America
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Singing a New Song

SCRIPTURE IN LITURGICAL MUSIC

ROC O'CONNOR

The Kennedys and Catholic Liturgy

JOHN F. BALDOVIN

OF MANY THINGS

On the centennial of the start of the First World War, it is appropriate to remember the millions dead and resources wasted, and to heed the great call of Pope Paul VI and his successors: "No more war! War never again!" It is also worth recalling a particularly scandalous aspect of World War I: it involved mostly Christians killing other Christians. Catholic Italy and France were pitted against Catholic Austria-Hungary. Other major players, like Germany, Russia, Great Britain and the United States, were also majority Christian countries.

At the outbreak of the war, William Temple, later archbishop of Canterbury, lamented: "Members of the body of Christ are tearing one another, and His Body is bleeding as it once bled on Calvary, but this time the wounds are dealt by His friends. It is as though Peter were driving home the nails and John were piercing the side."

We know, tragically, that the Great War was not in fact "the war to end all wars," but rather the opening salvo in modern history's bloodiest century. In this issue David Carroll Cochran seeks to account for the "shocking numbers of innocent soldiers" butchered in these wars. He asks us to take a close and critical look at the traditional justifications for killing soldiers, even in just wars. The principle of discrimination, for example, protects civilians from attack, since they cannot be held responsible for the war. But it is also true, Professor Cochran writes, that most soldiers "have no say in when or where their national leaders start wars." Still, these soldiers pay the greatest price.

Also in this special issue on liturgy and church design, John F. Baldovin, S.J., traces liturgical developments since the Second Vatican Council by looking at the funerals of three Kennedy brothers. He examines changes in dress, music, language and prayers, and what these reveal about the evolving Catholic disposition toward the world. Father Baldovin, however, believes that the relationship "between the liturgy and ordinary life, with the implication of the struggle for peace and justice, is probably the most unrealized and underappreciated promise of the post-Vatican II liturgical reform."

Do these articles on liturgy and war have anything to do with each other? Actually, quite a bit. Throughout church history, many prominent Christians have written about this very connection. In the third century, for example, St. Cyprian of Carthage instructed his fellow Christians: "After the reception of the Eucharist the hand is not to be stained with the sword and bloodshed."

More recently, Virgil Michel, O.S.B. (1888-1938), one of the leaders of the preconciliar renewal of the liturgy in the United States, wrote about the social implications of the liturgy. Like Dorothy Day, his social vision was rooted in the mystical body of Christ. The bloodshed of war, he wrote, tears apart and inflicts real wounds in the body of Christ.

Father Michel also believed that the Eucharist is the source of healing for that broken body. In *The Christian in the World*, he emphasized that the Eucharist, "as the sacrament of the mystical body of Christ, or of the perfection of love, is preeminently the sacrament of the peace of Christ."

In the Sermon on the Mount, Jesus teaches his followers to reconcile with their sisters and brothers before bringing their gift to the altar (Mt 5:23-24). At each Mass, Catholics exchange a sign of peace and, in receiving Communion, become what they receive: the body of Christ. We are then challenged to live out in the world what we have experienced in the liturgy.

Professor Cochran challenges us to see beyond the simple categories of enemy and soldier, and to look more deeply, to see the person on the other side of a conflict. The Eucharist is where this vision is nourished, practiced and embodied.

LUKE HANSEN, S.J.

America

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Cover: Choir members at St. Mary's Church in Rochester, N.Y., in 2009. CNS photo/Mike Crupi, Catholic Courier.

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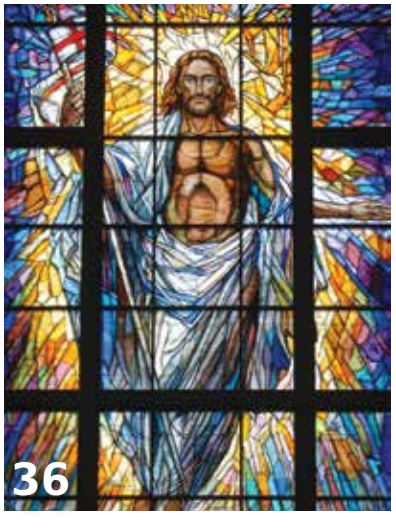


LITURGY & CHURCH DESIGN

COLUMNS & DEPARTMENTS

BOOKS & CULTURE

ON THE WEB

Roc O'Connor, S.J., right, talks on our podcast about **contemporary liturgical music**. Plus, a slideshow of images from the **Co-Cathedral of the Sacred Heart** in Houston and a review of the **Polish film "Ida."** All at americamagazine.org.

One Way to Peace

Depending on whom you ask, the agreement between rival Palestinian factions Fatah and Hamas to form a unity government represents either a crucial step toward a two-state solution or the death knell for the moribund peace process. Israel suspended negotiations after the deal was announced on April 23, and Prime Minister Benjamin Netanyahu told Palestinian Authority President Mahmoud Abbas that he must choose between reconciliation with Hamas and peace with Israel: "Only one is attainable."

Mr. Abbas insists he can have both, and indeed that Middle East peace requires Palestinian unity. Several Christian leaders in the Holy Land have echoed that sentiment. Israel is understandably unenthusiastic about the prospect of working with Hamas, a militant Islamic organization that has called for the Jewish state's destruction and carried out attacks against Israeli civilians. Seeking to placate Israeli and American concerns, a senior Fatah official said that "the reconciliation with Hamas is based on the two-state solution and the 1967 borders. Hamas also accepts all the conditions set by the international community." Those conditions include recognizing Israel, denouncing violence and honoring past agreements. It is up to Hamas to back up these words.

If the parties follow through on the new pact, Fatah and Hamas will create an independent technocratic government within five weeks and hold elections in six months. That is a big if; two nearly identical unity agreements have collapsed since 2006. But the United States should not encourage the premature demise of this latest attempt by cutting off the $500 million of aid it provides to the Palestinian Authority, which one U.S. official has already threatened as a possible course of action. While the political reconciliation may interfere with the latest round of talks, the peace process has weathered worse. In the long run, Israel also must choose: peace with one Palestine, or no peace at all.

The Cross and the Harp

Relations between the Republic of Ireland and the Vatican are beginning to show signs of improvement, after years of strain as a consequence of the sexual abuse crisis. While attending the canonization ceremony for Pope John XXIII and Pope John Paul II on April 27, Prime Minister Enda Kenny announced that Ireland will appoint an ambassador to the Holy See, reopen the Irish Embassy at the Vatican and resume diplomatic ties. Mr. Kenny has also extended to Pope Francis an invitation to visit Ireland. If and when the visit occurs, he promised the cooperation of the Irish government, and he expressed the hope that the pope would also visit Northern Ireland.

The relationship between Ireland and the Catholic Church was nearly fractured in 2011, when the Cloyne Report detailed the extent of sexual abuse in the church in Ireland. The recent moves by Mr. Kenny add to a series of steps of dialogue and conciliation on behalf of Ireland. For example, the historic visit last month of the president of Ireland to Great Britain—a first—reflects a warming trend in Anglo-Irish relations in which all sides are making an effort to come to terms with their shared history.

Not so long ago, it did not seem possible that an Irish president and an English monarch could meet amicably. That extraordinary event can only foster the hope that Ireland and the Vatican can similarly recast their relationship in equally warm tones and resume—and repair—an even longer historical association.

An Irresponsible Congress

When Harry S. Truman ran for president in 1948, he campaigned against what he called the "do-nothing" Republican-led Congress. Throughout his famous whistle-stop tour of the country, he derided what he saw as the inactivity of a Congress that would not deal with the pressing problems of a postwar United States.

Today we have a post-reelection Democratic president trying to get the Republican-led House of Representatives to deal with the pressing problems of a not-yet-postwar America: health care, income inequality, education, race relations, numerous world crises (Ukraine, Syria, South Sudan) and deteriorating national infrastructure—to name just a few. Irrespective of the political divide (which widens all the time), the constant punting of urgent national tasks and needs is indeed a scandal and an unfortunate indictment of our national government.

It is no wonder that when politics and government—and especially politicians—are mentioned, people's faces reveal deep frustration. Idealism and action have morphed into greed and redaction. On the website of the House of Representatives, our national leaders proudly announce that the dome of the Capitol will undergo a multiyear restoration project to repair the numerous cracks in the windows and walls of that illustrious structure that encloses the "House of the People." It's about time. It would be better yet if our national leaders—in all branches of government—would finally get down to business and decide to repair all the cracks in that great edifice of U.S. democracy, starting with how they govern.

EDITORIAL

Diversity and Education

On April 22 the United States Supreme Court, by a vote of 6 to 2, declined to overrule an amendment to Michigan's state constitution that says its public universities, in the admission of students, "shall not discriminate against or grant preferential treatment to, any individual or group on the basis of race, sex, color, ethnicity, or national origin." The amendment had been passed by a majority of voters in 2006 in order to shut down an admissions program at the University of Michigan intended to increase the diversity of the student population. Writing for the majority, Justice Anthony M. Kennedy stated that the case before the court is "not about the constitutionality, or the merits, of race-conscious admissions policies in higher education," but about how "voters in the States may choose to prohibit the consideration of such racial preferences."

Even on those grounds, Justice Sonia Sotomayor argued in a 58-page dissent that the Michigan amendment violates the 14th Amendment to the U.S. Constitution, which guarantees to all people "equal protection of the laws." In this case, the board of the University of Michigan, consistent with the court's decrees on integrating housing and schools, had sought to protect the rights of minorities to receive higher education. Furthermore, equal protection jurisprudence focuses on the process by which all citizens, including racial minorities, participate equally in self-government. Historically, minorities have been squeezed out of the process. Making it more difficult for a member of a racial minority to attend college, says Justice Sotomayor, is like making one competitor in a race "run twice as far" as the others.

Justice Sotomayor is an eloquent defender of what she calls "race-sensitive admissions," but she is facing an uphill battle. Public opinion has turned strongly against affirmative action policies (by a factor of two to one), and many states are now prepared to pass their own laws against the practice. Michigan, California, Arizona, Nebraska, Oklahoma, Washington State, Florida, Utah and Tennessee have similar bans in place or in the planning stages. Meanwhile, in last month's decision and others, the Supreme Court has severely circumscribed the ability of public colleges and universities to consider race in admissions decisions. (Private schools are free to consider race or any other factor in offering admittance.)

Citizens who respect the court and the democratic process but also value diversity in education face a quandary: How can policies be implemented that promote the goal of educating citizens and bringing them into the process of self-government, as rightfully endorsed by Justice Sotomayor? Can these goals be achieved without the aid of race-based admissions policies?

The answer is yes, but it will require work. More and more educators now endorse class or income level as the primary factor for consideration in college and university admissions. They argue that if accompanied by vigorous recruitment, class-based admissions policies can help to bring diversity to institutions of higher education while also serving an underrepresented community, like students from poor or middle-class backgrounds. In her new book, *Place, Not Race*, Sheryll Cashin proposes that we reimagine affirmative action. For universities she suggests alternate strategies to achieve a common goal: recruit students from single-parent and less-educated families; give full scholarships to students from inner-city schools; and follow the example of Texas in requiring their public universities to accept the top 10 percent of students from every high school.

These are all good ideas. At a time when inequality is on the rise and college tuitions are climbing ever upward, college admission officers have a responsibility to find ways to bring students of all economic backgrounds into their institutions. Increasing economic diversity and maintaining ethnic diversity without racial preferences will be difficult. Michigan has seen a drop in minority enrollment since the state amendment was passed, but according to the Century Foundation, other states have been able to preserve racial diversity by focusing on economic diversity. More state universities should try this approach. If a college can afford to recruit high-quality athletes, then surely it can find ways to recruit more heavily from poor and minority communities.

The role of the university, in addition to career preparation, is to develop the characteristics of good citizenship. If a student lives and studies only with classmates who look and think like himself or herself and come from the same economic background, a major component of a university education is lost. When universities deliberately attract diverse student bodies, it is not just minority and disadvantaged students who benefit, but all students and indeed our democracy. For the good of society, educators must redouble their efforts to make the world of higher education truly diverse, in the richest sense of that word.

REPLY ALL

Writing in the World

I read with interest "Writers Blocked?" by Kaya Oakes (4/28), an assessment of Catholic writing today. The "Golden Age" writers Thomas Merton, Flannery O'Connor and Walker Percy were read, not because they were Catholic but because they had something to say. Also each of them had a unique voice that identified him or her.

None of them learned to write from other Catholics, though all did find friends who were writers and strong Catholics. The same is true today of Richard Rodriguez. Catholicism is catholic; we live in the same world as everyone else and find our Catholic life out there, not in a separate cloister. (See "Friends of Merton," by Daniel P. Horan, O.F.M., in the same issue.)

Frankly, it might be easier for Catholics if we clung together as we sink into the rising tide of secularism, but it would not be richer. I look forward to reading young Catholic writers to see how they describe this world of calamity and grace we live in. Thanks to **America**, I will be able to find the best ones.

(MSGR.) MIKE HEHER
Seal Beach, Calif.

Inclusive Kingdom

I was pleased to read the Of Many Things column of April 28, in which Matt Malone, S.J., states that Pope Francis' intentional simultaneous canonization of St. John XXIII and St. John Paul II has more to do with how we relate to God than to each other. Saints are not perfect people; they are faithful people. There is no kingdom with more room for styles of fidelity than God's kingdom. Truth is that inclusive.

(MSGR.) DAN ARNOLD
Erie, Pa.

Coca Challenge

Thank you for "Supply and Demand," by Robert Joe Stout (4/28). The drug business of coca leaves becoming cocaine is exactly the same in Bolivia and beyond. I became aware of the operation in some detail as I observed it from a "safe distance" in Bolivia from 1956 to 2008. Liberation theologians call it "institutionalized violence," and it's on both sides of the great divide that separates "legal and illegal."

The one big difference in Bolivia and Peru is that the prime matter, the coca leaf, has been part of the cultural fabric of the people for thousands of years. I myself drank coca tea to dissipate stomach cramps many times. Coca leaves also figure in many native religious ceremonies.

The only really effective way to deal with this challenge is by educating would-be consumers, and also addicts who need treatment. The 12-step program really does work.

(MSGR.) DAVID A. RATERMANN
St. Louis, Mo.

Urgent Divestment

Re "Getting Out of Oil," by Doug Demeo (4/21): It is not only Catholic universities that face an "erosion" of their core mission. Whole dioceses in the United States seem to have lost their way in the course of protecting institutional interests rather than being at the service of the whole human community. Pope Francis has used the pejorative term: being "self-referential."

This is why several of us in the Diocese of Greensburg thank the editors of **America** for Mr. Demeo's call to assure the integrity of Catholic universities by establishing "mission communities" that would "grasp the prophetic (and arguably financial) urgency of divesting from fossil fuel corporations."

Our diocese has taken great pride in its capital campaign, which provides financial security for major stakeholders like diocesan clergy. Now we are calling it to make sure the diocesan investment portfolio is not contributing to climate instability, which will eventually devastate both person and beast in Greensburg and throughout planet earth.

(REV.) BERNARD SURVIL
Greensburg, Pa.

Cursillo Success

Re "Spanish Import," by Claudio M. Burgaleta, S.J. (4/7), a review of *The Cursillo Movement in America*, by Kristy Nabhan-Warren. The Diocese of Erie has a thriving Cursillo movement. In deference to the U.S. national Catholic secretariat, we allow both non-Catholics and marginal Catholics to participate in our nine weekends each year and have no problem clarifying boundaries for sacramental involvement. As a result, we have an impressive track record of activating many dormant Catholics and receiving many non-Catholics into membership through the sacraments of initiation. We believe strongly and sincerely that this is faithful to the founding vision of the movement.

(REV.) JOHN JACQUEL
Erie, Pa.

Francis' World

As a defense of teaching about business in Catholic universities, "Noble Vocations," by Joseph J. Dunn (3/24), is intelligent and clear. At the same time, it could leave a faulty impression of Pope Francis' views on the economy.

The article urges that all students be taught "the larger role of business

WHAT YOU'RE READING at americamagazine.org

1 **Are Married Priests Next?** by David Gibson of Religion News Service (Online, 4/25)
2 **The Ecological Examen,** by Joseph P. Carver, S.J. (4/21)
3 **What Martyrdom Means,** by Patrick Gilger, S.J. (5/12)
4 **Redefining Success,** by Brian B. Pinter (5/12)
5 **A Lost Generation?** by Thomas V. McGovern (5/12)

in society." Then, in his closing sentence, Mr. Dunn frames these "noble vocations" in the context of "building the world that Francis wants." Does U.S. society instantiate the world that Francis wants? The author recognizes that it does not. He acknowledges "excesses and abuses in business and in our capitalist society" but does not focus on them. His defense of business schools and the economy, however, would have been more persuasive if he had at least noted the flood of these excesses and abuses reported daily.

Forty years ago, Jesuits in the United States undertook a national effort to evaluate and recommit ourselves to higher education. One of the concerns at that time was that our business schools, considered integral to our whole effort, should teach "ethical thinking." Pope Francis has considerably raised the ante, pointing out the necessity of conversion of heart. An open-minded reading of "The Joy of the Gospel" demands what has become a main Christian asceticism in post-modernity: serious study, personal reflection and interior prayer to win freedom from our fiercely urgent secular mindset, from "spiritual worldliness," and to put on the mind of Christ Jesus.

JOSEPH TETLOW, S.J.
St. Louis, Mo.

Editor's Note: The full text of Father Tetlow's response is available on the blog In All Things on **America***'s website. See "A (Second) Response to 'Noble Vocations'" (5/6).*

Teaching Conscience

Joseph J. Dunn suggests the need for all students of Catholic universities to consider their choices, individual and corporate, from a position of faith, in charity and based on the social doctrine of the church. He asks: "How will our liberal arts graduate turned business person...ponder an ethical question and present a principled solution without understanding the larger role of business in society?"

While this is a good question, it raises a much broader question: How many students truly know and understand the concept of forming one's conscience? As we know, it's not as easy as it sounds, is never instantaneous, entails communal thought and discussion, is a lifelong task and in many cases requires a great deal of prayer. It is an art, and not easy, but must be done.

These elements of learning should be required core curriculum for all students, not just those in the theology department. Unless generations learn to discern right from wrong and how to avoid a life based on relativism, we are doomed to a society incapable of caring for those less fortunate, and decisions at all levels will simply boil down to what best adds to the bottom line.

MARY A. CALLAWAY
Beavercreek, Ohio

Share Profits Equally

Capitalism works best when all employees are considered owners (and sole owners) of the enterprise. This principle goes to the dignity of the individual. Salaries should reflect ability and prior service, but profits should be shared equally. Think about it.

J. HARVEY STARK
Sunset Hills, Mo.

Partners in 'Crime'

Thank you for the one-sentence news brief (Signs of the Times, 3/10) regarding Megan Rice, S.H.C.J., her punishment of 35 months in prison and the disarmament witness at the nuclear weapons complex in Oak Ridge, Tenn. The news brief, however, leaves the impression that she acted alone. In fact, Greg Boertje-Obed and Michael Walli, both members of the Catholic Worker movement, righteously contributed and received prison terms of 62-months each.

America also neglected to report that Judge Amul R. Thapar, a graduate of Boston College, accused the three of "complete disrespect for the law" despite defense testimony of government noncompliance with the U.S. Constitution, the U.N. and Nuremberg charters and the Nuclear Nonproliferation Treaty.

Sister Megan, Greg and Michael chose the new $19 billion uranium processing facility within the Y-12 compound to transform the thermonuclear cores (used for gravity hydrogen bombs) and ballistic missile warheads into products that sustain rather than annihilate life.

BEN JIMENEZ, S.J.
Cleveland, Ohio

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

SEARCHING FOR COMMON GROUND

David J. O'Brien responds to 'Noble Vocations,' by Joseph J. Dunn (3/24)

On matters like capitalism, Catholic social teaching and how business actually works, we Catholics have had a lot of arguments over the years, but not much dialogue. Maybe we can do better, even find some common ground.

