miles a week. In one stretch he ran 425 straight days. And get this: He has never run as far as a city block on the outside. His running has made him a celebrity of sorts around the prison. One day as he was circling the prison track, he passed by a crush of inmates standing nearby. One of them said, "There goes the Marathon Man." The name stuck.

The inmates who knew him—and even those who only knew of him—whispered his name from cellblock to cellblock. Not Stan Rosenthal, mind you, but "the Marathon Man."

"Running put a spiritual balance and focus into my life and helped to unburden me from the baggage of my past," he tells me. "Running enabled me to take myself out of prison by processing a mental imagery of God's creations: I could smell the leaves on a tree, feel the soil and the grass on my feet, understand the majesty of the sea."

His salvation did not stop with running. He wanted to take and give more from prison life. He began to study Latin, Shakespeare, meteorolo-

B. G. KELLEY *is the author of the poetry book,* The World I Feel *and was a writer for the television film, "Final Shot: The Hank Gathers Story" (1992). He is a regular contributor to The Philadelphia Inquirer.*

gy and religion, among other subjects. When Rosenthal took up Latin, Bill Mohan, a Latin teacher at the Jesuit-run Georgetown Prep in Washington, D.C., heard about him, contacted him and offered to help him with translations. Rosenthal took Mohan up on the offer. He would send Mohan translations, and Mohan would correct them. It paid off. Rosenthal took four online Latin courses and got all As.

The Marathon Man then enrolled at Augustinian-run Villanova University. He graduated *summa cum laude* with a bachelor's degree in general studies. There was a graduation ceremony for him at the prison. "The best part of it," Rosenthal tells me, "was my mother being there."

Rosenthal's ongoing salvation did not stop with that degree. He started tutoring inmates for their General Educational Development exam. He became a leading light in the Victim Offender Reconciliation Program. He raised money for Big Brothers Big Sisters. He was the top salesman of Girl Scout cookies; his campaign was called "Tough Cookies." And he directed an interfaith program in prison that brought Catholics, Protestants and Jews—and even some atheists—together for meaningful dialogue.

Still, despite his redeeming values and virtues, Rosenthal will never outrun the prison system. Now 55, and behind bars for 26 years, he will see the door to his 6-by-12-foot cell—containing a bed, toilet, sink and lots of cardboard boxes filled with books—slam shut behind him every day for the rest of his life. It is there that he will grow as old and gray as the prison walls that trap him.

But perhaps it can be said that Rosenthal has prevailed, even won, in terms of his soul. After all, in the eyes of God, good is good even if the field of its victory is a narrow one. "Anytime I do something good," he tells me, "I know I am moving in a spiritual direction."

MUSIC | BILL McGARVEY

AFTER THE INVASION

The Beatles' revolution

CNS PHOTO/CAPITOL RECORDS

The Beatles in 1964. Right: Paul McCartney at the Church of the Nativity in Bethlehem, 2009.

CNS PHOTO/AMMAR AWAD, REUTERS

We have all seen the black and white footage from that February day in 1964. Teenagers by the thousands were screaming from balconies and behind police barricades. Four Liverpudlians—ranging in age from 20 to 23—emerged from a Boeing 707 appearing as though they had stumbled into an enormous outdoor surprise party. Then there was the press conference at John F. Kennedy International Airport, where they mugged for the cameras like latter-day Marx Brothers.

But with the benefit of a half-century of hindsight, we now know that what stepped off of Pan Am flight 101 from London was much more than a pop group in the eye of a media hurricane. Though it was dubbed the beginning of the "British invasion," that description is far too parochial. The Beatles' arrival in the United States marked the beginning of a revolution that would be felt around the world. It was as if mythical explorers had finally landed in a world to share their discovery of fire with us.

This was a revolutionary moment in a decade that spawned quite a few of them. It was a time in which a new generation would question long-held assumptions and beliefs and reassess the value of established institutions. The Beatles were not simply messengers announcing the arrival of this new generation; they were the embodiment of the message itself. They were smart, young, talented and unencumbered by history, tradition and responsibility. And the catalog of music they created between June 1962 and January 1970 was unparalleled.

The band's impact was so swift and total that in 1966, just two years after they landed in the United States, John Lennon's claim that the Beatles were "more popular than Jesus" didn't seem all that far-fetched. Coincidentally, though perhaps not entirely unrelated, the Catholic Church itself was undergoing a revolutionary moment of its own in the form of the Second Vatican Council (the embodiment of this particular moment, however, has been a far more contentious process).

