An aerial, black and white photograph of a city street during reconstruction. A large, classical building with prominent columns is on the right. The street is filled with people, some on foot and some on horse-drawn carriages. Debris and rubble are visible in the background, suggesting a recent disaster or war. The overall scene is one of a busy, rebuilding urban environment.

America

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The Easter Rising Revisited

PÁDRAIG Ó TUAMA • SÉAMUS MURPHY

Freddie Gray died one year ago. The 25-year-old African-American man had been arrested for possessing what the Baltimore Police Department described as an illegal switchblade. The officers put him in handcuffs, locked him in the back of a police transport van and took him for what The Baltimore Sun describes as “a rough ride”—a form of police brutality “in which police vans are driven to cause ‘injury or pain’ to unbuckled, handcuffed detainees.” The coroner ruled that Mr. Gray died as a result of the injuries he sustained in the back of that van.

The ensuing protests on behalf of Mr. Gray turned violent. Thirty-four people were arrested and 6 police officers were injured. Patrol cars were destroyed, a CVS store was burned to the ground, and the National Guard had to be summoned to restore order. It was a tragic scene, just one more horrific event in one of America’s most blighted and beleaguered cities.

Fast forward 12 months: The Wall Street Journal reported in April that “nearly a year after riots shook Baltimore following the death of Freddie Gray from injuries the young black man sustained in a police van, 25 area companies and institutions” have pledged “millions more to boost the city’s economy. The money will go toward construction, goods and services supplied by local, women- and minority-owned companies, and to ramp up local hiring, boost mentoring of fledgling businesses and provide hundreds of summer jobs to city youth.”

This is welcome news. If Baltimore is to avoid the kind of violence that it experienced last spring, then in addition to reforms of its police practices and criminal justice system, the city needs a legal economy that can compete with the illegal one. Government has a big role to play in making that happen, but in the final analysis, a flourishing private sector is the main engine of economic growth and opportunity. “Business is a noble vocation,” Pope Francis wrote

in “Laudato Si,” “directed to producing wealth and improving the world. It can be a fruitful source of prosperity for the area in which it operates, especially if it sees the creation of jobs as an essential part of its service to the common good.”

Those who champion the principles of Catholic social teaching should bear that in mind. Too often our first instinct is to turn to the government for a solution to our problems. Yet while there are some problems for which there is only a government solution, there is not a government solution to every problem, especially the most important problems of human living. As I have noted previously in this column, we need to recall that the church’s teaching on economics is a moral teaching; it is not a technical prescription. We believe that human beings have a duty to care for one another, especially for the least among us. This requires social and political structures that promote moral responsibility, equality of opportunity, an equitable distribution of resources and a strong social safety net.

But apart from a thoroughly justifiable suspicion of utterly this-worldly -isms, whether they originate with the left or the right, the church is—if you’ll pardon the expression—largely agnostic when it comes to the technical means for building a more just society. The question, in other words, is simply “what works?” What is the most effective and moral means to a more just society? Properly conceived and regulated, markets are a force for good. “The right use of natural resources,” Pope Francis has said, “the proper application of technology and the harnessing of the spirit of enterprise are essential elements of an economy which seeks to be modern, inclusive and sustainable.”

That is precisely the kind of economy that Baltimore and places like it need. And truth be told: They won’t have it unless they are able to harness the power of markets to build the communities they deserve. **MATT MALONE, S.J.**

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Cover: The damaged Dublin General Post Office, in a photograph taken after the Easter Uprising of 1916. CNS/Bridgeman Images

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Follow America's coverage of "**The Joy of Love**," the new papal exhortation on marriage and the family, including commentary from Meghan J. Clark and the Rev. Robert P. Imbelli. Plus, the **top takeaways** from the document by James Martin, S.J. Visit americamagazine.org/joy-love.



The Panama Deception

On tax evasion and hidden wealth, we are awash in a “sea of criminality,” said Jeffrey Sachs, an economist at Columbia University, on April 5. Mr. Sachs offered the opening lecture at the conference “For the Planet and the Poor,” sponsored by the Keough School of Global Affairs at the University of Notre Dame. Surveying the revelations emerging from the so-called Panama Papers, a vast, unauthorized dump of financial documents, he reiterated a point he has frequently made: The world is not bereft of the resources to end global poverty; it merely lacks the will—and in this instance the force of law—to do so.

Indeed, the Panama investigation, an unprecedented global collaboration among journalists wading through terabytes of financial chicanery, has provided a small glimpse behind the doors of law offices and financial institutions that specialize in laundering large sums of money, hiding it away from the global public and tax authorities. The ongoing investigation has demonstrated how just one firm has helped obscure the wealth of well-known figures from business and politics around the world. Scores of political figures, including members of the Chinese Politburo and Russian President Vladimir Putin’s inner circle, as well as faded celebrities and sports idols, have been exposed by the leak. Only a handful of American addresses have appeared so far. This is not cause for relief or complacency, however. “U.S. citizens have no reason to contact a law firm in Panama” to hide their money, a German newspaper wrote. “That’s because offshore companies can easily be created in U.S. states such as Wyoming, Delaware or Nevada.”

“The United States is smart,” Sachs wryly notes. “We’ve legalized it all.” If so, it is time to revisit U.S. policies that have been overly kind to an already enriched few and cruelly parsimonious before a world of crying need.

Representation for All

The Supreme Court unanimously ruled on April 4 that states may count all residents, not only eligible voters, in drawing election districts so that they are all approximately the same size. The decision was hailed as an affirmation of the equal-representation principle, but it raises rather than resolves the question of who has the right to be heard in state legislatures, city councils and the like.

The court declined to require states to essentially reduce the number of districts in areas with disproportionate numbers of non-voters—which can include children, the “mentally incompetent,” immigrants who have not obtained

citizenship and those who have lost their voting rights because of criminal convictions. But the court did not prohibit this practice either. As *The Wall Street Journal* editorialized, approvingly, “That leaves the door open for states to experiment with their own apportionment metrics in the future.”

The United States does not need this kind of experimentation. There is no ethical or moral justification for shifting political power—and, inevitably, government funding that is often awarded on the basis of legislative seats—to communities that have few children or that discourage group facilities such as halfway houses for ex-offenders. The misleadingly named Project on Fair Representation, which advocates such a shift and has also challenged the Voting Rights Act, may be back before the Supreme Court in support of any state that takes up *The Wall Street Journal*’s challenge. If that happens, we hope for a more conclusive, and a more inclusive, decision.

Women and the Worship Gap

On March 8, International Women’s Day, the Fidel Götz Foundation and Jesuit Refugee Service co-hosted “Voices of the Faith” in Rome. The event centered on the “stories of remarkable women” who work in a variety of areas, from providing refugees with education to fighting human trafficking. One panel that focused on the role of women in the Catholic Church included a talk from Dr. Carolyn Woo, president and C.E.O. of Catholic Relief Services. “The role of women in the church has often been kept at the margins, seen as ‘guest workers,’ rather than family members,” said Dr. Woo. “We are knocking right now, and our interest is not the interest of women but the interest of the church.”

Dr. Woo’s comments are timely. A report released two weeks after “Voices of the Faith” from the Pew Research Center’s Religion & Public Life project found that globally women are on average more devout than men. The report, titled “The Gender Gap in Religion Around the World,” focused on six different faith groups—Christians, Muslims, Buddhists, Hindus, Jews and the “nones” or religiously unaffiliated—from 192 countries. The report studied women and men in these groups on several measures, including weekly service attendance, daily prayer, the importance of religion, and belief in heaven, hell and angels. It found that the gender gap is most prevalent among Christians: Christian women showed higher religious commitment than Christian men across all six variables. This Pew report reminds us, as Dr. Woo said, that the concerns of women are concerns of and for the church.

Family Time

On Friday, April 8, Pope Francis' long-awaited apostolic exhortation on the family and love, "Amoris Laetitia" ("The Joy of Love"), was released. The exhortation includes not only the pope's reflections but also insights from the meetings in 2014 and 2015 of the Synod of Bishops. In this thorough analysis of the theology of the family and of the challenges families face in today's world, the pope sets a pastoral agenda that should keep Catholics busy for a long time. The letter does not change any doctrine, but it represents a change in tone on some issues. It emphasizes mercy and understanding and acknowledges the complexity of human experience that too often has been overlooked, particularly when the church discusses family situations that "fall short of what the Lord demands of us."

"The Joy of Love" gives necessary attention to reaffirming core teachings on marriage while facing today's complicated reality. The exhortation sees Christian marriage as a reflection of the Trinity, with its relationships and generativity. But there are significant challenges to the theological ideal: Our world changes quickly, and permanent commitment is often devalued.

When it comes to forming healthy marital relationships, the pope admits that the church has not always helped matters: "We often present marriage in such a way that its unitive meaning, its call to grow in love and its ideal of mutual assistance are overshadowed by an almost exclusive insistence on the duty of procreation" (No. 36). And we have failed to give the right guidance to young married couples with their own "timetables, their way of thinking and their concrete concerns." Francis reflects on the gift of raising children but also pays attention to the extended family—to grandparents, to other elders, to people with disabilities or other special needs and to in-laws—and speaks to the need for the family to be a part of a larger community. The document also notes the need for couples to adjust as they age together.

In a most important section, while never denying the need to strive for the ideal, the pope urges patience and mercy for those whose marriages have failed. They need to be included in the community; they need the church's ministry. They are part of our church family. When he says that it is "important that the divorced who have entered a new union should be made to feel part of the church" (No. 243), this is not a throwaway line. It is a call to action. Francis briefly addresses same-sex couples as also deserving respect and

inclusion without redefining marriage. And he wants to abandon the old formulation "living in sin."

Francis also reminds Catholics that "individual conscience needs to be better incorporated into the church's practice in certain situations which do not objectively embody our understanding of marriage" (No. 303). That is, the traditional belief that individual conscience is the final arbiter of the moral life has been forgotten in these cases. The church has been "called to form consciences, not to replace them" (No. 37). Pastors, therefore, need to help people not simply follow rules but to practice "discernment," a word that implies prayerful decision making.

Catholics need to read this letter, to meditate on it, to ponder its insights and implications and to make moves in our parishes and schools and other organizations to draw on its wisdom with concrete action. Much of the content could be integrated into parish discussions, speaker series, pastoral programs and marriage preparation or counseling. The pope is calling for "new pastoral methods," and the church should think creatively. Pastors and other leaders must reach out to those who struggle, those who are hurting, those who have survived failure; they need to understand difficult and complex situations and show that they truly care. Priests and other members of the clergy, seminarians, religious, pastoral staffs and catechists need adequate formation. Pope Francis is urging communities to move beyond concern for the family in the abstract to becoming active agents in the family apostolate.

Simply put, Pope Francis is pointing out the need for greater pastoral sensitivity regarding marriage and families, especially those in "irregular situations." Realizing the complexities of modern life, the pope is asking for greater discernment by everyone, laity and clergy alike. Marriage and the family are cornerstones of society and should be given the serious reflection they deserve. Family life is more than just a "topic"; it is a vocation that needs thoughtful and prayerful support.

"Amoris Laetitia" is a beautiful gift to the church, a call to a change of heart and a summons to prayer. Authentically living out a vocation to Christian marriage and family life in today's world is a challenge, but it can be done. With the help of "The Joy of Love," families may grow stronger, which will strengthen the community of the church as well.



REPLY ALL

Rock the Foundations

“Ghetto Gospel,” by Alex Nava (4/4), is powerfully illuminating. I have long loved artists like B. B. King and Marvin Gaye, whose beautiful song during the Vietnam era claimed, “We can rock the world’s foundation/ Everybody together, together in a wholly/ We’ll holler love love across the nation.” Mr. Nava’s soulful and insightful interpretation of hip-hop giants like Tupac, Lupe Fiasco and Common revealed to me in a way I had never seen before how they, too, are attempting to rock the foundations of neglect and social injustice in a similarly God-haunted manner.

It seems to me Alex Nava is here doing for hip-hop what the Rev. Andrew Greeley did in these pages decades ago for other gifted American artists, like Madonna, Bruce Springsteen and John Mellencamp: locating the places where the “Divine Musician” inspires the human musician, where the “Divine Hip Hop Artist” inspires the human hip-hop artist. Mr. Nava tears down walls and builds bridges—between Chicago and Tucson, between university and neighborhood, between black, white and brown, between hip-hop and the ongoing quest for inclusive freedom and justice. Well done! I look forward to reading more from this uniquely talented author in the pages of **America**.

THOMAS WITHERELL
Online Comment

Blocking True Reform

Re “Revisiting Welfare Reform” (Editorial, 3/21): The latest set of proposals from the House leadership—block grant SNAP (food stamps), block grant Medicaid and further restrictions on SNAP—will result in poor Americans losing one or both of the remaining strands of a demonstrably frayed safety net and will further distance Congress from the realities faced by millions across the United States. Some advocating such policies

might even invoke a tilted version of the Catholic principle of subsidiarity to rationalize it.

One does not need to consult economists or the Census Bureau to observe the unending lines of applicants at food pantries, shelters and emergency meal sites from coast to coast, reflecting in tangible ways the persistence of poverty. Lawmakers’ expressed interest in doing something significant about poverty in the United States is welcome and needed. But worsening the lives of poor people by further weakening effective programs under the guise of “reform” through block grants and further restrictions for help is disingenuous at best.

KEVIN W. CONCANNON
Washington, D.C.

The writer is the under secretary for food, nutrition and consumer services at the Department of Agriculture.

From a Hill to the Gutter

Re Of Many Things, by Matt Malone, S.J. (3/14): I have been very disappointed in the Republican primary contest this year. Not only the schoolyard taunts of Donald J. Trump—and others—but the complete lack of a plan for budgeting that gives any hope of relief for the poorest and most needy. Where is the investment in the nation, where is the development of our people and how does the Republican agenda give people any hope that their anger, their desires and needs are understood?

My biggest fear is that somehow we end up with President Trump, and then all bets are off. How long will it take him to learn to govern? Does he even want to learn how to govern? Or does he just want to put the Trump name on buildings all over the world? His election rallies are long on passion and short on data of any kind. And the now-ubiquitous show of “get him out of here” in response to protesters reminds me of the rallies in Germany in the late 1920s.

Our nation is at a turning point. We have so many gifts and resources as a nation. Why do we seem to have such a hard time being the city on the hill that President Reagan liked to picture? It is a fitting image following the death of Nancy Reagan, who did so much to help her husband, both during and after the presidency, during that “long goodbye” we watched from afar as he descended into the darkness of Alzheimer’s. Our nation owes the first ladies a debt we too often do not acknowledge.