For example, Mr. Dunn thinks, and I agree, that all undergraduates should have a basic knowledge of business. After all, we should know by now that all institutions, including the university and the church, incorporate business practices, some good, some not so good. Trustees are supposed to ensure that university business practices are both good and effective, yet business competence is promoted without much discussion of politics, even though everyone concerned knows very well that public policies shape their capacity to carry out their mission. And churches and universities, like businesses and unions, spend a lot of money to organize in order to influence those policies.

If we really studied the American political economy openly and honestly, we might find that Catholic social teaching is a helpful resource for evaluating what we learn and helping us turn business, and all work, into vocation. After all "business" is a matter of politics and culture, quite as much, probably more, than a matter of economics.

In Catholic higher education, advocates of "faith and justice" and social ethics for years have made requests for more critical study of business. Often business and professional staff responded that talking about personal ethics was fine: everyone has a conscience and institutions should have codes of conduct. But social ethics is another question altogether: that would involve philosophical assessment of systems and structures and would raise questions about "politics," which of course has no place in academic research and teaching.

Or does it? Opportunities for research and teaching and almost everything else turn on the allocation of resources. And that in turn depends on ideas and power, culture and politics. That is no secret. Indeed business persons and professionals, including professors, pay dues to professional and trade associations, chambers of commerce and special interest groups of all sorts that lobby governments, seek social influence and educate the public. They set standards and ask governments to enforce them. They advise on policy and are not shy about pursuing their own interests. Everywhere they (we) ask for money and argue that our work serves public purposes.

A few, not many, among us worry that these interest groups do not serve the common good, so they organize alternative associations to carry out their share of public responsibility: think of Physicians for Social Responsibility or the Union of Concerned Scientists. But business schools and their graduates, Catholic or not, are not much involved with such groups.

If business people and professionals would admit the importance of—and their shared responsibility for—culture and politics, Catholic business schools would have the basis for serious intellectual inquiry and education that might actually enable people to think about human dignity, solidarity and individual and corporate responsibility, ideas that are the heart of Catholic social teaching and of the Gospel.

But the key to getting Catholic defenders and critics of American business beyond the argument stage is honesty about what we are dealing with: not politically innocent and culturally immaculate business (or science or law or medicine) but knowledge and careers and institutions embedded in the realities of modern history. I think this is what Pope Francis means when he says realities are prior to ideas.

Another really interesting thing Mr. Dunn and I might do to help the church and the business community is to do some Christian dreaming. We might put the *Compendium of Catholic Social Doctrine* on the shelf for a few minutes and think about what the heart of our faith might mean for our business and professional lives.

At World Youth Day in July, Pope Francis told a crowd of adoring Argentine young people that if they were looking for an action plan, they should read the Beatitudes and Matthew 25. "You do not need to read anything else," he said. If we did take those texts as our starting point, perhaps we would find that both Mr. Dunn's relative satisfaction with our political economy, and my own ideas about how it should be changed, are wide of the mark.

Each of us is a mission in the world, Pope Francis says. Together we might be able to stir some hope that love and mercy and justice can somehow, sometime, become the informing principles of the world we make together, in part through business. That needed conversation for Catholic higher education—and for the church—may be the starting point for reunifying our community in the common work of evangelization.

DAVID J. O'BRIEN

The writer is professor emeritus of history at the College of the Holy Cross in Worcester, Mass.

CENTRAL AFRICAN REPUBLIC

After Seleka Raids, Sowing Survival in Bossangoa

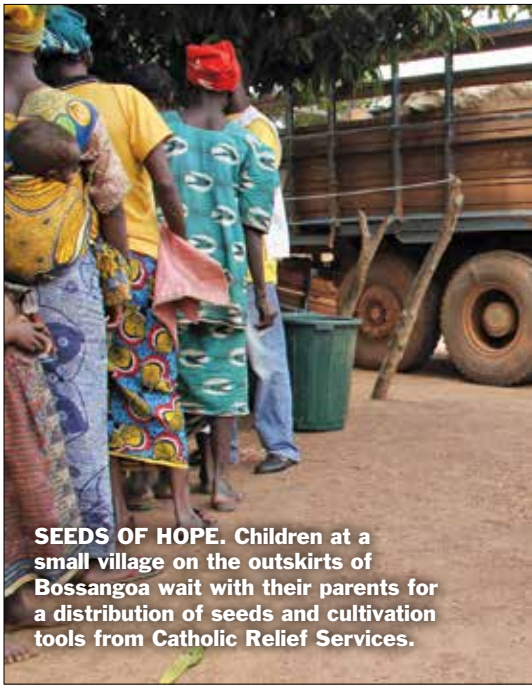
BANGUI, Central African Republic—The truck lurches and weaves with every rut and gully on the bush trail—and there are many of them—in slow but steady progress toward the outlying villages around the city of Bossangoa in northern Central African Republic. A day earlier two large lorries broke down repeatedly during the same exercise, and this morning, May 3, an adroit mechanic cannibalized parts from a third vehicle to ensure that the others would make it into the bush and back again. The cargo it carries each patient kilometer—corn and peanut seed meant to salvage the growing season—is a precious, life-saving weight.

"We could be looking at a famine in the Central African Republic in August," says Kyla Neilan, a program manager for Catholic Relief Services based in Bossangoa, a community hard hit by the months of disorder and communal violence in Central African Republic. "It's make or break this harvest season. If people have food to eat in August, they can start to recover. If people don't have seeds in the ground now, and they have no crop in August…people will start to die."

Catholic Relief Services and Caritas, the church's international relief and development agencies, aim to get seed along with cultivation tools to as many as 10,000 families in the subsistence farming villages that surround Bossangoa by the end of May. The rainy season has already begun; soon these hard copper-colored trails will become essentially impassable red mud that will leave truck wheels spinning futilely. By then it will be too late to sow.

The hunger is already upon these villagers. In nearby Bamzenbe, Doctors Without Borders is treating children suffering from acute malnutrition or opportunistic infections their hungry bodies are too weak to resist, Neilan reports.

Next year, with another harvest missed, hunger will become a mortal menace to thousands of people. Last year in this northern region of the republic, Seleka rebels—joined by allies



SEEDS OF HOPE. Children at a small village on the outskirts of Bossangoa wait with their parents for a distribution of seeds and cultivation tools from Catholic Relief Services.

L.C.W.R. REFORM

Vatican Official Offers Fresh Criticism of U.S. Sisters

Using what he acknowledged was unusually "blunt" language, Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, rebuked officers of the Leadership Conference of Women Religious on April 30 for promoting futuristic ideas he described as "opposed to Christian revelation," and he criticized the group's plan to honor the Catholic theologian Elizabeth A. Johnson, C.S.J., whose work he said has been judged "seriously inadequate."

The L.C.W.R. represents about 80 percent of the 57,000 women religious in the United States; it is currently undergoing a major reform ordered by the Vatican in 2012.

In a statement on May 8, L.C.W.R. officers described the cardinal's address as "constructive in its frankness and lack of ambiguity. It was not an easy discussion, but its openness and spirit of inquiry created a space for authentic dialogue and discernment."

They also said their meeting with the cardinal should be viewed within the context of all of their visits to Vatican offices, where they "experienced a culture of encounter, marked by dialogue and discernment."

Cardinal Walter Kasper, a theologian and retired president of the Pontifical Council for Promoting Christian Unity, characterized the criticism of American nuns as typical of the "narrower" view that officials of the Roman Curia tend to take, and he said Catholics in the United States should not be overly concerned. Cardinal Kasper addressed the topic on May 5 at Fordham University in a wide-ranging conversation on mercy.

"I also am considered suspect!" he

among the Peuhl, a nomadic tribe of cattle herders, long at odds over land use with the region's farmers—swept through these villages. Everything was looted: seed, food, small livestock and tools. Huts were pillaged and put to flame and people were burned to death as the survivors fled into the bush, where many still remain.

"They got attacked last year during the harvest season," says Neilan, "which means a lot of the crops went uncultivated and unharvested." Crops that did come in were trampled and eaten by Peuhl cattle, usually prevented from grazing on farmlands by the villagers.

The *soudure*, the "lean season," has happened throughout the country "every year for eons, just before the harvest season," says Neilan, when villagers have exhausted all resources on cultivation and growing and in the last months before the harvest are reduced to barest subsistence—"one or two meals a day, maybe eating just manioc."

PHOTOS: KEVIN CLARKE

"But then the harvest comes in and, boom, they've got food to eat, they have something to sell, so they have an income, they can buy medicine, they can buy whatever else it is that they need."

People in these villages, she explains, are experiencing an early, man-made *soudure*, with months to go before a chance to replenish and to eat.

"We are giving out seed. If they get the seed in the ground before the end of planting season, before the rains are done, they'll have a harvest in August [and] we can stop this downward cycle," says Neilan. "It is not going to be a full harvest. We're not able to give everybody enough seed so that they can completely recover everything, but it will be something where they can stop, they can have enough, they can have something to sell, something to eat and can start to rebuild their lives."

KEVIN CLARKE

said with a laugh.

Cardinal Kasper told the audience that after Francis praised him by name just days after his election, an old cardinal approached the new pope and told him, "Holy Father, you cannot do this! There are heresies in this book!"

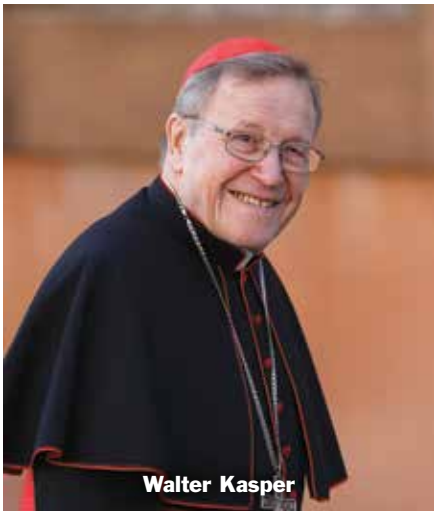
As Francis recounted the story to him, Cardinal Kasper said, the pope smiled and added, "This enters in one ear and goes out the other."

Asked about Elizabeth Johnson and another feminist theologian, Elisabeth Schüssler Fiorenza, whose views have also been disputed by the hierarchy, Cardinal Kasper said that he has known them both for years and added: "I esteem them both."

Critiques are part of academic discourse, he said, but the C.D.F. sometimes "sees some things a little bit narrower." He said that the criticism of Johnson "is not a tragedy and we will overcome." He noted that St. Thomas Aquinas, the medieval theologian now considered one of the greatest minds in the church, was condemned by his bishop and lived under a shadow for years.

"So she is in good company!" Cardinal Kasper said.

Cardinal Kasper said that he hoped that the confrontation between the Vatican and the L.C.W.R. would be overcome. "We should be in communion," he said, "which also means in dialogue with each other. I hope all this controversy will end in a good, peaceful and meaningful dialogue."



Walter Kasper

O'Malley: 'So Much Denial' on Abuse

The new papal commission for protecting minors from clerical sex abuse will recommend stricter standards for accountability of abusers and those who fail to protect children, and will fight widespread denial of the problem within the church, said Cardinal Sean P. O'Malley, O.F.M.Cap., of Boston. "In some people's minds, 'Oh, this is an American problem, it's an Irish problem, it's a German problem,'" the cardinal told reporters on May 3. "Well, it's a human problem, and the church needs to face it everywhere in the world. And so a lot of our recommendations are going to have to be around education, because there is so much ignorance around this topic, so much denial." The cardinal spoke on the third and final day of the commission's first meeting at the Vatican. Reading a statement on behalf of the entire eight-member panel, he said the commission "will not deal with individual cases of abuse, but we can make recommendations regarding policies for assuring accountability and best practice."

Church Must Increase Hispanic Ministry

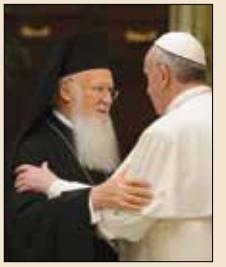
Training of pastoral leaders and provision of most other resources for Hispanic ministry are not keeping up with the fast-approaching time when Hispanics will make up the majority of Catholics in the United States, according to a new report. "Hispanic Catholics have reached critical mass in the church," said Hosffman Ospino, lead author of the National Study of Catholic Parishes with Hispanic Ministry. He said 55 percent of all U.S. Catholics under the age of 30 are Hispanic, and Hispanics account for 71 percent of the growth in the U.S. Catholic population since 1960. "Ignoring the growth of Hispanic Catholics in the United States would be self-defeating for our churches and schools," he added. Ospino, assistant professor of theology and ministry at Boston College, presented his findings from the first major survey of how parishes are handling the rapid demographic shift on May 5 at the college. Hispanics currently account for about 40 percent of all U.S. Catholics.

Oklahoma Bishop: Death Penalty 'Brutal'

Archbishop Paul S. Coakley of Oklahoma City said the botched execution on April 29 of an Oklahoma inmate "highlights the brutality of the death penalty" and should bring the nation to "consider whether we should adopt a moratorium on the death penalty or even abolish it altogether." The planned execution of Clayton Lockett, a convicted killer, in McAlester, Okla., using a new three-drug lethal injection protocol, failed, leaving Lockett showing signs of pain and causing prison officials to halt the procedure. Lockett later died of a heart attack. The state attorney general's office agreed to a six-month stay of execution for Charles Warner, an inmate scheduled to be executed two hours after Lockett. Gov. Mary Fallin also ordered the state's department of corrections to conduct a "full review of Oklahoma's execution procedures to determine what happened and why" during the execution. Archbishop Coakley, in a statement on April 30, said, "How we treat criminals says a lot about us as a society." The culture of death, he added, "threatens to completely erode our sense of the innate dignity of the human person."

From CNS, RNS and other sources.

NEWS BRIEFS



Bartholomew of Constantinople

When Ecumenical **Patriarch Bartholomew of Constantinople** meets Pope Francis in Jerusalem on May 25, one of their main discussion topics will be the "diminishing Christian minorities in the Middle East," the patriarch told Catholic News Service. ✦ The Catholic bishops' conference of Cameroon issued a statement on May 5 demanding the release of two Italian priests and a Canadian nun, a month after they were **kidnapped by suspected Nigerian Islamists.** ✦ The U.S. Supreme Court ruled in a 5-to-4 decision on May 5 that **prayers said before town council meetings** in Greece, N.Y., do not violate the U.S. Constitution. ✦ Religious groups in Borno State, Nigeria, have organized prayer sessions and other activities to support the rescue of more than **250 kidnapped schoolgirls**, who remained missing as of May 12. ✦ Ukrainian Catholic bishops said on May 5 that their country's **presidential election** on May 25 must proceed, despite any efforts to derail it, since postponement would threaten "the existence of an independent Ukrainian state." ✦ An estimated 15,000 **pro-life campaigners in Ireland** gathered in Dublin on May 3 to participate in the National Vigil for Life, and they vowed to work for the repeal of a controversial law introduced in 2013 that permits abortion in certain circumstances.

JAMES MARTIN

Simply Loving

Everybody knows that same-sex marriage and homosexual acts are contrary to Catholic moral teaching. Yet that same teaching also says that gay and lesbian people must be treated with "respect, sensitivity and compassion." As more states pass laws legalizing same-sex marriage, more gay and lesbian Catholics are entering into these unions. This leaves some Catholics feeling caught between two values: church teaching against same-sex marriage and church teaching in favor of compassion. In Seattle a few months back, for example, many high school students protested the ouster of the vice principal, who was removed for marrying another man.

Most people who oppose same-sex marriage say they do not hate gay people, only that the traditional understanding of marriage is important and perpetually valid. Other opponents of same-sex marriage invoke the oft-repeated mantra, "Hate the sin, love the sinner." If that is so, then why do so many gay people say they feel hatred from members of the church?

Let me suggest a reason beyond the fact that many gays and lesbians disagree with church teaching on homosexual acts: only rarely do opponents of same-sex marriage say something positive about gays and lesbians without appending a warning against sin. The language surrounding gay and lesbian Catholics is framed primarily, sometimes exclusively, in terms of sin. For example, "We love our gay brothers and sisters—but they must not engage in sexual activity." Is any other group of Catholics addressed in this fashion? Imagine someone beginning a parish talk on married life by saying, "We love married Catholics—but adultery is a mortal sin." With no other group does the church so reflexively link the group's identity to sin.

The language of "hate the sin, love the sinner" is difficult for many gay people to believe when the tepid expression of love is accompanied by strident condemnation. And the notion that love calls first for admonishing the loved person seems to be applied only in the case of gays and lesbians. To take another example, it would be like telling a child, "You're a sinful child, but I love you anyway." This can end up sounding more like, "Hate the sinner."

> What might it mean for the church to love gay Catholics more deeply?

Look how Jesus loved people who were hated in his day. Take the story of Zacchaeus, the diminutive man who climbs a sycamore tree to catch a glimpse of Jesus as he passes through Jericho (Lk 19:1-10). As chief tax collector, and thus head of all the tax collectors in the region, Zacchaeus would have also been seen by the Jews as the chief sinner in the area. When Jesus spies him perched in the branches, he calls out, "Zacchaeus, hurry and come down, for I must stay at your house today." Zacchaeus then promises to repay anyone he has defrauded. "Salvation has come to this house," says Jesus.

Notice that Jesus shows love for Zacchaeus even before the man has promised to do anything. That is, Jesus loves him first, by offering to dine with him, a powerful sign of welcome in that time. Jesus does not say, "Zacchaeus, you're a sinful person because you're gouging people with taxes collected for the oppressive occupying power, but even though you're a public sinner, I love you anyway." He simply loves him—first.

The story of Zacchaeus illustrates an important difference between the ministry of John the Baptist and of Jesus. For John the Baptist, conversion came first, then communion. First you repent of your sins; then you are welcomed into the community. For Jesus, the opposite was more often the case; first, Jesus welcomed the person, and conversion followed. It's not loving the sinner; it's simply loving.

What might it mean for the church to love gays and lesbians more deeply? First, it would mean listening to their experiences—all their experiences, what their lives are like as a whole. Second, it would mean valuing their contributions to the church. Where would our church be without gays and lesbians—as music ministers, pastoral ministers, teachers, clergy and religious, hospital chaplains and directors of religious education? Infinitely poorer. Finally, it would mean publicly acknowledging their individual contributions: that is, saying that a particular gay Catholic has made a difference in our parish, our school, our diocese. This would help remind people that they are an important part of the body of Christ. Love means listening and respecting, but before that it means admitting that the person exists.

JAMES MARTIN, S.J., *is editor at large of* ***America*** *and the author of the new book* Jesus: A Pilgrimage *(HarperOne).*

Jack, Bobby, Ted

Three Kennedy funerals and the progress of liturgical reform

BY JOHN F. BALDOVIN

On Nov. 22, 1963, the bishops of the Roman Catholic Church assembled for the second session of the Second Vatican Council voted on the final draft of the "Constitution on the Sacred Liturgy" ("Sacrosanctum Concilium"). A few hours later President John F. Kennedy was assassinated in Dallas, Tex. Just two weeks later, the constitution was formally approved by the council. No doubt the Kennedy assassination loomed much larger in the world's consciousness than the approval of the liturgy constitution, but like the election of the first Roman Catholic president of the United States, the liturgy constitution was to have a significant impact on how American Catholics related to the world. Since that time, the nation has also mourned the deaths of two more Kennedy brothers: Robert F. Kennedy and Edward M. Kennedy. The funerals of these three men were not only significant moments in U.S. history; they can also serve as markers of liturgical change.

The funeral of John F. Kennedy on Nov. 25, 1963, took place at St. Matthew's Cathedral in Washington, D.C. A pontifical requiem low Mass was celebrated by Cardinal Richard Cushing at the request of Jacqueline Kennedy. In place of a homily, Auxiliary Bishop Philip Hannan read from a number of President Kennedy's speeches, including his entire inaugural address. Schubert's "Ave Maria" and "Pie Jesu" were sung at the offertory. Two months later Cardinal Cushing celebrated a solemn high pontifical Mass at Boston's Cathedral of the Holy Cross to the accompaniment of Mozart's Requiem.

