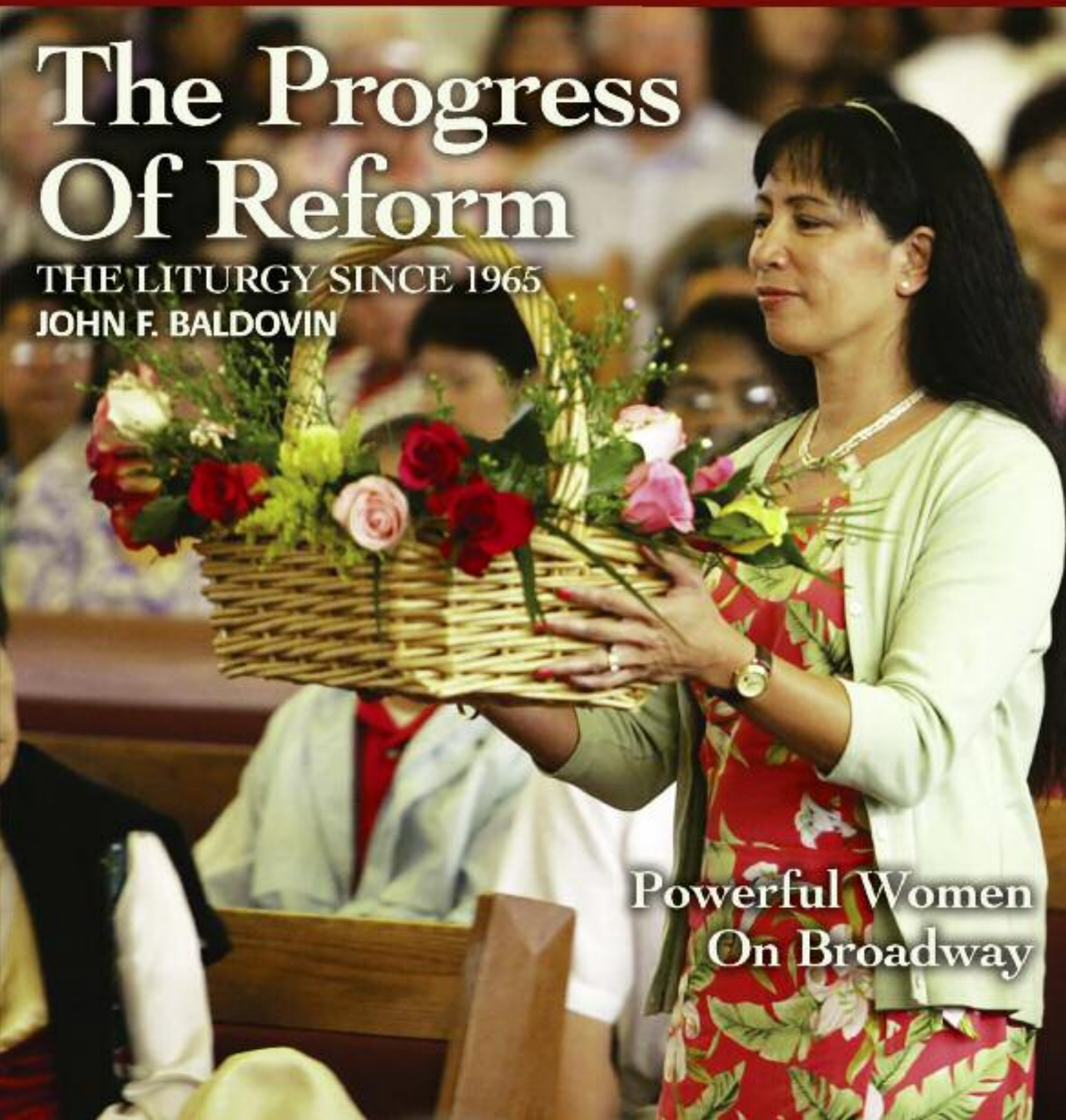
America
THE NATIONAL CATHOLIC WEEKLY
MAY 27, 2013 $3.50



The Progress Of Reform

THE LITURGY SINCE 1965

JOHN F. BALDOVIN

Powerful Women On Broadway

OF MANY THINGS

As I approach the first anniversary of my ordination next month, my friends and family have started to ask about the experience of being a priest: whether the first year was what I expected it to be, whether I've learned anything new. To be sure, there have been many moments in which I've been surprised by joy, to borrow C. S. Lewis's phrase.

For the most part, however, as I approach this first anniversary, it's not so much my priesthood as your priesthood that is on my mind. As John F. Baldovin, S.J., notes in this issue, a recurring theme in the documents of the Second Vatican Council is the common priesthood of all the faithful. By virtue of our baptism, each of us shares in the one priesthood of Jesus Christ. God has given us the gift of the ministerial priesthood in order to provide for the sacramental life of the church; but in giving us two types of priesthood, he did not thereby give us two types of Christians. Every Christian is called to preach, to reconcile, to heal in ways that accord with his or her vocation.