CHRISTINE MILLER
Online Comment

A Privileged Past

Re “It’s Been a Privilege,” by Daniel Horan, O.F.M. (3/14): Donald Trump’s slogan, “Make America Great Again,” is partly a reflection of white privilege, but it is also a reflection of a failure on the part of government to work for the common good. Basing tax cuts on the idea that wealth will “trickle down” to the poor was simply fraudulent. A great many jobs have been exported, leaving people without work. We continue to fail to provide health care coverage for everyone. All of this contributes to a generalized meanness in job markets. This meanness doesn’t feel “great” to the people who suffer from its effects, and a nostalgia has developed for a mythical past when America was great. Mr. Trump exploits that nostalgia and that myth.

LISA WEBER
Online Comment

Common Good and College

Re “College Free for All?” (Editorial, 3/7): The concept of public education, including public colleges and universities, is based on the ideal that an educated population is good for the country as a whole. If the public did not support higher education through taxes, then far fewer members of that society would be able to attend. I am one of those people. I

attended one of the California state universities. My college was not free, but working part time I could afford the fees and the transportation to get there and back.

Today I look at my daughter, who will be ready for college in a few years, and realize there is no way she can do what I and her mother did: work part time at minimum wage to pay for college. I see so many young people today not going to college for that very reason—it costs too much and there are limited job prospects at the end.

I am perfectly happy to make the sacrifices necessary to send my children to Catholic schools before college. But I also see the value in having my taxes go for public education—primary, secondary and higher. Would you rather pay for schools or prisons? I prefer paying for schools. Not only does it serve the greater good, it's the Catholic thing to do.

JOHN McGLYNN
Online Comment

A More Perfect Union

Re *Of Many Things*, by Matt Malone, S.J. (2/29): In evaluating Justice Scalia's philosophy of original meaning, it seems to me that the first job of constitutional interpretation would be to understand its purpose, as stated very succinctly in its Preamble: "to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare..."

Too often this purpose gets lost in rigidity, politics and interpretation in light of the past. For example, we would never try and provide for the common defense using methods familiar to the founding fathers. Did Justice Scalia's decisions reflect the purpose of the Constitution? I am not sure, but there is no philosophy that allows us to escape the fundamental requirement that anything we do in law (or economics, or education, or anything) must be interpreted according to how it promotes union among

the people, justice, the common good, domestic peace and the flourishing of all people through liberty. I think that these are the standards we must hold as Americans, and most especially as Catholics.

DAVID BJERKLIE
Online Comment

Bring Back the Jubilee

Re "Resetting Interest on Usury," by Nathan Schneider (2/8): Pope Leo I got to the heart of it: "Usurious profit from money is the death of the soul." Selling what does not exist—this is what enslaves and impoverishes so many. Pope Francis is so prophetically right in returning the church to the ancient tradition of jubilee, when in every generation the slate was wiped clean, debts canceled, land redistributed and prisoners and slaves freed. I do not know how long it will take us to embrace this ancient wisdom, but at least Francis is leading us down the road.

BETH CIOFFOLETTI
Online Comment

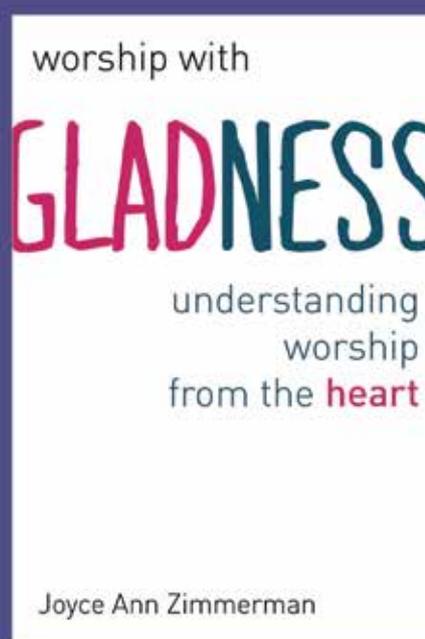
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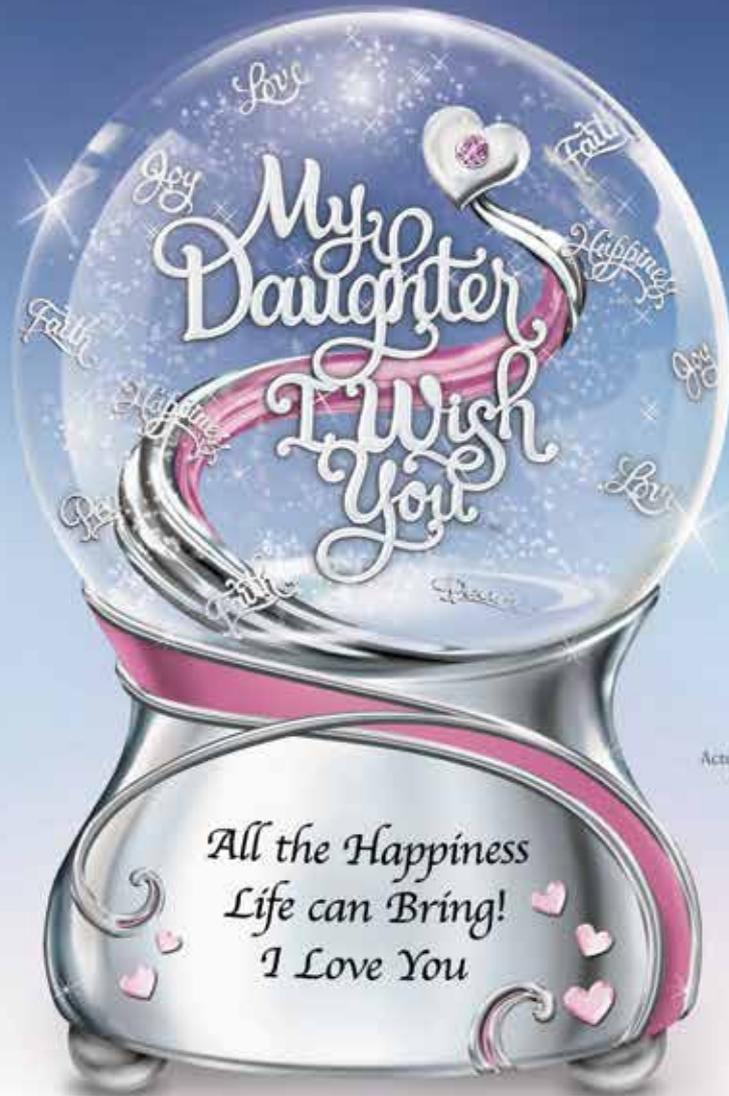
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SIGNS OF THE TIMES

AMORIS LAETITIA

Francis Urges Church to Reach Out, Accompany Contemporary Families

He affirms, “The logic of integration is the key to their pastoral care, a care which would allow them not only to realize that they belong to the Church as the body of Christ, but also to know that they can have a joyful and fruitful experience in it” (No. 299).

This integration “is also needed in the care and Christian upbringing of their children, who ought to be considered most important,” he declares.

Given “the immense variety of concrete situations,” Francis states that neither the synod nor this exhortation “could be expected to provide a new set of general rules, canonical in nature and applicable to all cases.” Instead, he advocates “a responsible personal and pastoral discernment of

particular cases.”

He adds, “Priests have the duty to accompany [the divorced and remarried] in helping them to understand their situation according to the teaching of the Church and the guidelines of the bishop.” Given this complexity, “It can no longer simply be said that all those in any ‘irregular’ situation are living in a state of mortal sin and are deprived of sanctifying grace.”

The pope acknowledges that the route to integration takes time and requires accompaniment and discernment, but the doors are open, even to the sacraments. It should be noted, however, that just as in the final report of the synod in 2015 so, too, in this exhortation the word Communion is nowhere to be found in the body of the text in relation to the divorced and remarried, except in two footnotes. The

A FAMILY THAT PRAYS TOGETHER in the Church of St. Catherine in Bethlehem, West Bank. Pope Francis' apostolic exhortation on the family was released on April 8.



In his post-synodal apostolic exhortation on the family, “Amoris Laetitia” (“The Joy of Love”), Pope Francis not only strongly affirms the traditional Christian ideal of marriage; he also opens doors to the progressive integration into the life of the church of those Catholics who can participate in it now only “in an incomplete way” because they are either civilly married, living together or divorced and remarried.

The pope says the aim is to integrate, not exclude, these people who fall short of the Christian ideal. He uses three verbs to express how the church should assist them here: accompany, discern and integrate. These words were much in vogue at the two synods on the family and are central to his nonjudgmental approach to people.

The concept of integration is the key element in this 260-page magisterial text, in which Pope Francis emphasizes the importance of “reaching out to everyone” to help each person find “his or her proper way of participating in the ecclesial community and thus to experience being touched by an ‘unmerited, unconditional and gratuitous’ mercy.” He insists, “No one can be condemned forever, because that is not the logic of the Gospel!” and adds, “Here I am not speaking only of the divorced and remarried, but of everyone, in whatever situation they find themselves.”

In Chapter 8, Francis endorses the key conclusion of the meeting of the Synod of Bishops in 2015 that “the baptized who are divorced and civilly remarried need to be more fully integrated into Christian communities in the variety of ways possible, while avoiding any occasion of scandal” (No. 84).

broader term *liturgy*, however, is used.

Pope Francis knows most of the world's bishops support the direction he is taking, but a minority do not and claim the pope is causing confusion. He responds this way: "I understand those who prefer a more rigorous pastoral care which leaves no room for confusion. But I sincerely believe that

Jesus wants a Church attentive to the goodness which the Holy Spirit sows in the midst of human weakness, a Mother who, while clearly expressing her objective teaching, always does what good she can, even if in the process, her shoes get soiled by the mud of the street" (No. 307).

GERARD O'CONNELL

AMORIS LAETITIA

Bishops React: 'Not Reform of the Rules, Reform of the Church'

Commenting on the apostolic exhortation during a press discussion a few hours after its formal release on April 8, Bishop Richard J. Malone of Buffalo, N.Y., chairman of the bishops' Committee on Laity, Marriage, Family Life and Youth, said, "Amoris Laetitia" was focused on "reaching people not in the abstract, but in the concrete realities of their lives."

Bishop Malone described as "a critical question" the impact the new document might have on returning divorced and remarried Catholics—and others in what the church has called "irregular" situations—to the sacramental life of the church. He said, "The pope does not avoid or sidetrack the tough issues, so what we have to commit to with this call from the Holy Father is a much more intentional journey as church as we walk with our people through all of the joys and hopes and also all of the sadness and difficulties of marriage and family life; that's where we are going to have to examine our consciences, examine our programs, look at everything—over time—illuminated by the Holy Father's teaching."

Bishop Malone was joined by

Archbishop Joseph Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, who said that



"Amoris Laetitia" asks the church to avoid the tendency "to fit people into categories" and urges it "to see people as unique" and to cease "throwing stones." Pope Francis, he added, "is not changing the rules; he is giving us a mind-set in which we see the person first."

The two U.S.C.C.B. leaders were accompanied by Helen Alvaré, a professor of law at the Antonin Scalia Law School at George Mason University and a regular columnist for **America**. She commented, "This document is a promise that the church will be dra-

matically active in the arena of the family and given how the state is really stepping back from the support that marriage needs and that marriage and children together need, I think this is a fabulous development."

At a press conference that day in Chicago, Archbishop Blase Cupich emphasized that the exhortation was "not about reform of rules of the church—it's about reform of the church.... It's about having a very radical change in the approach we have to people living everyday lives" and discerning new opportunities for "accompanying them."

Archbishop Charles Chaput, O.F.M.Cap., of Philadelphia seemed generally positive about the exhortation. "While it changes no church teaching or discipline, it does stress the importance of pastoral sensitivity in dealing with the difficult situations many married couples today face," Archbishop Chaput said.

"Happily, the kind of pastoral discernment called for in 'Amoris Laetitia' is already happening in many of our parish communities," he said. Archbishop Chaput joined Pope Francis himself, and many bishops around the world commenting on the exhortation today, in urging that the entire, lengthy document—more than 250 pages—be read "with patience and attention."

"This is sound guidance," said the archbishop, "especially in the scramble that always takes place to stamp a particular interpretation on important papal interventions."

Francis DeBernardo, executive director of New Ways Ministry, an independent Catholic outreach organization to L.G.B.T. Catholics, was less enthusiastic about the new document, noting that "The Joy of Love" will not likely "inspire joy in L.G.B.T. Catholics."

“As far as sexual orientation and gender identity issues are concerned, the pope’s latest apostolic exhortation reiterates church formulas which show that the Vatican has yet to learn from the experiences and faith lives of so many L.G.B.T. church members or their supporters,” he said. **KEVIN CLARKE**

Suicide Alert

On a number of Native American reservations the suicide rate is unusually high. That is especially true on the Rosebud Reservation in south central South Dakota. In 2007—at the height of an ongoing suicide epidemic—the number of deaths by suicide on Rosebud was roughly 13 times the national average, making it the highest in the world. To help address this crisis, St. Francis Mission, a Jesuit ministry on this Lakota reservation, has started a suicide and crisis hotline. For Geraldine Provencial, its director, the work has a strong personal motivation: “I lost a sister to suicide, a brother to suicide and my grandson’s mother to suicide, which has resulted in my taking care of my grandson today, who is 11 years old. He is my inspiration.” Not having had support when she herself had to deal with these suicides is what spurs Provencial today to reach out to others on the reservation who are experiencing these difficulties.

Brother in Waiting

The Indian government might have dispelled rumors of the alleged Good Friday crucifixion of the Salesian priest Thomas Uzhunnalil, but his brother, Mathew, still worries. “I am waiting for clear good news,” said Uzhunnalil, 73. Since his brother was kidnapped in Aden, Yemen, Uzhunnalil has lived alone, with no television or radio, in his family’s ancestral home in Ramapuram, India. “I pray, recite the rosary and read,”

NEWS BRIEFS

Lizzy Myers of Mansfield, Ohio, a 5-year-old girl who has a disease that is gradually **rendering her blind and deaf**, met the pope as part of her parents’ “visual bucket list,” during his general audience in St. Peter’s Square at the Vatican on April 6. • **The relics of St. Elian**, a third-century Syrian saint, which originally were thought to have been destroyed by members of the so-called Islamic State militia, were found in early April amid the rubble of the desecrated Mar Elian Church in Qaryatain. • Human rights groups conducted a vigil on April 5 outside the World Bank in Washington to remember Honduran environmental and **indigenous rights activist Berta Cáceres** and reiterate a call for an independent investigation of her assassination. • In the capitals of both Armenia and Azerbaijan, crowds gathered in early April to voice support for their respective militaries after **four days of intense fighting** in the contested Nagorno-Karabakh region. • Archbishop Luigi Bonazzi, Canada’s apostolic nuncio, reported on April 6 that Pope Francis is considering a request from the Truth and Reconciliation Commission of Canada to **offer an apology**, perhaps during a visit to Canada, for the Catholic Church’s role in the notorious Indian residential schools.