Though many people were able to witness the funeral through the mass media, the liturgical aspect of the event did not draw much attention. In fact, in terms of understanding, the liturgy was not easily accessible to Roman Catholics, much less others. Within a year, however, much of this was to change. There were a number of reforms that took place rather quickly after the council: the change of the priest's posture toward the people, the introduction of the vernacular for most of the liturgy and the inclusion of a variety of music.

The change in the celebrant's posture may well have been the most effective example of the reform—even more significant than the use of the vernacular. A number of other churches like the Lutheran and Episcopal churches quickly followed suit. The first instruction, in September 1964, was followed in 1967 by an important instruction on sacred music ("Musicam Sacram"). Here the most significant change was approval to substitute hymns and other songs not contained in the liturgical texts (for the introit and communion chants, for example). This was to encourage Catholics to sing Protestant hymns and other new compositions as part of the liturgy itself.

The Early Years of Reform

Those early reforms characterized the situation in 1968, the year of our second snapshot. In June of that year Robert F. Kennedy, U.S. senator from New York, was shot and killed. His funeral took place at St. Patrick's Cathedral in New York City on June 8, 1968. This time the funeral was a sung requiem Mass, celebrated by Archbishop (not yet Cardinal) Terence Cooke of New York. Andy Williams sang "The Battle Hymn of the Republic"; Richard Tucker sang "Panis Angelicus"; and Leonard Bernstein conducted the adagio from Mahler's Fifth Symphony. Several hymns were sung in English. Participants received Communion on the tongue while kneeling, and the clergy wore purple vestments instead of black, which was the standard color for Masses for the Dead before Vatican II.

Robert Kennedy's funeral took place a year or so before the introduction of the new Roman Missal, which was promulgated by Pope Paul VI in 1969 and went into effect in late 1970. By 1967, however, the entire liturgy of the Eucharist, including the eucharistic prayer, had been translated into English. The missal that began to be used shortly after Robert Kennedy's funeral and its pastoral and theological introduction represented a radical departure from pre-Vatican II liturgy. It included many options, among them a choice among four eucharistic prayers instead of only one, the venerable Roman canon, which had been the only eucharistic prayer of the Roman rite for well over a millennium. In addition, the volume of biblical material was increased enor-

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FINAL COMMENDATION. Cardinal Seán P. O'Malley presides at the funeral Mass for Sen. Edward M. Kennedy on Aug. 29, 2009.

PHOTO: FOCOLARE/FEDERICO ORTA

mously, with a three-year cycle for the reading of Scripture on Sundays, including the addition of an Old Testament reading on Sundays and major feasts. For the first time in history a weekday lectionary (on a two-year cycle) was also provided.

Robert Kennedy's funeral came after significant progress had been made toward Christian unity, and part of that progress was a reformed liturgy that could easily be seen to have a "family resemblance" with the worship of a number of Protestant and Anglican churches. In fact, there had been a liturgical movement underway in several churches for decades. Many churches adopted Sunday biblical readings that were virtually identical to the Roman Lectionary, making it possible for neighboring pastors to meet together regularly to discuss their upcoming Sunday preaching. In addition, a number of other Christian churches produced liturgical books that had a remarkable resemblance to the shape and content of the Roman Catholic reform.

Although not directly related to the public effect of the council's liturgy constitution, it is worthwhile to pause and consider the general reception of the council's liturgical reforms. From the outset they met with resistance. Very few bishops had voted against the constitution, but more joined the ranks of the opponents as the various instructions for implementing the reform were published. Some of the most traditional among the bishops objected very strongly to the addition of three new eucharistic prayers as well as the translation of the eucharistic prayers into the vernacular. In addition, a number of Catholics, especially in Great Britain, felt that the new liturgy lessened the distance between Catholics, Anglicans and Protestants.

In a fine review of the state of the reform published in 2008, the theologian and philosopher Gerard Austin, O.P., points out three areas in which the reform has not fared so well. The first area is the interrelation between the priesthood of the baptized and that of the ordained. The lack of a truly renewed theology of the ordained ministry has continued to bedevil the Catholic Church. A second area where the council's liturgical reform has not been well received is in how we perceive the sacrament of the Eucharist. Problems can occur when eucharistic adoration is emphasized without attention to the celebration of the Eucharist, which is the communal act of the church (head and members) becoming itself, the body of Christ in and for the world.

Father Austin's third and most pertinent observation has to do with the relation between the liturgy and our attitude toward the world. How the church worships inevitably affects its face toward the world and the attitudes that Catholics have toward the world. He insists that "Constitution on the Sacred Liturgy" be interpreted not solely on its own, but in relation to all of the council's 16 documents. For him, truly engaging the liturgical reform requires embracing the council's openness to the world. The way the post-Vatican II liturgy is celebrated promotes a positive view of the world. The liturgical reform went hand-in-hand with a shift from a cultural Catholicism that emphasized sin and the fear of hell to one that required a much more positive engagement of faith and appreciation of God's love for the world in Christ. This shift can easily be seen in the funeral liturgy, which prior to the council had focused on the deceased and his or her fate in the hands of God (as appears in the *Dies Irae*, for exam-

ple), but in the last several decades has placed more emphasis on Christian hope and the grief and consolation of the mourners.

Over the years, the liturgical reform and the liturgy itself have become more visible while also taking on a kind of Americanized character. It seems that in many cases opposition to the contemporary reform of the liturgy has to do with qualms about contemporary culture—particularly with the challenges it poses to traditional morality.

Jacqueline Kennedy is consoled by Cardinal Richard Cushing of Boston.

In an important essay entitled "Liturgy and the Crisis of Culture," published in 1988, Msgr. Francis Mannion argued that three aspects of American culture have profoundly affected liturgical celebration. These are the subjectification of reality, the intimization of culture and the politicization of society. The first is a result of the Enlightenment's "turn to the subject" and the consequent individualism so rampant in modern culture. The second, intimization, has to do with the notion that only close intimacy is really genuine and that therefore only small-group worship is authentic. The last of these factors, politicization, relates to the tendency in contemporary society to turn everything into a political battlefield. There is great merit in the argument. Liturgy and culture do constitute a two-way street.

The Liturgy Today

Although Edward Kennedy's death was not a sudden tragedy like the assassinations of his brothers, his funeral was widely broadcast and drew national attention. For this reason it can serve as a third marker for discerning the impact of the Vatican II liturgical reform on public life. The funeral of the longtime senator from Massachusetts took place on Aug. 29, 2009, at the Basilica of Our Lady of Perpetual Help (known as the Mission Church), in Boston. Donald Monan, S.J., former president of Boston College, was the priest-celebrant; the Rev. Mark Hession, the Kennedys' pastor from Cape Cod, was the preacher. Cardinal Seán P. O'Malley, O.F.M.Cap., of Boston presided in choir.

The "star quality" of the music that marked John's and Robert's funerals was evident at this one as well—Susan Graham sang "Ave Maria" and the cellist YoYo Ma accompanied the tenor Placido Domingo, who sang "Panis Angelicus." A number of aspects of Edward Kennedy's funeral liturgy reflected the current state of Roman Catholicism vis-à-vis American public life. Of note was the heightened attention given to which Catholic politicians might receive holy Communion. How prominent Catholics participate in liturgy has become a matter of public interest. Although the media were not allowed to film the Communion procession, at least on the side of the church where the dignitaries were located, it was quite clear that Cardinal O'Malley left the sanctuary to offer the greeting of peace to President Obama and Mrs. Obama, as well as to Vice President Joseph R. Biden Jr. and Jill Biden.

Overall, this funeral liturgy was a good example of contemporary, accessible Roman Catholic worship. The majority of those in attendance appeared to receive Communion in the hand. And the use of white vestments was another indication of how Catholic attitudes had changed with regard to funerals and to death in general. A broadcast liturgy like this one, however, missed an opportunity in that some Catholic "best practices" were not followed. The eucharistic acclamations were not sung, for example, nor the responsorial song or even the Alleluia. Also, regrettably, Communion was not given under both species. All in all, not much was remarkable about the last of these three Kennedy funerals. Perhaps this was itself a sign that the liturgical reform, at least as an American cultural phenomenon, has taken root and become a normal part of the national culture.

The three Kennedy funerals tell only part of the story of the public effect of the Vatican II reform of the liturgy, as they lack the regional, ethnic and gender diversity necessary to provide a full picture. Yet they demonstrate a real-life connection between the liturgy and society. Each of these public figures was ardently committed to the public good and in particular to peace and social justice. Their lives of service can also remind us that the liturgical reform made the justice dimension and consequences of the liturgy all the more evident. As the Rev. Robert Hovda once wrote: "What do you mean we need more peace liturgies? Peace liturgies are the only kind we have."

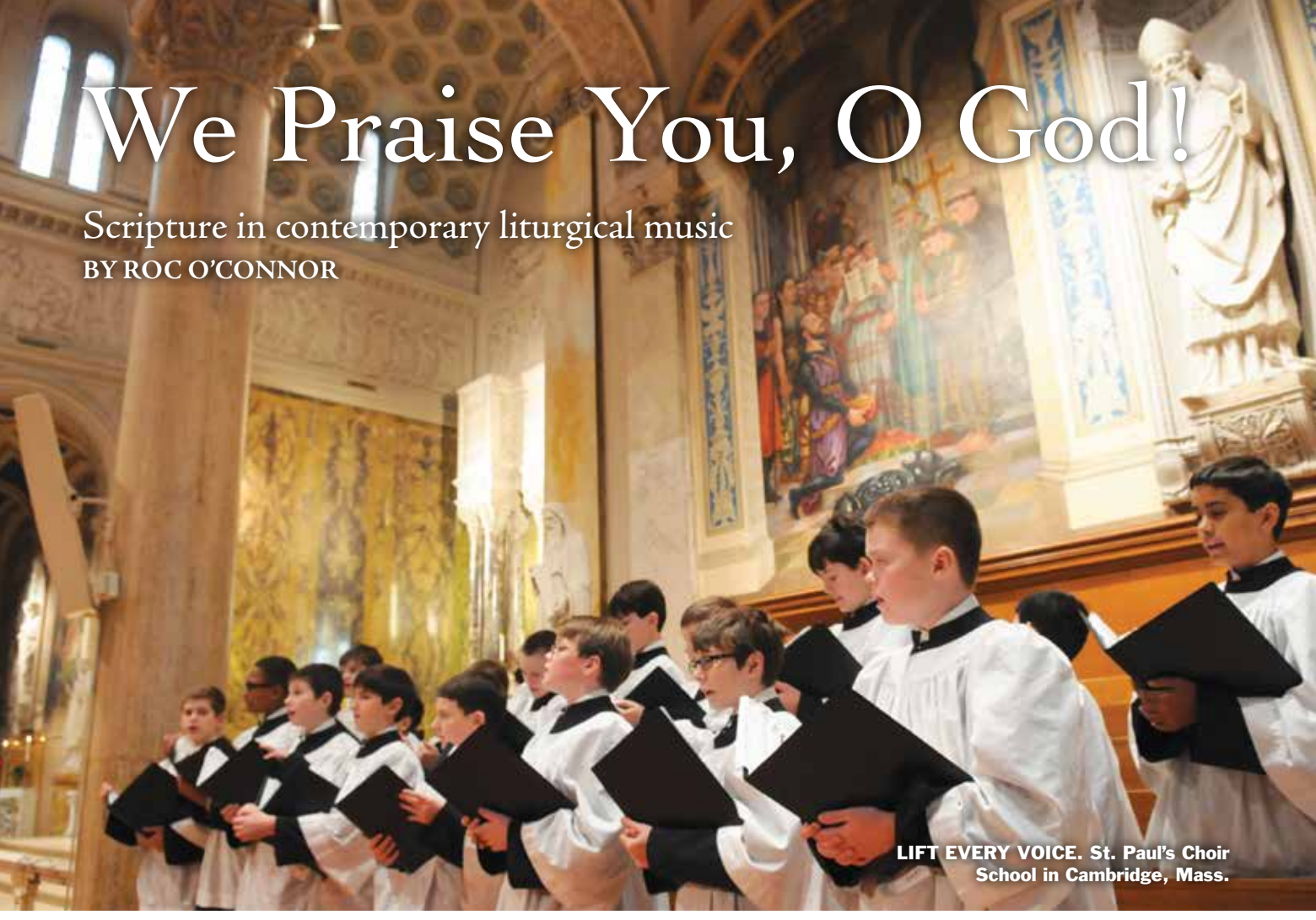
The stubbornly perduring view that one must make a choice between being a partisan of the liturgy and being a partisan of social justice is deadly. The relation between the liturgy and ordinary life, with the implication of the struggle for peace and justice, is probably the most unrealized and unappreciated promise of the post-Vatican II liturgical reform. The liturgy truly can mirror what God wants the world to look like—the kingdom of God. The reformed Catholic liturgy can help people realize the value of communion, peace and equality, but we have a long way to go before this potential is fully realized.

CNS PHOTO/COURTESY CATHOLIC STANDARD

We Praise You, O God!

Scripture in contemporary liturgical music

BY ROC O'CONNOR



LIFT EVERY VOICE. St. Paul's Choir School in Cambridge, Mass.

CNS PHOTO/NEAL HAMBERG

As Roman Catholics observe the 50th anniversary of the promulgation of the Second Vatican Council's "Dogmatic Constitution on Divine Revelation," it seems an appropriate time to consider ways contemporary liturgical music supports the word proclaimed and preached. Contemporary liturgical composers and lyricists have done a great service to the church by cultivating "easy access to Sacred Scripture…for all the Christian faithful" (No. 22). They have sowed the word in the hearts, minds and memories of the faithful by uniting scripturally based texts with memorable melodies.

Indeed, many composers and lyricists, hailing from a wide range of backgrounds, musical influences and theological training, have plumbed the depths of Scripture and created opportunities for hosts of parish communities to participate mindfully in the Mass through song. Combining scriptural texts and song helps worshipers relate to God, the local community, the world and all creation. Their compositional strategies include word-for-word setting, paraphrasing, stitching together thematically related parts of Scripture, meditation and personal testimony.

Each text writer brings his or her particular stance—a patterned way of understanding God, self and others—to a work. For example, when an assembly sings a contemporary hymn to begin Mass, worshipers inhabit the author's stance toward God implicit in the text. The hymn indirectly answers questions like: Who is God? How near or distant is God? How does the piece characterize worshipers?

Composers and lyricists provide the corpus of pieces to be sung at liturgy. Those who select and perform hymns and songs help to make the prayer real for their local worshiping communities. Choosing from thousands of works, they focus liturgical prayer by applying images of God, church, Christian identity, sin, grace, Eucharist, justice, service and creation made available to them from published or unpublished music. They not only reinforce the word, feast days and liturgical seasons by their choices, they also reflect and shape the worshiping community's self-understanding.

A review of the liturgical hymns and songs published since the year 2000 finds some common themes among contemporary liturgical composers. Here are some of them, with a sampling of lyrics.

ROBERT F. O'CONNOR, S.J., *known as Roc, a founding member of the St. Louis Jesuits singing group, has composed liturgical music for 40 years. He will become an associate pastor at the Church of the Gesu in Milwaukee, Wis., in mid-August.*

1. These liturgical hymns and songs use Scripture to relate worshiping communities to God. Quite a few pieces have the assembly sing corporately in the first person singular. A number of categories are employed by composers to situate the worshiping community in relationship to God. The I-Thou relationship (first person to second person) is the foundational mode of expression in liturgy realized in praise and petition. Often the psalms employ the communal "we" when speaking to God. At other times, they use "I"—*So my soul longs for you*—to signify both the individual petitioner and the collective "we."

We Glorify You! These compositions, often paraphrases of psalms or prophetic texts associated with specific liturgical seasons, praise God for creation and give thanks for redemption: *We see your glory! All glory is yours! You made the heavens! How profound your wisdom!* They urge worshipers to recount the great deeds of God through driving rhythms and uplifting melodies. Or they skillfully link thematically related passages to sustain the assembly's recitation of the divine names: *Christ, you are Shepherd, Lamb, Savior. God, you are our refuge, light, haven, shelter, defense, rock.*

Guide me, O God! These pieces rely especially on the psalms. The faithful walk in personal and corporate darkness and call to God for direction. Text writers invite worshipers to relate directly to God through petition: *I am weary, blind, lost, broken, bitter, in despair and grieving.* Often these songs ask God to show us the way: *Take away pride, fear, brokenness, pain. Teach, help, restore and shepherd me.* Some lyrics assist the people to offer the whole self to God with joy: *Take all I have, O God!*

How long, O God! A few composers have explored the structure of social lament for expressing heart-rending cries to God: *Overturn the status quo and manifest the reign of God soon! We hope in your mercy forever!* Contemporary text writers mine psalms and prophetic complaints on behalf of the poor and oppressed, those who suffer injustice, as well as those who are weary, bruised and grieving. Singing together, the community pleads on behalf of all sisters and brothers: *Why remain silent, O God? When will you answer? Why stand aloof? We hope in you!*

Comfort me, O God! A large number of new pieces beg for comfort from God. Composers are responding to our difficult times, stress and isolation of daily life, as well as the pain of loss and dashed expectations. These pieces follow the lament structure noted above. They rely on scriptural paraphrases and personal testimony to recite litanies of grievances: *I am bruised, battered, pained, suffering, weary, lonely, weak, broken, empty, afraid, despairing and alienated.* They ask God for comfort: *Hold me; fill my heart; touch my soul; overwhelm me with your love.* This will become a significant focus in the future as more people feel the impact of an affluent society that leaves most people needy, our individualistic attitude that promotes estrangement and our intensely linked digital culture that renders users craving for meaningful connections.

Save me from the pit! Composers hit a higher pitch of desperation by turning to the psalms and prophets for images that enable those in difficult straits to cry out to God, our refuge. These pieces also use the structure of lament to call out for deliverance from the abyss while praising God directly for continued help. Assemblies acknowledge both need and trust saying, *You turned my sorrow into joy. You healed my desolation. In you I have found stillness. The flood has overwhelmed me; set my feet on solid ground! I despair; fill me with hope!*

Singing about God. In these songs, lyricists shift the focus to speaking about God in the third person. They draw from many sources in Scripture—the psalms, the prophets and much of the New Testament—to affirm divine fidelity, mercy and love: *God probes our hearts, knows our ways, remembers our sorrows, heals the brokenhearted. The Lord filled my soul. God forgives and heals pain. God raises us up from despair.* This approach relies upon a secondary effect of biblical narrative that praises God implicitly by detailing divine works of creation or saving deeds for humanity: *Our God has done great things.*

2. Composers use Scripture to relate members of local worshiping communities to each other and to the wider world. There are a number of patterns in compositions depicting the worshiper's relationship to other persons, whether at the same liturgy or across the globe.

We are the body of Christ! Here, the congregation proclaims itself as the gathering where all hear one liberating word, dine on one nourishing sacrament, make communion around one table in healing peace and receive one mission to live the word in service. Here songs portray authentic Christian identity as the microcosm of a renewed humanity, one in Christ. Here, armed with a prophetic word, the faithful rebuke false divisions and conflict. Here the congregation promotes an intense focus on the presence of the reign of God realized now around one table of word and sacrament: *We are the body of Christ!*

The communion experienced by the worshiping community needs to be lived out daily. So critiquing divisions in the church, lyricists characterize the Christian assembly as welcoming: *Come, all, whether poor, stranger, outcast, homeless, broken, scattered or oppressed! Come, old and young, just and unjust, sinner and saint, male and female, whole and frail!* Jesus dining with sinners and castaways grounds the pattern for our practice today. Social critiques by the prophets as well as Luke's story of the good Samaritan and Matthew's parable of the sheep and goats deepen this vision.

These hymns and songs reinforce the local community's self-understanding that "we" are doing something new, for-

saking former blind ways and living out the fundamental values of the reign of God today.