That was made clear to me during my ordination, as I lay face down on the cold tile floor of the Fordham University church. Those who have never been to an ordination may not be familiar with this part of the liturgy. About halfway through, just before the candidate is formally ordained, he lies prostrate as a sign of humility and total self-donation to God. Everyone present prays over the candidate, invoking the grace and assistance of the communion of saints. Since the candidate is literally at the lowest point of the church at that moment, the people in the pews are symbolically between him and heaven. Before a man is ordained a priest, then, the people of God exercise their priesthood and mediate between God and the candidate. If you ever hear someone complain, therefore, about the "clerical" or "club-like" appearance of a long line of priests laying their hands on the candidate during an ordination, you can remind them that the laying on of hands happens only after the laypeople in the congregation have exercised their priesthood.

That is as it should be. It was my friends who first broke open the word of God for me; they who first made Christ present to me in a new and powerful way; they who first forgave me and revealed to me the mercy of God. Without their priesthood, without your priesthood, I wouldn't be here. If I am ever tempted to think of myself as uniquely gifted or as somehow set apart for holiness, as if the "powers of the priesthood" were somehow my own, I try to remember that. The ministerial priesthood is a participation in the priesthood of Christ himself; the priesthood of the minister is a mediation only for the sake of reconciliation in Christ. In other words, "my" priesthood is not "my" priesthood at all; it belongs to Christ and to his church.

The last thing I've learned this year is that I am needed. It feels good to feel needed. Yet this feeling does not inflate my ego, for I am also aware of my need for the church, for the people of God. I need your priesthood because I stand among you "in weakness and in much fear and trembling" (1 Cor 2:1-5). That's not such a bad place to be though; it was there, in my weakness, when my finitude and sinfulness first met the infinite mercy of God that my desire to be a priest was born. That isn't false humility; I know I have worldly strengths. As St. Paul reminds me, however, a ministry of reconciliation, which is the ministry of priesthood, finds its greatest strength in weakness, perfected through the grace of Christ.

So this spring I give thanks for my priestly ministry. More important, I give thanks for yours. If I can be half as good a priest for you as you have been for me, than I'll be one very happy man when I go to meet the Lord.

MATT MALONE, S.J.

America

Published by Jesuits of the United States

106 West 56th Street
New York, NY 10019-3803

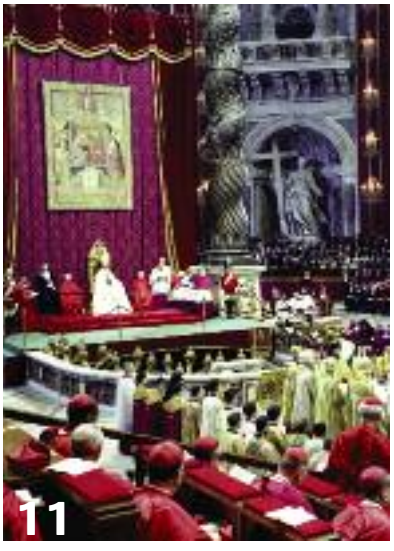
Ph: 212-581-4640; Fax: 212-399-3596

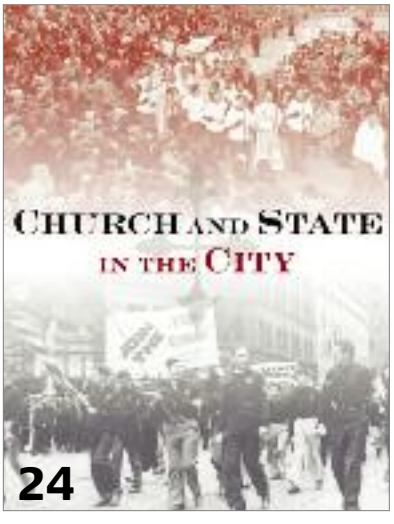
E-mail: america@americamagazine.org; letters@americamagazine.org
Web site: www.americamagazine.org.
Customer Service: 1-800-627-9533

Cover: A woman leads the presentation of the gifts at the beginning of the Liturgy of the Eucharist, during the annual multicultural celebration of the Diocese of Oakland. CNS photo by Greg Tarczynski

Contents

www.americamagazine.org VOL. 208 NO. 18, WHOLE NO. 5013 MAY 27, 2013





LITURGY

COLUMNS & DEPARTMENTS

BOOKS & CULTURE

ON THE WEB

John F. Baldovin, S.J., right, talks on Skype about the liturgy since Vatican II. Plus, James Martin, S.J., discusses his new e-book, ***Together on Retreat,*** on our podcast. All at americamagazine.org.