Some might argue that Beatlemania was simply a demographic inevitability. It was, after all, the moment when a huge generational cohort—the baby boomers—first came of age and made their presence felt as a social, cultural, political and economic force. But to reduce that moment to a formula (mass media + mass youth market + mass leisure time = x) is to misunderstand the Beatles' significance entirely. When 73 million Americans (essentially half the population) tuned into "The Ed Sullivan Show" on Feb. 9, 1964, a generational Big Bang occurred.

"It was absolutely earthshaking," Tom Petty recalled in an interview some years ago. "Culturally, it changed

everything in America, and probably the world. The influence on every part of our lives was huge, from social issues to fashion issues to music issues. From that point on, the Beatles were the North Star for me and my generation."

If they were the North Star, the Beatles were moving at light speed through the firmament in terms of their output and creativity. To go from writing the effervescent teen pop of "I Want to Hold Your Hand" to the genre-defying epic "A Day in the Life" is quite a journey; to do it in four years is extraordinary. The loveable mop tops in their matching suits who entered the American consciousness in 1964 left the world stage in 1970 having explored styles ranging from British music hall and psychedelia to Indian meditation and avant-garde tape looping. In that same span, the critical establishment went from dismissing them out of hand as a teen sensation to taking pop culture seriously by inventing new ways to understand the Beatles' synthesis of high and low culture in their music.

ON THE WEB
Bill McGarvey blogs at In All Things.
americamagazine.org/things

If there were such a thing as a Platonic ideal for the notion of "band," the Beatles would be it. They define the form. Everything that came after them has either been building upon or reacting to them. Without the Beatles there is no Sex Pistols, no U2, no Nirvana, no Radiohead, no Arcade Fire. The list is endless.

And yet, while it would be difficult to make sense of the past 50 years culturally without the Beatles, it is equally difficult to imagine anything like it happening again. Not because there will not be enormously talented artists in their wake, but because our attention economy is now overcrowded with endless content choices and technologies that make it nearly impossible to garner the critical mass of viewers the Beatles attracted.

The role music plays as a shaper of the culture at large is no longer as central, either. The days when large numbers of people lined up to buy concert tickets or a new album are gone; now there are crowds sleeping out overnight in the hope of being the first to purchase a new piece of technology. The Apple iPhone and iPad have become the Beatles of this age.

So the medium has finally overtaken the message. Technology has supplanted rock stars in the 21st century, and the competition for attention in a fragmented media landscape makes it nearly impossible to make a mark on the public consciousness the way John, Paul, George and Ringo did 50 years ago.

But what about Francis? In an era of lightning-fast change and mind-numbing options, how does a 77-year-old Argentine cardinal—essentially unknown less than a year ago—take the world by storm and become the person of the year in publications ranging from Time to a national L.G.B.T.Q. magazine? How does Rolling Stone, which debuted in 1967 with a picture of John Lennon on its front page, end up with the vicar of Christ gracing its cover in 2014? What alternate universe are we living in? Is this a sign of the apocalypse?

Is it possible that while the world has been clumsily negotiating the effects of the upheavals from the 1960s, the church has been negotiating its own engagement with the world? Is Pope Francis—the first pontiff to be ordained a priest after the Second Vatican Council—the embodiment of what a church that has begun to integrate the teachings of the council looks like?

There is a crucial last sentence that is always left out of the reports of John Lennon's claim that the Beatles were more popular than Jesus. "Jesus was all right," he said, "but his disciples were thick and ordinary. It's them twisting it that ruins it for me." Perhaps in Francis the church has stumbled upon a revolutionary moment—a profound untwisted simplicity—all its own.

BILL McGARVEY *is a musician and writer. He is the author of* The Freshman Survival Guide, *owner of CathNewsUSA.com and was the longtime editor in chief of BustedHalo.com.*

Upstate Eschatology

It always seems to be night—our floating
Through darkness, the clouds parted like
Curtains woefully. We take to twilight
Like children on the road back from
Somewhere, past places that are scarcely
There even in sheer daytime. Lacking
Trysts, travelers weave their own bare
Steps out amongst the forest-cleared
Conundra. Returned to the stars
Nevertheless, by which other days are
Summoned, other evenings, other far
Commencements. The most alien
Abundance will be there the self-same
Familiar glory.

A turning homewards with relief
At darkening, a drowsy summation
Distilling the final essentials.

G. E. SCHWARTZ

G. E. Schwartz *of Pottsville, Penn., is the author of* Only Others Are: Poems *and* Living in Tongues.

AFTER THE THAW

As we slowly emerge from this year's seemingly endless winter, it is hard to imagine what would possess someone to opt out of living in a heated home in favor of spending months in a barely insulated homemade shelter on an Arctic beach. And yet that is exactly the choice made by Inge and Jørn, the stars of the short film "North of the Sun," which chronicles the cold-weather adventures of these 20-something Norwegian men. The 46-minute documentary earned the Grand Prize and the People's Choice Award at the 2013 Banff Mountain Film Festival, and it is included in the festival selections currently on world tour.