Thus says the Lord! Prophetic summons relates directly to the above model as both its logical extension and foundation. These pieces gather together many sayings from the words of Jesus and the prophets to call, encourage and instruct the assembly on how our Christian discipleship needs to be lived out as an active care for justice: *Feed the hungry, strengthen the weak, empower the weary, welcome the stranger, free the enslaved, give hope to the poor and liberate the oppressed.* Lyrics promote a vision of the worshiping community as the place where proclamation of the word summons all to stand over and against the status quo and any form of injustice: *Love one another; bear Christ to the poor and weak. Live the Gospel. Defend human dignity; transform the world! Let justice arise from the earth!*

Fear not! Be encouraged! Quite a few hymn texts or song lyrics paraphrase passages from the prophets, Gospels and Pauline corpus to encourage the congregation by reminding them of God's fidelity and mercy. Instead of addressing needs directly to God through lament, contemporary lyricists have members of the worshiping community speak to one another to mediate the compassionate word. Here the faithful take on a sacramental role, as it were, serving as channels of support and consolation in song: *Come to Christ to find your rest. God will guide you for you have been called. We are the body of Christ!* Lyricists work with other passages of Scripture to instruct, encourage and summon the people to live the life of Christ boldly.

Singing the words of Scripture. These pieces allow worshipers to strengthen and comfort each other by proclaiming the word of God in song: *Don't be afraid. You are my beloved. I hold you in the palm of my hand. You are precious in my eyes. I have chosen you.* Composers have selected passages from the psalms, the prophets and many of Jesus' sayings to reinforce genuine Christian identity: *We are salt for the earth and lights on a mountain. We are the feet, shoulders, mouths and hands of Christ. We can shape the future! We are prophets of peace and architects of hope. We elect to serve God and neighbor. We give our hearts!*

3. Liturgical composers use Scripture to relate worshiping communities to all of creation. There is a genre of song that praises God directly with a litany of the Creator's work: *The sun, moon and stars; earth, sea and the abyss.* Lyricists look mainly to the psalms for images as composers set such texts in an upbeat and playful mood. However, there is a growing collection of pieces that promote responsible stewardship for creation. Lyricists enrich Scripture with notions from physicists of the new cosmology: *We are all one. All created beings are kin. Ours is to receive the gift of creation and hand it on whole.* At the same time, composers castigate those who exploit the earth's resources for personal gain, rejecting responsibility for collateral damage: *Repent of greedy, destructive ways. Creation groans for the birth of the children of God who will care for the earth! Lord, have mercy.*

Each and every Sunday liturgy exhibits a kind of personality. Any congregation's liturgical style exhibits a personality. What if assemblies whose self-expression is more outgoing and extroverted would add Bach, Palestrina or Gregorian chant? What if congregations of a contemplative or introverted kind would incorporate contemporary liturgical music? Why? The integration of different temperaments of music could help promote Christian maturity and possibly even unity. To put it another way, inasmuch as musical styles complement a contemplative and vertical style of liturgical prayer here or a horizontal, buoyant prayer there, might the joining of the two support Christian wholeness? It was at the Council of Nicaea that Antioch, which emphasized the humanity of Christ, came together with Alexandria, which stressed the divinity of Christ to revel in paradox—fully God and fully human! Perhaps we are on the verge of such a glorious and paradoxical union, served by liturgical music. A

ON THE WEB

Roc O'Connor, S.J., talks about contemporary liturgical music.
americamagazine.org/podcast

On Killing Soldiers

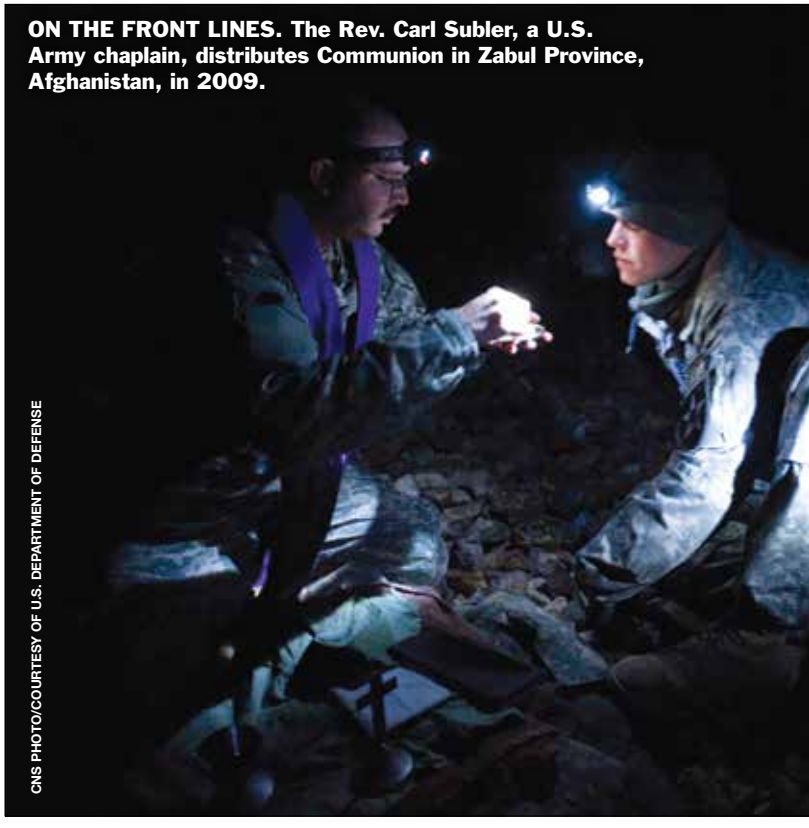
Was it legitimate to shoot at Joseph Ratzinger during World War II?

BY DAVID CARROLL COCHRAN

At age 16, Joseph Ratzinger, the future Pope Benedict XVI, was drafted into Hitler's military. He was assigned to an anti-aircraft unit outside of Munich that targeted Allied bombers, a job Ratzinger described as bringing "many an unpleasantness, particularly for so nonmilitary a person as myself." In the last stages of the war, he was transferred to an infantry unit where he carried an unloaded gun and saw no combat.

Coming from an anti-Nazi family, the young Joseph Ratzinger considered Hitler's war to be criminal and hoped for a quick Allied victory. With German forces in collapse after Hitler's death, he deserted and headed home. Captured by American soldiers, he spent a few weeks in a prisoner of war camp and was released, going on to lead a full life as a priest, theologian, bishop, cardinal, pope and now pope emeritus.

The Catholic tradition has long recognized the possibility of a just war, and for many no better proof exists than the one waged to stop the Nazi regime in World War II. According to the just war theory, the young Joseph Ratzinger was a legitimate target in that conflict. As long as he was serving in the German forces during the war, it was morally acceptable to try to kill him. As such, his case illustrates a serious but often overlooked problem at the heart of Catholic ethics related to the just war tradition.



ON THE FRONT LINES. The Rev. Carl Subler, a U.S. Army chaplain, distributes Communion in Zabul Province, Afghanistan, in 2009.

CNS PHOTO/COURTESY OF U.S. DEPARTMENT OF DEFENSE

One of the most powerful moral principles in Catholic doctrine is the absolute prohibition against the intentional killing of an innocent person. Calling this principle "universally valid" for "each and everyone, always and everywhere," the *Catechism of the Catholic Church* deems its violation gravely immoral "under any circumstance."

This moral principle is the foundation of the Catholic Church's radically countercultural witness on behalf of the unborn. Because the unborn are innocent persons, any direct and deliberate abortion is morally impermissible. Even pro-life politicians often make exceptions in the cases of rape or incest, and almost always when the life of the mother is endangered, but while these may be intensely painful reasons to seek abortions, they do not override the moral prohibition on deliberately killing the innocent. Catholic teaching upholds this principle without exception, even if this stance strikes mainstream society as extreme moral inflexibility in the face of heartbreaking situations.

The principle also applies to war. Catholic doctrine does not consider armed conflict to lie outside the realm of normal moral analysis, so it is always wrong to intentionally kill the innocent there as well. The most frequent application of this principle to situations of war relates to civilian casualties. For example, was it morally acceptable to bomb Dresden during World War II? In Catholic thinking, however, this principle is rarely applied to the killing of soldiers. Hence the question: Was it morally acceptable to try to kill Joseph Ratzinger during World War II?

Legitimate Punishment?

The central question is: If it is always wrong to kill the innocent intentionally, what justifies killing ordinary soldiers in a just war? The earliest answer was that such killing served a punitive purpose. The offense that justifies the war also jus-

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tifies killing the soldiers on the unjust side. They are incriminated by the moral guilt of their side, the guilt that makes the war itself necessary. This was the view of St. Augustine, and largely adopted by St. Thomas Aquinas. While it is wrong to intentionally kill the innocent, enemy soldiers are not innocent. They share in the collective guilt of their nation that brought on the war, or at the very least they knowingly participate in the war as unjust aggressors.

If it is always wrong to kill the innocent intentionally, what justifies killing ordinary soldiers in a just war?

Just war theory is divided into *jus ad bellum* principles, which address when it is right to go to war, and *jus in bello* principles, which address right conduct within war once it is underway. Augustine and Aquinas focus primarily on *ad bellum* considerations like just cause and competent authority. Augustine, for example, pays little attention to distinctions between killing soldiers and civilians in a just war. It is only with the later rise of fully formed *in bello* principles, developed within and adopted by Catholic teaching over the last several centuries, that the weakness of the punitive justification becomes clear.

The principle of discrimination—that soldiers may be killed in warfare but civilians must be spared direct attack—is based on the claim that most civilians do not bear guilt for the war. Ordinary persons going about their lives far from the centers of power cannot be blamed and killed for the wrongdoing of their leaders. They did not cause the war and are usually merely trying to survive it. Therefore, civilians are separated from the wrongdoing that justified the war in the first place; they are innocent and cannot be deliberately killed.

The problem is that the same is true of many soldiers. Most soldiers have no say in when or where their national leaders start wars. They have joined the military for a variety of reasons—patriotism, family tradition, to feed their children—unconnected to the particular wars in which they eventually find themselves. And plenty of soldiers have little choice at all. Slavery, conscription and the press gang have filled military ranks for as long as warfare has existed. Children have always been among these involuntary soldiers, something also true today. So as a boy forced into military service toward the end of a war he did nothing to start and by a regime he deeply opposed, Joseph Ratzinger was in a situation that was in no way unusual. While he made it home alive, many like him have not.

The foundation of the *jus in bello* structure is the separation of soldiers from the offense that initially justifies the war. Ordinary combatants on both sides are not responsible for its larger causes. This distinction is the reason it is wrong to kill soldiers, even those on the unjust side, once they are wounded or have surrendered; they have done nothing to deserve it. It is why, even as the Vatican condemned the U.S. invasion of Iraq in 2003 as unjustified, the president of the Pontifical Council for Justice and Peace refused to condemn U.S. soldiers who participated, saying, "The responsibility is not theirs, it is of those who send them."

According to *jus in bello* principles, the only thing that justifies punishing soldiers for actions in war is the violation of international humanitarian law—massacring civilians or shooting prisoners, for example. And this law applies to those on the just and unjust sides equally. A soldier on the just side of a war can be guilty of war crimes and rightly punished, while a solider on the unjust side can fight justly and be immune from punishment. It is wrong to punish ordinary soldiers like Joseph Ratzinger for merely being on the wrong side of a just war.

This line of thought, then, is the problem with the punitive justification. If we really thought Joseph Ratzinger and others like him were guilty enough to justify a punishment of death for their actions in the war, why would this guilt suddenly disappear once they surrendered, were wounded or the war ended? It would be like saying bank robbers can be punished for their theft only during a robbery; after the robbery, or if they surrender to police during the robbery, they are suddenly immune from punishment. If the young Joseph Ratzinger was innocent of anything that warranted execution after the war, let alone lesser punishments like imprisonment, restitution or even ineligibility to become supreme pontiff of the universal church, then there was no punitive warrant to kill him in the first place.

This problem is why almost no modern versions of just

war theory use punitive justifications. There are too many cases like that of the young Joseph Ratzinger to make it tenable. If not punishment for moral guilt, what can justify killing such soldiers? The leading alternative theory is self-defense. If a person breaks into my house and attacks my family, my use of force against him is not justified as punishment. That is the job of the criminal justice system after the attack. Instead, what justifies my resort to violence is the immediate need to prevent a grave threat to innocent lives.

Many modern accounts of just war theory draw a similar conclusion about warfare. The material threat posed by soldiers explains why it is permissible to kill them, as well as why this becomes impermissible once they are wounded or captured and no longer pose such a threat. Here the justification for trying to kill the soldier Ratzinger during World War II is preventative rather than punitive. It was the material threat he represented that made killing him acceptable, just as the end of the threat at the war's close made it right to let him return home without blame or punishment.

Rethinking Self-Defense

Going back to Aquinas, Catholic doctrine allows for killing in self-defense. It is permissible to use force against attackers, though only as much as is necessary to repel them. Under the principle of double effect, the intent of such force is to stop the aggression or give victims a chance to escape, not to deliberately kill aggressors, even though sometimes they may die as a result. A jogger who hits an attacker in the head with a rock and escapes to call the police does not intend his death, even if the attacker ultimately dies from the blow. In "The Gospel of Life" (1995) Pope John Paul II stated that when the force necessary for self-defense results in the unintentional death of the attacker, "the fatal outcome is attributable to the aggressor whose action brought it about, even though he may not be morally responsible because of a lack of the use of reason." It is the action of the aggressor who initiates an unjustified attack, even if he may be delusional and not fully aware of what he is doing, that justifies the use of self-defensive force against him, even force that may result in his death.

There are two important limitations here. First, legitimate self-defense hinges on a fundamental moral inequality: the difference between an innocent victim, meaning someone who is not properly subject to attack, and a non-innocent attacker, meaning someone whose unwarranted aggression initiates the conflict. Only one party to the conflict, the innocent victim, may justly use violence. Otherwise, the principle would be meaningless because all parties could claim self-defense once a conflict is underway. Murderers could kill their victims in self-defense once these victims start fighting back, or criminals could plead self-defense after killing police during a shootout.

Second, the danger to innocent life posed by the attacker must be immediate. Aggressors are people who behave aggressively, who are active and imminent threats. It is wrong to kill people we think may attack us at some point in the future. Fear of later aggression is no justification for planting bombs in their cars or shooting them in their sleep.

Both of these limitations undermine preventative justifications for killing soldiers like Joseph Ratzinger in World War II. Start with the moral inequality requirement. Since jus *in bello* principles clearly separate ordinary soldiers from the larger causes of the conflict, we cannot hold each and every German soldier responsible for German military aggression, especially those, like Joseph Ratzinger, who were conscripted well after the beginning of the war and did not participate in the invasions of other countries. Instead, the just war framework holds ordinary soldiers on both sides to a common set of rules, one of which is the permission to kill each other without blame, regardless of side. Unlike murderers when their victims resist, or criminals pursued by police, enemy soldiers do get to shoot back, which is why Joseph Ratzinger was not put on trial for being part of an anti-aircraft crew that targeted Allied pilots.

Soldiers are obviously in a very different relationship with one another than the innocent victims and non-innocent attackers envisioned in the principle of self-defense, a principle that depends for its very meaning on only one side being morally permitted to use violence. In war, ordinary soldiers on both sides actively try to kill each other. Unlike a jogger assaulted in a park or a sleeping homeowner attacked at night, soldiers both initiate and respond to acts of lethal aggression. Because both sides represent threats to the other, both are permitted to kill the other in self-defense. So the problem with killing in war, even in a war fought for a just cause, is that it forces large groups of people—who are morally innocent of the wrongdoing that started the war—to nonetheless set about trying to kill each other, all acting in self-defense. Ancient gladiator spectacles also featured innocent people who fought to the death in self-defense, which is exactly what made the nature of their killing so wrong.

The immediacy requirement of self-defense is also a problem. From the classic formulations by Francisco de Vitoria, O.P., and Francisco Suárez, S.J., to the influential modern formulation by Michael Walzer (see his *Just and Unjust Wars*), just war theory permits targeting enemy soldiers not only when they are engaged in acts of aggression, but at any time. (The *Catechism of the Catholic Church* and the *Compendium of the Social Doctrine of the Church* explicitly prohibit targeting civilians or wounded and captured combatants, but they do not distinguish between soldiers engaged in actual combat and those who are not.) For the just war theory, bombing cooks and company clerks who go about their work is as legitimate as shooting infantry troops

who charge your trench. Snipers may kill unsuspecting enemies bathing in a river. Navy ships may launch missiles that incinerate troops as they watch a film in a recreation area, troops who will never see or be in a position to threaten the faraway sailors who kill them with the press of a button. The whole point of effective warfare is to kill as many enemy soldiers as possible when they are not a threat to your troops—from a distance, with superior technology, using surprise.

The young Joseph Ratzinger, a boy forced into a war he did not support, was considered a legitimate target any time he was in uniform. For the just war theory, it was morally permissible to bomb, shoot, stab or otherwise kill this boy while he lay in his barracks, next to his unloaded gun, as he slept, thought of his family or read his Bible and prayed for the end of the war. Joseph Ratzinger never traveled to Russia or Texas or England to break into someone's home and attack its occupants, yet if self-defense justified Allied soldiers from Smolensk or Dallas or Leeds in traveling to Germany to try to kill this sleeping boy with the unloaded gun, then it has gone well beyond its much narrower meaning in Catholic teaching.

Searching for Answers

It is a testament to the intractability of the dilemma within Catholic just war theory about killing innocent soldiers that some thinkers have embraced a desperate escape. If it is always wrong to kill innocent persons intentionally, and neither punishment nor prevention gets around the problem of innocence, the only other option is intentionality. Some enemy soldiers may be innocent, but as long as we do not kill them on purpose, the dilemma is solved. Otherwise sensible Catholic philosophers like Germain Grisez and John Finnis embrace this argument. Professor Grisez, for example, acknowledges that many soldiers on the enemy side will be innocent, but claims that a soldier may shoot directly at them or even bomb entire encampments full of them with the intention of lessening the enemy's power rather than actually killing anyone.

Of course, the idea that soldiers do not intentionally try to kill each other in warfare is a triumph of abstract theory over reality. This situation is different from hitting a nighttime intruder over the head with a heavy object and fleeing the house with one's family, not knowing whether the blow killed him. Scholars like Dave Grossman and Joanna Bourke, who study the actual experiences of soldiers in war, clearly show that soldiers deliberately kill. The training of soldiers is explicit about this intention; their weapons are specifically designed for the job, and when interviewed they are forthright about their intentions. Their task, which many loathe, is to actively search out enemy soldiers and do their best to kill them. In his memoir about fighting in Iraq, Chris Kyle, a U.S. sniper who killed over 150 people, was clear about his intent: "My job was killing." Even if considered just, war is the large-scale, carefully planned, deliberate killing of enemy combatants.

The failure of both punitive and preventative justifications for killing innocent soldiers has led an increasing number of secular just war accounts to excuse such killing by appeals either to convention (it is a consensual practice that nations have simply developed over time) or to an alternative morality (war has a moral code unique to itself). These accounts essentially conclude that soldiers can kill each other because they are soldiers, and a just war would be impossible if they could not. Even though the intentional killing of the innocent is usually wrong, wars constitute an exception because of their unique nature and the dire consequences of not waging them when necessary.

This path is obviously closed to Catholic ethics. The prohibition on the intentional killing of innocent persons does not allow exceptions. It is as wrong to deliberately kill the innocent in warfare as in any other circumstance. Which brings us back to abortion. Ethicists have tried many ways to reconcile direct abortion with the wrongness of killing the innocent: the taking of innocent life is wrong, but abortion involves only potential life; the intent is not to kill the unborn child, but to eliminate unwanted pregnancies; self-defense justifies abortion when the unborn child threatens the life or liberty of the mother (a claim that, like the preventative case for killing soldiers in war, owes much to the work of the philosopher Judith Jarvis Thomson). But because none of these attempts succeed, the Catholic position remains one of consistent opposition. While this stance strikes many as unduly harsh and reckless, it flows from the importance the tradition attaches to protecting innocent life.