The Collapse at Rana Plaza

The death toll from the collapse of a garment factory in Bangladesh was still being counted (it would eventually exceed 1,000) when the Walt Disney Company publicized a previously made decision no longer to source "branded merchandise" from Bangladesh and other "highest-risk countries": Ecuador, Venezuela, Belarus and Pakistan.

The disaster near Dhaka, Bangladesh, is now considered the worst ever in the history of the global garment industry, surpassing fires last year that killed hundreds in Pakistan and Bangladesh, surpassing the Triangle Shirtwaist factory fire in New York in 1911 that killed 146 workers and led to a revolution in workplace safety in the United States. Like the many Russian and Italian victims at Triangle, most of the victims of the catastrophe at Rana Plaza were young rural women, working in a newly emerging industrial sector. Pope Francis has publicly worried over the dubious opportunity such jobs offer, describing them as a kind of low-wage "slave labor."

After this great loss of life, a national overhaul of building codes and worker safety and empowerment standards in Bangladesh are warranted. The suffering shines a necessary light on this shadow world of modern retail business and a troubling lack of oversight by major U.S. retailers that subcontract manufacturing in the developing world.

Disney's decision to withdraw from Bangladesh and the loss of jobs this entails may only add to the suffering, though company officials say Disney will consider returning if manufacturers sign on to the Better Work program, aimed at improving transparency and working conditions. Disney should take advantage of any opportunity to honor that commitment, to come back to Bangladesh and clean up the industry it helped to create.

The Crash Next Time

Though opinion is divided on who caused the financial crisis of 2008, there is little question that someone was responsible. The catalyst of the next financial crisis, however, may turn out not to be unscrupulous bankers but sophisticated formulas. Since the crash in 2008, a revolution has quietly unfolded on Wall Street, sparked by complicated algorithms that allow traders to make transactions at hyper speeds. Trades can now be made in half a millionth of a second. At that rate, it is no longer possible to say that human calculation controls the markets. Welcome to the age of the machines.

There are no government regulations governing high-speed trading. The Dodd-Frank Act was designed to address the causes of the last crash, not the next one. The practice has already caused chaos in the markets. When a report appeared on April 23 on the Associated Press's Twitter account that the White House had been bombed and President Obama had been injured, the Dow Jones Industrial Index took a sharp dive. The report was a hoax. The account had been hacked. Imagine what might happen if the trading programs were compromised instead of Twitter. The effect on the economy could be disastrous.

Computers allow traders to profit from the volume of trades. Buy one stock at $10 and sell it at $10.00001 and the profit is miniscule. Multiply that by millions and the allure of computerized trading becomes clear. Congress has held hearings on the practice but more regulation is needed. Two Congressmen have proposed a tax on each trade, which could cut down on the number of transactions and reduce volatility. The Pontifical Council on Justice and Peace has also proposed a transaction tax in order to generate revenue for the developing world. Regulators should do something before the markets turn to digital rubble.

Finding Flops

Creating a hit screenplay usually requires careful attention to plot, character and setting. Soon it may also require mastery of statistics. A new service being pushed by a company called Worldwide Motion Picture Group offers studios the chance to have scripts reviewed by a team of analysts who compare key elements of the proposed film with those of past films in an effort to assess their potential success. The process includes research into an extensive database of survey results. Producers hope the analysis will help minimize the element of risk in an often uncertain business. But screenwriters are less enthusiastic, worrying that the creative element of writing will be minimized in the name of profit.

While it is hard to fault a studio for wanting to secure financial success, the creative evolution of film could cease if studios seek only to mimic the success of blockbusters past. Scriptwriters, like any artists, should have room in their process to be inspired—by a chance encounter, an auteur admired or even the God of surprises.

So what sort of changes might the service recommend? The company argues against films with cursed superheroes, summoned demons or bowling scenes. But it should be remembered that focus groups can be fickle, and many an apparent flop has become a fan favorite. "The Big Lebowski," for instance, would have been gutted had the studio cut every bowling-alley scene. It is a warning the studio did not have to abide.

A New Thing

For decades, if not centuries, educators have been searching for new ways to bring learning to a mass audience. First radio, then television was seen as an ideal means to educate people who did not otherwise have access to advanced education. Books on tape, public television and "long distance learning" were touted as heralding a new age in public education. The arrival of the Internet was seen as another major step in connecting would-be students to the great professors of the world.

Unfortunately, television did not turn out to be the educational agora its proponents hoped it would be. The Learning Channel is now anything but that; and while cable television has introduced viewers to intelligent and complex storytelling, TV is too often a means of distraction rather than of education. The Internet too has proved to be a disappointing teacher, a purveyor of the mundane and the profane. Yet there are signs that the medium may finally be emerging from its adolescence.

A headline in The New York Times declared 2012 "The Year of the MOOC," or massive open online course. Dozens of universities, including Harvard, Duke and beginning in the fall of 2013, Georgetown, are offering free classes online, complete with reading lists, video tutorials and moderated discussions. Students do not receive credit, but they can gain a certificate if they complete the course requirements.