Lizzy Myers and her new friend

Uzhunnalil said. “Leave everything in God’s hands and trust in him,” he said. He said he will return to his family in Gujarat “only after I have clear news about Father Tom.” His 56-year-old younger brother was kidnapped during a raid on March 4 by Muslim extremists on a home for the aged in Yemen run by the Missionaries of Charity; four religious sisters and 12 others were killed in the raid. The Indian government recently assured a delegation from the Catholic Bishops’ Conference of India that it was exploring all possible means for his “quick and safe release.”

Ending Modern Slavery

At a conference sponsored by the Holy See Mission to the United Nations, the message was clear: ending human trafficking and all forms of modern slavery is within global reach, but the complete abolition of these contemporary scourges

remains frustrated by a lack of leadership, cross-border coordination and the commitment of global resources adequate to the task. Many of the panelists at “Ending Human Trafficking by 2030: The Role of Global Partnerships in Eradicating Modern Slavery,” convened at the United Nations in New York on April 7, complimented the Holy See on the leadership the church has shown on combating human trafficking and slavery. Cardinal Vincent Nichols of Westminster, England, represented the church’s Santa Marta initiative, an alliance of international police chiefs and bishops from around the world. “That there are over 20 million people callously held in modern slavery in our world today is a mark of deep shame on the face of our human family,” he added, imploring the beginning of that effective cooperation to end slavery.

From America Media, CNS, RNS, AP and other sources.

DISPATCH | MIAMI

A Capitalist Mission in Cuba

March 20—the day Barack Obama arrived in Havana for his visit to communist Cuba, the first by a U.S. president in 88 years—was Palm Sunday.

A few hours before Obama landed, dissident groups held a human rights demonstration outside the Santa Rita Roman Catholic Church. As usual, police swooped in and arrested about 50 of the protesters.

As I watched the dissidents being hauled away, I registered the religious significance of the day and location. It was a reminder that the Catholic Church wields little of the pro-democracy clout in Cuba that it once demonstrated in Eastern Europe.

Even before Fidel Castro's revolution gutted the Cuban church in the early 1960s—sending some 3,500 priests and nuns into exile—the island was no Poland. Its largely Catholic population had not been particularly devout; in fact, Spanish colonial abuses had spawned a good deal of lingering anticlerical sentiment.

Yet, starting with St. John Paul II's visit to Cuba in 1998, the Cuban Catholic Church has made a remarkable comeback, as witnessed by Pope Francis' visit last fall. If truth be told, it has become Cuba's only real alternative institution to the revolution itself.

But because the church still does not have the popular support to challenge the Castro regime on a political level, it has carved out a democratic reform niche in the economic sphere. It is vying with Communism by teaching Cubans

capitalism.

It does so largely with the blessing of Cuba's president, Raúl Castro. Since taking over for his brother Fidel a decade ago, Raúl Castro has had to permit the emergence of a private sector in order to salvage Cuba's sinking economy. But his Marxist education apparatus is not exactly set up to instruct in the art of private business start-ups. He has let the Catholic Church fill that job. The

The Catholic Church is vying with Communism by teaching Cubans capitalism.

results have been impressive.

More than half a million Cubans are now *cuentapropistas*, or self-employed private business owners—their enterprises ranging from hair salons to small companies that make furniture. They account for almost a quarter of Cuba's economy today and employ almost a third of the workforce. Some, like Rubén Valladares, whose Havana company Adorgraf makes personalized paper bags, count the Cuban state among their customers.

"It feels good to be an example of change," Valladares, who employs 25 people, told me at his modest but humming workshop.

Valladares is among the large share of Cuban entrepreneurs trained in *clases de liderazgo*, leadership classes, by church projects like Cuba Emprende. Run out of the church-operated Felix Varela Center in picturesque Old Havana, Emprende offers courses in just about every aspect of small busi-

ness ownership.

This includes business ethics. A non-Catholic woman entrepreneur taking *liderazgo* classes in the eastern city of Santiago remarked to me that "the church brings a moral framework that is sometimes missing as we struggle to get by in our daily economic lives here."

Its reach is expanding. Valladares' 25-year-old daughter, Mairene just received her Emprende diploma and was selected to take part in a new business training program for Cubans this summer at Florida International University in Miami.

"We're the future of business in Cuba," she says.

She might also have said the future of Cuba itself—and that does worry the island's more hardline communist leadership.

In 2011, for example, the Cuban church partnered with a Spanish university to offer that iconic capitalist degree, the master's of business administration. But after two years and 100 graduates, it was shut down—largely, say those familiar with the program, because its popularity discomfited the government.

Still, that government needs Cuban entrepreneurs—and so does President Obama. His project to normalize relations with Cuba and more effectively influence democratic change there, depends to a large degree on the *cuentapropistas*' success. He sees them, in effect, as a new kind of dissident, one whose economic independence undermines communist control.

That is why, during his Havana visit, he and his family ate at a paladar, or privately owned restaurant; why he called for an end to the U.S. trade embargo; and why, after the disappointing scene on Palm Sunday, he gave a shout-out to Cuba Emprende in his speech on Monday of Holy Week.

TIM PADGETT

TIM PADGETT, *Latin America editor for NPR affiliate WLRN, is America's Miami correspondent.*

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Our Political Mandate

Six months ago Pope Francis told Congress, “You are called to defend and preserve the dignity of your fellow citizens in the tireless and demanding pursuit of the common good, for this is the chief aim of all politics.” I love politics, but I hate much of what passes for politics today. Since that papal challenge, American politics has focused on many things but not human dignity and the common good.

The Senate will not even consider a nominee for the Supreme Court, and the House still cannot pass a budget. The 2016 Republican campaign has diminished its participants and damaged our country. It begins with Donald J. Trump’s demoralizing mix of attacking women, demonizing opponents and scapegoating immigrants as well as racial and violent overtones and bad policies (a Mexican-built wall, mass deportations, preventing Muslims from entering the country and threats to use nuclear weapons). Trump’s awkward pro-life conversion seems more political than personal.

Trump was enabled by the silence of Republican leaders out of fear or hope that they might eventually win over his supporters. Old and new media have turned their airwaves and sites into mostly Trump most of the time in pursuit of ratings and clicks, providing him almost \$2 billion worth of free media exposure. Senator Ted Cruz has shown why he lacks respect and friends. Senator Marco Rubio destroyed his hopes when “little Marco” became “little Trump,” embarrassing his children. Gov. John Kasich is hoping a positive

message can win at a brokered convention. Senator Lindsey Graham said choosing between Mr. Trump and Mr. Cruz was like choosing between “being shot or poisoned.” He has chosen the poison of Cruz to try to stop Trump.

Donald Trump’s voters have made him a vehicle for frustration and resentments about economics, immigration, trade, race and politics as usual. Working-class voters have reasons for anger. Republicans have offered cultural appeals on abortion, family and race but have delivered tax cuts for the rich, trade deals that favor the powerful and war. The Democratic establishment dismisses these voters, seeking to build a coalition of African-American and Latinos together with single women, religious “nones” and cultural elites who support abortion and L.G.B.T. rights. This bipartisan neglect of white working-class voters has real human consequences, since their life expectancy is declining, not rising as with other Americans.

Republican “leaders” hope for a brokered convention to stop a hostile takeover and preserve their status, brand and ideology. Democratic leaders marvel that the Republicans are likely to nominate a candidate more unpopular than Hillary Clinton. Her campaign is winning the most delegates, but with recent losses and without young voters, Democrats hope their Electoral College advantages and a Republican meltdown will overcome questions of trust and a thirst for change. But over seven years, Democrats have lost 900 state legislative seats, 12 governors, 70

House seats and 13 Senate seats. Their ads focus more on protecting Planned Parenthood than on lifting up the poor.

Religious leaders seem invisible or irrelevant. Evangelical voters are supporting a three-times-married Planned Parenthood supporter who has never sought forgiveness and loves “Two Corinthians,” though people who attend church weekly are less likely to support Trump. As Senator Bernie Sanders

I love
politics,
but I hate
much of
what passes
for politics
today.

and Mrs. Clinton argue over who opposes limits on abortion more vigorously, where are the progressive religious voices to defend the unborn and offer alternatives? As Trump and Cruz compete to deport immigrants, ban Muslim refugees and monitor mosques, defenders of religious liberty seem

silent or preoccupied by other matters.

Six months ago, who thought a secular, Jewish Democratic socialist, Bernie Sanders, would refer to Pope Francis more than any of the five departed Catholic candidates? Who thought Donald Trump would pick a fight with the pope over immigration and that Francis would respond that “building walls instead of bridges” is “not Christian”? I did not believe that politics could be so broken and demoralizing. One mandate is already clear. Political and religious leaders, parties and media, candidates and voters need to examine our consciences and change our behaviors. We need to return civility, human dignity and the common good to politics as Pope Francis challenged us to do just six months ago.

JOHN CARR

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

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The Rising Revisited

In Ireland, the past is still painfully present.

BY PÁDRAIG Ó TUAMA

How do we remember a story of the past? The writers of the Midrash agonized about where to begin a story; it is a serious question. Sometimes, depending on the story, it can be the difference between death and life.

I am from Cork, on the very south coast of Ireland. I lead the Corrymeela Community, a Christian witness to reconciliation on the very north coast of Ireland. In between these two places is a border. Some people love the border. Some people hate it. Some people need it. Others need it gone. Others have died because of it. Some are alive because of it.

Where do you begin the story of the border that separates the two jurisdictions of Ireland? Some would say: Northern Ireland is a country that was established in 1922. Others would say: Most of Ireland separated from British occupation as a result of the uprising that happened in 1916. Others would begin it: Terrorism began in 1968 with the outbreak of the Troubles. Some would begin by saying: The English King Henry VIII declared himself King of Ireland in 1541.

Speaking Irish and English as a small boy, I once asked my parents why we did not speak Irish all the time. Cue a long silence. Cue a story: "Once upon a time there was a place called England. The people from there liked to go places. So did we, but we had a great hunger and preferred the ordained migrant routes."

Troubles

This is not any laughing matter, of course. Once, at Corrymeela, I was in a roomful of people who were discussing the Troubles, those 30 years between 1968 and 1998 when over 3,300 people were murdered and over 100,000 were injured, all in a jurisdiction with a population of about 1.5 million. To discuss the Troubles is to discuss your neighbor, your friend's dad, your sister, your local shopkeeper. It is to discuss the ways in which people killed people and blamed other people for starting the trouble that was now killing people. It was the way in which people learned new rules about whom to trust, what risk was and how to tell us from *them*.

PÁDRAIG Ó TUAMA is a poet, theologian and the leader of the Corrymeela Community in Ballycastle, County Antrim, in Northern Ireland.

So we were in a room, about 30 of us, and we were talking about the conflict. Somebody in the room had served in the security services, another had been a member of a paramilitary organization, each seeing his or her own service as legitimate and the affiliation of the other as less. One saw the other as a terrorist. Another saw the other as a member of an occupying army, resistance to whom was not only a duty but also a witness protected by the Geneva Conventions. One of them said, "I only ever shot legitimate targets." Another person in the room said, "I guess that made me a legitimate target when I was 8 and men from your group shot at me." Sometimes the beginning of the story tells the way the story will end.

In Ireland this year, 2016, we are celebrating the 100 years since the 1916 Uprising, the failed attempt at a revolution that, in its own way, contributed to the cycle of events that led to the eventual withdrawal of British presence from most of the island of Ireland.

Well, I should say that this year, 2016, some people are celebrating the 100 years. Others are not celebrating. They are commemorating. There is a difference. To celebrate something is to consider the inherent goodness of the celebrated event. But to commemorate something suggests more distance. You can commemorate something that you do not celebrate.

"It happened," says Commemoration, "and I mark that it happened."

"Yaay!" says Celebration.

"Hmmm," says Commemoration.

It's a tricky business. When Arlene Foster, the first minister of the Stormont Assembly in Northern Ireland was asked if she would go to any of the 1916 celebration events south of the border, she said no because the events of 1916 constituted a "violent attack on the United Kingdom." She did go, however, a few months later, but made it clear that she was going not even to a commemoration but to a "more considered discussion" about 1916.

Coming from Cork, I do not share Ms. Foster's political outlook on the jurisdictional affiliation of the territory north of the border. But I do share her concern for language. What you say about something indicates how you think and who you are. And here, borders are tricky business. The border exists for some and not for others. To celebrate 100 years since the 1916 uprising says something about the celebrators and says something equally true about the detractors.



INNOCENCE AND EXPERIENCE. Brian Kiernan, 11, attends a Sinn Féin rally with members of the Finglas 1916 Commemoration group in Dublin on Jan. 31.

Re-Membering of Things Past

And what does *remember* mean anyway? It might be helped by a hyphen. To remember is to re-member, almost as if by re-remembering we give something body again. It is no longer so much in the past but is being called to mind and brought into the present. To re-member is to re-present. And so we are saying that something in the past is not gone; it is here and now—in effect, if nothing else.

The 1916 Easter Uprising at the General Post Office in Dublin came near the beginning of the First World War. At that time, the British Empire was alive and strong. The Easter Rebellion was just one of the latest string of failed uprisings against it. But it came at a time that turned out to be strategically well selected.

British attention was elsewhere. World-War-I elsewhere. While villages full of Irishmen joined to fight alongside Britishmen at the Somme, Irish leaders were using the divided attention of British leaders to their advantage. Negotiations and compromises began. Ireland was partitioned.

By 1968 Ireland was small news in Great Britain. The historian Judith Brown says that in 1945, 700 million people were living outside of the jurisdiction known as the United Kingdom under what was called the British Empire. Twenty years later that figure was down to five million—and three million of them lived in Hong Kong. By the time the Troubles broke out, the world had been changed. The maps were different. Literally.

So, for those of us living in Northern Ireland or the north of Ireland or the Six Counties, or, in my own personal bid to irritate everybody, (the)north(ern)(of)Ireland, remembering is a complicated thing. We remember when our discord seemed to mean a lot and then meant much less. We remember that we are a people broken by ourselves and by our relations with our closest neighbors. We remember lives lost and lives taken. We remember, or at least we try to remember, what things might have been; and we try to create a today that salvages as much of what could have been as we can. We try to create a new could-be through moments of courage and life.

To remember, when you know that for some the remembrance is a celebration and for others a desecration, is a complicated calling. And yet, that is the truth for us in both Irish jurisdictions in 2016. If we are to find ways to share this small island with each other, we must do so in a way that creates rather than destroys. We must remember in ways that do not display an idolatry of victimhood by easy scapegoating. It is too easy to say, “English people were bad and we were the victims.” Many Irish people were contributing to, if not complicit in, the circumstances that alienated people in their own land.

To speak of “the past” is too singular. It needs to be troubled. “The past is such a curious creature,” Emily Dickinson wrote in Poem 128. Curious, perhaps meaning “odd” or “strange” or perhaps coming from a Latin word meaning “care” and being linked to the word “curate” in English. It

needs to be tended, the past. Or perhaps the past is not the past. The past is what we make of it in the present. So in that sense the past is today because today we will remember what we wish or need the past to be.