Perhaps the time has come for a similarly radical witness on warfare. Even though there remain compelling reasons to fight wars, just as there can be compelling reasons for abortion, the reasons in both cases simply cannot override the exceptionless prohibition against the deliberate killing of the innocent. Even just wars butcher shocking numbers of innocent soldiers caught up in them. Some readers of **America** probably considered one or both U.S. wars against Iraq justified, but no one can deny that both wars included the deliberate killing of conscripted Iraqi boys, themselves victims of the regime, who were sitting in their barracks or trenches and who never saw the bombs coming. They, like the 16-year-old Joseph Ratzinger asleep in his bunk, did not deserve to be killed any more than unborn children in the womb. The circumstances that make war or abortion seem necessary, no matter how grave, still do not change the wrongness of the killing. While this analysis may commit Catholic ethics to a position on war that most people might consider extreme and dangerous, moral consistency may well require it. A

Something wonderful is happe

For over a century, the Lakota Sioux have been struggling with poverty, alcoholism, poor health care, failed government, racial discrimination, and most recently, a startling outbreak of suicide among their youth.

In 2003, the former bishop of Rapid City and the Wisconsin Jesuits chose St. Francis Mission on the Rosebud Indian Reservation to create a *new model of ministry** to native peoples. Because, quite simply, there was no point continuing to do what was obviously not working.

**The new model of ministry to native peoples is a comprehensive, 6 level program designed to bring struggling communities up out of poverty and despair by first addressing critical physical and spiritual needs and then educating and training youth to become future leaders in a thriving, sustainable, self sufficient church.*

TRIUMPH OF HOPE

LEVEL 6: LEADERS

LEVEL 5: LEADERSHIP
Lakota Catholic tradespeople & professionals (educated, sober & morally-centered adults)

LEVEL 4: ACADEMIC FORMATION
Sapa Un Catholic Academy leading to trade or professional studies

FOUNDATION IN PLACE

LEVEL 3: EDUCATIONAL PROGRAMS
Lay Ministry Formation, Lakota Language Studies, KINI 96.1FM, Buechel Memorial Lakota Museum

LEVEL 2: SPIRITUAL GROWTH
Re-Evangelization, Parish Life, Religious Education, Sacramental Preparation – Baptism, Confirmation, Marriage at Saint Bridget's, St. Charles, St. Agnes, St. Thomas the Apostle, Sacred Heart

LEVEL 1: HEALING
Family Recovery Programs, Suicide & Crisis Hot-line, Dental Clinic, Counseling Services, Jail Ministry, Past Relationship with the Church and Government

ning on the Rosebud.

The missionary work began by addressing the critical everyday needs of the people.

As of this writing, two recovery centers are up and running as well as a suicide and crisis hotline to address the large number of young people attempting to commit suicide.

A program of jail ministry has been established to work in the Juvenile Detention Center. And a fully equipped dental clinic addresses the humanitarian disaster of oral health on the reservation.

Spiritually and politically, sacramental preparation and religious education have been greatly improved, and we actively promote participation in parish councils.

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Adult-adult relationships have been established between the Missionaries and the community thus replacing the old model of dependancy of the people on church and government — a sad, dysfunctional relationship that has been holding them back for decades.

It's now time to take the next big step.

The Mission has recently founded and successfully tested a Nativity-model school which will produce a well educated group of citizens capable of providing leadership, thus completing the task of rehabilitating their own community, in their own way, with their own people in charge.

John E. Hatcher, S.J., President of the Mission's foundation knows it can be done, "Because we are already doing it," he writes. "All of these programs are led by Native people. They have become competent leaders who need little direction from me."

And you can be part of it.

The "Triumph of Hope" campaign goal is to raise $10 million to support the new school and the programs that support it.

*The significant donations you make will help support this new mission model – a model that works. We have evidence... we **are** the evidence.*

Your donation will create a church community, which will in turn change the dysfunctional lives of the people who live here.

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"The bottom line for me is this: without tapping the potential of the children, there is no solution to the long-term problems of the reservation."

DAVID EMERY, MEMBER OF THE CHEYENNE RIVER SIOUX TRIBE AND PRESIDENT AND CEO OF BLACK HILLS CORPORATION

An Ecclesial Embrace

The historic meeting of Pope Paul VI and Patriarch Athenagoras

BY THOMAS F. STRANSKY

The dates of Pope Francis' upcoming trip to the Holy Land are no accident. Pope Francis intends to visit from May 24 to 26, primarily to commemorate with Patriarch Bartholomew I of Constantinople the 50th anniversary of the meeting between Pope Paul VI and Patriarch Athenagoras in Jerusalem in January 1964.

Narratives of that first encounter presupposed that the primary purpose of Pope Paul's pilgrimage was to provide an occasion for meeting the ecumenical patriarch. The editors of **America,** for example, wrote on Jan. 18, 1964, that they felt "the ultimate objective of Pope Paul in going to the Holy Land was precisely the chance this offered for such a dramatic confrontation."

Not so.

Two weeks before the new pope opened the second period of the Second Vatican Council on Sept. 29, 1963, he wrote an *appunto,* a private memorandum to himself, in which he expressed the hope to be a "papal pilgrim in the Holy Land." One subordinate purpose was for him to have "a fraternal encounter with the various Christian denominations there." In his address to the council on Dec. 4, 1963, however, this reason was absent when he shared his decision to make a "pious pilgrimage to the homeland of Jesus our Savior" in January. For some reason, he and his tight-lipped planning committee of five had not envisioned ecumenical meetings. Their sole preoccupation, it seems, was to visit Catholic communities at holy sites in Israel and in Jordanian East Jerusalem and the West Bank, and to negotiate with the two warring countries that were at each other's throats.

The pilgrimage had been the best kept secret in the Roman Curia, which has a reputation for being leaky. It was a complete surprise to Cardinal Augustin Bea, Msgr. Johannes Willebrands and people on their staff in the Secretariat for Promoting Christian Unity, like Pierre Duprey of the Society of Missionaries of Africa, who until April 1963 had been the rector of the Melkite Saint Anne's Seminary in Jerusalem, where he was quite familiar with the Christian leaders and their sensitive interchurch protocols for visiting heads of churches. Father Duprey quickly foresaw the possibility of Paul VI's meeting with the Greek and Armenian patriarchs in Jerusalem, Benediktos I and Yeghishe Derderian. If the Holy See would not even propose the possibility to them, one could face an interchurch setback by a papal snub, a lack of courtesy no matter how unintentional.

Making It Happen

Cardinal Bea, Monsignor Willebrands and Father Duprey took the initiative. By that evening Pope Paul had in hand a memorandum. Before he could reflect and respond, a press communiqué on Dec. 6 from the patriarchate in Istanbul, Turkey, announced not only Athenagoras's enthusiasm over the "historic decision" but also noted "it would be a work of divine Providence, if, on the occasion of this sacred pilgrimage of His Holiness, all the heads of the holy Churches of Christ, of the East and West, of the three confessional groupings, were to meet one another in the holy city of Sion." The communiqué made an impulsive call for a world meeting, only a month away, of Christian leaders at the foot of Golgotha, next to the empty tomb and near to the Upper Room of Pentecost.

Already in 1954, in the first of many conversations with the patriarch, Father Duprey was told to inform Pius XII: "I wish to meet him and I am willing to go half the way, but I cannot go further." And in the spring before the opening of Vatican II, Athenagoras publicly stated that he would be willing to visit John XXIII in Rome if the pope would reciprocate in Constantinople. The patriarch often said of the Good Pope, adapting the Gospel of John, "There is a man sent by God, whose name is John."

Paul VI acted quickly. He approved Father Duprey, as an emissary of Cardinal Bea, to go immediately to Istanbul and to Jerusalem (Dec. 9-12, 1963). To Athenagoras, Father Duprey clarified that a grand meeting of heads of churches would be impossible, but, as he tactfully formulated: "The pope goes on pilgrimage to Jerusalem. If you would also be on pilgrimage to Jerusalem on these days, he would be most happy to meet you there." Athenagoras responded with delight, and hoped that the heads of the other autonomous

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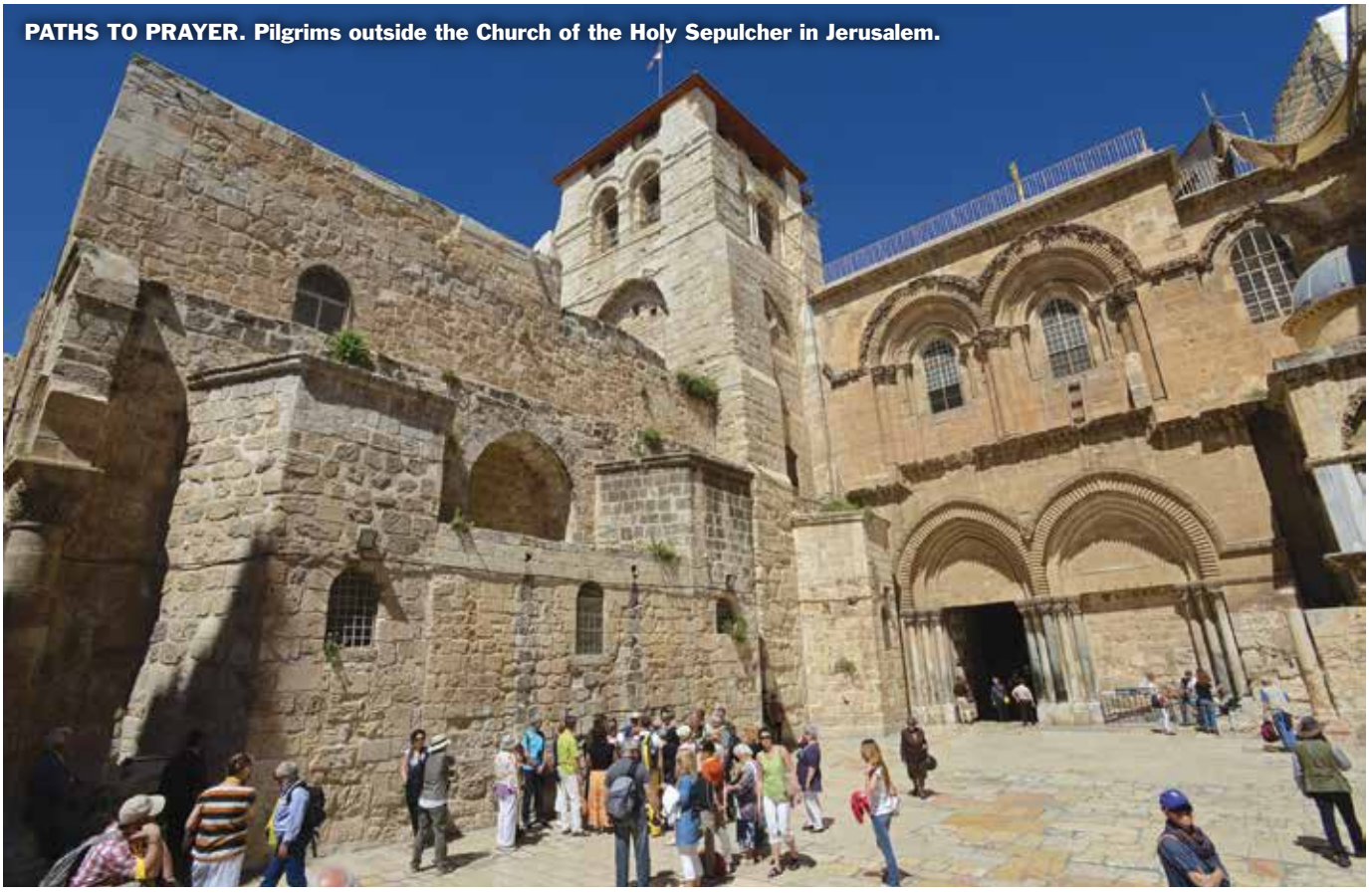


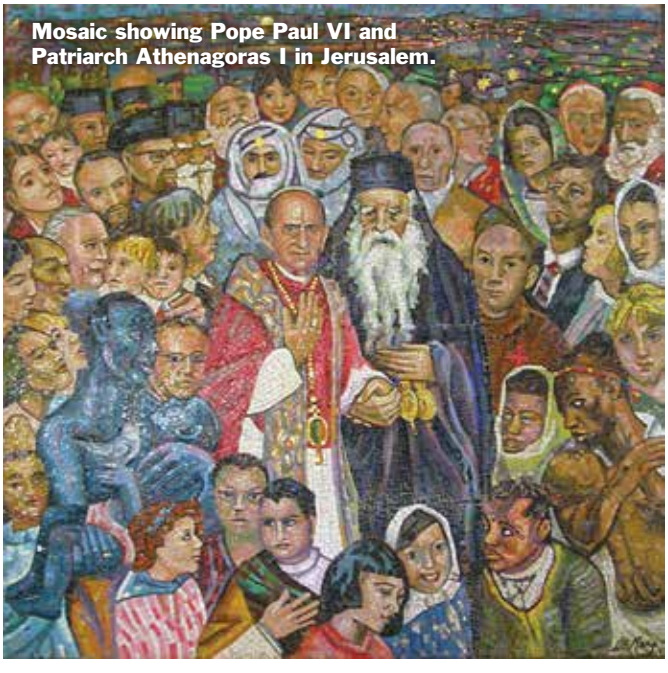
PATHS TO PRAYER. Pilgrims outside the Church of the Holy Sepulcher in Jerusalem.

CNS PHOTO/DEBBIE HILL

Greek Orthodox Churches would approve, or at least not object. He would consult them.

The biggest question mark was Patriarch Benediktos of Jerusalem. According to the ancient protocol of the Council of Chalcedon in A.D. 451, he should first invite the patriarch of Constantinople; he should be the first to greet the bishop of Rome and patriarch of the West; and he should receive a reciprocal visit from Paul VI. Benediktos was strongly opposed to having Greek Orthodox observers at Vatican II. "They would directly and passively witness anti-Orthodox speeches and decisions," he warned. He judged that the council included a proselytic intent to lure vulnerable Orthodox into the Catholic fold. Nevertheless, in Jerusalem Benediktos reluctantly assured Father Duprey that if Rome respected the protocols, he would cooperate. The Armenian patriarch was most favorable to meeting the pope, and so were heads of other churches in Jerusalem: the Oriental Orthodox Coptic, Ethiopian and Syrian churches and the Anglican. What helped facilitate the positive atmosphere of Father Duprey's brief visits to them was that all, except the Greek Orthodox, had delegated observers to the first two periods of Vatican II.

Within the next two weeks Athenagoras was receiving degrees of positive replies from the patriarchates of Alexandria, Antioch, Moscow, Serbia, Romania and Bulgaria. Antioch had one caution: Do not place even one foot in Israel. The



Mosaic showing Pope Paul VI and Patriarch Athenagoras I in Jerusalem.

PHOTO:WIKIMEDIA COMMONS/ABRAHAM

consensus was that Athenagoras, as Patriarch Alexis I of Moscow insisted, represent the Church of Constantinople, not Orthodoxy as a whole.

The only public opposition arose within the church in Greece. Metropolitan Chrysostomos II of Athens called the Athenagoras line "fatal" for Orthodox interests. He con-

sented to an all-night prayer vigil on Mount Athos, "to preserve Orthodoxy from the consequences of this disastrous Jerusalem meeting." The Greek government and most of the clergy and laity were positive. The prestigious theology faculties of Athens and Salonica gave wholehearted approval.

Some higher-ups in the Roman Curia opposed the reciprocal meeting. For centuries, Holy See protocol was against papal reciprocity. After a meeting of the pope with a head of state, an official of the Secretariat of State would visit the dignitary's embassy in Rome. Cardinal Bea records that Paul VI had no problem with personally reciprocating visits with Athenagoras and the two Jerusalem patriarchs. "Even Jesus," the pope noted, "visited his own friends, so what is there against his vicar on earth doing the same?"

ON THE WEB
Resources from **America** on Vatican II.
americamagazine.org/vatican2

Time was pressing. After Christmas an emissary of the Holy Synod of Constantinople, Metropolitan Athenagoras of Great Britain, came to Rome to work out "the protocol of reception." (He had served as a bishop in the United States and Canada and as dean of the Holy Cross Greek Orthodox School of Theology in Brookline, Mass.) The patriarchate announced its approval on Dec. 31, 1963.

Holy Land Encounter

Four days later, at dusk, the pope arrived in Jerusalem from Jordan. That evening, Benediktos greeted him at the headquarters of the Holy See delegation. Later Paul VI visited Benediktos at the nearby patriarchate residence atop the Mount of Olives. The next day, the pope greeted Athenagoras at the delegation headquarters, the first embrace of the apostolic sees of Rome and Constantinople—founded by the blood brothers St. Peter and St. Andrew—since Pope Eugenius IV and Patriarch Josephus II had met at the reunion Council of Florence in March 1438. Athenagoras called the meeting "the first glimmer of a blessed day when future generations will receive communion in the Holy Body and Blood of the Lord from the same chalice." As a gift, the pope gave the patriarch a golden chalice.

The next day, the feast of the Epiphany, Benediktos welcomed the pope at the entrance of his residence on the Mount of Olives. Inside was Athenagoras. They walked to the cathedral next door and co-led a common prayer service, which began with the embrace of fraternal peace.

Look magazine had the color photo on its cover. Athenagoras is very tall and large-framed, with a long, untrimmed bushy beard. He seems to smother the short, lean pope in his arms. Both are quietly smiling, eyes somewhat glistening. In their common communiqué afterward, the pope and patriarch called themselves "two pilgrims, their eyes fixed on Christ." They prayed that their brotherly gesture, after "so many centuries of silence…may be the sign and prelude of things to come for the glory of God and the enlightenment of his faithful people." **America** observed that one embrace "can speak more theology than a Vatican Council schema."

The Jerusalem event also changed the Greek Orthodox climate enough to allow the ecumenical patriarchate to send delegate-observers to the third period of Vatican II. The council fathers debated and then with Pope Paul VI approved and promulgated the "Decree on Ecumenism" on Nov. 21, 1964. It complemented the Jerusalem embrace; it was "theology after the gesture."

On the penultimate day of the council, Dec. 7, 1965, an emissary of the Holy Synod of Constantinople visited St. Peter's Basilica, and an emissary of the pope (Cardinal Lawrence Shehan of Baltimore) visited the Orthodox Cathedral of St. George in Istanbul. They carried with them a common declaration of Paul VI and Athenagoras, which declared, "We wish to cancel out from the memory of the Church and remove from its midst the [mutual] sentence of excommunication then pronounced [in 1054], and to have it buried in oblivion."

Thus Athenagoras initiated the first steps toward the healing of a 1,000-year-old schism, and Paul VI seized the opportunity—together, the beginning of the beginning.

Taking Liberties

Religious freedom, Obamacare and the rights of American business

BY ELLEN K. BOEGEL

"God created man" (Gn 1:27) and, according to the Declaration of Independence, endowed him with unalienable rights. But men and women created corporations and the laws that protect them. On March 25, 2014, the Supreme Court heard arguments about Hobby Lobby and Conestoga Wood, consolidated cases that arose out of challenges to Health and Human Services regulations issued to implement the Patient Protection and Affordable Care Act. The lawsuits were brought by for-profit corporations and their pro-life owners, who object to the requirement that they provide their employees with insurance coverage for certain contraceptive methods. These cases are of great practical importance, but they will be decided upon legal abstractions concerning the relationship between a corporate person and its human owners and who, or what, is capable of exercising religion.

The Hobby Lobby case originated in Oklahoma and comes to the Supreme Court on appeal following a ruling from a U.S. Court of Appeals for the 10th Circuit that for-profit corporations are persons entitled to religious freedom rights. The Conestoga Wood case originated in Pennsylvania and is on appeal from a Third Circuit decision that came to the opposite conclusion: "for-profit, secular corporations cannot engage in religious exercise." The U.S. Supreme Court, the final arbiter of the law, will decide which of these two courts is correct or if an alternative theory will prevail. The court may issue a monumental constitutional ruling, as it did in Citizens United, the 2010 case that granted extensive First Amendment protection to corporate political speech, or it may skirt the constitutional issue and base its decision on narrower statutory grounds. Similarly, the court may issue a decision applicable only to for-profit corporations or make a broader ruling that will affect religious organizations and nonprofit organizations as well.