With its leaky roof and round door, the aforementioned house appears better suited for a hobbit than a human. Yet the structure is impressive, considering it was built using hand tools and material found upon this unidentified Norwegian Arctic shore. (The men prefer to keep the location secret to encourage viewers to pursue their own adventures.) Inge and Jørn, who have chosen to live there together through the dark winter months, say they were seeking simply "to have a cool time." They succeed, both literally and figuratively, as the pair spends their days surfing the huge, freezing Arctic waves—even when it means pouring hot water into their gloves to thaw them out before heading into the ocean.

The house also exemplifies the pair's theory that they might live off things that others discard. The two men subsist on expired food, which they obtain free from a grocery store that can be reached only after a long hike into the not-so-close closest town. The men also make an effort to collect the trash that washes up onto the beach every day, hauling it into a huge pile using their homemade wheelbarrow. This task is overwhelming. (They collect three tons, which are eventually removed by helicopter.) Yet the men maintain a positive outlook: "We're working on a project that can't be completed," says one. "But we try."

The adventure, at times, seems as insane as it is extreme. It does not take long for a city dweller to wonder why anyone would choose to live alone in such conditions. Even Inge and Jørn don't have a ready answer. But despite the Sisyphean nature of the whole exploit—paddling out to sea, only to be pushed back into shore; gathering up tons of debris, only to watch more come rolling in; warming themselves by a small fire, only to be chilled to the bone upon stepping outside—the film is full of life and hope. The gray scenes are vibrant with the obvious camaraderie and good humor between the two men.

> We are reminded to see the world as it could be.

And even if we can't imagine ourselves taking part in such an experiment, the film urges even the most urban viewers to wonder: Why, when we all dream up crazy ideas, do only some of us follow them? Why do some of us allow the pursuit of such dreams to be derailed by the slightest sign of discomfort? "It started as a crazy idea," one man says. "Then suddenly that crazy idea was my life." And why shouldn't it be?

Inge and Jørn go into the wild seeking the sort of lasting, interior peace that they can hold onto after returning to their more comfortable, heated homes. One scene, shot at the end of the Arctic winter, takes full advantage of both the beauty of the newly emerging sun and the mindfulness that motivates the men. Inge and Jørn run, laughing and joyous, toward a spot on the beach that for the first time in months is being hit by the sun's rays. They are warmed by it. They absorb its beauty and power. "What should we do today?" says one. "Stand here," the other replies. They bask in the glow of something that seemed lost and now is found.

Like Wordsworth's daffodils, that frozen but sunny beach seems to have been imprinted "upon that inward eye," to be recalled someday when "in vacant or in pensive mood." And for a moment the viewers are taken there as well, snatched from our busy lives to be reminded to see the world not simply as it is, but as it could be. "We've had time to sit and look at nothing—or everything," one of the adventurers later reflects.

The sunny scene depicts a moment so solitary you forget for a split second that a camera was there to capture it. It is the sort of moment that is recognizable not just to those able to retreat to Norwegian beaches, but to anyone who has ever emerged from times of darkness, lonely winters, ready to be warm again, to chase that elusive light.

KERRY WEBER

KERRY WEBER *is managing editor of* ***America*** *and the author of* Mercy in the City *(Loyola Press).*

PADRE DE LA PATRIA

BOLÍVAR
American Liberator

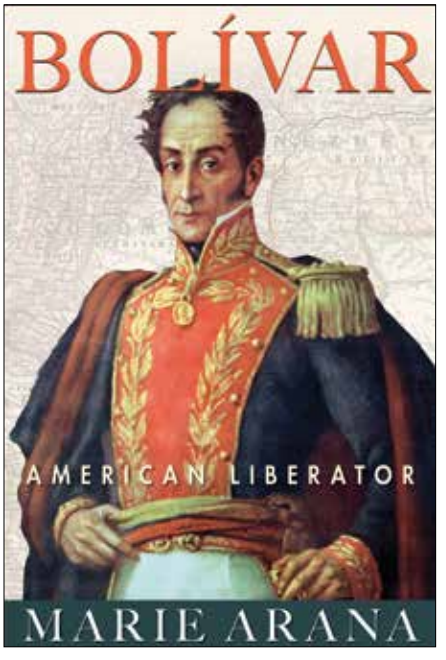
By Marie Arana
Simon & Schuster. 624p $35

"My doctor often has told me that for my flesh to be strong my spirit needs to feed on danger," the Venezuelan Simón Bolívar once wrote a friend. "This is so true that when God brought me into this world, he brought a storm of revolutions for me to feed on.... I am a genius of the storm."