All of this might seem like a poet's fancy dabble into silly words. But "silly" once meant "happy" or "blessed." Silly are the poor, for theirs is the kingdom of heaven. Silly, in the modern sense, are those who neglect the past, because it will bite you.

Not Hostage to the Past

Today there are wars along borderlines drawn in the 20th century. How will those wars be remembered in 100 years? In 2101 what will people in New York say about what happened 100 years previously? What will the residents of what is now Afghanistan say? How will we begin that story?

Ireland's complicated challenge in remembering the past, that curious creature, is vital, and attention to our endeavors may inform endeavors to remember other centenaries out of the 20th century's bloody history.

Jesus of Nazareth knew something about the past and honored it without becoming its hostage. "Your disciples shouldn't eat on the Sabbath," some people said to him once, and Jesus told a story about the past in a way that made sense for the present and so opened up the future. Religion, as David Dark says, is about knowing who we are and why we act the way we act. We must not be its hostages; we must

be its hosts.

For us, in the work of Corrymeela—and the work of so many other witnesses of peace in Ireland—we tend to think that the past needs to be remembered together. It needs to be a communal exercise. To remember well is to recognize the remembrances of those who remember differently. It is to know that others start the story at a different time and measure the pain or promise differently. We are, I hope, remembering in a way that will unfold moments of courage today, rather than demonstrate an addiction to a blame game about the past that destroys rather than displays.

Once, at Corrymeela, I heard two people talk. (A few details have been changed for reasons of privacy.) "For us in Ireland, this is a special week," one person said. It was mid-March, close to the celebration of St. Patrick's Day.

"We're not in Ireland," someone said.

"Yes, we are," another replied.

"Oh God," someone else said.

Where do you begin? Where do you end?

Finally yet another person—inspired more by intuition than logic—said, "My brother was killed on March 17, St. Patrick's Day, also his birthday."

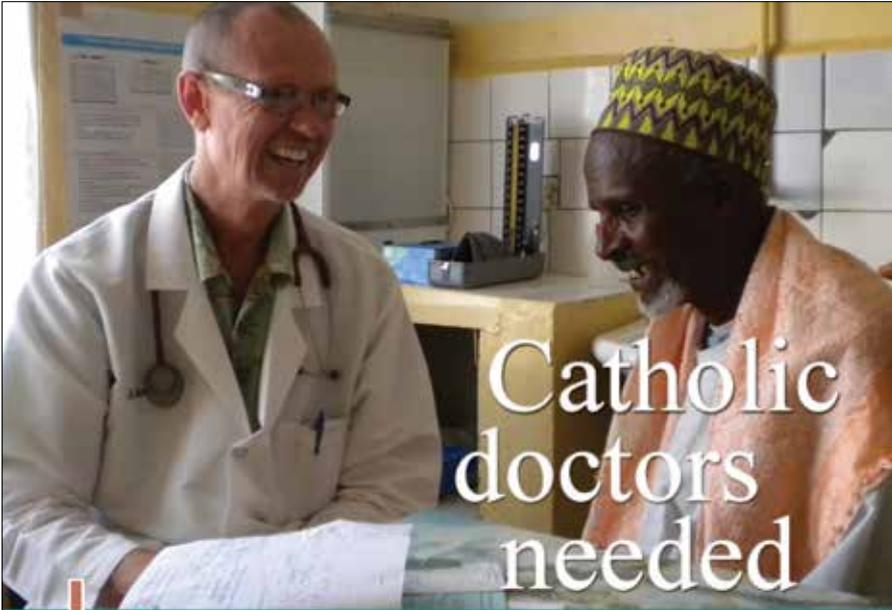
We were distracted by empathy, and when we returned to the debate about how many minutes to spend on six counties worth of history, we returned with a new sadness, a new tenderness, a new solemnity about the ethics of remembering. We remembered in a way that could, we hoped, help rather than harm. We disagreed still, true. But agreement was not the goal anymore.

Let us remember dear Emily, not at all Irish, who nonetheless says:

*The past is such a curious creature,
To look her in the face
A transport may reward us,
Or a disgrace—*

*Unarmed if any meet her,
I charge him, fly!
Her rusty ammunition
Might yet reply!*

We can be transported by the past. Or shamed by it. Or arrested by it or flee in the face of it or shot in the face by it. To look the past in the face is to implore the past to look us in the face. We cannot avoid it. We might as well name it and name it well, with all its power and potential, its pathology and its prescience, its pain and its promise. ▲



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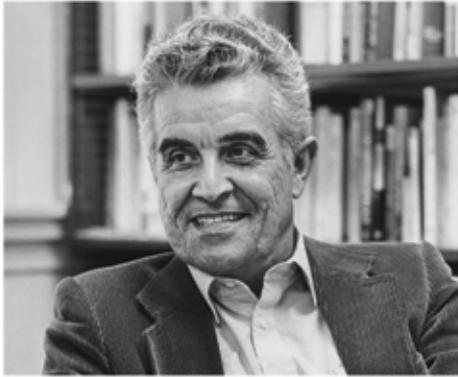


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Imposing Independence

Questioning the moral authority of the Easter Rising

BY SÉAMUS MURPHY

Perhaps the most famous event in Irish history was the 1916 Easter Rising of Irish republicans and socialists against British rule. The British subsequently executed 16 of the leaders, generating sympathy for them. The Rising played a significant role in southern Ireland's gaining independence in 1922, and its implications resonate to this day. In 2016, the Irish government is spending €50 million (\$58 million) to commemorate the Rising's centenary.

From the beginning, the Rising was controversial. A minority believed it was unjustified, arguing that the Rising's leaders were unelected, that Ireland was represented in the British Parliament and that devolved government for Ireland was on the way. The Catholic Church was similarly unhappy with it, in part because of the glorification of violence that the cult of the Rising produced. The Rising is also controversial since the Irish Republican Army has cited its authority in an effort to legitimize its attempts to unify Northern Ireland with the Republic. Given the nature of the rebellion it might seem natural to analyze it through the prism of just war theory, yet there are many lessons to be gained by considering this historic event from the perspective of Catholic social thought. On sociopolitical issues, Catholic social thought has much to say about the issues surrounding the Rising, including: goods or values of representative government, solidarity, common goods, acceptance of diversity, the rule of law and participation, and subsidiarity. But first, some history.

Before the Rising

In 1791, the French Revolution inspired the foundation of the United Irishmen, who sought to unite Protestants and Catholics in pursuit of representative government. By 1795, the United Irishmen planned an insurrection to achieve an independent republic, and the stage was set for an uprising in 1798. After its failure, Irish republicanism disappeared. In 1858 it reappeared in the Irish Republican Brotherhood, or the Fenians, a secret, oath-bound society aimed at insurrection. Their 1867 uprising was a non-event, with few people involved and few killed. Thereafter, the I.R.B. could commit only isolated terrorist acts. By 1900 it had declined

into obscurity.

Although cautiously open to a reform program in 1791, the church could not tolerate, let alone support, the Irish ally of the anti-Christian French revolutionary government notorious for its reign of terror and at war with most of its neighbors. The bloody futility of the 1798 uprising confirmed the wisdom of that stance. Nor would the church give any leeway to a semi-terrorist secret society that lacked popular support. From the 1860s onwards, the Irish bishops consistently condemned the I.R.B. and splinter groups like the Invincibles, who committed the Phoenix Park murders of 1882.

In 1912, Britain and Ireland were moving toward devolved home-rule government in Dublin. In response to the emergence of a unionist militia (the Ulster Volunteers), which opposed home rule, a nationalist militia (the Irish Volunteers) was set up in 1913 to enforce the authority of the anticipated home-rule government.

In September 1914, a small faction of the I.R.B. (including Tom Clarke and Sean MacDiarmada) decided to take advantage of Britain's preoccupation with World War I to launch an uprising. Excluding other I.R.B. leaders, they brought "cultural nationalists" Patrick Pearse, Thomas MacDonagh and Joseph Plunkett onto their secret planning committee.

Uprisings require an army, and the people would not support an uprising by the I.R.B. But the Irish Volunteers were a readymade army, so Clarke's people infiltrated key positions within it. Early in 1916, they persuaded James Connolly, a revolutionary socialist desperate to start an uprising with his tiny Irish Citizen Army, to wait and join them at Easter. On Easter Monday 1916 they called out the Volunteers, seized Dublin's inner city and held out against the British army until Saturday. Militarily a failure, the Rising had momentous political consequences.

The Good of the People?

When viewed through Catholic social thought, the consequences of the Rising can be seen from three angles:

1. *Disempowerment of the Irish people*

The leaders of the Rising proclaimed an independent Irish republic and themselves as its provisional government. This could be viewed as an attack on Irish democracy and the val-

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1858 Foundation of the IRB (Irish Republican Brotherhood), also known as Fenians, dedicated to seeking an independent Irish republic, preferably by force.

1867 IRB uprising fails.

1873 Foundation of the Home Rule League.

1912 Third Home Rule Bill passes the House of Commons, granting limited devolution of government to Ireland. Establishment of the Ulster Volunteers to resist Home Rule.

1913 Establishment of the Irish Volunteers to support Home Rule.

1914 World War I: Home Rule delayed until the end of the war.

1916 Easter Rising.

1918 Defeat of John Redmond's Irish Parliamentary Party in the general election, and rise of Sinn Féin.

1919-21 War of Independence.

1920 Government of Ireland Act establishes devolved government for Northern Ireland.

1921 Treaty with Britain, establishing the Irish Free State.

1922-23 Civil war within the Irish Free State between those in favor and those opposed to the Treaty. Victory of the pro-treaty side.



ues of Catholic social thought.

First, none of the leaders had ever been an elected representative. This was at a time when Ireland was represented in the British Parliament, with local government democratized since 1898. The outcome of the 1910 general election enabled the nationalist Irish Parliamentary Party to hold the balance of power between the Liberal and Conservative parties. In alliance with the Liberals, the I.P.P. in 1912 passed legislation giving Ireland devolved home rule. Overall, the democratic politics of the I.P.P. from 1886 to 1914 had been effective in transferring Irish land from the great landowners to the tenant farmers, persuading the British public and legislators of the merits of home rule and reforming local government.

Second, the Rising's leaders did not believe in political participation and excluded anybody who might disagree with them. Ultimately, they represented nobody but themselves: not the voters who supported the I.P.P., nor Sinn Féin, the small, semi-pacifist party that had sometimes stood against the I.P.P. in elections, nor the I.R.B. in full, nor the Volunteer leaders whom they had deceived. Many of the rank and file who fought bravely in the Rising had no idea of their leaders' full agenda, why they were fighting or

even that they were going to fight that day. Thus, the Rising was in conflict with the Catholic social values of subsidiarity and political participation.

Third, the Rising was an attempt to exclude the people from two major choices. While its proclamation promised that the people would eventually be allowed to elect a government, it removed the choices of republic and independence from the voters. The Rising's leaders deemed the people too corrupted by parliamentary politics, social reform and prosperity to be able to make the right choice. In a politically innocent way, like benevolent dictators, this attitude showed contempt for the people they hoped to represent.

Catholic social thought views political participation as a good, like shelter or health care, that is not conditional upon people's desires. But national independence is a good only if the people desire and choose it. By imposing independence on the Irish without their permission, the Rising's leaders attacked the good of political participation. In fact, they actually held the belief that anyone who did not support independence was not really Irish and so had no right to an opinion on the point. (This stance also thereby rejected the value of tolerance by rejecting diversity in ways of being Irish.)

Fourth, although proclaiming themselves the govern-

ment, they had no interest in law or actual governing. For instance, they gave no thought to the relative merits of French-style parliamentary and U.S.-style presidential republics. They spoke and behaved as if the millennium would dawn when the British were evicted and a republic declared, so practical governance would then be irrelevant. Sadly, to be an Irish republican in 1916 meant that one hated the British and wanted to drive them out by force. Catholic so-



FROM THE ASHES. The damaged Dublin General Post Office is seen in a photograph taken after the Easter Uprising of 1916.

cial thought, on the other hand, holds the rule of law to be a non-negotiable good and sees practical governance as far more important than state boundaries.

2. *An attack on Irish unity, reconciliation and solidarity*

In 1912, Britain agreed to home rule. Thereafter, the problem was less with the British than with the division between (Protestant) unionists and (Catholic) nationalists.

Unionists feared home rule as the thin edge of the wedge that nationalists would push to full independence, leading to their dominating the unionist minority. Nationalists were horrified, some of them incredulous, that unionists existed. They were utterly opposed to Ireland being partitioned into nationalist and unionist zones. With each side acquiring an armed militia in 1912-13, civil war loomed.

The inability of nationalists and unionists to agree delayed home rule. John Redmond's I.P.P. began to move slowly (fearing backlash from their own voters) toward allowing temporary opt-out of home rule for unionist-majority counties. The backlash came in the Rising. In his essay "Ghosts" (December 1915), Pearse damns Redmond as a compromising traitor to Ireland. The Rising is a vehement denial of the political reality of unionism. While the Rising's military target was Britain, its political target was the I.P.P. The I.P.P. and others recognized this immediately and tried in vain to prevent the post-Rising executions. Execution of the Rising's leaders made martyrs of them, cutting the ground from under the I.P.P. and dooming them politically.

The Rising also helped to cement hardline unionism. Since the Rising's proclamation refers to imperial Germany and Austria (with whom Britain was at war) as their "gallant allies," it strengthened unionist influence on the British government and confirmed the belief in not compromising with the nationalists. The violence unleashed by the Rising continued in an unnecessary war of independence (1919-21) against Britain, enabling the well-armed unionists to secure six northern counties.

Overall, the Rising greatly intensified intercommunal hatred and mistrust. There was to be no more nationalist-unionist dialogue for the next 50 years. It took the 1970-98 conflict in Northern Ireland, with over 3,000 killed, to get nationalists in the north and south to abandon the 1916 intransigence and accept that the unionist tradition was Irish, and to get unionists to share power with nationalists. In terms of Catholic social thought, the Good Friday Agreement of 1998 reflects conversion to the idea that there are common goods that transcend nationalism and unionism, and represents a commitment to reconciliation and acceptance of diversity.

Catholic social thought emphasizes the common good or goods that apply at local, national, regional and global levels. But the nationalist separatism of the Rising's leaders would brook no talk of Britain and Ireland sharing common goods. How ironic that in 2016 one of the Irish government's greatest concerns is British separatism, which may lead to Britain voting this summer to leave the European Union, thereby seriously damaging common British-Irish goods.