ELLEN K. BOEGEL, *an associate professor of legal studies at St. John's University in New York, clerked for the U.S. Court of Appeals for the Second Circuit.*

Corporate Structure

The Hobby Lobby and Conestoga Wood corporations claim they have free exercise protection under both the First Amendment and the federal Religious Freedom Restoration Act of 1993. Alternatively, they assert the right to bring First Amendment and the R.F.R.A. free exercise claims on behalf of their human owners.

In the United States, organizations of various types, including churches, religious communities and nonprofit and for-profit corporations, are formed and recognized under state law. Recognition of these organizations as entities with existence separate from their members or owners facilitates business transactions. It would be extremely difficult, for example, for a worship community to operate unless it is considered a single entity empowered to buy and sell land, contract for services and purchase supplies. Most states provide for a range of organizational structures with varying degrees of separation between them and their individual owners. In all cases, however, individuals who form corporations consent to comply with additional government regulation, like shareholder meeting requirements, and forfeit some control

COVERAGE FOR CONTRACEPTION? Conestoga Wood Specialties founder Anthony Hahn speaks to the press at the U.S. Supreme Court, March 25.

PHOTO: REUTERS/LARRY DOWNING

over corporate assets in exchange for insulation from corporate liabilities. Corporate funds may not be used for the personal needs of shareholders, nor may shareholder assets be usurped to pay corporate expenses. Failure to maintain the distinction between a corporation and its owners may result in a "piercing of the corporate veil" and effective loss of corporate identity, which usually results in a finding of shareholder responsibility for the actions of the corporation. Hobby Lobby and Conestoga Wood are asking, in effect, for a reverse piercing of the corporate veil; a finding of corporate responsibility for the benefit of the individual owners.

Distinctions between nonprofit, for-profit and benefit corporations may be relevant to determine whether a reverse piercing of the corporate veil is appropriate. Nonprofit status is given to organizations that serve the social welfare and accept heightened government regulation of their finances. In return for their commitment to these limitations, nonprofits are given tax-exempt status and free-exercise rights commensurate with their stated social and religious purposes. For-profit corporations, on the other hand, may engage in philanthropic activities, but they have no government-imposed obligation to do so and may be sued by their shareholders if they overdo charitable donations or make decisions that substantially reduce profits. The argument against granting free exercise rights to for-profit corporations is that religiously motivated social policies do not foster the primary corporate purpose and therefore should not be recognized by the courts. Shareholders simply may not use for-profit corporations for their own purposes, whether financial or religious. On the other hand, Hobby Lobby and Conestoga Wood assert that the religiously oriented policies of their family-run businesses are integral to their existence. They allege, in essence, that their businesses are similar to benefit corporations or low-profit, limited liability companies, which are hybrid entities dedicated to both profit-making and specified social causes. These alternative corporate forms have been in existence for only a few years, so it cannot be determined how the Supreme Court will treat them. Nevertheless, the court may decide these cases based on the closely held, family-run nature of the businesses.

Q and Q

The tenor of the questions asked during oral argument on March 25 suggests the court might issue a narrow ruling based on the R.F.R.A., rather than on the First Amendment, that is limited to closely held, family-run businesses. The first question asked by Justice Kennedy, who is often the swing vote in 5-to-4 decisions, was whether the case could be decided without reaching the constitutional questions.

Later in the questioning, Chief Justice John G. Roberts Jr. indicated they could "await another case" to decide whether "large publicly-traded corporations" may assert religious rights. It also is possible the court will avoid the free exercise issue altogether and vacate the Health and Human Services regulations because they exceed the authority granted by Congress. Justice Kennedy asked the government's attorney: "[W]hen we have a First Amendment issue of this consequence, shouldn't we indicate that it's for the Congress, not the agency, to determine?"

If the court reaches the free exercise question, it probably will issue a split decision. Justices Elena Kagan, Sonia Sotomayor and Ruth Bader Ginsburg expressed doubt that Congress meant to grant religious rights to for-profit corporations when it passed the R.F.R.A. As Justice Sotomayor asked, "How does a corporation exercise religion?"

Justice Kagan expressed concern that if corporate religious rights were recognized, "you would see religious objectors come out of the woodwork." Justice Scalia, however, took great pains to make it clear "[t]here is not a single case which says that a for-profit enterprise cannot make a freedom of religion claim."

Corporate Personhood

Corporations have been considered persons under the law since 1886, but their personhood is not identical to that of human persons. Each time a corporation alleges a constitutional right, the Supreme Court must analyze whether the corporation is entitled to that protection. Hobby Lobby and Conestoga Wood rely on Citizens United, which refused to limit the free speech rights of for-profit corporations, to argue that they, like religious organizations and nonprofit corporations, have free exercise rights. The 10th Circuit, in the Hobby Lobby case, accepted this argument and held that the R.F.R.A., a federal statute that protects "a person's exercise of religion," prevents the government from enforcing regulations the corporation deems offensive to its religious values. The court applied the ordinary legal meaning of the word "person," which includes corporations, "unless the context indicates otherwise."

The Third Circuit rejected this argument when it ruled against Conestoga Wood; it held the word "person," when used in the context of religious exercise, refers to human persons or nonprofit organizations formed for the purpose of fostering religious beliefs and principles. The Third Circuit distinguished the corporate need for free speech from the free exercise of religion. Corporations cannot function without speech (in the form of promotional materials, for example), and the Supreme Court has therefore always protected corporate speech. Corporations have no objectively recognizable need for religion, however, and the Supreme Court has never recognized corporate free exercise rights. The First Amendment guarantees religious

freedom to individual believers and the faith-based associations those individuals form, but the Third Circuit found nothing in Supreme Court jurisprudence to support the free exercise claims of for-profit, secularly purposed corporations.

The Conestoga Wood decision also rejected an alternative theory that free exercise rights could "pass through" from individuals to the corporations they own; that corporations could, in effect, sue to defend the religious liberties of their owners. This theory was first adopted by the Ninth Circuit, but it was rejected by the Third Circuit because it contradicts the normal rule that the corporate veil is pierced and corporations lose their separate identity whenever they serve as the alter egos of their owners. In another case challenging the mandate, the D.C. Circuit used a slightly different rationale and held that the free exercise rights of individual owners of family run or closely held corporations extend to and, thus, are burdened by offensive laws imposed on their corporations. This is a creative theory, but it may run counter to the traditional "shareholder standing" rule, which provides that shareholders are not separately harmed by injury to their corporations.

Shareholders may not use for-profit corporations for their own purposes, whether financial or religious.

The Sixth Circuit rejected the personal burden and pass-through theories when it refused to hear the free exercise claims of another for-profit, family-run corporation that challenged the mandate, but the Seventh Circuit held that both corporations and their owners may challenge the mandate. This disagreement among the circuit courts calls out for a unifying Supreme Court decision. If the Supreme Court determines either that for-profit corporations have free exercise rights, or that individual shareholders are burdened by the mandate, then it must determine whether the mandate violates those rights.

Free Exercise Rights Tests

The First Amendment states, "Congress shall make no law...prohibiting the free exercise [of religion]," but, despite the plain meaning of the words, this prohibition is not absolute. Beginning in 1879, when the Supreme Court upheld an anti-polygamy law (Reynolds v. United States), some restrictions on the free exercise of religion have been permitted. The standard for determining the permissibility of these restrictions, however, has been controversial. In Sherbert v. Verner (1963), the Supreme Court reviewed the denial of unemployment benefits to a worker who refused job opportunities that would require her to work on the Sabbath. The denial was declared unconstitutional because it infringed on a substantial right and was not narrowly tailored to achieve a compelling state interest. The Supreme Court used this same "strict scrutiny" balancing test in Wisconsin v. Yoder (1972), when it determined Amish parents could not be required to send their children to high school.

In Employment Division v. Smith (1990), however, the court specifically rejected the standard of review articulated in Sherbert v. Verner and used instead a test that requires a "valid," rather than "compelling," government interest and "neutral," rather than "narrowly tailored" application. Applying this test, the court upheld a state law that denied unemployment insurance benefits to members of the Native American Church who had been dismissed from their jobs at a drug rehabilitation center for smoking peyote, a controlled substance. Writing for the majority, Justice Antonin Scalia stated, "Subsequent decisions have consistently held that the right of free exercise does not relieve an individual of the obligation to comply with a 'valid and neutral law of general applicability on the ground that the law proscribes (or prescribes) conduct that his religion prescribes (or proscribes).'"

For advocates of religious freedom, Employment

Division v. Smith showed the correctness of the adage of Oliver Wendell Holmes Jr., "Great cases, like hard cases, make bad law." The intrinsic logic of the facts, that drug rehabilitation centers should have the ability to dismiss employees who themselves use drugs, may have compelled the Supreme Court to make bad law. Religious freedom proponents were so distressed by the diminution of religious liberty protections enunciated in Employment Division v. Smith that they lobbied Congress to pass the Religious Freedom Restoration Act to reinstate the compelling interest test. The act states: "Government may substantially burden a person's exercise of religion only if it demonstrates that application of the burden to the person 1) is in furtherance of a compelling governmental interest; and 2) is the least restrictive means of furthering that compelling governmental interest." Congress does not have the power to force the Supreme Court to use this standard when analyzing First Amendment claims, but the R.F.R.A. does provide additional protection for litigants, like those in Hobby Lobby and Conestoga Wood, who challenge federal laws that impinge on the exercise of religion.

The 10th Circuit based its decision in Hobby Lobby on the R.F.R.A. and found the mandate did not meet the required strict scrutiny (compelling interest, narrowly tailored) standard. The federal government's interest in promoting public health and gender equality were determined to be less than compelling as promoted by the mandate because of the many permitted exceptions, including those for religious employers, which dilute the mandate's efficacy. According to the court, if the government's interest in requiring employers to provide this coverage is so essential to the public good, it would have demanded near universal compliance.

ON THE WEB
Ellen K. Boegel on prayer and the Supreme Court.
americamagazine.org/things

The Third Circuit in Conestoga Wood never reached the substantive merits of the free exercise claims and so applied neither the strict scrutiny test of the R.F.R.A. nor the much less restrictive "valid and neutral" First Amendment test of Employment Division v. Smith. The Supreme Court, however, has been presented with both the R.F.R.A. and First Amendment free exercise claims and will have the opportunity to re-examine the appropriate standard of review. Of the nine justices who decided Employment Division v. Smith, only Justice Scalia, who wrote the opinion, and Justice Anthony M. Kennedy, who joined him, remain on the court. It is difficult to predict how the seven new justices will rule, but it is quite possible they will render a decision that will have a deep and lasting impact on the role of religion in secular society.

Setting Out in Haste

The Visitation calls us to service.

BY SILAS HENDERSON

Several years ago, I spent five days on a silent retreat at the motherhouse of the Ursuline Sisters of Mount St. Joseph in Kentucky. While this wasn't my first retreat, it was my first experience of extended silence. As the days went by, I had the sinking feeling that nothing was happening. After all, I was on retreat. I was doing my part, so where were all the heavenly graces and consolations that were supposed to be flooding my heart and soul?

On the fourth day of the retreat, I met with my spiritual director, and she patiently listened as I poured out a litany of frustrations and disappointments. I was entering into a period of transition and discernment about my life and ministry and had counted on these days to be a time when everything would be made clear. After listening to all of this, she simply looked at me and asked, "Who said this was all about you? Lighten up."

More confused and frustrated than ever, I decided to go for a walk after our meeting and made my way to the sisters' cemetery. As I sat on a bench, I saw two elderly sisters out for a walk. The pair slowly made their way down the path that ran between two sections of headstones and, after a moment of prayer before the large crucifix in the center of the cemetery, they began to make their way back to the motherhouse. I was sure they hadn't noticed me, when one of the sisters, with a bit of a twinkle in her eye and a warm smile, turned back and looked at me and gave me a small wave. With that, the dam broke and I realized that I had experienced a very precious and grace-filled encounter. I had been given what I needed.

Did I have all the answers to my questions? No. But that simple exchange with that elderly sister reminded me that God was always with me, taking notice of me. While I couldn't control or predict the future, I knew I wasn't alone. A shimmer of God's glory had broken into my life.

I left the retreat center the next day grateful that I had not received what I wanted but rather what I needed. I had been "to the mountain," as it were, and now it was time to make the most of the gift I had received.

In its own humble way, I think my experience echoes Mary's graced encounter with the angel Gabriel. Of course, in Mary's case, glory broke through in a way that was unparalleled in human history—indeed, in a way that changed the whole human story. We all seek such moments of connection and revelation; yet it is all too easy to bask in the light of our own annunciation moments and to forget what comes next: questions, action, community. In his Gospel, Luke relates that after the annunciation, Mary "went in haste" to see her kinswoman, Elizabeth, the mother of John the Baptist (1:39-56). Mary did not allow herself to be delayed by the questions and doubts that this incredible news must have awakened within her. Instead, she set out in action and in service, and this "setting out" is at the heart of the feast of the Visitation.

In Joyful Anticipation

In the story of Mary's visit to Elizabeth, we are presented with two women living in expectation. Elizabeth, pregnant with John the Baptist, and Mary, carrying God within her, embody the hopes and expectations of Israel. Theirs was

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PHOTO: SHUTTERSTOCK.COM/ NANCY BAUER

not a passive waiting, but rather one full of promise. In his essay "A Spirituality of Waiting," Henri Nouwen writes: "People who have to wait have received a promise that allows them to wait. They have received something that is at work in them, like a seed that has started to grow." This kind of waiting is never a movement from nothing to something. Rather, it is a movement from something to something more.

In the "Dogmatic Constitution on Divine Relevation," the fathers of the Second Vatican Council observed that in God's own time, God called the patriarchs and prophets, Abraham, Moses, David, Isaiah, Jeremiah and so many others, to prepare the way for his Son (No. 3). And in Mary and her child, the promises and longings of countless generations were finally being fulfilled: "From you shall come forth for me one who is to be ruler in Israel; whose origin is from of old, from ancient times.... He shall stand firm and shepherd his flock" (Mi 5:1, 3).

In her response to this call, Mary teaches us how to receive God's word. First, Mary is a model of humility; she knows, in the words of my wise spiritual director, that it is not "all about her." When we, like her, are aware of who we are in the light of God's grace, God is able to find a spot within our hearts that is not crowded out by our pride or our own agendas. Mary's actions also remind us of the value of silence and of recollection. By being able to hear what was being asked of her and by responding to that invitation, she stands as a model of a receptive and willing disciple, undistracted and undeterred by the world's noise and confusion.

On the feast of the Visitation we recall yet another dimension of Mary's response; we honor her spirit of service, or *diakonia*. Mary's generous care for Elizabeth anticipates the spirit of service that should be the hallmark of the church, which is sent especially to the poor. Just as in Mary the Lord is brought forward to visit his people (Zep 3:14-18), the church brings Christ to the poor and forgotten, sharing with them the truth of God's abiding love and presence.

This is the overarching theme of Mary's great hymn of praise, the Magnificat, which she sings in response to Elizabeth's greeting: "My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior.... He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty" (Lk 1:46-55). In the Magnificat, Mary acknowledges the gifts she has been given, but she goes on to recall that God intends them to be brought out into the world and, in turn, received in every human heart.

It is easy to sentimentalize Mary's visit and song of praise. But the feast of the Visitation places all these events and ideas before us in a marked way. What Mary offered to Elizabeth was not simply the assistance of a family member during a time of need. Mary carried God's Word within her and witnessed to the power of the Word, praising God for the wonderful and mysterious things that were happening within her own body, as well as proclaiming that a new day had dawned for the poor, the hungry, those who seem to be the least significant in the eyes of the world and even for restless searchers like me.

My own annunciation experience empowered me to seek out my own visitation experience through new ways of living out my call to be a religious educator and writer. When I finally let the Holy Spirit guide me, I was able to set aside what I had come to stubbornly think of as God's will and set out along new paths as a man of faith and a lay minister.

The feast of the Visitation challenges us to go out and do something, because ultimately each of us is entrusted with the task to take that same Christ who dwells in our hearts, minds and souls out into the world.

How are you being called to serve?

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THE SACRED HEART OF TEXAS

A church inspired by two pope-saints shines in Houston.

In 1959, Pope John XXIII redesignated the Diocese of Galveston as the Diocese of Galveston-Houston, and elevated Houston's Sacred Heart parish to the unusual status of co-cathedral, shared with the St. Mary cathedral basilica in Galveston. As the population of Houston boomed, more than doubling in the second half of the 20th century, the diocese outgrew the space, and in 2002 Pope John Paul II approved the design of a new co-cathedral of the Sacred Heart. Ground was broken for the new building in April 2005, just three months after the death of John Paul II.

PHOTO: WIKIMEDIA COMMONS/FARRAGUTFUL

This year on the Second Sunday of Easter, or Divine Mercy Sunday, the day these two popes were recognized as saints, I visited the co-cathedral of the Sacred Heart, a structure that was in a special way touched by and even embodies their pontificates. For this is a church of the Second Vatican Council, a church of liturgical reform in—if I may say so—the spirit of the council fathers, and certainly in the spirit of St. John XXIII and St. John Paul II. It is a church of *aggiornamento*, built not according to a hermeneutic of discontinuity, but rather—as Pope Emeritus Benedict XVI characterized the program offered in St. John XXIII's opening speech at the council—a "hermeneutic of reform."

Every detail is somehow both classical and contemporary. The clean, angular edifice, rising in straight, unembellished lines, does not look out of place beside the skyscrapers of downtown Houston. And yet the luminous limestone facade, the large center window and the white marble entryway all exude a warm and gentle peace amid the clamor and rush of city life. The simple gold cross rising against a big blue Texas sky proclaims a serene and confident victory. Here is a place that is in the world—but not of it.

Three tall, wooden doors are the only dark accents on the building. Against the stone, they seem soft. Standing as they do among the white and gold, their darkness beckons the passerby, almost as a secret pathway into whatever mystery is contained within.

As one approaches the entryway, three relief sculptures become visible in the limestone above the doors, with Christ enthroned in the center, surrounded by a moon, sun and stars of gold. On either side are saints adoring the majestic Lord of all creation. Upon entering, one sees the cruciform shape of the co-cathedral in expansive depth. The high windows, in sets of three, are clear but for a solitary stained-glass angel in each middle window; the result is that the interior limestone walls glow, and the space is filled with natural light.

The angular lines are broken only by the arches of the sanctuary, set off in light red marble. Underneath the high center arch, Christ hangs on the crucifix, towering majestically above the altar, against a background of rippling gold. The effect is wonderfully paradoxical and mysterious: there hangs Christ, shining victoriously in death.

Below is the marble altar, in a darker hue than the arches, giving it a gravity that draws the eye and makes it the clear center of the sanctuary, the blood red color reflecting its history and meaning. Above the sanctuary is a dome, remarkable in its simplicity. It cascades upwards in white steps, ringed with mostly clear stained-glass windows, and at its apex is a window with a dove descending. For all the

open light in this co-cathedral, it is clear that it is no ordinary sunshine, but the light of God.

As one approaches the sanctuary, nothing prepares the visitor for the glorious moment in which the transept walls come into view. On the right side is a sculpture of the Sacred Heart of Jesus, on the left a sculpture of the Blessed Virgin, both wrought in soft white stone, backlit and suspended, as if floating, against the same rippling gold backdrop as the sanctuary crucifix. In an instant, one is surrounded by white, gold and light. It is more than an image; it is an experience of the church as body of Christ and communion of saints.

And then, in the opposite direction, there on the front wall is a vast rectangular stained-glass window of the Resurrection. All the white and gold, which until this moment seemed complete, now pales before the kaleidoscopic Christ, enrobed in massive organ pipes, bursting upon you. It brings to mind the passage in St. Augustine's *Confessions* in which, after marveling at the light before him, he finally turns around to find that Christ, the source of the light, was behind him the whole time. There is surprise and delight, but also intelligibility and clarity. The Resurrection window shines as an answer to a question we did not even know we were asking—like God's grace.