The greatest of these geniuses in the Western Hemisphere, known as The Liberator, certainly had the advantage of living in interesting times. Bolívar first saw the light of day on July 24, 1783, weeks before the terms ending the American War of Independence were agreed upon in Paris. And when that city itself witnessed the onset of the most iconic of history's revolutions, he was a 6-year-old running wild with slaves' children in the streets of Caracas. By the time his extraordinary life was drawing to a close at age 47, he had freed from bondage his old wet nurse, Hipólita, the "only father I have ever known." Death came on Dec. 17, 1830—just a few months after Paris experienced an upheaval almost as strong as that of 1789.

Bolívar was the youngest surviving child of María de la Concepción Palacios y Blanco, 23 at the time of his birth, and Don Juan Vicente Bolívar y Ponte, a 55-year-old former military officer. They were not just Creoles, the local white caste atop the colonial social structure; both of their families were from the privileged class of *Mantuanos* that formed the empire's backbone in Venezuela. When María died in 1792 of tuberculosis, which had killed her husband six years earlier, she left behind four very wealthy orphans.

The *patria madre* was not yet the "wicked stepmother" of the Liberator's epithet, but Spanish America's frustration had been building during Don Juan Vincente's last years with the tightening of Madrid's control. Crucially, a new policy would permit only *peninsulares*—those born in Spain or the Canary Islands—to hold key colonial positions.



When Simón Bolívar was 14, his tutor and mentor, Simón Rodríguez, was forced abroad following a failed conspiracy against the crown, and the future Liberator went to study in a military academy.

We learn, though, from Marie Arana's stirring biography *Bolívar: American Liberator* that the young Simón had no particular interest in public affairs until the death from yellow fever of his young Spanish-born bride (he never remarried). As a grieving 21-year-old he made his second trip to Europe and was in Paris with Rodríguez on Dec. 2, 1804, for what Wordsworth called a "sad reverse for all mankind." Napoleon placed on his head, the Venezuelan later recalled, a "miserable, outdated relic."

The Emperor Napoleon's subsequent adventure in Spain in 1807 would, nonetheless, open the door for Venezuela and Latin America's republicans. In 1810, a junta deposed the colonial administration in Venezuela, and a formal declaration of independence followed the next year. Anti-crown forces would then fight Spain over the northern half of South America through the mid-1820s.

In 1819, Bolívar became the president of the Republic of Colombia (aka Gran Colombia), encompassing the territories of today's Colombia, Venezuela, Ecuador and Panama as well as parts of Peru, Guyana and Brazil. The Liberator was also for a time president of both Peru and Bolivia, which was named for him (the first and last thing many Europeans and North Americans know about the Venezuelan).

The young *Mantuanos* who started Venezuela's revolution had much to lose; Bolívar's early pre-eminence among them was helped by his declared willingness to die rather than live under the yoke of Spain.

A British traveler who attended a meeting of the Patriotic Society in Caracas in 1811 called him a "commanding presence." That writer went on to describe him as "small of stature, thin, lightly tanned, with angular brow and sunken temples, small hands and feet, and the dress of a European gentleman."

The Patriotic Society was the creature of Francisco de Miranda, a longtime exile who had been brought back to Venezuela by Bolívar in 1810. The young revolutionaries had hoped that the 60-year-old Miranda would bring the sort of military experience they lacked. He proved, however, to be much too hesitant a general. His failure on one occasion to press his advantage

in battle, even though his 6,000 troops greatly outnumbered Spain's, was the last straw for Bolívar, who then, in the first great controversial act of his career, delivered the old commander to the enemy.

Arana understands Miranda's caution. "For all the pugnacity and determination of his officers," she writes, "the republican soldiers were unproven, skittish. Many were farm boys, recruited with swords to their hearts, brought to the barracks in manacles."

For its part, Madrid unleashed the likes of the terrifying José Tomás Boves, an independent-minded general who recruited a multiracial army of soldiers fearful of Creole-led independence.

Among Boves's 80,000 republican victims was the Liberator's uncle-in-law, José Félix Ribas. "They dragged Ribas into town," Arana writes, "killed him, dismembered him, fried his head in a vat of bubbling oil and transported it in an iron cage to Caracas, where it was displayed—with his customary red cap perched jauntily on top…."

Bolívar had already countered the Royalist extermination policy with his "war to the death." Arana writes, "brutality was met with brutality. The countryside was strewn with dead, towns razed or abandoned. Lakes delivered up carcasses. Skeletons dangled from trees. Fugitives huddled in hill and forest, fearing the rumble of hooves, the cloud of dust on the horizon."