3. *The cult of romantic nationalist violence*

Patrick Pearse's writings endorse the warrior cult of nation-

al blood sacrifice. About the slaughter of World War I, he wrote: "It is good...that such things should be done. The old heart of the earth needed to be warmed with the red wine of the battlefield.... When war comes to Ireland, she must welcome it as she would the Angel of God" ("Peace and the Gael," 1915). Pearse and the others brought war to Ireland, with most of the Rising's 485 casualties being civilians. About insurrection, he said, "We may make mistakes and shoot the wrong people, but bloodshed is a cleansing and sanctifying thing." Taking him at his word, the insurgents shot civilians who obstructed them, as well as unarmed Dublin Metropolitan Police constables.

In Catholic social thought, human rights and the rule of law are important goods; the Rising's glorification of nationalist or tribal violence directly attacks both. This is one of the worst legacies of the Rising. I estimate that in the period 1816 to 1916, a few dozen people died in the struggle for Irish independence. In the period 1916 to 2016, at least 5,000 died, mostly killed by imitators of the Rising's example.

There is also this blindingly obvious fact about the Rising: It inculcates hatred of Britain and the British. Channeling archetypes of heroic last stands and semi-pagan blood sacrifice, linking Ireland's "rising" to Christ's resurrection, the Rising is spiritually powerful in feeding that hatred. In that, the Rising is anti-Christian at a deep level. It is a pity, then,

that the Irish government has celebrated the centenary of an anti-British and anti-unionist, violent and unrepresentative event as the event that defines who we are as a people. No similar celebration has ever been proposed for those, like Daniel O'Connell and Michael Davitt, who organized popular mass movements for peaceful change in Ireland.

The Rising's contemporary significance has little to do with Irish independence and everything to do with contemporary Irish political culture. Sinn Féin/Provisional IRA has never repented its "Thirty Years War" (1970-98). Today its spokespersons and fellow travelers in academia are massaging the history of that war, both to downplay I.R.A. violence and to claim legitimacy for that campaign by linking it to the Rising's moral authority.

In the struggle for Ireland's soul, the debate over what kind of political community Ireland should be, the Irish must not look to the moral authority of the Rising, for it offers none. The Catholic Church must offer its guidance and friendship where it can. For however glorious or glamorous the current celebrations in Ireland might make it seem, from the perspective of Catholic social thought, the Rising is a poor model for Irish political life. While levels of violence are currently low in Northern Ireland, in many towns and hearts the division between the Catholics and Protestants, the republicans and unionists, remains deep and bitter. Reconciliation will take longer to achieve. ▲

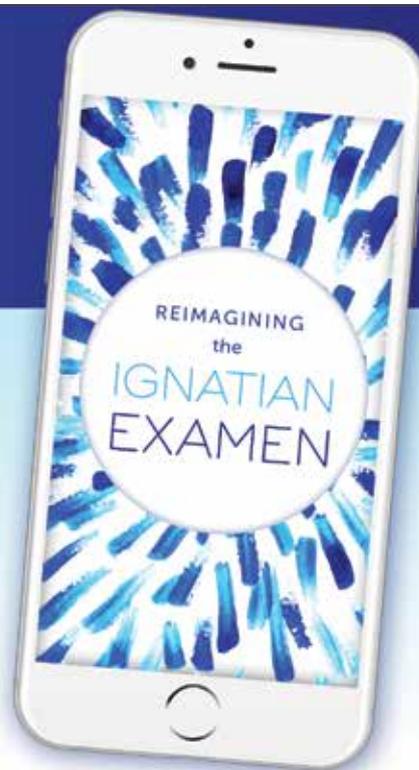
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The Popular Voice

Pope Francis' theology begins with the people's faith.

BY RAFAEL LUCIANI AND FÉLIX PALAZZI

As Archbishop of Buenos Aires, Jorge Bergoglio recorded a video for the national meeting of Caritas Argentina in 2009 in which he explained the consequences for those who “opt for the poor.” The archbishop said that when you insert yourself into their reality, “your own lifestyle changes. You cannot afford luxuries that before you used to have....”

Archbishop Bergoglio understood that to truly know the poor and value their culture one must have a personal connection with them. His connection with the sufferings of the people in the *villas miserias*—the city slums of Buenos Aires—had evangelized him, teaching him that when disconnected from real experiences of meeting, praying and breaking bread with the poor, concepts about God lack transcendence and relevance.

The “bishop of the slums” is now the bishop of Rome and is calling for the entire church to likewise be evangelized by a deeper encounter with the poor. This vision of a “poor church for the poor” is best understood in the context of the Latin American theology that shaped Jorge Bergoglio and that Pope Francis is incorporating into the teaching of the universal church.

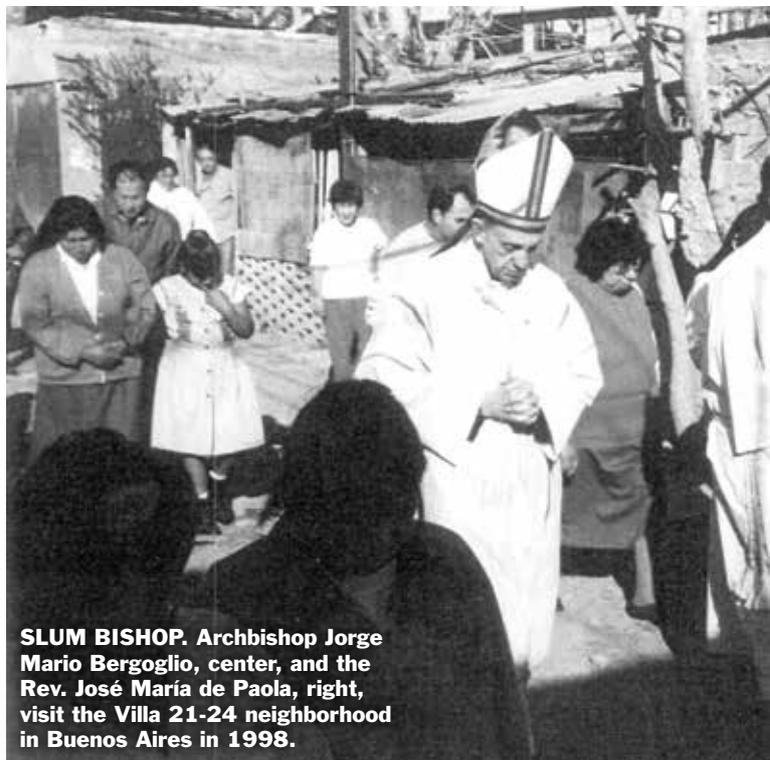
The Place of Encounter

In Latin American theology, popular religiosity is defined as the appropriation of religious beliefs by common people. It is also called popular piety, referring to the way poor people live their religion in contrast with official religiosity and rites.

Although the issue of culture was already present at the Second Vatican Council, that of popular religiosity was not, nor was that of liberation as part of the function of evangelization itself. These two notions were assumed by the magisterium through the Latin American bishops at the Third General Assembly of the Synod of Bishops held in 1974 under the banner “evangelization in the modern world.” At that gathering, bishops from around the world considered the topic of liberation as a function proper to the church’s

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SLUM BISHOP. Archbishop Jorge Mario Bergoglio, center, and the Rev. José María de Paola, right, visit the Villa 21-24 neighborhood in Buenos Aires in 1998.

work of evangelization in each culture. Pope Paul VI incorporated the conclusions of the synod into the formulation of the apostolic exhortation “*Evangelii Nuntiandi*” in 1975.

In 1985, while rector of the Colegio Máximo de San José in Buenos Aires, then-Archbishop Bergoglio organized the First Congress on Evangelization of Culture and Inculturation of the Gospel. In his keynote address, the archbishop highlighted the importance of the church coming close to the lived experience, or life-world, of the people to generate evangelizing processes capable of impelling social change. His proposal assumed that popular religiosity is the privileged place for getting to know how the poor and common people think and live.

Pope Francis’ apostolic exhortation “*The Joy of the Gospel*” (2013) builds upon these insights. Drawing on the document of the Fifth General Conference of the Bishops of Latin American and the Caribbean in Aparecida in 2007, the pope recognizes the “popular spirituality” or “people’s mysticism” embodied in everyday expressions of Christian faith as a real *locus theologicus* capable of evangelizing all people in all places (Nos. 122-26).

REUTERS/PAPPOQUIA VIRGEN DE CAACUPE/HANDOUT

Francis' proposal brings together two lines of thought and action. The first is the evangelization of culture through knowledge of and contact with the popular religiosity of peoples. The second is a liberating pastoral activity driven by a preferential option for poor peoples aimed at promoting social and ecclesial changes, while denouncing all those structures and ways of living—social, economic and ecclesi-



The mysticism lived and learned in the popular cultures—especially the experience of poor people—becomes a new center and source of theological reflection.

al—that dehumanize by turning people into mere disposable objects.

The Evangelization of Cultures

In Pope Francis' vision of the church, "the People of God is incarnate in the peoples of the earth" (No. 115). The church must be at the service of each particular people so as to promote its liberation from any internal dependence or external influence, whether political, economic or ideological. The aim is to avoid falling into the temptation of homogenizing the faithful or treating them as a mass with no life or history. To know and serve people implies knowing their origins, their particular way of being and thinking and respecting the fact that "each people is the creator of their own culture and the protagonist of their own history" (No. 122).

With "The Joy of the Gospel" Francis proposes to follow this roadmap and makes clear a theological-pastoral approach inspired by his social, ecclesial and theological experience in Latin America. He thereby introduces into the universal magisterium a notion that comes from Latin American theology, specifically the Argentine theology of

the people, namely popular mysticism. The mysticism lived and learned in the popular cultures—especially the experience of poor people—becomes a new center and source of theological reflection (No. 126).

This entails a shift in the present way of being church because it assumes that the most appropriate place of church presence—both pastoral and academic—is in the midst of the poor, serving them and being committed to their struggles and hopes, from the various positions in which we may find ourselves working in the society. That is how the ecclesiastical institution, in everything it is and does, is called to let itself be evangelized by the human disposition that pours forth from the popular mystique, for "the genius of each people receives in its own way the entire Gospel and embodies it in expressions of prayer, fraternity, justice, struggle and celebration" (No. 237).

These are the ways that the poor and lowly relate to God, not only in their own individual needs but in their common vicissitudes or yearnings. These ways of living life can evangelize our fragmented societies and dysfunctional families; they can open our hearts and minds to a wider and healthier understanding of reality, while connecting our lives and works with the sufferings and the hopes of the majority of humankind.

Following the Aparecida document, "The Joy of the Gospel" retrieves the place of popular religiosity in the understanding of this sincere and simple faith that permeates the entire life of the Christian. In the popular mystique we find the Gospel inculturated under this permanent desire to discern the passage of the spirit in the midst of dramas that surround us and that seem impossible to resolve. All these expressions or manifestations—prayer, fraternity, justice, struggle, celebrations—become necessary theological loci for the evangelization of cultures and the scholarly understanding of them; they are not simply worship practices but an intimate experience which overflows into solidarity and need for social justice, a way of living one's situation in terms of the hope that springs from an intimate and trusting relationship with God. In other words, it identifies the believer's daily expressions of faith with the suffering Christ, crucified and powerless, but ever on the way toward a better future.

The incorporation of the notion of popular mystique into the universal magisterium through "The Joy of the Gospel" has major ethical implications for ways of life and thinking beyond Latin America. It does not mean that the world of Latin American popular life becomes a paradigm for other cultures. Rather, primacy is granted to the life-world of the poorest in any society, because they are the ethical mediation and the site for reading from the standpoint of God—that is, in the light of God's merciful gaze—the reality of the contemporary world, its hopes and its shortcomings. But this primacy can be understood only when Christians in-

sert themselves into the popular world of the poor people of their particular societies.

Theology for the People

Latin American theology of the people assumes that reflection on the inculturation of the Gospel is not a problem reserved for pastoral specialists. There is no room for an academic theology that is not connected to the situation of real persons, their daily sufferings and the way they endure hardships out of their faith. Francis' magisterial reflection comes from this theological-pastoral approach and not from an abstract idea of doctrine that comes before the encounter with the other. Thus, as Francis said last September at a Mass in Havana's Plaza de la Revolución, "Service is never ideological, since it is not ideas that are served, but persons" (9/20/15).

Otherwise, evangelization and the magisterium itself would run the risk of becoming instruments for instilling doctrine. Lacking this mysticism of living together, theologians would become corporate executives of an abstract knowledge without any saving impact. And the people, especially the poor, would be used for different purposes, from scholarly to business, but would not assume their rightful twofold condition of: 1) being agents of their own history and future and 2) being a critical hermeneutical place of interpretation and confrontation of the Gospel message and the Christian way of life.

The notion of "the people" situates us before the shocking fact of inequality, which is not merely economic disparity in our world but, as St. John Paul II wrote, the existence of different worlds—the first world, second world and third world—"within our one world" ("On Social Concerns," No. 14). These worlds are ruled by a deplorable imperialist mentality that seeks only to homogenize and impose a single criterion and way of doing things.

This has given rise to new subcultures of poverty characterized by the adaptation and normalization of an exacerbated individualism that creates "people" without any possibilities to live a humane present nor a promising future, people lacking the possibility to have possibilities, in Pope Francis' words, "masses of people excluded and marginalized: without work, without possibilities, without any means of escape" ("The Joy of the Gospel," No. 53).

Dire poverty, inequality and the idolatry of money in and between these worlds are facts that can be overcome if we work for the common good and take up the preferential option for the poor. Hence the church is called to become "a poor church for the poor," to take up the path of encounter and humanization, having as a paradigm the way in which people relate in the popular culture. There exists a mystique of living well that translates into humanizing relations. Pope Francis described this experience in a speech in Bolivia, on July 9, 2015, as...

attachment to the neighborhood, the land, one's work, the work association. This recognizing oneself in the face of the other, this closeness of everyday life, with its miseries, because they do exist, we have them and their daily heroism. This is what makes it possible to exercise the commandment of love, not on the basis of ideas and concepts but on the basis of the genuine encounter between persons. We need to establish this culture of encounter because neither concepts nor ideas love; it is persons who love.

The religious mystique that springs from the popular culture is the hermeneutical locus par excellence, which makes it possible to overcome the barriers separating popular from academic theology, or the faith of the poor, who live in the midst of the vicissitudes of everyday

life, from the ecclesiastical institution and its official liturgy. It makes it possible, moreover, to understand that the evangelization of cultures proceeds by way of inserting oneself—both personally and institutionally—into the life-world of those on the margins and working for the integral liberation of all in this globalized world. It means expanding our relationships and moving out of our comfort zone. As Francis states in the letter he wrote to Cardinal Aurelio Poli for the 100th anniversary of the Catholic University of Argentina:

Do not be satisfied with an office theology. May your reflection be done on the borders.... Good theologians, like good shepherds, smell like people and the street, and with their thinking, pour ointment and wine into the wounds of people.



PEOPLE'S PASTOR. Argentine Cardinal Jorge Mario Bergoglio greets worshippers after celebrating Holy Thursday Mass in 2008.