Debates about MOOCs are raging in the world of higher education. Professors worry about how online learning will affect the traditional student experience. There are reasons to be concerned. Very few people complete these courses, which do not easily allow for interaction between students and teachers. If adopted as for-credit courses, MOOCs could create a tier system in which nationally known star professors displace professors at smaller institutions. A class system could emerge among students as well, with only those able to pay gaining access to the live classroom. Yet online classes could also create healthy competition among schools and perhaps drive down tuition costs, which are out of reach for many middle-class families.

MOOCs also present a unique opportunity for religious educators, one which Catholic universities and parishes might actively explore. Catholic educators have repeatedly lamented the poor level of knowledge of the faith among young people. Many college freshmen are simply not prepared for college-level classes in theology or Scripture.

Directors of religious education worry about the limited teaching time afforded by weekly classes. MOOCs offer Catholic schools and parishes a chance to offer a more robust education in critical areas of catechesis.

Online teaching technology, facilitated by faster Internet connections and advances in video presentation, arrives at a propitious time. Catholic schools continue to close at a troubling rate, and parish life is suffering from the departure of many young adults from the church. Religious educators, most of them volunteers, have been heroically trying to educate students under very difficult circumstances. Imagine if they had access to online religious education courses from some of the country's top scholars and teachers. Their valuable time in the classroom could be spent facilitating discussion and answering questions.

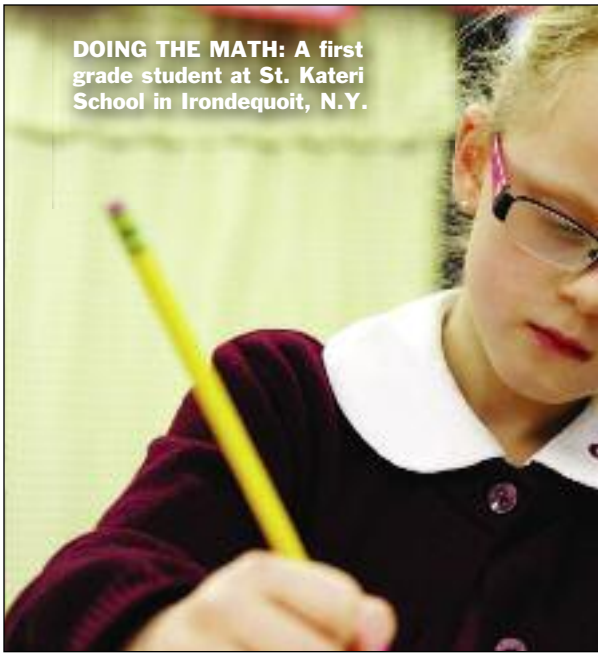
Online teaching could also be a boon to Catholic colleges. Before they begin their first year, students could be required to take an online class in the essential elements of the Catholic faith. These classes would not replace college courses, but they could allow teachers to focus on their curriculum rather than spending valuable course time trying to gauge the level of student knowledge. Whether sponsored by campus ministry programs or theology departments, these programs would serve a critical evangelical need.

Online education is no cure-all. It will be difficult to ensure that students are completing their required course load. And religious education in parishes remains a voluntary enterprise, one that many families may sadly opt out of, even if they have access to the best teaching available. Online education could also be the stage for yet another intramural church squabble. Nonetheless, Catholic schools and parishes should seek to provide as many avenues for learning as possible. At a time when some Catholic universities are faulted for being disconnected from diocesan life, making high-level classes in Scripture and theology widely available would be a great gift to the church, helping to educate our young people and rejuvenate parish life.

Catholic schools and parishes pride themselves on their attention to the person, a subtle process of education and formation that can never be purely virtual. Yet Catholic educators should use every tool at their disposal to open up the riches of the Catholic tradition. The new evangelization should be marked by an embrace of the "new."

SCHOOL CHOICE MOVEMENT

Voucher, Tax Credit Programs Maintain Steady Momentum


DOING THE MATH: A first grade student at St. Kateri School in Irondequoit, N.Y.

School-choice initiatives were given a big boost in late March when the Indiana Supreme Court upheld one of the country's most comprehensive school-choice programs. The state court backed a 2002 U.S. Supreme Court ruling that said that because school vouchers primarily benefit families, they could not be viewed as an unconstitutional state support for religion.

Currently, there are 30 school-choice programs in 17 states and the District of Columbia that serve more than 250,000 students. School-choice programs—primarily vouchers and tax-credit scholarships—have continued to grow since 1990, when the first school-voucher program started in Milwaukee, followed close behind by similar programs in Ohio and Florida.

In the past two years, five new states have added school-choice legislation, while other states have expanded programs that were already in place. But for all the steps forward, there are still school-choice programs that do not receive approval, including a recent voucher proposal in Kansas. Congress also has not been keen on voucher legislation. Recently, the Senate voted down more than $14 billion in federal money for school vouchers for low-income families in an amendment to a spending bill.