Ultimately, the revolution that began in polite society, Arana writes, would halve populations.

If the novelist turned historian's thrilling, sympathetic account has a flaw, it is that she plays it safe with perfunctory critiques of such violence. The real question is: Would someone else have acted much differently when facing the same set of circumstances?

But her magnificent portrait is of such detail and depth that her readers can decide for themselves whether, for instance, the father, of sorts, to six modern republics, including Arana's native Peru, was a Napoleon or a de Gaulle or the prototypical Latin American dictator.

It is true that the Liberator struggled mightily to find a form of rule that might work in the medium term, and relinquished the presidency of Gran Colombia the year of his term. He believed that backward, ignorant, divided, heterogeneous and long-subjugated Spanish America was not ready for the U.S. model, which he greatly admired. He thought that Britain's system, on the other hand, with its inbuilt checks, had something to offer. Rejecting the Monroe Doctrine, he proposed that country as a protector.

As it happened, help from that quarter would tilt the balance in favor of independence. After Napoleon's defeat, Spain's troops balked at endless war, but soldiers who had fought alongside them opted for more adventure abroad rather than the poverty and famine that faced them in both England and Ireland.

Bolívar said his recruiting agent in London was the real Liberator of Spanish America. One problem was that these mercenaries drank prodigiously; another that they could not march in their bare feet. But after the crucial Battle of Carabobo in 1821, he hailed his Irish, English and Scottish soldiers as the "saviors of my country."

Bolívar could inspire armies and also forge enduring alliances with people like Gen. José Antonio Páez, for decades afterwards the dominant political figure in Venezuela. But others he charmed in person would plot against him as soon he was out of their sight. Arana calls this the "deep, fratricidal impulse" of Spanish America.

The Liberator's last long-term mistress, the colorful and eccentric Manuela Sáenz, famously saved him from an assassination attempt. His favorite general, the brilliant young Antonio José de Sucre, had no such protector when they came for him.

When the Liberator relinquished the presidency of Gran Colombia not long before his death, it was already cracking apart.

Penniless, exiled and dying almost certainly of the tuberculosis that killed his parents, Bolívar advised the doctor treating him: "Go back to your beautiful France...eventually you'll find that life is impossible here, with so many sons of bitches."

Latin America would produce many more in that category. Arana's fine work was published this past spring, just a few weeks before the death of Argentine junta leader Lt. Gen. Jorge Rafael Videla, who conducted the notorious "dirty war" of kidnappings and torture.

Yet now, 200 years after its struggle for liberty began, the continent seems finally to have made its peace with those other Enlightenment ideals of justice and democracy.

PETER McDERMOTT *is deputy editor of The Irish Echo.*

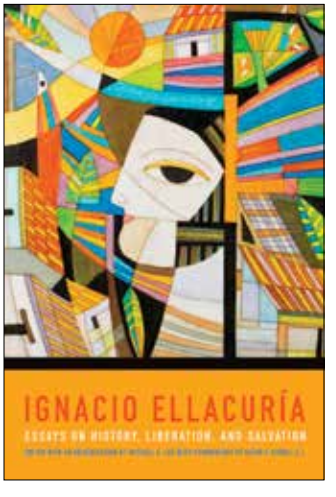
PAUL LAKELAND

A MARTYR'S PERSPECTIVE

IGNACIO ELLACURÍA
Essays on History, Liberation And Salvation

Edited by Michael E. Lee
Orbis Books. 288p $40

It is more than a little disconcerting to try to review a collection of essays written by someone who was not only a great theologian but also happens to be a martyr. Ellacuría's politicized gospel led him to ask not so much why Jesus died, but why he was killed; if we turn the question back on our author himself, the answer is loud and clear: for the ideas that he spent his life expounding and putting into practice. Being killed for your vision is one sure if bloody way of having its truth affirmed. In Ellacuría's case, he died for his insistence that the Gospel calls Christians to build the reign of God in history, and for his efforts to make that happen. That should lead us to pay close attention.



If there is one single insight that shines through this book more clearly than any other it is the emphasis on the historicization of theory, of theology and of ideology. As president of the University of Central America (U.C.A.) in El Salvador for the last 10 years of his life, Ellacuría was uniquely but uncomfortably placed to show the importance and the danger of his essentially inductive view of theology. As he writes in one of the most striking essays in this collection, "theology as the ideological moment of ecclesial praxis" (a bit of a mouthful, admittedly) calls theologians to serve the church and history by reflecting upon what is needed in *these* times to further the reign of God. Somewhere in his writings, though not in this collection, Ellacuría said that every time he gets ready to teach a class he asks himself how what he is planning to teach has a material impact upon life in El Salvador. And if he cannot answer the question, he does not teach the class. Theology is not about the church, then, but about aiding the church to reflect upon the way God is acting in history.