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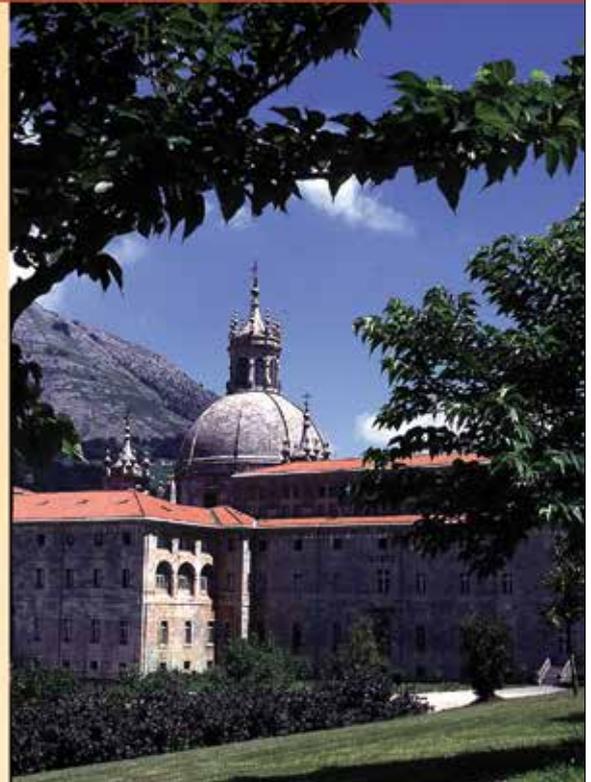
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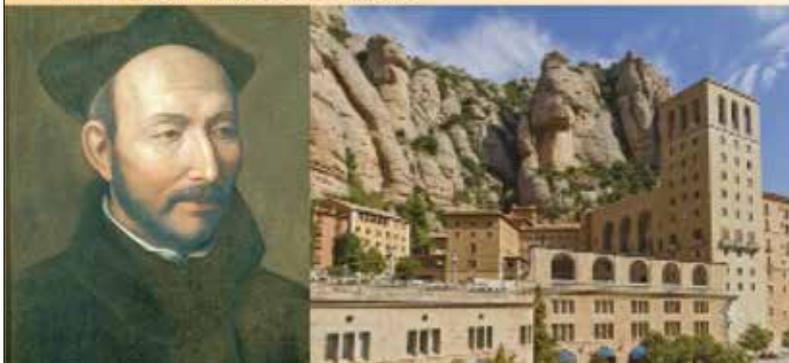


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Into Indonesia

Pope Francis is on record as saying that the future of the church is in Asia. He hopes to reach an accord with China that could open up new horizons for evangelization in the world's most populous country and has already visited the continent on two occasions: to South Korea in August 2014, and to Sri Lanka and the Philippines in January 2015. He has since received invitations from several Asian governments, including Japan, Pakistan and Timor-Leste; and sources say he is keen to return again to the continent where two-thirds of humanity lives.

Though a decision will not be taken before the fall, already one country appears to have a particularly good chance: Indonesia. Among the reasons why Francis might decide to go there is that it will host the Asian Youth Day at Yogyakarta, a city on the island of Java, from July 30 to Aug. 6. The pope attended the last such youth event in South Korea in August 2014 and had such a highly successful encounter with young people from most Asian countries that he might wish to attend this one too.

There are other important reasons too why Indonesia is high on the list of possible venues for Francis' next visit to Asia. Indonesia has the world's largest Muslim population. Some 90 percent of its 270 million people are Muslim, 9 percent are Christian (Catholics count for over 3 percent, with 7.5 million faithful); most of the others are Buddhist (0.6 percent) or

Kong Hu Chu (Confucian).

Although this is a majority-Muslim country, Indonesia is not an Islamic state; it is a pluralist society based on the Pancasila (Five Principles); the first of these principles is belief in one supreme god. The founding fathers of this country with 15,000 islands and 400 ethnic groups agreed that Indonesia is neither a secular nor a theocratic state, and though various attempts have been made since independence in 1945 to impose Shariah law within the Constitution, none have succeeded. Indonesia has experienced authoritarian rule at some periods since independence, but it remains a democracy.

In recent decades, in particular, there have been Christian-Muslim tensions in some parts of the country; nevertheless the church enjoys religious freedom and actively engages in dialogue with other religions, especially Islam. Indonesia and the Holy See established diplomatic relations in 1947 and have exchanged high-level visits and jointly engaged in interfaith dialogue and fostering good relations between the different religions in this land, where Christianity first arrived with the Nestorians in the seventh century.

In addition to the above, there is another reason why this first Jesuit pope might wish to come to Indonesia: St. Francis Xavier, the famous Jesuit missionary, companion of St. Ignatius Loyola and a cofounder of the Society of Jesus. He arrived in Amboina (an island of eastern Indonesia in the

Moluccas, where the Portuguese settled in the 16th century) and evangelized the people there and elsewhere over a 14-month period in 1546-47 and so started the organized missionary work of the Jesuits in this land.

The Indonesian bishops want Francis to come for Asian Youth Day. So does the government, as the new Indonesian ambassador to the Holy See made clear when he presented his

credentials to the pope on March 21. Francis responded noncommittally, saying, "I would be happy to come to Indonesia if I could," but his words were widely reported in Indonesia and are being interpreted in a positive sense.

If Francis were to go to Indonesia, he would be the third pope to visit the country. Paul VI went there in 1970 (and also visited Pakistan and seven other countries). John Paul II arrived in 1989 and also went to East Timor, then a province of Indonesia but now an independent state—Timor-Leste, which has just celebrated the fifth centenary of its evangelization and wants Francis to visit. It is worth mentioning that Cardinal Pietro Parolin, the Vatican secretary of state, traveled to Timor-Leste for that celebration but first visited Indonesia. Francis might do the same, unless he opts to go instead to Pakistan, the country with the second largest Muslim population in the world, which has been in the eye of the storm for some time.

The church
there
engages in
dialogue
with other
religions.

GERARD O'CONNELL

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

The Life Of Mae

Finding love in an unexpected place

BY DANI CLARK

Each time I visit her, my friend Mae says she had another dream about my son. She lives in the nursing home I visit on Sunday afternoons with the community of Sant'Egidio.

"Come and take a walk with me," Mae says my son tells her in the dream, putting his hand in hers and leading her outside, her bad leg somehow good again. Or he comes to her bedside and rests his head on her chest. "I love you, Mae," he says in the dream, and then kisses her goodnight.

In her dreams, my son is like an angel. He bids her to walk, when in reality she must use a wheelchair. He gives her unconditional love, when she is cared for by clock-watching workers. They are the same bittersweet dreams I imagine will console me when I am old. My grown son a toothless, sweet-faced boy again, loving only me again. It wrenches my heart to think about it. Time is a relentless taker.

My son Matteo is 8 years old, and we have known Mae for a year. When we arrive at the nursing home, he runs to hug her and she asks him if he has been a good boy in school. He nods shyly and then darts around the social room while Mae and I talk, her robust and

stroke-paralyzed frame twisted awkwardly in the wheelchair.

I have always brought my son everywhere, to the nursing home and to other places that are meaningful to me. I remember when he was 18 months old and his father and I took him to Rome. I had to go for work and we made a trip out of it. My husband and I met and lived for a year in the eternal city and I have always loved it: how the sacred and profane meet and mix there, and how the layers of history are visibly caked one on top of the other. It is a city of paradoxes.

Our hotel that time was near the famous Capuchin Crypt, a place I had heard about but had never visited. I put Matteo in the baby carrier on my back and went, undeterred and wanting to take advantage of the opportunity to see one more church before we left. The leaves of the Via Veneto's sycamore trees shimmered in the October sunshine.

The crypt is an odd attraction, to say the least. A series of small chapels below the Church of Santa Maria della Concezione are decorated from floor to ceiling with thousands of bones belonging to friars who died between the 16th and 19th centuries. Femurs join to make ornate circles on the ceiling. Skulls cover the walls in arched patterns. Entire skeletons stand as sentinels, dressed in monks' robes. If you Google the place, you'll see that "macabre" is probably the most frequent adjective used to describe it.

At the entrance, an ominous placard—looking at least a few centuries old—prepares you to absorb the experience. In five different languages, it reads: "What you are now we used to be; what we are now you will be..."

Passing through the rooms of the crypt, I held my son's small body tight against me. Each bone belonged to a person who had once been as small as him, I thought, feeling slightly nauseated. What a relief it was to return to the street where sullen-faced teenagers smoked on the sidewalk and small Italian cars rushed by.

I think of that experience when I visit the nursing home. I have been going there for 15 years now. The same bone-chilling sign may not hang over the entrance, but its message permeates everything: In our loneliness and pain and dementia, we are what you will be. It is a nearly panic-inducing realization, and one which penetrates viscerally—in the ubiquitous scent of urine, the silent and contorted bedridden bodies and the dementia-fueled outbursts.

But I have also discovered a great treasure there. We were sitting face-to-face in the social room the day Mae shared with me the story of her life. A television set blared in the background.

It came, seemingly, out of the blue. I don't mean her whole life story, the facts of it, but the one story that had provided fateful contours to her life. We all possess such a story. Like bones

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in a body, its power operates under the surface, although its outward forms are different for each of us—an event, our childhood, a search, a fork in the road or the totality of these, all hidden from public view. It is, in sum, who we are inside, the journey we are on.

Sharing Mae's story and her feelings about it would betray a confidence I hold dear. So I cannot write it down. I will say this, though: To pay attention to one person, to harbor and protect her story at the end of her life, is a humbling deed of mercy and a grand responsibility. But to have Mae, to have one friend who trusts you, who dreams your dreams, who loves your loves, is to feel God's love enter your story, that story.

Often when I think of Mae and of all the elderly friends I have accompanied through the years, I think of a line in Dostoyevsky's *The Brothers Karamazov*: "And if two of you are together, then there is a whole world, a world of living love." This is the treasure I have found, the pearl of great price. **A**

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IDEAS | ELIZABETH KIRKLAND CAHILL

THE SACRED STAGE

Shakespeare on the 400th anniversary of his death

A mere two years after the world celebrated the 450th anniversary of the birth of its greatest playwright, William Shakespeare, we now have the 400th anniversary of his death (as befits a deft conjurer of plots, he is said to have been born and died on the same date, April 23). There will be festivals, exhibitions, walking tours, concerts, performances and films galore. The Folger Shakespeare Library is sending the 1623 First Folio on a swing through all 50 states. Chicago is marking the anniversary with a yearlong celebration that includes a concert of the Q Brothers in “Othello: The Remix” and a culinary “Complete Works” (for “Macbeth,” one chef is creating a bubbling concoction in the form of French fries and ice cream as an homage to the most famous of Shakespeare’s witches). New Orleans will mark Shakespeare’s passing with a traditional jazz funeral. And two English professors have joined forces to create a cocktail recipe book entitled *Shakespeare, Not Stirred* (anyone for a “Kate’s Shrew-driver”?). In 2016, the cup of bardolatry runneth over.

Indeed, one might quote the Bard himself in observing that “nothing in his life/ Became him like the leaving it.” In a paradox that he would no doubt have relished, Shakespeare has never been more alive than in the extravagant celebration of his death. As an unapologetic Will-worshiper for many years, I believe that Shakespeare’s plays continue to command our attention and affection for three principal reasons.

1. *Taffeta phrases, silken terms*

precise: the word. Shakespeare’s plays display an endless, joyful reveling in words. He deploys language first for the



A new drink, the MacBeth, above, and a dish called Antony and Cleopatra, below, were created by chefs in Chicago for the anniversary.



practical purposes of an Elizabethan playwright—that is, to signify setting and to paint scenery, as in this famous description of dawn from “Romeo and Juliet”:

Look, love, what envious streaks

Do lace the severing clouds in yonder east.

Night’s candles are burnt out, and jocund day

Stands tiptoe on the misty mountain tops.

He makes use of every rhetorical device at hand, from repetition and hyperbole to allegory and alliteration. There are the glorious set pieces, like John of Gaunt’s paean to England (in “Richard II”) as:

This royal throne of kings, this scepter’d isle,

This earth of majesty, this seat of Mars.

This other Eden, demi-paradise.

Then there are the rhetorical pyrotechnics, like the sharp-edged repartee between the villainous Duke of Gloucester (soon to be King Richard III) and Lady Anne, whom he is wooing:

ANNE: *I would I knew thy heart.*

RICHARD: *’Tis figured in my tongue.*

ANNE: *I fear me both are false.*

RICHARD: *Then never man was true.*

ANNE: *Well, well, put up your sword.*

RICHARD: *Say then my peace is made.*

We wonder, centuries on, at Shakespeare’s ability to harness the power of thought and feeling to the yoke of iambic pentameter, and we wonder, too, at the adroitness with which he switches to the earthy comic prose of Juliet’s nurse, Bottom the weaver and the porter in “Macbeth.”

2. *Such stuff as dreams are made on: the flesh.* In 37 plays, hundreds of char-

acters are given life by one playwright with a generous, even boundless understanding of human nature. Bodied forth in such personalities as Hamlet and Rosalind, Cleopatra and Iago, Mercutio and Shylock, Shakespeare's characters are never stock types representing a particular vice or virtue. They are recognizably human, enmeshed in the inchoate matrix of human relationship. They contradict themselves and one another, they misunderstand, mistrust and misspeak, they show patience and fortitude. They hope and despair, they loathe and love. They are, of course, like us.

And even though Shakespeare created these characters within the relatively circumscribed framework of the Elizabethan theater, creating roles for specific male players in his small acting company (women were not legally allowed on the English stage until the late 17th century), his *dramatis personae* utterly transcend the specifics

of time and place.

We recognize in some of today's hypocritical public officials the furtive lasciviousness of Angelo in *Measure for Measure*. We watch a wild teenager grow up to become a pillar of the community, just as Prince Hal leaves behind his dissolute life with Falstaff. And we know from our daily lives how important a small act of kindness can be, like the unnamed Servant Three of "King Lear," who responds to the brutal blinding of Gloucester by fetching some flax and whites of eggs to salve Gloucester's wounds.

3. *The Play's the Thing: The Stage.*

Joe Papp, an American theatrical producer and director with whom I worked in the late 1980s, loved to say that Shakespeare truly lives on the stage, not the page. He was right: it is the incarnational aspect of the theater that keeps Shakespeare alive, the theatrical interplay between word and flesh, language and character. The words of

any play exist in parallel universes.

The two-dimensional plane of print is where most of us start. Through the careful reading of a scholarly edition of "The Tempest," say, annotated by academics, laden with definitions and scholarly interpretation, we may appreciate the historical and literary context, Shakespeare's linguistic skill, the arc of narrative and thematic development. But a stage performance transports us into the three-dimensional world of the live theater, thrillingly variable according to the director's vision, the actor's choices and the unpredictable dynamic between cast and audience on any given night.