John Schoenig, director of the University of Notre Dame's Program for Educational Access, acknowledges that the "pace may be slow" with school-choice initiatives, but he also

SEX ABUSE CRISIS

Annual Audit Finds Decline In Allegations, Rise in Compliance

The annual audit of diocesan compliance with the "Charter for the Protection of Children and Young People" found "the fewest allegations and victims reported since the data collection for the annual reports began in 2004." StoneBridge Business Partners, which conducts the audits under the direction of the U.S. bishops' National Review Board for the Protection of Children and Young People, said law enforcement found six credible cases among 34 allegations of abuse of minors that occurred in 2012. The credibility of 15 of the allegations was still under investigation. Law enforcement found 12 allegations to be unfounded or unable to be proven and one a boundary violation.

The Center for Applied Research in the Apostolate, which gathered data for the report, found 397 allegations against 313 priests or deacons by 390 individuals. Most allegations reported in 2012 were about events in the 1970s and 1980s, and many of the alleged offenders were already deceased or removed from ministry. About 84 percent of the victims were male. Half were between 10 and 14 years of age when the abuse began. An estimated 17 percent were between 15 and 17, and 19 percent were under age 10.

Almost all dioceses were found compliant with the audit. Three were found noncompliant with one article of the charter. The Diocese of Lincoln, Neb., and five Eastern rite dioceses, known as eparchies, declined to be audited.

The StoneBridge audit reported that "over 99 percent of clerics and over 96 percent of employees and volunteers were trained" in safe environment programs. "In addition, over 4.6 million children received safe environment training. Background evaluations were conducted on over 99 percent of clerics; 98 percent of educators; 96 percent of employees; and 96 percent of volunteers."

The annual report has become a instrument for tracking the U.S. bishops' faithfulness to the aims of the charter, first approved at a meeting in Dallas in 2002, as the effort begins its second decade. This year's audit

thinks the movement is seeing a positive turn.

"We've never had so much wind at our back," he said, noting that public opinion on the issue is changing. He said states that have accepted some type of school choice in recent years are from "across the political spectrum"—for example, Utah and Rhode Island.

He said that as more states use vouchers or tax credits, this improves the likelihood that other states will adopt them and noted that "the more we can demonstrate success, the easier it is to debunk the myths out there and to say it is in our best interest to put educational choice on the table."

Schoenig said school choice provides unique opportunities for Catholic schools that the church should be "taking more advantage of." For example, he said, there are "400,000 empty seats in Catholic schools nationwide, and approximately 36 percent (of them) are in states that have a school-choice program." Recent Catholic school closings, he added, may provide an impetus for creative thinking about ways to ensure these schools remain vital, like lobbying for and tapping into school-choice legislation.

"We shouldn't be afraid of what will happen if we work to transform Catholics schools, but we should be afraid of what will happen if we don't do anything," he stressed.

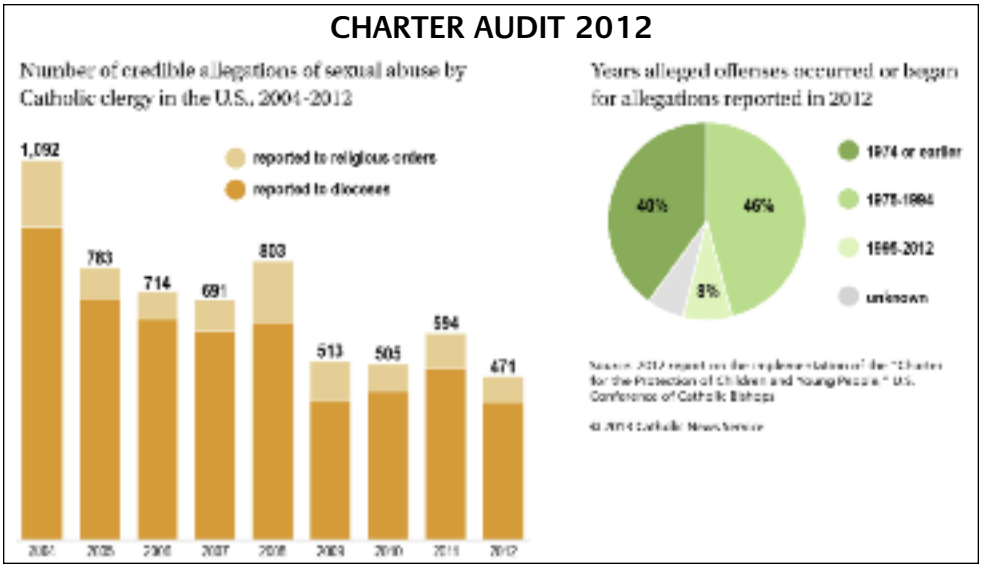
In January, 40 bishops met in Washington to discuss school-choice options and how Catholic leaders can be more involved. Sister John Mary Fleming, O.P., executive director of the U.S. bishops' Secretariat of Catholic Education, noted that when bishops have been active in promoting some type of school-choice legislation, it often passes. But she also stressed that the bishops approach this with "their eyes open," being sure to avoid school and government entanglement and federal and state officials "reaching into Catholic education."