This collection is particularly timely because it coincides with the long-overdue reclamation of liberation theology from the calumnies it suffered under the two previous papacies. Ellacuría is a fine example of the kind of liberation theologian that Pope Francis values, namely, someone who sees the life of the poor, "the crucified people," as the privileged place in which God is at work in history and who is able both to bring hope and to challenge the vested interests which, by reinforcing the economic and political status quo, work to frustrate the coming of the reign of God. And all without any dependence on Marxist rhetoric.

The essays in this collection are prefaced with a lengthy and very helpful introduction from Michael Lee, the editor, and each essay is introduced with a short commentary by Kevin Burke, S.J. Ellacuría is not well known to American theologians in general or, more surprisingly,

even to liberation theologians; and most of his essays have not previously been easily accessible. Lee corrects this, with nine of the 12 appearing here in English for the first time.

Four focus on questions of Salvadoran history and philosophical method and make clear the extent of Ellacuría's debt to the Spanish philosopher Xavier Zubiri, rather than to Karl Marx.

Four take up the question of the relationship between liberation and salvation and constitute a sustained challenge to the ecclesial critique of liberation theology.

The final four discuss the church of the poor, the role of theology, spirituality and the legacy of Oscar Romero, all circling around the importance of history and most poignantly concentrated in the question Ellacuría asks about the life of Oscar Romero, "Wasn't he the same person...both before and after being named archbishop of San Salvador?" The "new thing" that constituted his conversion from being just "a good priest" to becoming "a fundamental factor in the salvation history of El Salvador," says Ellacuría, is that he "sought to historicize properly the force of the Gospel." He sided with the crucified people, and in his murder he shared their fate. So too, of course, did Ellacuría himself.

The great value of bringing this set of essays before the English-speaking public at this time is that it gives the lie to the prevailing view that liberation theology is dead, that it died in the 1980s, when its "historicist immanentism" and its Marxist rhetoric revealed it to collapse the reign of God into mere secular politics.

Ellacuría is unfortunately no longer with us, but these writings—ostensibly tied to a particular moment in Central American history—speak with a freshness that challenges the church of the northern hemisphere to live up to its responsibilities to the reign of God. The church is not about the church, but about the reign of God in history. The poor are the privileged locus of God's grace because "only the poor in community can succeed in keeping the church from excessive institutionalization and worldliness." (Note here the echoes of Pope Francis' critique of self-referentiality and his warning that the church not become "a corporation.")

Perhaps the salvation of the affluent church lies in taking up the challenge of Ellacuría and Romero. If so, and it surely is so, Michael Lee is to be thanked for bringing this critical theological vision to a wider audience.

PAUL LAKELAND *is the Aloysius P. Kelley S.J. Professor of Catholic Studies and director of the Center for Catholic Studies at Fairfield University in Connecticut.*

ANNE R. GEARITY

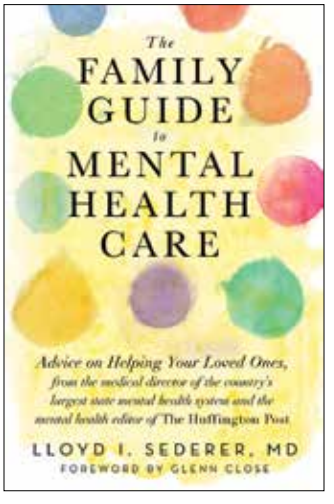
MAPPING THE MIND

THE FAMILY GUIDE TO MENTAL HEALTH CARE
Advice on Helping Your Loved Ones

By Lloyd I. Sederer, M.D.

W. W. Norton & Company. 328p $25.95

I recently met with a young psychiatrist who said, "Five years ago, I wouldn't have tolerated those behaviors," referring to fairly typical symptoms of children and adults with mental illness. His candor was a little surprising—he had chosen to specialize in psychiatry—but not unusual. Many people continue to assume that these behaviors are chosen or, at very least, that they can be controlled.



Dr. Lloyd Sederer has spent his impressive medical career in psychiatry and demonstrates both his knowledge and sensitivity in his book, *The Family Guide to Mental Health Care*. The subtitle identifies his intended audience: "Advice on helping your loved ones" because "every year, 1 in 4 adults in the United States will experience a mental illness...well over 50 million adults and children in the United States fall ill each year." He offers another sobering figure: "An astonishing 80 percent of Americans with treatable mental disorders do not receive proper diagnosis and effective treatment." He then provides families with information and tools to aid them significantly in making sure this harrowing reality can be changed.