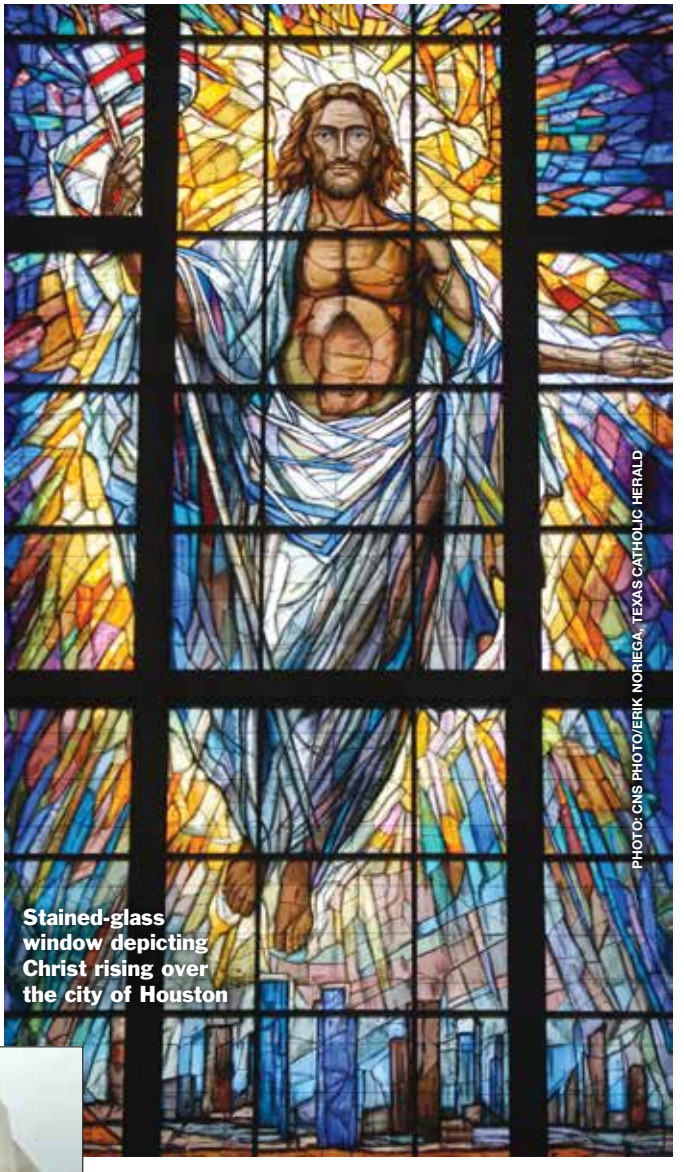


PHOTO: CNS PHOTO/ERIK NORIEGA, TEXAS CATHOLIC HERALD

Stained-glass window depicting Christ rising over the city of Houston

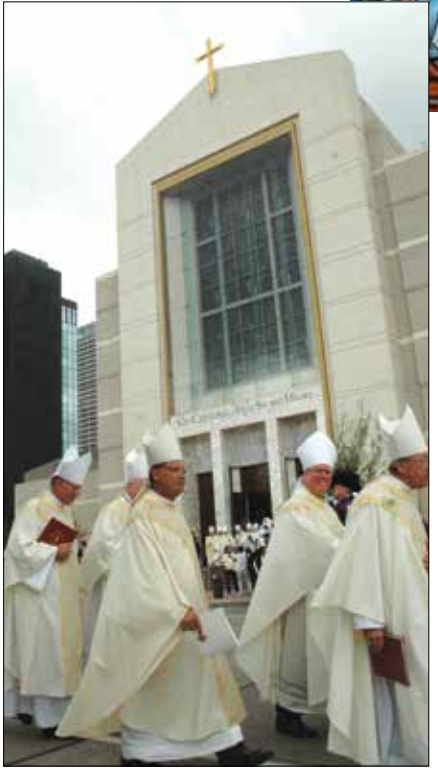


PHOTO:CNS PHOTO/JONAH DYCUS, TEXAS CATHOLIC HERALD

All this is so familiar and yet so new. Everything that you expect to find in a cathedral is here, but not in the way that you expect to find it. The Stations of the Cross stand out in silver bass relief. There is nothing sentimental or pietistic about them; they are real, rugged works of art that confront you and demand that you meet them on their journey. The statues of the saints along the walls are executed at the precise meeting point of mannerism and realism. They are stylized, but they are real. They are both like and unlike us. And among their ranks are many of our day's beloved saints: St. Thérèse of Lisieux, St. Elizabeth Ann Seton and, perhaps most fittingly and beautifully for a diverse city, St. Juan Diego, depicted with the apparition of the Virgin of Guadalupe on the front of his cloak. The message is clear: their holiness is attainable; their holiness is our holiness.

This is a church of "the new people of God" described in the "Dogmatic Constitution on the Church." But it is also a church of the "Pastoral Constitution on the Church in the Modern World," which recognizes, meets and invites all people in the universal metaphor and shared language of light. It is humble and glorious, simple and sublime.

It was a fitting place to celebrate Mass on this particular Divine Mercy Sunday. For, architecturally and liturgically, the Sacred Heart co-cathedral embodies the spirit of the two great saint-popes, whose pontificates began and completed its construction.

CHRISTOPHER T. HALEY *is director of publications and marketing for the Dietrich von Hildebrand Legacy Project, which promotes cultural renewal through the philosophy and witness of Dietrich von Hildebrand.*

THE HOME TEAM

My father recently sent me a video message on my cell phone. In it was the iconic scene from the film "Field of Dreams," in which Kevin Costner, playing Ray Kinsella, an Iowa farmer turned baseball mystic, greets his father for the first time in years. It is a scene of parent-child connection that always sends my family into tears. And so my dad thought of me and my siblings while watching the film with my mom, and then pulled out his phone and, rather than send us a YouTube clip, sent some shaky footage of my parents' television showing the movie. In the background of this particular version of the film, as Kinsella asks his dad, "Wanna have a catch?" one can hear the sound of sniffling.

And who can blame them? This year marks the 25th anniversary of the now classic film that tells the story bya man who follows the direction of a mysterious voice—one that commands, among other things, "If you build it, he will come"—and plows under his Iowa cornfield to build a baseball diamond in his backyard. It is not a stretch to say my family has watched the film more than a dozen times. And each of us likely would subscribe to the statement by the sports writer Bill Simmons that "the world is separated into two types of people—people who love 'Field of Dreams,' and people who don't have a heart."

In the film, based on the novel *Shoeless Joe*, by W. P. Kinsella, ballplayers of the past return to the Iowa field for a second chance at the game they loved. In the process, baseball and belief, family and foul balls, all swirl together to create a scene so picturesque, so peaceful that more than one player stares out at the lush grass and the dark earth and the horizon and wonders aloud: "Is this heaven?" Ray Kinsella famously replies, "No, it's Iowa." But eventually even he begins to wonder as the film channels the words of St. Catherine of Siena: "All the way to heaven is heaven...."

The real-life field, a set built for the film in Dyersville, Iowa, has led a less blissful existence. A recent piece in The Atlantic reported on the battles between neighbors, developers and politicians over how best to preserve the history of a field constructed to tell a fictional story that gets at such deep truths that for the last quarter-century thousands of people have made pilgrimages to this rural patch of farmland.

> You don't have to love baseball to find beauty in 'Field of Dreams.'

Despite my dad's enthusiasm for the film, he isn't a sports guy. Attempts by presumptuous strangers to discuss Major League Baseball with him usually result in a lot of nodding on his part and an eventual save by my mother, who is far better prepared to enthusiastically debate a team's latest trades or analyze a pitcher's E.R.A. The thing about "Field of Dreams," though, is that you don't have to love baseball to find beauty in the film. You just have to want to be reminded of the power of faith in things unseen and the need to find courage to follow a path not yet trod. It offers stories of second chances and reminders of the beauty of reaching out when all seems lost, only to find that someone has been watching out for you all along.

And even though he doesn't follow professional teams, my dad always has been a willing participant in the backyard versions of our family's favorite sports. When my brother inquired about batting cages, my father built one in our backyard, complete with a pitching machine that appeared one Christmas morning. Four gray poles stood like soldiers, draped with a black net, a home plate tucked into the ground at one end. He built it, and our friends came, and they marveled at this additional proof that I had the Greatest Dad in the Universe.

But even more memorable, perhaps, were those many summer nights when he would head out to the quiet road in front of our home with a baseball and bat in hand. And my siblings and I would stand on our front lawn waiting as he threw the ball in the air and then knocked it so high that we'd grow dizzy circling below it, our gloves outstretched. And time seemed suspended until, in a glorious moment, the ball would snuggle neatly into my Kirk Gibson glove, and the whole world would fall back into place around it. And my mom, sitting on the front steps, would cheer. And then we'd dig our feet into the lush grass and the dark earth and look out toward my father and to the horizon beyond and, catch by catch, we'd build a world honoring the One who, even as we wait for him, already has come.

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

SEEING NATURE'S GRANDEUR

THE EVOLVING GOD
Charles Darwin on the Naturalness of Religion

By J. David Pleins
Bloomsbury. 192p $29.95

ASK THE BEASTS
Darwin and the God of Love

By Elizabeth A. Johnson
Bloomsbury. 352p $32.95

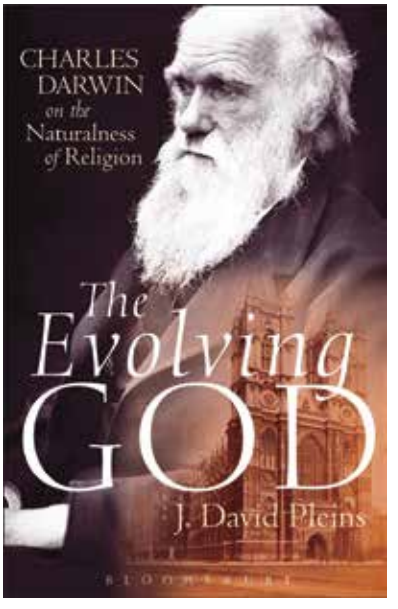
In his rather obscure "Hymn to Matter," Teilhard de Chardin, S.J., wrote:

> I bless you, matter, and you I acclaim: not as the pontiffs of science or the moralizing preachers depict you—debased, disfigured—a mass of brute forces and base appetites—but as you reveal yourself to me today, in your totality and your true nature. I acclaim you as the divine milieu, charged with creative power, as the ocean stirred by the Spirit, as the clay molded and infused with life by the incarnate Word.

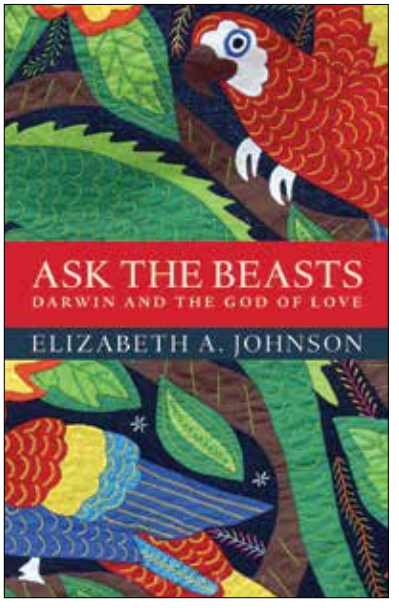
Teilhard could scarcely have imagined writing these words had Charles Darwin not taken that fateful voyage on the Beagle and then published in 1859 an "abstract" of his theory, *The Origin of Species*.

This is the embarkation point for two new books, published by the same press within months of each other. Together, they pay renewed tribute to Darwin as a forward thinker who, by his very thought and writing, spurs us to deeper thought about the relationship between God and matter.

For both David Pleins and Elizabeth Johnson, C.S.J., Darwin's sense of awe in the face of nature, as recorded in the *Diary* of his investigation of the landscape near Rio de Janeiro, is palpable, where his fulsome prose was reduced to simple eloquence: "Silence, hosannah." This sense of the transcendent found within nature, indeed in matter itself, so frequently recorded in Darwin's writings, tells part of the story of Darwin's religious inspiration. This was Teilhard's root inspiration, and it is one that speaks to modern sensibilities. It is this inspiration on which these two projects pivot in distinctive ways. One book, Pleins's *The Evolving God*, delves more deeply into Darwin's investigations into religion and the religious nature of humankind, while the other, Johnson's *Ask the Beasts*, builds upon a reading of *Origin* and limns a contemporary theology that strives to enfold within it the most ancient of Christian teachings.



In the unfolding style of a master storyteller, Pleins takes up the heavily-trafficked idea that Darwin's "loss of faith" led to a hostility toward religion or a loss of interest in the religious altogether. In Pleins's analysis, the picture is far more complex. If there was a loss of faith on Darwin's part, it "ran in tandem with the exciting realization that religion had evolved." Pleins is staking out an important position and takes us into places rarely trod in the usual treatments of Darwin in the tired "science versus religion" debates. Relying not only on *Origin* and his later *Descent of Man*, but also on Darwin's *Journal of Researches*, his trip *Diary*, *Notebooks*, correspondence and "secret notebooks" of personal jottings that were not intended for publication in his lifetime, Pleins argues that Darwin had given much thought to the idea that religion itself has undergone an evolutionary process. Far from eschewing interest in religion, he was taken up with it, at least in a scientific sense, if not at deeper personal levels.



Just as earthly creatures have a natural history, so, too, does religion. Religiosity as a trait of human nature begins in the "sense of wonder at Nature's grandeur." Like a field anthropologist, Darwin had many an occasion to observe close up indigenous tribal people in the Americas in the many dimensions of their cultural life, including religious practices that seemed "savage" to 19th-century British sensibilities. These encounters with the "tribal mind" suggested for Darwin that a cultural and religious evolution of the human species had indeed taken place and that religion itself had a sort of natural history.

These musings about religion forced

Darwin out of the narrower confines of the evangelical Anglicanism of his day and of the thinner soup of free-thinking, but also out of the main arguments of natural theology. The emergence of religiosity as a product of evolution did not secure a God who vouchsafed the natural order of things, nor an ethics inscribed in nature.

The problem of evil and suffering loomed large for Darwin, who wondered why so much anguish was required for life to unfold. His continuing research into a theory of natural selection that would eventually be called evolution opened his eyes to the role of chance, undercutting the notion of a divinely predetermined order tending toward a predictable end. His feelings about religion per se were darkened when he witnessed the stark cruelty wielded against natives by British missionaries, and later on when he lost his beloved daughter, Annie, at 10 years of age.

These observations were all precursors of modern objections to faith. But Darwin did not declare himself an atheist. There was for him always the lingering wonder, the "creed of silence" sounded in that "Hosannah" in the Brazilian rain forest, a nodal point in Darwin's journey that Johnson also notes. "From the general, holistic tenor of his early reflections, it can be surmised that this voyager encountered God in nature rather than primarily deducing God's existence from it, as did natural theology." And so at this point these two remarkable books dovetail on a central insight.

Elizabeth Johnson, C.S.J., then picks up the theological trail, focusing not so much on what Darwin believed or how he might weigh in on contemporary questions, as on what kind of theology we can imagine emerging from what Darwin left us.

This beautifully written book is circumscribed on the one hand primarily by *Origin*, and on the other by the Trinitarian substance of the Nicene Creed. Bringing these two monumental sources together into a theological

Gaza Ghazal

What milk what honey you were promised gall in Zion
Kiss the weeping wall's cheek love sows salt in Zion

It's the recurring dream of all who throw down roots here
You're holding a shovel amid a thousand falling Zions

When you finish digging kneel in the red dust
God's lost name graffities the walls in Zion

By the rivers of Babylon we sat and wept
Today we stand up tall and bawl and bawl in Zion

Will you beckon us to prayer or to arms
When you're granted your one phone call in Zion

You shouldn't need a map to show you where to build
Look for the confluence of three fault lines Zion

Absolute truth switches two blocks west of this apartment
More than one thing is true more than one thing false in Zion

Amit means Limitless in Sanskrit and in Hebrew Friend
You will find a home yet if not here then inshallah Zion

AMIT MAJMUDAR

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

construction is a somewhat audacious task and stirs a depth of thought about many important theological issues, some raised by Darwin himself, others by the context within which theology functions today—in this case the ecological crisis of our age.

While students of evolution today would point out that the theory itself has developed hugely since Darwin's time, and that "evolution" elicits multiple theories today (a point Johnson acknowledges), limiting the discussion to *Origin* is a prudent decision as it helps contain what could become a multi-volume project. In addition, many readers of *Ask the Beasts* will not have read *Origin*, and Johnson lucidly explicates its contents in the first four chapters of the book in order to "get straight" the story.

Another important decision was to limit the selection of data to "the second big bang," the evolution of the natural world of plants and animals that precedes the emergence of the human in the evolutionary processes. Although the human is considered in relation to the natural world in the final two chapters of the book, this strategy keeps the reader's focus on the part of God's creation that traditional anthropocentric theologies have tended to bracket if not dismiss. Yet, she argues, an ecological theology requires that this natural world be considered, theologically, in its own right. And so we must ask, what "is the theological meaning of the natural world of life?" In answering this question, the entire book is strung together by an image Darwin himself provides, of the entangled vines and life forms of a riverbank, suggesting that the theology being proposed here involves organic and complex relationships between the Creator and the natural world.

Johnson's theological argument is developed in four stages: an understanding of creation as a continuous process on the part of the Creator Spirit, establishing nature as the site of divine immanence; as autonomous and free yet working in concert with the Creator God through secondary causality; as emerging through an evolutionary process of which pain, suffering and death are natural parts; and as included in the salvific work of God so that the entire cosmos is redeemed. This slim outline only names the topics and hardly does justice to the finely developed arguments these chapters contain. Particularly valuable is the author's treatment of three classic theological issues.

First, the argument for divine immanence raises questions about the relationship between nature and grace. Classical theology has generally insisted on a state of "pure nature" on which grace builds; that pure nature is thereby brought to its intended finality. But to speak of the Creator Spirit as dwelling within creation in a real way because creation is the self-giving "gift" of the Creator (with some indebtedness to Kathryn Tanner), can suggest that nature is already graced, and that there is no "pure nature" except in a formal sense. We are brought back to an updated version of DeLubac here. This, of course, is the very position that Rahner was at pains to qualify. But we might ask today, as Johnson is doing, whether our understanding of nature does not justify such a return. We need to have this discussion again, and Johnson opens it up for us.

Second, the problem of suffering in nature is always a difficult one. On the one hand, pain, suffering and death are, in and of themselves, natural events with no moral freight. On the other hand, "all of creation is groaning, awaiting its redemption"—a decidedly theological claim that pain, suffering and death do carry some moral freight (Rom 8:22). As we know, Paul associated death with the sin of Adam. Johnson's solution is found in the currently influential tropes of "deep Incarnation" and "deep Resurrection." The Word became flesh (i.e., matter), and the reach of the Incarnation extends beyond the enfleshment of the Word in Jesus to the whole of creation. The Cross is the event where God's solidarity with the suffering of all of creation is disclosed. And the Resurrection is, through Christ, the emergence of the whole of creation from the tomb of death, to be reunited with the Creator.

This is a compelling vision, buttressed in part by Scripture and beautifully crafted here. And it implicitly raises Anselm's question, cur Deus homo? Is there something about human beings, apart from the world of nature, that required the Incarnation—namely, sin? Or is the humanity of Jesus the incarnate medium of a divine project that includes but extends beyond the human and where the human might not hold center stage after all?