included good news about the declining number of abuse reports and improvements in compliance. But recent headlines from the Diocese of Newark and elsewhere that suggest imprecise attention to the charter's protocol were noted with concern by members of the N.R.B. in letters that introduced the audit results to the U.S.C.C.B. president, Cardinal Timothy Dolan of New York.

"There has been much disturbing news in the media the past few months," Al J. Notzon III, N.R.B. chairman, wrote. "It is precisely because of the way abuse was handled in the past that we now have the [charter]. One failure is too many; we need to keep working to fully implement all the requirements of the charter."

Deacon Bernie Nojadera, executive director of the Secretariat of Child and Youth Protection, also noted "recent high-profile failings of charter implementation. He said they "point to the importance of the continued use of the annual audit."

StoneBridge researchers noted some limitations to the auditing



process, including "the unwillingness of most dioceses and eparchies to allow us to conduct parish audits during their on-site audits," which forced auditors to "rely solely on the information provided by the diocese or eparchy, instead of observing the program firsthand." Other limitations included high staff turnover in diocesan child abuse prevention programs that resulted in lost records and successors placed in key roles without formal orientation. Notzon highlighted the importance of good record-keeping "and the great significance of involving parishes in the audit process."

"Abuse happened in the parishes where our children learn and live their young, growing faith," Notzon said. "From the N.R.B.'s perspective, parish participation in the audit process is an essential next step in what 'makes the charter real' for laity in those parishes. What we have come to see is that protecting children from sexual abuse is a race without a finish, and more rather than less effort is necessary to keep this sacred responsibility front and center."

U.S. Bishops Protest Israel Barrier

U.S. bishops are objecting to Israel's decision to build a separation barrier along a route that will nearly surround a convent and its primary school and confiscate most of their land on the outskirts of a Palestinian West Bank community. Bishop Richard E. Pates of Des Moines, Iowa, chairman of the U.S. Conference of Catholic Bishops' Committee on International Justice and Peace, protested the Israeli plan to build the barrier near Beit Jalla in a letter dated May 6 to Secretary of State John Kerry. "In solidarity with our brother bishops in the Holy Land, we oppose rerouting the separation wall in the Cremisan Valley," the letter said, referring to arguments that Holy Land bishops made to the Israeli government in a letter opposing the barrier. The barrier's route would also cut off 58 Christian families from agricultural and recreational land they own, hurting their livelihood, Bishop Pates said. Bishop Pates urged Kerry to address the concerns raised by Jerusalem's Latin Patriarch Fouad Twal, who reminded "Israeli decision-makers that the expropriation of lands does not serve the cause of peace."

End Doctors' Strike, Say Ghana's Bishops

The Catholic Bishops' Conference of Ghana has appealed to the nation's doctors to return to work and save lives, after nearly a month-long strike. Members of the Ghana Medical Association withdrew outpatient services and suspended emergency services on April 8 over issues related to salaries and pensions. "While we want our doctors to receive adequate remuneration for their work, we do not want human lives to be lost as a result of this strike. It is our sincere hope that our brothers and sisters of the medical profession will listen to this appeal in good faith and return to work while negotiations continue," the bishops said on April 29. The bishops also encouraged all sides to refrain from using inflammatory language. They said they believed that "what constitutes remuneration commensurate with the work of the doctors in our country is something that should be determined through negotiations, taking into account the labor laws of the country."

From CNS and other sources.

NEWS BRIEFS

Efraín Ríos Montt

A **bomb attack** on May 5 at a church in Arusha, Tanzania, killed two people and wounded a dozen more. The Vatican nuncio, Archbishop Francisco Padilla, escaped unharmed. ✦ A **degeneration of religion** is how the Vatican's culture minister, Cardinal Gianfranco Ravasi, on May 8 described Mexico's "Santa Muerte," worshipped both by drug dealers and everyday Mexicans terrorized by drug violence. ✦ The **private prison conglomerate** Geo Group Inc., which haas been accused by critics of human rights abuses, reported on May 8 that first-quarter profits rose 56 percent. ✦ In the second tragedy to hit Bangladesh's garment industry in two weeks, **a fire at a factory in Dhaka** killed eight people on May 8 even as the death toll from a building collapse at a nearby commercial center exceeded 1,000. ✦ A delegation from **Women's Rights Without Frontiers** was turned away from China's embassy in Washington when it attempted on April 26 to deliver a petition seeking to end "gendercide" and forced abortion in China. ✦ Former Guatemalan dictator Efraín Ríos Montt was found guilty on May 10 of the **genocide** of more than 1,700 indigenous Ixil Mayans during his rule in 1982-83.