In large measure because living brains cannot easily be opened and examined, as can other body organs, mental functioning remains mysterious. The brain is a very complex organ that directs and dictates much of body functioning. Since the expanded use of functional M.R.I. imaging, many brain processes are now better understood. The 1990s, called the "decade of the brain," proved exciting but unfinished. Now research can better explain how genetic predisposition influences ease in life or onset of dis-ease. But genetic expression requires activation, and from infancy brains rely on input from the environments we inhabit, environments that are constructed with biological, psychological and social forces.

The etiology of mental illness has been challenging to understand, and the

National Institute of Mental Health is increasing efforts through the recently announced Brain Initiative. There have been significant advances in pharmacological treatments, but most honest providers admit that the reasons for medical relief remain unclear and occasionally accidental, as evidenced by placebo effects. Richard Friedman, M.D., wrote in The New York Times (8/19) that: "knowing how a drug works in the brain doesn't necessarily reveal the cause of the illness." In child psychiatry, there is increasing reliance on off label use, prescribing medications to relieve physiological agitation and body dysregulation, suggesting that mental illness is felt in the body as well as the brain.

A second challenge is the exquisite interplay between brain functioning and mind influence. David Brooks, a New York Times columnist, recently warned against over-reliance on neuroscience to fully explain human functioning. "The brain is not the mind. It is probably impossible to look at a map of brain activity and predict or even understand the emotions, reactions, hopes and desires of the mind" (6/17). Our brains are capable of neuron misfiring, but our minds are also capable of feats of agency and meaning—making that block or facilitate change.

And finally, mental illness continues to trigger bias and prejudice. It is still common to hear that problems are "all in his head." Mental illness is attributed to character failures. Emotional intensity remains suspect within many families and communities, especially when this intensity is paired with seemingly irrational behaviors. And often judgment replaces sympathy, as if the suffering person is fabricating disease, deserves disease or is, at the very least, unwilling to recover.

Dr. Sederer challenges these biases: "Mental illness is an equal opportunity thief that steals individual and family stability." He offers ample and accessible information about diagnostic categories, about the course of illness and about both biological and psychosocial treatments that can alleviate symptoms and restore functioning. He addresses illness that may be situational and temporary, and illness that can be life-long and life-altering. He offers families the knowledge and the courage to demand good mental

health care. He is open about deficits in the existing mental health system of care. But the difficulties of diagnosis (no blood tests, no mechanical tools for identifying cause) and challenges to find the best treatment are secondary to this persistent prejudice about mental illness and the painful difficulties of helping the person with mental illness accept that this is an illness.

Some years ago a colleague who was both a gifted psychologist and a person with serious mental illness explained how hard it was to accept well-intentioned advice when delusions are an active part of your illness, when your brain causes confusion, when your senses and perceptions are altered. Just as physical pain can alter one's sense of reality, so can mental illness, but so much more since we must rely on our brains to orient us to what is going on.

Families and friends ask what they should do. *The Family Guide to Mental Health Care* provides steps toward kind support and guidance. Pervading Dr. Sederer's book is a strong recognition that human company is a powerful mediator of pain and that relationship support can alleviate the desolation and isolation that are frequently companion symptoms of mental illness. His examples encourage better fluency when talking about illness and helping ill persons to recognize symptoms and behavioral effects that compromise functioning and disrupt important relationship connections. He uses this important phrase—wellness self-management—to describe the complex processes of recovery and stabilization and help families realize how best to support someone living with mental illness.

Recently, in another New York Times article (10/1), the New York chapter of the National Alliance on Mental Illness (N.A.M.I) reiterated the data Dr. Sederer cites: "Only 61 percent of Americans think it appropriate to tell family members about a mental illness diagnosis, 43 percent approve of telling friends about a diagnosis, and just 13 percent of telling co-workers." Recognizing that mental illness remains a stigma, they initiated a public service campaign that includes this message: "1 in 4 Americans are impacted by mental illness. Make a promise to listen." *The Family Guide to Mental Health Care* provides families with valuable resources, but maybe everyone should read it. To change attitudes about mental illness requires that everyone listen and understand.

ANNE R. GEARITY *has a mental health practice in Minneapolis and teaches at the University of Minnesota. She is an elected member of the National Academies of Practice.*

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.

Away With Darkness

FOURTH SUNDAY OF LENT (A), MARCH 30, 2014

Readings: 1 Sm 16:1–13; Ps 23:1–6; Eph 5:8–14; Jn 9:1–41

"For once you were darkness, but now in the Lord you are light" (Eph 5:8)

Short days, long nights. How dark it can get in a Minnesota winter when the sun's light seems to hide itself and ice and snow encompass everything. Even in cities and regions most often immune from the ravages of cold and sleet, this winter has been unrelenting. In the midst of what some locally are calling the worst winter ever, it can be easy to dwell in darkness. But a deeper darkness, spiritual darkness, can thrive in winter, summer or any other time. Lent is a time to recall that Christ came as the light of the world to dispel spiritual darkness and bring us into the endless light of eternity.