ON THE WEB
The Catholic Book Club discusses *Wheat That Springeth Green*.
americamagazine.org/cbc

The answer to this last question may be indicated in relation to the next classical problem, cosmic redemption. Here we are talking about the claim, rooted in a long-standing reading of St. Paul's Letter to the Colossians, among other sources, that in Christ the entire cosmos is saved. This would include even those non-human forms of life that populated Darwin's rain forests. But the question needs to be asked: If the world of nature is already the dwelling place of God, and if there is a sense in which nature is already graced, and if pain, suffering and death are non-moral natural events within God's created order, then are not these nonhuman parts of God's creation already saved? What need have they to be included in the work of redemption, which, according to the dominant Pauline-Anselmian narrative, traces the redemptive arc from the sin of Adam to the final consummation in Christ?

Johnson gives us a partial way out of the dilemma, proposing the increasingly appealing Scotist solution: that the Incarnation would have occurred even without the original sin and its consequences in the natural and human world. So this is why God became human: that God, who is love, might unite with creation, with or without sin. Again, the reader is led into another classic discussion that we need to have today.

At this point Johnson takes us back to our contemporary context and challenges us to construct a new theological paradigm of the relationship among God, nature and human beings—an ecological theology. This section seals the book as a work that will surely be read by a very wide audience. The theology contained in the preceding pages will require appreciative and careful reading at critical junctures. Like Pleins' book, *Ask the Beasts* is an offering from a scholar's heart with a love for the God Darwin sensed in creation but did not name. Johnson is clearly inspired by the sheer majesty of God's creation, a fact impressed upon the reader by the book's title, which is drawn from the Book of Job. In that book we find God speaking from the whirlwind, challenging Job to "ask the beasts" about the wonders of creation. Looking to the natural world, through Darwin's eyes, we might learn something of the God who will always lie beyond human grasp. Both of these books move us forward on that odyssey.

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THOMAS MURPHY

THE MYSTERIES OF HISTORY

FRANCO'S CRYPT

Spanish Culture and Memory Since 1936

By Jeremy Treglown
Farrar, Straus and Giroux. 336p $30

I read this book about Spain, a Catholic country with a complicated 20th century history, during a three month sojourn in the Republic of Ireland, a country with a similar history. The setting and the text combined to help me, as a historian, to realize that in these nations the attempt to make a just remembrance of the past is not only an academic exercise. It is a project essential to contemporary domestic tranquility. Toward the end of my Irish visit, the death of Nelson Mandela on Dec. 5, 2013, introduced a third country's complexities to my reflections.

Jeremy Treglown, a British scholar and writer with extensive residency in contemporary Spain, wishes to refute a thesis that nothing of intellectual or creative worth emerged there during the dictatorship of Francisco Franco (1939 to 1975). Treglown worries that Anglophone readers linger in their own language's excellent literary and cinematic reflections on the Spanish Civil War of 1936–39 and its aftermath. He also feels that Spaniards themselves are too inclined to assume that meaningful reflection on the war began again only during the post-dictatorship years. In a sense, he writes for two audiences, strongly encouraging Anglophones to immerse themselves in Spanish language and literature and urging Spaniards to become more familiar with their own heritage.

Treglown's approach in *Franco's Crypt* is microscopic rather than macroscopic. He wants his international readership to see behind the Spanish Civil War's role as a prelude to World War II, so he focuses narrowly on specific events within Spain

itself. Knowledge of the war's course is assumed. An introductory section broadly surveying the conflict and the ensuing dictatorship would have been helpful, even for readers who know the war itself, as well as readers not so familiar with Spain.

The Civil War remains painful for Spaniards to discuss but they live amid its physical mementoes. In a moving section, Treglown describes the efforts to find the hidden graves of people massacred during the conflict. He juxtaposes this account with vivid descriptions of the public monuments to Franco's supporters and the burial place of the dictator himself. All the graves must be acknowledged if the war is to be fully understood. Treglown recognizes that many Spanish people do not want to persevere in opening the hidden graves, but he hopes that the effort will continue.

The role of the Roman Catholic Church during the Franco regime reflected the diversity of opinion within Spain as a whole. Opposition to Franco from within the church generally came from a faction that felt that the preservation of the old feudal order was essential to protect Spain's Catholicism. Franco found a helpful counterbalance to these ecclesial opponents in Opus Dei, whose membership of largely middle class professionals understood Franco's goal: to situate a strongly Catholic Spain within a modern economy. El Caudillo ("The Leader") had substantial success with economic reconstruction, especially through water conservation and sustainable energy projects, all pursued by the Catholic middle class he fostered.

The Jesuits receive Treglown's tentative attention. There is a reference to a fateful decision of the Second Republic (1931–39) to drop a plan for strict separation of church and state. Instead, it focused on the goal of forcing the dissolution of the Spanish Jesuits that seemed to present one incentive to civil war. Despite the experience of persecution, alumni of Jesuit schools later offered nuanced reflections on the period. Several intellectuals and artists whose testimony appears in Treglown's text had Jesuit educations, and they invariably had a broad sense of perspective. This is a thread in the text rather than a clearly argued theme. Treglown notes the coincidence without connecting the elements.

He offers detailed coverage of fiction, poetry, cinema, sculpture and other fine arts. Treglown's topics will probably be instantly comprehensible to specialists in any of these areas, but once again there is a danger that the general reader might feel swamped by all the data. It is worthwhile to persist, however, for the sake of Treglown's provocative thesis that a transition to a post-Franco period began as early as 1943 with a decision by former opponents in the war to colloborate in the field of visual arts. He also believes that the transition greatly accelerated in the 1950s and continues today.

As a historian, I recognized familiar professional controversies in a chapter on historical memory. A project for a national dictionary of biography strives to include entries and themes from beyond the upper class elite. School curriculums struggle with how to present the war and the dictatorship to contemporary youth. Academic debate rages among professors who condemn the Franco regime, those who seek to restore its reputation and those who would rather form a synthesis of all writing on the regime. The task of reflecting on the Franco legacy is far from over.

Franco's Crypt left me with a haunting question: how well do Americans remember our own history? This is not just an issue for Spain or Ireland or South Africa. Events like the American Revolution and our own Civil War are remembered quite differently by various political factions within the United States. Our own domestic tranquility may someday demand coming to grips with this phenomenon. That is why I wish Treglown's excellent book were more accessible to general American readers—he can teach us much about our own national selectivity.

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DENNIS M. LEDER

A BROTHER LOST

A LAND WITHOUT SIN
A Novel

By Paula Huston
Slant. 312p $27

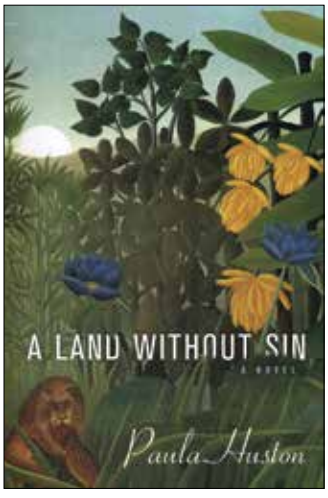
Prospero, stepping out of his role as the reinstated Duke of Milano in William Shakespeare's great play "The Tempest," delivers an epilogue directly to the audience. It is in fact Shakespeare ruminating about the artist, the response of the public, the meaning of the project itself, "…which was to please." And what pleases, in the case of "The Tempest," is the complexity of language, structure and story that illustrate and engage human experience.

Complexity lifts art beyond entertainment and "pleases" in the sense that it provides an encounter, a challenge, a spiritual awakening. It places demands on one to be a witness, to take a stand, to consider historical alternatives. It presumes a disposition to be engaged emotionally in the human turmoil. An art that engages and pleases has the multiple effect of an emotional, intellectual and spiritual experience.

Paula Huston's novel *A Land Without Sin* weaves together a complexity of themes: archeology, political revolution, the demise of the Mayan civilization, the meaning of suffering and the tension between vengeance and mercy. While the themes serve as a structure upon which to build an absorbing story, the intricacies of Mayan culture, the tensions of church and politics, and the unique stance of the Zapatista movement in Chiapas, all receive a summary and sometimes-stereotypical treatment.

The novel begins with Eva, a 34-year-old photojournalist from Chicago, and her employer, Dr. Jan Bource, a middle-aged Dutch archeologist who studies the ancient Mayan civilization in Tikal, Guatemala. Eva accepts a temporary job as photographer for the archeologist, but conceals her real mission, which is to find her missing brother, a priest, in the jungles of Chiapas. Jan is no less secretive about his reasons for photographing a certain glyph that appears repeatedly in the burial vaults of ancient Mayan sites.

Complementing these characters are Jan's wife, Anne and Eva's brother, Stefan. Anne is an archeologist, whose career has ended with the onset of a chronic illness. She lives and is cared for in a modest family home in Palenque, Mexico. Something of a mystic, she maintains buoyancy in the face of illness and death, mainly by her strong Quaker faith. She and Eva are opposite souls from their first meeting, but Anne's personality gradually opens Eva to a deeper reality beyond material data. Later in the story Eva will express the transcendent reality in terms of a great photograph: "a really great picture is how much of that comes through, even though you can't see it with the naked eye."



Stefan, the missing brother, makes his presence felt in the course of the novel through letters sent to his sister by way of a mutual friend from a California monastery. Eva reads and rereads these letters, which gradually disclose the motives for Stefan's rebellion as an adolescent and his subsequent path to becoming a priest and volunteering for pastoral work in a part of the world that is on the verge of revolution. The last letters also shed light on his sudden disappearance from San Cristóbal de las Casas in Chiapas.

An initial antipathy between Jan and Eva diminishes once the archeological trio of Jan, his teenage son and Eva move from Tikal through Palenque and on to San Cristóbal. The archeologist reveals his cowardice, after witnessing his mother's prolonged death, as the reason for his ambivalence about his wife's condition. He discloses his theory that the mysterious glyph is a symbol of an underground movement in opposition to blood sacrifice and elaborate rituals during the classic period of Mayan history.

While Eva remains silent about her brother during her conversations with Jan, she recognizes in Stefan's letters something akin to the hypothetical Mayan resistance movement. It becomes clear that Stefan's rejection of blood sacrifice as atonement, revenge or mob catharsis has marked him deeply. In his last letter, left for Eva to find in his abandoned parish room, Stefan reveals the catalyst for his early rebellion and later conversion: the tragic involvement of their immigrant grandfather in a Croatian concentration camp during the Nazi era. That fact, and the studies and commitments that followed in Stefan's personal journey, are the reasons for his decision to retreat to the jungle as a pacifist presence in the guerilla camps. Another reason for his disappearance is his determination to rescue an indigenous friend from resorting to vengeance for the death of his father at the hands of a rich Mexican landowner.

With the Zapatista uprising in San Cristóbal, Eva seizes her chance to disappear from her colleagues and begin her trek to find her brother in the Lacandon jungle. Her guide, the

only one to be found for the task, is a would-be native and social loner who claims to know the jungle well. Rebel forces quickly detain the incongruous duo, and from there, with some improbable turns, the story reaches a foreseeable outcome.

Creating a work of art involves hard work. What lifts the effort beyond the ordinary is its capacity to move and engage an audience in a lasting manner. When Shakespeare puts himself at the mercy of his public in Prospero's epilogue, he asks his audience to measure their involvement. Paula Huston's novel absorbs the reader with a well-told story. Less engaging are the characters, their development and the depth of their communication. Ultimately, *A Land Without Sin* entertains more than it pleases, and leaves the reader wishing for less material data and more transcendent reality.

DENNIS M. LEDER, S.J., *director of ICE/CEFAS, the Central American Institute for Spirituality, writes from Guatemala.*

The Apprentice Builders

ASCENSION (A), JUNE 1, 2014

Readings: Acts 1:1–11; Ps 47:2–9; Eph 1:17–23; Mt 28:16–20

"You will be my witnesses" (Acts 1:8)

One of the overlooked aspects of Jesus' ascension has to do not with the continuing materiality of the risen Lord or the "whereness" of Jesus' glorified body but with the earthly implications of the ascension for the church. Between the apostles' hopeful question, "Lord, is this the time when you will restore the kingdom to Israel?" and the promise that "this Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven" is the work of the church, a task bequeathed by the master builder to the 120 ordinary women and men who gathered in Jerusalem prior to Pentecost (Acts 1:15).

We might think of these 120, comprising the apostles and the first disciples, as the apprentice builders, whose work begins in earnest only when Jesus physically absents himself from them. Yet Jesus does not leave them without a blueprint for the building project, however schematic it might be. In the Great Commission at the end of the Gospel of Matthew, Jesus leaves his instructions for the disciples, saying: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." They are given a charge to build up the church, but it is up to them to determine how and when to build.

The Acts of the Apostles continues to build on Jesus' commission to the church found in Matthew. Jesus says that "when the Holy Spirit has come upon you...you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." The whole of Acts is structured on this witness model, which shows how the apostles and the other disciples, expanding in ever greater concentric rings from Jerusalem, Judea and Samaria to the ends of the earth, carry Jesus' work to the center of the Roman Empire. Again, though, the work is itself dependent upon the ascension, for after giving the mission statement for the church, "he was lifted up, and a cloud took him out of their sight." The ascension is essential for the church to begin its worldwide mission and discover for itself how the church is to be built.

The master builder still guides and oversees the work, but it is the task of the apprentice builders to build the church by their own witness to Jesus' teaching and to bring people into the church through baptism. As one reads through Acts, one sees the building project take shape. The work is simple and direct. True, there are stories of "wonders and signs," empowered by the name of Jesus and the Holy Spirit, but more often there are accounts of the church praying together, having fellowship (*koinonia*) together, breaking bread together, sharing their goods in common and preaching the story of salvation in Jesus' name. This fidelity to the message and name of Jesus leads in ways miraculous and ordinary to the growth of the church.

These mission statements found at the end of Matthew and at the beginning of Acts are not historical curiosities for us but a blueprint for the church's continuing mission to construct the church. What is remarkable is the extent to which so much was put in the hands of the followers of Jesus to spread the Gospel message, to be witnesses for Jesus' life from the baptism by John to Jesus' resurrection and to build up the church through baptism, the sacraments and living the life of the Gospel. It was the ascension that allowed the project to begin its new phase, in which the one who is seated with God "at his right hand in the heavenly places," who is "head over all things for the church," and "his body," the church, act together. If we see ourselves as the apprentices of the master builder, carrying out the plans Jesus gave us, it is humbling to marvel at the responsibility Jesus gave his disciples at his ascension to build the church, but also exhilarating to continue the work that started in Jerusalem and extends to the ends of the earth.

PRAYING WITH SCRIPTURE

As you reflect upon the church, the body of Christ, what do you see as your major task in building up the church?

PHOTO: TAD A. DUNNE

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

United by the Spirit

PENTECOST (A), JUNE 8, 2014

Readings: Acts 2:1–11; Ps 104:1–34; 1 Cor 12:3–13; Jn 20:19–23

"All of them were filled with the Holy Spirit" (Acts 2:4)

The Acts of the Apostles presents a reverse Babel at Pentecost, when the confusion of tongues described in Gn 11:1–9 is transformed into understanding among the earliest disciples of Jesus, who find themselves speaking "other languages." The confusion of tongues at Babel gives to us an ancient etiology for the separation of peoples into linguistic groups, but Acts twice says that bewildered onlookers heard Jesus' disciples "speaking in the native language of each" ethnic group. The "native languages" represented a long list of ancient regions around the Mediterranean basin and beyond, including Parthia, Mede, Mesopotamia, Cappadocia, Asia Minor, Egypt, Libya, Rome, Crete and Arabia, and these peoples report that "in our own languages we hear them speaking about God's deeds of power."

Scholars distinguish two ways of reading this scene in Acts: the coming of the Holy Spirit allowed the disciples of Jesus to speak actual, existing languages (xenolalia); or the disciples were speaking in an ecstatic spiritual language (glossolalia). In some quarters this has led to questions about the historicity of the scene, since it seems to present two sorts of speech events and to be at odds with the spiritual tongues that Paul reports at Corinth. Sometimes 1 Corinthians 14 is contrasted with Acts 2, with the claim that the disciples at Pentecost were engaged in xenolalia, whereas the churches in Corinth were practicing glossolalia. A more recent interpretation sees no confusion of spiritual tongues in Acts: It is possible to read in this scene onlookers hearing their own languages in the spiritual language spoken by the disciples. This allows us to see greater continuity between the practices described by Paul and those at Pentecost.

A connection between these two forms of ecstatic spiritual speech might seem insignificant, except that one spiritual language would point to the unity at the heart of the church. This would indeed be the reversal of Babel. There the one human language became confused into many languages; now, through the Holy Spirit, many languages are heard as one language. No matter where these onlookers come from, they can hear their language spoken in the outpouring of the Holy Spirit. The church is not for one group, or one language, but for all the peoples of the world, for it speaks only the language of God.

In 1 Cor 14:2, Paul writes that "those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit." Paul goes on to say that interpretation in the Spirit is therefore necessary to understand. On Pentecost, it appears, this spiritual understanding was poured out for a short time on all who heard the disciples speak. Paul's concern with speaking in tongues in Corinth was that it was not building up unity, which is the key element of the activity of the Holy Spirit.

Unity among the local churches must be foremost, in antiquity or today, whether that is created by speaking in tongues or through other gifts of the Spirit. Paul encourages his churches not to seek a particular gift but the Holy Spirit itself, who gives all gifts. All of the gifts, says Paul, bear witness to the Spirit and the spiritual language of unity and love. He writes, "there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone."

The Greek words for "activities" and "activates" are important here: *energeia* and *energeô*, from which we derive *energy* and *energize*. Whatever gifts we have, they are energies given through the Holy Spirit. All of the gifts given to the faithful "are energized by one and the same Spirit, who allots to each one individually just as the Spirit chooses." But Paul's most significant takeaway is that all of the baptized are part of the body of Christ, "one body." The purpose of the gift of spiritual speech must be, as with every gift of the Spirit, to create unity in the church. No one will have every gift, but the church has every gift, and each of them is necessary for the whole church to listen and to understand.

JOHN W. MARTENS

PRAYING WITH SCRIPTURE

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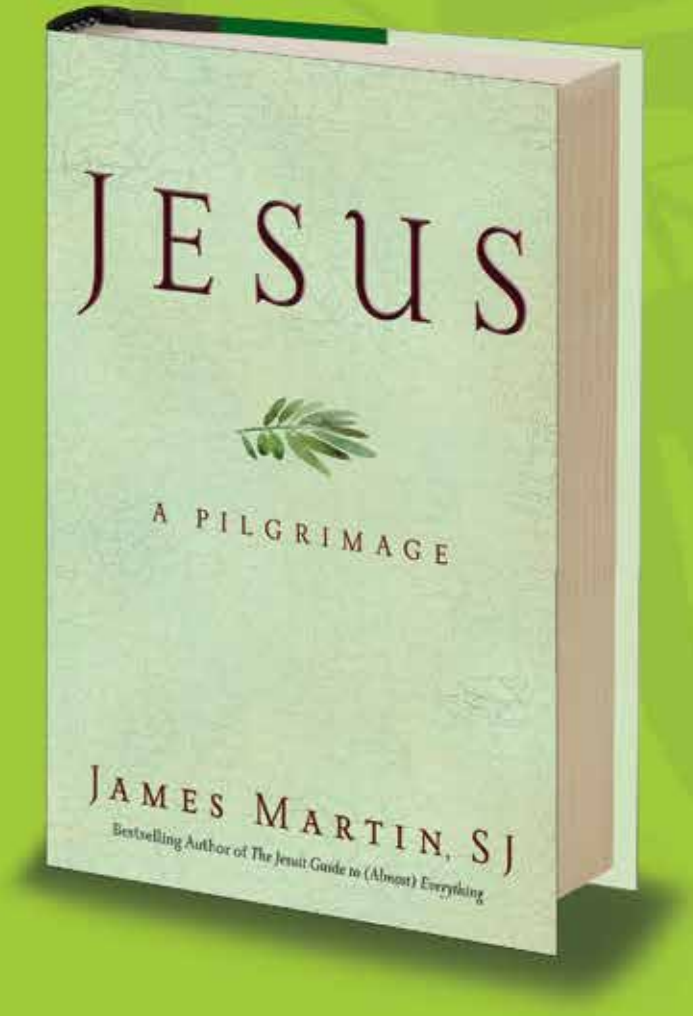

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