It is one thing to scour the text of "The Winter's Tale" for clues to the mystery of Leontes's seemingly sudden and irrational suspicion of his wife. It is quite another to see, in real time, that mystery portrayed onstage, amid a plethora of nonverbal cues—the raised eyebrow, the quick touch on the hand, the innuendo—that tip the king over the edge. On the stage, the nuances and complexities of human life are capable of innumerable interpretations, and part of Shakespeare's genius is that he imbues each of his plays with a suppleness and range that allow for endless interpretation.

In a memorial tribute to his famous contemporary, Ben Jonson observed of Shakespeare, "Thou art a monument without a tomb, / And art alive still while thy book doth live / And we have wits to read and praise to give." Four centuries after the death of William Shakespeare, he is present and accounted for in our midst, his monumental achievement continuing to inspire, challenge and enlighten us. And as long as we bring our imagination and intelligence to our encounters with him, on page or stage, he will continue to flourish.

ELIZABETH KIRKLAND CAHILL, a frequent contributor to *Commonweal* and *America*, is the co-author, with Joseph Papp, of *Shakespeare Alive!* (Bantam Books).

FIRST FOLIO SPRING AND SUMMER TOUR

April 25–May 25: Kapiolani Community College, Honolulu, Hawaii

May 7–30: North Carolina Museum of History, Raleigh, N.C.

May 9–31: Tulane University, New Orleans, La.

May 9–31: Amherst College, Amherst, Mass.

May 9–31: University of Montana, Missoula, Mont.

May 9–Jun 12: Museums of Oglebay Institute, Wheeling, W. Va.

June 4–Jul 7: San Diego Public Library with The Old Globe, San Diego, Calif.

June 6–28: Kansas City Public Library, Kansas City, Mo.

June 7–Jul 12: University of Central Arkansas with the Arkansas Shakespeare Theatre, Conway, Ark.

June 7–Jul 17: New-York Historical Society, New York, N.Y.

June 20–Jul 30: Cleveland Public Library, Cleveland, Ohio

July 5–31: State Historical Society of North Dakota, Bismarck, N.D.

July 26–Aug. 24: Alaska State Libraries, Archives and Museums, Juneau, Alaska

For more tour dates, visit:
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DIGITAL HABITS OF MIND

The Washington Post is embarking on an intriguing experiment in longform journalism. For a recent, very long article on a U.S. Marine trying to clear his name of sexual abuse charges, The Post inserted helpful ways for online readers to progress through the story. If you wanted to put down the article and resume reading it later (very understandable for a piece that ran to 8,000 words) you could enter your email address, and The Post would send you a unique URL that would allow you to access the article again later at the exact spot where you left off.

The Post's new features also include graphic elements, like pictures of an iMessage in a spot where a text message is cited in the story. The idea is that a reader may need a little help finishing a lengthy article, especially if reading it on a phone. It's not a new idea, just one that has been retrofitted for the digital age. In traditional print magazines, pull quotes and pictures, not to mention the New Yorker's famous cartoons, are all placed strategically to help the reader forge through the text.

I suspect that The Post may be drawing upon the expertise of Jeff Bezos, the president of Amazon and the new owner of The Post. Amazon is, of course, the purveyor of the Kindle, which is the industry leader in managing long-form texts (or as we used to call them, books). Amazon has experimented with different ways of allowing users to interact with e-books, from traditional bookmarks to the ability to see which selections are the most popular with readers. As a frequent Kindle user, I appreciate these tools, but I wonder how they

will translate to news articles and other content you read primarily on your phone.

Here is a secret I am loath to reveal: Although I am a news junkie and check my New York Times app multiple times a day, I read headlines and ledes more than I do full stories. And I suspect that I am not alone. The nature of reading on my phone is that I do it in quick hits while waiting for a train or on line for coffee. Even when I do scroll through a full story, I often skip paragraphs and jump to the end.

This may be a bad habit I first picked up reading the actual newspaper. It is not uncommon to page through newsprint before deciding which article to read. The difference with my phone is that I only sometimes (O.K., rarely) commit to reading the whole story, word for word. The chances that I will bookmark a piece, or save it for later, are slim. Twitter may be partially to blame here. The service has given us an amazing ability to personalize our news consumption, but it rewards scrolling rather than reading.

This is one reason I still subscribe to the print edition of the newspaper. I am simply more likely to read a full op-ed essay if I flip to the last page of the A section. This may be a function of my age (I am a digital immigrant, not a native), but I also think it's a product of the stillness that the print product helps to foster. On my phone, my mind is jumping in a thousand directions: to my work email, my iPhoto stream or

my text messages. Print helps me calm down.

And not just print does this. One of the reasons I like my Kindle is that it engenders the same kind of stillness and focused attention. There are no advertisements, and the traditional Kindle display is far closer to a page in a book than a back-lit screen. Building on a suggestion from The New York Times's Frank Bruni, I am slowly trying

to wean myself off checking my phone before I go to sleep. Instead I pick up my Kindle or a magazine. Reading for even just 20 minutes helps quiet my mind and can even help me feel less distracted in the morning.

This may just be a personal discipline that works for me. We are seeing an epochal transition in the way people read and process information, and perhaps I am just slow to adjust. In many, many ways, the com-

puters in our pockets allow us to be more efficient and connected human beings. My younger colleagues are admirably nimble in the digital world, and it is exciting to consider how they will help shape the future of America Media.

But we still need to think about how to instill the habits of mind that have sustained America and other opinion leaders for so long. How do we become more thoughtful and less prone to cant? How can our devices help us become more rigorous and clear-headed thinkers? And if they prove to be a distraction more than an aid, what do we plan to do about it?

Reading for even just 20 minutes helps quiet my mind.



JUST VERSE

Social movements need great art. They need it if only to make plain for themselves that success is not merely linear; that changing law is not the only way to reform; that vibrantly naming truth rips apart untruths.

Four of the authors in this year's spring poetry review (Juan Felipe Herrera, Joseph Brown, Reginald Dwayne Betts and Remi Kanazi) shine a light on the serrated edges of life: violence, injustice, hard living, deep wrongs. In one way or another they could all be said to be part of a movement in the struggle for justice.

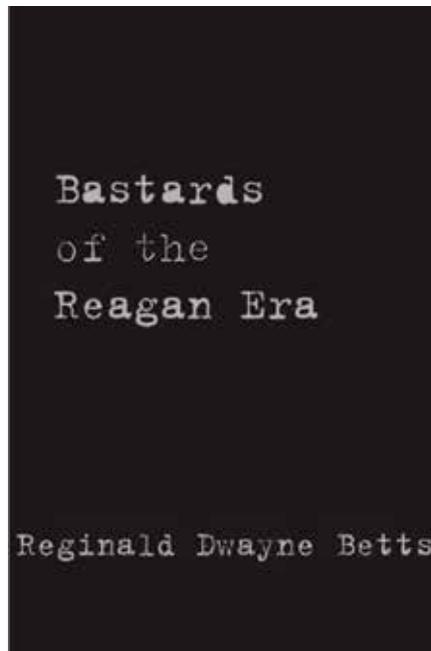
Herrera—whose varied career includes roles as a community teacher, theatre artist, children's book author, political activist and current poet laureate of the United States—would seem to be the ideal writer to crystallize painful reality into great poetry. But even a renowned writer does not hit every time.

"Ayotzinapa," the second poem in his new collection *Notes on the Assemblage* (City Lights Books, 2015), tells the story of 43 Mexican students who were fired upon and kidnapped after a protest demanding funding for their teachers.

In one long sentence he describes the demonstration, the police and how the students continue to march even after they have been dismembered. They are making their way "toward all the cities in the world/ toward all the students and teachers in the world/ demonstrating on all the streets sprung open." It ends: "we are not disposable." This poem is solid, but it does not light up the page, turn it to ash.

"Almost Livin' Almost Dyin'—for all the dead" lists the names of black men shot dead by police officers. It also names two New York cops shot dead while on duty. It ends:

*we are all still burnin' can you hear
me
can you feel me swaggin' tall and
driving low &
talkin' fine & hollerin' from my
corner crime & fryin'
against the wall
almost livin' almost dyin'
almost livin' almost dyin'*



As with many of the poems in this collection, it does the job, relates the needed information. But it does not bring us in a searing way to the truth of matters.

In its own quiet, chilling way, "And if the man with the choke-hold" gets closer to achieving that. The poem refers to the death of Eric Garner, a black man from Staten Island who died after being put in a chokehold by a cop:

*And if the man with the choke-hold
pulls the standing man down why
does he live and if the dead man is
gone why does he rise... If looters
broke the wall and spilt the wine
why are they still scorched...and if*

*all the laws are Freedom for you for
me why do we not speak.*

My favorite poem in this collection is "White Dove—Found Outside Don Teriyaki's." It features no social wrongs, just a hurt bird:

*On
Cedar & Herndon going nowhere
brought her home
bought her seeds and a rabbit cage
& carried her out
everyday & let her fly in the room
next to my bedroom*

Herrera offers us no sentiment about how noble the men are who whisk to safety lame doves. We can fill in the blanks. This poem is as powerful as, if not more powerful than any of his poems that deal directly with social concerns. This one cuts into us and we see it sharply. It is authentic and it is human. Maybe any literature that is bracingly human is a work of social justice.

Bastards of the Reagan Era, by Reginald Dwayne Betts (Four Way Books, 2015). Judging merely by the sledge-hammer title, you may expect Reginald Dwayne Betts's *Bastards of the Reagan Era* to be a simplistic attack on the president and his conservative revolution; i.e., a book of poems that casts Ronald Reagan as the sinister force behind an era of fatherless black men.

This collection, however, is not a throwdown of clunky political poetry aimed strictly at a political leader. Betts, who over the course of his life went from incarceration to Yale Law School, fills his book with disheartening tales of violence, drugs and jail. As with the best political art, the poems primarily notice and name reality—the first step toward changing it.

The lengthy title poem condenses an entire way of life for prisoners, with descriptions of jail life so sad I barely

even want to describe them here. The poem ends with this, opening up into something larger than its words:

*We were all running down demons with our
Chests out, fists squeezed to hammers and I was
Like them, unwilling to admit one thing:
On some days I just needed my father.*

In “For the City That Nearly Broke Me,” after a man is killed by the cops, a woman...

*talks about the conspiracy to destroy blacks...
Someone says the people need to stand up,
that the system's a glass house falling on only a few heads.*

But then the people won't stand up to violence in their community because, as Betts writes, “This & the stop snitching ads/ are the conundrums....”

Stand up and abhor together the destruction of black bodies by officers of the law. At the same time sit down and don't rat on someone not a cop who has destroyed a black body. This veritable stand-off is called tragedy (both sides can argue well for their stance) and Betts is unafraid to nail it clean.

In “The Invention of Crack” Betts describes what taking the drug is actually like. Crack would not have power to do terrible things if there were not a fantastic upside to it. It is so wickedly potent because it feels so good:

*It feels like God has dropped
A piece of heaven behind
Your eyelids. After that, all
You want is to be that close
To an angel again.*

This collection is not all heartbreak.

In “Elephants in the Fall,” for his son Micah, he puts down lines you could only describe as classic:

*Our song is how right we got it
when the light from that moon spilled
out of your mother's belly, I tell you, you were smiling then
as if you knew you were the first song
that found me worthy.*

Before the Next Bomb Drops: Rising Up From Brooklyn to Palestine, by Remi Kanazi (Haymarket Books, 2015). Some of the poems in Remi Kanazi's new collection, largely about the endless Arab-Israeli conflict, catch and hold the reader. The first crushing line in “Lit Up”:

*later: a doctor cradling a child
falling apart in his hands*

And this in “#WhatRemains,” where a child in the aftermath, we can guess, of a bombing,

*still wets the bed
shivers in the corner
the last clean sheet
around his shoulders*

Many of the poems, however, are simply sturdy journalism (facts, statistics, events) or have the feel of someone making a first stab at poetry.

We regular citizens are accused (as probably we should be) of our own silence and tax-dollar complicity in the Israeli slaughter of Palestinians. But the tone of Kanazi's accusation in “Nothing to Worry About” is almost a caricature of “protest poetry”:

*the world is a messed-up
place
rolled off your tongue
like an arrogant excuse*

it's easy to say that

*when drone strikes aren't leveling your block in Brooklyn
when stop-and-frisk isn't haunting your every move
when your baby's blood-spattered body isn't plastered onto your Park Slope avenue*

You have it so easy, White People of Wealthy Brooklyn! No blood-spattered babies to trouble your sight-lines! (The pro-life movement is criticized, and rightly so, for using images of dead babies as a political shock tool. Evidently, however, it is not the only cause to do so.)

Or this, in “Until It Isn't”:

*suffering 2.0
keyboard clicks
like bombs so effortlessly dropping*

Suffering 2.0. I was dismayed to see this phrase.

Some poems in this collection are filled up with stanzas like this:

*Black men make up 40%
of the US prison population
nearly half for drugs that
white men abuse at a higher rate*

Though powerful and sad, these stats-as-poems do not achieve the thing that art uniquely can do: through detailed vibrant images lodge a subject into our souls in a way we may never forget.

Often as subtle as a hurricane, the poems pound us again and again with the suffering of the Palestinians and other oppressed groups. Maybe this isn't so wrong-headed. Maybe some tragedies need to be yelled about un-artfully lest we become charmed, even lulled, by any attempt to talk about horror beautifully.

The Sun Whispers, Wait: New and Collected Poems, by Joseph Brown (Brown Turtle Press, 2009). Joseph Brown, S.J., has been known to take (seize, really) the floor at Jesuit meetings and demand to know why are there not more black Jesuits in the United States. Once, before an overwhelmingly white group of 500 Jesuits and a nurse, he stood up and said, “Are we going to have to buy a black man?” The room went silent. We all looked down into our coffee cups. Jesuit leaders paused, then responded carefully. This is Joseph Brown.

After reading this book, it is clear to me Joseph Brown is not simply a chastiser of pale hierarchies. He is a writer, the real deal.

In “Stories About Chrono,” an old handyman sees a boy curse an old woman and later called the child over to him:

*you done two things wrong son
you showed your behind to a
good woman and you
tarnished sunlight with your tongue
now stop
and he slapped him
deep hard and final.*

Many people in 2016 mortally reject any slap of any child for any reason. But how many kind-hearted adults cursed by a child—in 2016 or whenever—find themselves startled by the impulse to slap. They loathe the impulse. They bury it. But it’s there. And they don’t abhor entirely the freedom of Chrono in his era to get away with it.

A great poem drags a reader smack into a reality that reaches beyond moral truths into the true thing that is a conflicted human soul.

(Later the grandma gives Chrono 50 cents “wrapped in one of them stiff lilac-smelling handkerchiefs” and told him to buy some wine.)

Father Brown’s poems mark language wonderfully; they record how

people actually speak. They paint superb pictures and generally they do not force conclusions on us.