In the Gospel of John, Jesus encounters a blind man, but physical blindness represents only one element of darkness, and not the most significant darkness. The blindness of his eyes was real and limiting, especially in that ancient context, when illness was often attributed to the sinfulness of the victim. Jesus rejects the explanation that this blindness was due to someone's personal sin, but the blind man had to answer also for the source of his healing. Some of the Pharisees took umbrage with Jesus, since "Jesus had made clay and opened his eyes on a Sabbath."

The Gospel tells us that Jesus' actions divided the Pharisees, causing some to challenge Jesus' healing on the ground that he transgressed the Law of Moses: "This man is not from God, because he does not keep the Sabbath." But other Pharisees wondered, "How can a sinful man do such signs?" This dialogue seems reasonable, an attempt to gather the facts behind Jesus' act in a process of discernment. Was the healed man really blind before? Was it Jesus who healed him? Does healing constitute work on the Sabbath? How does healing the blind man square with God's will and law?

The larger issue being broached here, ultimately, is the distinction between literal and figurative blindness. At the spiritual level, who can truly see, and who is truly blind? Is Jesus' work from God or opposed to the ways of God? What the Pharisees are doing is an essential component of spiritual discernment, the effort to distinguish between what is true light and what is darkness. We all know that religious people can present themselves as holy people, walking in the light, while living double lives and sowing darkness and discord. There are fraudulent peddlers of God.

When someone new comes proclaiming the light, it is right to ask how this aligns with our previous knowledge of how God operates, with Scripture and tradition. It is fair to wonder, is this person motivated by something other than God? The Pharisees make no mistake in questioning Jesus, except in their unwillingness to see the light and embrace it in the experience of the blind man made physically whole. In the end, actions that make manifest the true light of God cannot be faked, and darkness cannot be hidden.

This is why the author of the Letter to the Ephesians, traditionally attributed to Paul, writes that "once you were darkness, but now in the Lord you are light." Note that Paul does not say Christians are "in light" or "immersed in darkness," but that Christians "were darkness" and "are light." It is not rhetorical smoothness or sleight of hand that wins people to light or draws them away from darkness, but how Christians live their lives. No philosophical arguments, no public relations campaigns can hide darkness. In the same way, the true light can only shine, dissipating the darkness. If Christians are light they must "live as children of light."

PRAYING WITH SCRIPTURE

The blind man healed by Jesus gives evidence for the physical light in his life. How do you demonstrate the spiritual light in your life?

Darkness is exposed by deeds that bring light. The blind man cured by Jesus bore witness by the transformation of his blindness to sight. His healing was visible at a physical level. The only way for Christians to make their spiritual healing visible is to be light. Baptism is the beginning point of that transformation, of rising to new life, but it can only be seen through doing "all that is good and right and true." As followers of Jesus, our daily discernment must always be to choose light over darkness, so that when those who question us ask, "Is this from God?" our answer can be that now in the Lord we are light.

JOHN W. MARTENS

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

WORLD CATHOLICISM WEEK 2014

APRIL 7–11

DEPAUL UNIVERSITY

APRIL 7-9

"Scattered & Gathered:" Catholics in Diaspora

Daniel Cardinal DiNardo—Pontifical Council for the Pastoral Care of Migrants
Philip Jenkins—Author, *The Lost History of Christianity & Jesus Wars*
Lamin Sanneh— Author, *Whose Religion is Christianity? The Gospel Beyond the West*

APRIL 10

Spiritual Tools for a Secular World

Tim Muldoon—Author, *The Ignatian Workout;* columnist, Catholic portal, Patheos.com
Terry Nelson-Johnson—Resident Theologian, Old St. Patrick's Church (Chicago)
Katie Brick—Director, Office of Religious Diversity, DePaul University

APRIL 11

Sweatshops & Sacraments: Catholic Approaches to the Apparel Industry

Rev. Andrew O'Connor—Founder of socially-responsible clothing, Goods of Conscience™
Scott Kelley—Coauthor, *Alleviating Poverty Through Profitable Partnerships*
Christie Klimas—Researcher funded by EPA's People, Prosperity & the Planet Program

FOR MORE INFORMATION
(773) 325-4158
cwcit@depaul.edu
http://worldcath2014.depaul.edu

ORGANIZED BY: The Center for World Catholicism & Intercultural Theology.