JAMES MARTIN

The Land of the Gerasenes

Whenever I find myself in a confusing pastoral situation, I ask myself a question that has, sadly, become something of a punch line: "What would Jesus do?"

Yes, I know the phrase has been almost drained of meaning thanks to overuse, but it still has great value for those who minister in Jesus' name. And once I ask that question, an answer usually presents itself. Be kind. Be merciful. Be forgiving. Listen carefully. Above all, love.

But lately I've been wondering if that question can cover all the bases in ministry—or in life. Specifically, I've been wondering: What is the best way to deal with emotionally unstable people?

Everyone in ministry will run into this challenge at some point. How do you minister to people who are not simply bothersome, not simply annoying, but seriously unstable? How, in a church setting, can you treat them both compassionately and wisely? In the past few weeks, I've been talking with members of the clergy and with lay ministers looking for answers.

Even though I don't work in a parish full time, I face this challenge regularly. Recently (I'm changing some details) a person who had been posting on my public Facebook page requested my e-mail address so that he could ask me for some personal advice. Now what's a priest to do? I don't want to be uncharitable or shirk my priestly duties, so I agreed. Soon I was deluged with e-mails describing his problems in detail. Each time, I tried to respond as well as I could. His e-mails soon became angry—mainly about the world in general. When I didn't respond within a few hours, they got even angrier. Finally, a few weeks ago, I received one that used the "F-word" several times. I had to ask him not to contact me any more. Then I received on Facebook, Twitter and by e-mail more "F-bombs" from the same person.

Years ago, in a parish book club that met monthly, I was frustrated when one of our meetings was hijacked by someone who was not simply rude or obstreperous, but clearly mentally disturbed. I struggled between wanting to be charitable and also trying to maintain a space for the other parishioners, who were looking forward to the evening. Finally I asked the person to let others speak. She glowered at me throughout the meeting, and then on her way out used the "F-word."

> How do you minister to the mentally unstable?

Lately I've been thinking, "What would Jesus do?" I had to smile at the answer. He would heal them! The story that came to mind is the account of the Gerasene demoniac (Mk 5:1-20). Jesus and the disciples have just crossed the Sea of Galilee in their boat and a notorious "demoniac" (a man possessed by an "unclean" spirit) accosts Jesus. He screams, "What do you have to do with me, Jesus, Son of the Most High God?" After a brief back-and-forth, Jesus heals the man, and he is later found to be "in his right mind." Many times I wish I could do that.

Conversations with Catholic pastoral ministers have proved illuminating. Some said they strive to be as kind as they can until the person becomes disruptive or violent. Then they must set limits. Others told me that sometimes people just need a little attention and loving care, and simply listening to them—as Jesus did—may defuse the situation.