Brown’s grandma in “Lord Knows”:

*Now
before you go i wants to give you
a little something
to help out
and i still have it
and the dollar bill
she unfolded slowly and put
into my hand*

The North Carolina basketball coach Dean Smith once sent \$200 to every player he ever coached. It is the gift of a classic poem to put you in mind of other gestures like that—simple and lovely.

“An Agony: In a Garden” sets down one of the most concise and perfect renderings of the life and passion of Jesus I have ever read. It describes Christ as:

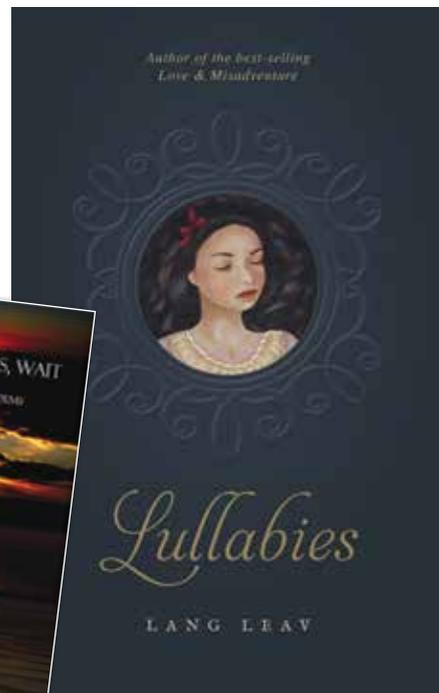
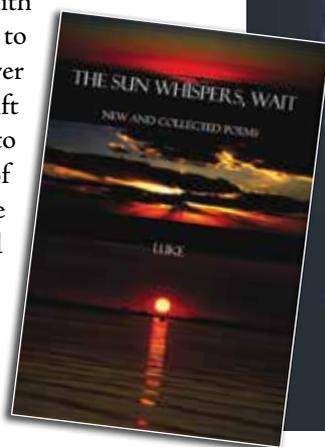
*the friend
who called death closer with each
undoing of hunger
twisted limbs soiled names
each gather of the lost.*

His healing and shepherding threatens the leaders who were supposed to be healing and shepherding. And they take measures.

“A Prayer From the Heart—for Marcus Thomas 2006” is painfully timeless in its depiction of the energy surrounding a black child born in a city:

*When a boy is born around these
parts seems like everybody
and her mama holds they breath
feeling the heart beating the throat*

*closing shut
the eyes straining not
to see the future
hoping against the storm
we smooth the skin
making our fingers learn a memory
for when
we are going to wish for skin to love*



The author doesn’t force us to code race, poverty or violence into his work. He just tells us what happens: how a black life that matters will soon be one that mattered.

Lullabies, by Lang Leav (Andrews McMeel Publishing, 2014). Lang Leav’s writing is so audacious that one poem, “Us,” actually starts: “I love him and he loves me.” It takes a special kind of boldness to write a poem that begins that so quaintly and think that Andrews McNeel will publish it and people will buy it and will even give it the 2015 Goodreads Choice award.

And all those things happened! Simplicity is deceptive. It holds great power. Her poems are straightforward and sweet and many appear to have been written on the back of junior high notebooks. Yet they contain depth.

A line like this one echoes Scripture: “My name is no longer a name, it is a call.” Like a biblical figure renamed by God, the love of another person can widen the soul, change our very names.

Or “Tsunamis.” How is it I can read a near-cliché like this: “He swept in like a tsunami, wave after wave, and I didn’t stand a chance,” and not be dismayed by the writing?

Is it the way the words snap together? Or because clichés sometimes can be beautiful? Maybe it is because there are drawings of adorable children and their musical instruments and cats in the book.

Maybe I like that line because of what follows: “All those warnings, all the things they tried to prepare me for—lost in an instant—to the enormity of what I felt.” Other people’s fretful warnings about a relationship are like the cheapest of cyclone fences to keep away storms. The only way you learn, usually, is by going through it.

In “Clocks”: “Here in time,/ you are mine;/ my heart has not sung louder/ I do not know/ why I love you so/ the clock knows not its hour.”

“The clock knows not its hour.” Who are we in relation to other things? Am I just a thing, or do I need another thing to be in relationship with me to be more fully a thing? Theo-philosophical questions made so simple and striking in these poems. “Yet it is clear,/ to all that’s here/ that time is told by seeing./ Even though/clocks do not know,/ it is the reason/ for their being.”

Some poems in this collection are fairly inappropriate:

*There was a girl named Despondency,
who loved a boy named Altruistic*

Sadly, it goes on like that. Another poem that doesn’t hit is “Pretext”:

*Our love—a dead star
to the world it burns brightly—
but it died long ago.*

Many of these pieces, in fact, walk a fine line between the junior high notebook and the complexities of love. Frenchmen write theology dissertations about. Any great writing should have its share of unfortunate poems like these. If you don’t risk and fail you will never risk and succeed.

One of Leav’s finest poems is not in

*This is Kentucky, not New York, and
I am not important...*

For our purposes here, Limon’s (few) poems that reference the divine are worth a deeper look. For some artists today, any talk of the spiritual veers away from the old orthodoxy of religion/ God as “eternal answer.” It of

BLURB OF THE YEAR

When poets endorse one another’s books with back cover blurbs, they seem to feel the need to write poems themselves. And oh, these poems! The best of 2015 has to be Dana Ward’s blurb about *Titanic*, by Cecilia Corrigan:

As if, in the speculative affect of the newest unfreedoms, romance shipped with the inter-dimensional inversion of jouissance, Jack & Rose are, in this book, a tone of their own wind-swept crucifixion very secretly, & laughing back through Corrigan’s sand, a petting glacier in this zoo of looped and generously blasé disorders, wherein the deck chairs re-arrange themselves, because, what else are they supposed to do, turn into luminous sapphire diamonds?

Who couldn’t agree?

Lullabies, nor her first volume, *Love and Misadventure*. It can be found on her website, langlev.com. It’s not actually a poem. But it feels like one. The poem is two lines, and it falls under the heading of questions people frequently ask Lang Leav—F.A.Q.’s. The poem reads:

Will you promote me?

Sorry, no

Bright Dead Things, by Ada Limon (Milkweed Editions, 2015). The poems in Ada Limon’s *Bright Dead Things* (a finalist for the 2015 National Book Award) are lovely. They snap you to attention. They put words together in a way that, if nothing else, makes you smile:

*A girl pit bull came and circled me as
I circled the cars; she sniffed me like I was
her kin...*

*I want to try and be terrific. Even for
an hour...*

*I’m like a fence, or a cow, or that
word, yonder...*

ten operates from a new orthodoxy of religion/ God as “forever interrogated.”

In “Miracle Fish”:

*I used to pretend to believe in God.
Mainly, I liked so much to talk to
someone in the dark.*

Eventually, she “learned to harness that upward motion inside me, before I nested my head in the blood of my body.”

Limon goes on to tell us that once in New York she went to a “Miracle Fish” to hear her fortune and finally realized, “It was my body’s water that moved [my fortune], that the massive ocean inside me was what made the fish swim.”

God, maker of our fortunes, dwells within us. True. But this dwelling within, as I understand it, does not ordain our flesh with the power to entirely make one’s fortune; to be a sort of God. Limon is not implying she is like unto God. But there can be in this

sort of writing an uncritical and hazy demarcation between what is human power and where ultimately all power comes from.

In “What It Looks Like to Us and the Words We Use”:

J said,

You don't believe in God? *And I said,*

No. I believe in this connection we all have

to nature, to each other, to the universe.

And she said, Yeah, God.

Limon goes on to list good things of the earth: “white oaks, Spanish moss, and spider webs, obsidian shards stuck in our pockets woodpecker flurry, and I refused to call it so.”

For some people, chalking up all

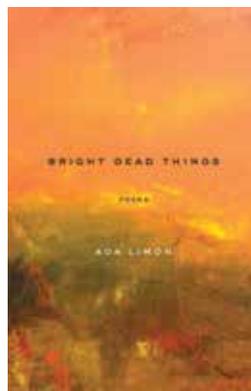
goodness to “God” can be too flip an answer, a response that threatens to take all fine hasle and lyric mess out of their reckoning with life. Exit the world of things and enter an airy stupor high above reality. The answer “God” seems to bring not life but a living death.

“The Wild Divine” in which Limon and her boyfriend are startled when a horse appears in their backyard, is earthly and divine in one breath:

and I thought, this was what it was to be blessed—

to know a love that was beyond an owning, beyond

the body and its needs, but went straight from wild



*thing to wild thing,
approving of its
wildness.*

The first step toward living with God is living in reality. Noticing who, what and where we are. Here is our yard, and us in it; here, suddenly, is a horse, and a realization that we cannot own it:

not horse, not love, not this sacred moment; not the eternally cross-examined God. It is all too wild. When Limon writes like this, she gets as near as possible to what is real. The craft can't hope to accomplish much more.

JOSEPH HOOVER, S.J., is America's poetry editor.

CLASSIFIED

Positions

VOCATION PROMOTER FOR WOMEN RELIGIOUS. · Do you have a passion to work with the School Sisters of St. Francis in the United States by identifying, reaching out to and engaging mature professional women for full membership? · Do you need to work with a group compelled by the mission of the Gospel in the world, where your contribution makes a significant difference? · Are you an up-tempo, fast-paced, high-energy individual? · Do you always strive toward improving your best performance? · Are you quick to build rapport with others? Do you enjoy continuously engaging with new people? · Do you establish yourself as a credible person?

If so, the School Sisters of St. Francis need your talent to help us grow, sustain our vibrant mission and create the future of religious life in this 21st century. Our focus as a Franciscan community is: spirituality, health care, education, the arts, and justice, peace and ecology.

Working with autonomy, you will identify, reach out to and invite mature women to discern God's call to religious life. To develop leads, you will place ads, network with relevant audiences, give presentations and develop referrals. Your initiative, creativity and commitment to excellence will yield the following timely results: identification, invitation and engagement of intelligent, naturally talented, accomplished and energetic professional

Catholic women open to the invitation to discern God's call to religious life as a vocation; women who have a deepening spirituality, have the ability to live in community as vowed members who seek to further the mission of the Gospel in the Franciscan charism of the School Sisters of St. Francis. Based at our Milwaukee Provincial Center, frequent travel and expertise with social media are musts; experience with contact management software is highly recommended.

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Translator

Luis Baudry-Simón, translator (from English into Spanish): newsletters, articles, essays, websites, pastoral letters, ministry resources, motivational conferences, spirituality material, etc. Contact: luisbaudrysimon@gmail.com (815) 694-0713.

Workshop

WORKSHOP FOR PRIESTS. The Incarnate Word: Bernard Lonergan on Christ. San Alfonso Retreat House, Long Branch, NJ, June 27–July 1 (Monday–Friday). Facilitators: Jeremy Wilkins (B.C.) and Mark Miller (U.S.F.). Contact Richard. Liddy@shu.edu or Danute.Nourse@shu.edu by May 15.

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The Peace of Christ

SIXTH SUNDAY OF EASTER (C), MAY 1, 2016

Readings: Acts 15:1-29; Ps 67:2-7; Rev 21:10-23; Jn 14:23-29

“Peace I leave with you; my peace I give to you” (Jn 14:27)

When discussing questions of tradition and change in the church, whether at the parish level or that of the universal church, “peace” is not the first word that jumps to mind. The tensions in the life of the church today, though, mirror those at the time of the Apostles.

Acts 15 outlines the deliberations of the Council of Jerusalem, which took place around A.D. 49 or 50. Prior to the gathering, certain disciples of Jesus in Antioch claimed that “unless you are circumcised according to the custom of Moses, you cannot be saved.” Paul and Barnabas, says Luke, “had no small dissension and debate with them.” We are not privy to the particulars of the response, but we can be assured that the arguments were fierce. Ultimately, the issue was brought to Jerusalem to be decided by the apostles and the elders, guided by the Holy Spirit. And the decision of the council was that being circumcised was not necessary for salvation.

This must have shaken the world of many of the early Christians, but the peace Christ gives the church clearly does not preclude profound disagreements. What must bind the church together throughout its differences is the understanding that the Holy Spirit is present among the disciples of Jesus. Christ connects the giving of the Holy

Spirit, the Paraclete, to the giving of his peace (*eirēnē*) to the disciples. But if the giving of the Holy Spirit to the church is the promise of peace, what kind of peace does Christ give?

Christ’s peace is comparable not to that of shaky political allegiances but to the steadfastness of God. In Jesus’ use of the word, we must consider the Hebrew concept of *shalom*, which can mean health, the well-being of the whole person and friendship, as well as the absence of war. All of these must certainly be considered as aspects of peace. But two other senses of *shalom* come closer to Jesus’ deepest meaning of peace, for *shalom* can indicate divine grace and, in particular, the salvation that the Messiah brings.

As Francis Moloney says in *The Gospel of John* (Page 410), “the gift of peace, therefore, is intimately associated with the gift of the Spirit-Paraclete, the ongoing presence of Jesus in his absence (cf. vv. 16-17, 26), the source of the disciples being loved by the Father and Son, the agent for the ongoing revelation of both Jesus and the Father to the one who loves Jesus and keeps his commandments in the in-between-time (vv. 20-21).”

In what Moloney calls the “in-between-time,” our now, Christ’s peace does not inoculate us from the reality of the world and its warfare, not from psychological or physical pain, not from arguments and bruised feelings; nor will it mimic the sappy sentimen-

ality of greeting cards or TV movies and make certain every day is sunshiny and happy. The peace of Christ is the gift of eternal life (Jn 10:28) and the gift of joy (Jn 15:11) that transcends the vicissitudes and losses of this life, because it offers the deep joy of salvation, which God gives and the world cannot snatch away.

And when it seems, sometimes, that all we can think of in the “in-between-time” are the disputations among us, part of the work of the Paraclete is to cause the church to “remember” (*hypomnēskō*) what Jesus taught, for Jesus says “the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you.” The Holy Spirit has not



PRAYING WITH SCRIPTURE

Think about Christ’s promise of peace. What does this promise mean to you in the church? What does peace mean to you personally? How does the Holy Spirit, the Paraclete, guide you as you seek peace in your life and in the church?

ART: TAD DUNNE

abandoned the church and will not do so but offers ongoing insight into what Jesus taught in order to guide the church into the truth.

It is only after the promise of the gift of the Paraclete that Jesus offers his peace, encouraging his disciples not to “let your hearts be troubled, and do not let them be afraid.” This peace is unlike the world’s peace precisely because the gift of peace is the gift of eternal life. Guided into all truth by the Paraclete, the church must be untroubled and fearless in the midst of the travails of the “in-between-time” as it remembers the teachings of Jesus.

JOHN W. MARTENS

JOHN W. MARTENS is a professor of theology at the University of St. Thomas, St. Paul, Minn. Twitter: @Biblejunkies.



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