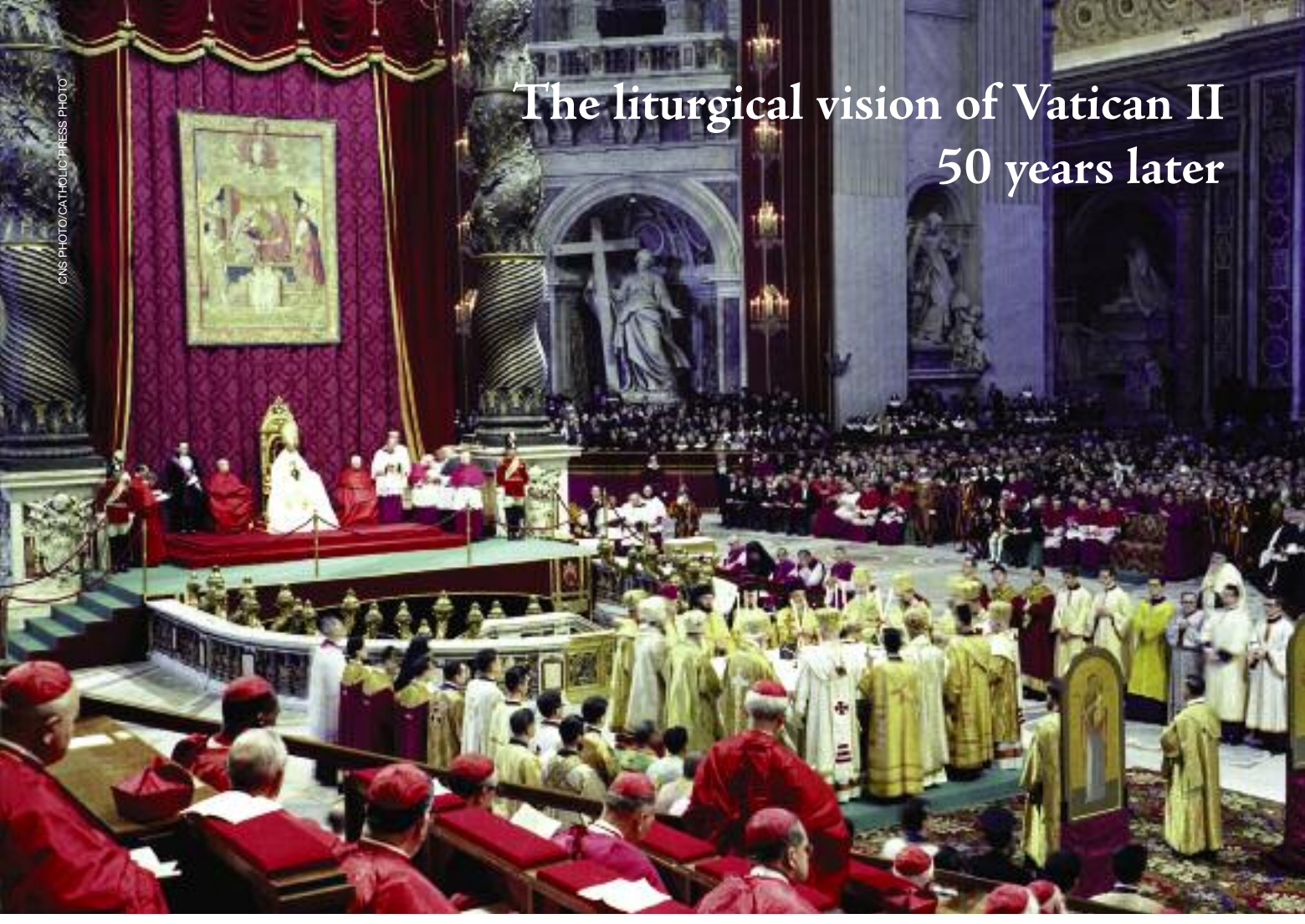
I don't know the answer to this serious pastoral question. I think that it begins with charity, but it should also include prudence and a concern for others in the parish or in the ministerial setting—including oneself.

People who are unstable but not violent are easier to minister to. Of course, even these people may present a challenge, particularly since, in my experience, they tend to return over and over. Some people I spoke with shared with me a few examples of a more jocular approach. One priest said that when an unstable woman said to him, accusingly, after Mass, "Jesus told me in prayer that you're not holding the host high enough at the elevation," my friend said, "What time did he say that?" "At 9 this morning," she replied. "Well," said my friend calmly, "That's okay. At 9:30 Jesus told me I was holding it at just the right height."

My favorite response came from a priest who was accosted by a wild-eyed man who said that he had a message from the devil to give him.

"Oh," he said gently, "messages from the devil are handled at the parish down the street. Would you like their address?"

JAMES MARTIN, S.J., *is editor at large of* ***America*** *and author of the new e-book* Together on Retreat: Meeting Jesus in Prayer.



CNS PHOTO/CATHOLIC PRESS PHOTO

The liturgical vision of Vatican II 50 years later

An Active Presence

BY JOHN F. BALDOVIN

Dec. 3, 2013, marks the 50th anniversary of the Second Vatican Council's "Constitution on the Sacred Liturgy" ("Sacrosanctum Concilium"). Arguably the most practical outcome of that extraordinary event in the life of the church, the reform and renewal of Catholic liturgy is something whose meaning is still debated, as a number of recent studies have shown. How has the church's worship fared in these past 50 years? The results since the council have been fairly mixed.

The many provisions of the constitution on the liturgy are directed toward three major goals: 1) full, conscious and active participation by all involved in the celebration of the liturgy (No. 14); 2) structural revision of liturgical rites (Nos. 21 and 23); 3) most important, recognition that the liturgy is the work of Christ himself and that the church itself is most fully realized when the Eucharist is celebrated (Nos. 5 to 10).

The first and third goals belong together, since the document affirms that full participation is

ALTARED STATE: The Second Vatican Council.

JOHN F. BALDOVIN, S.J., *is professor of liturgical and historical theology at Boston College. His most recent book is* Reforming the Liturgy: A Response to the Critics *(Liturgical Press, 2008).*

integral to the liturgy because all the faithful participate by virtue of their baptism. A profound theology of the church based on baptism and the common priesthood of the faithful undergirds the whole document, one that the historian Massimo Faggioli has argued was not adequately embodied in the other constitutions and decrees of the council. The theological vision of Vatican II, which itself was the fruit of over a century of historical retrieval (*ressourcement*) and critical study of the liturgies of the past, is very much at the center of the debates about the liturgy today. One of the urgent issues that this theology raises is a better understanding of the relationship between the baptismal priesthood and the priesthood of the ordained.

The second goal, the structural revision of liturgical rites, is related to the other two. The framers of the constitution realized that the rites themselves needed revision so that their theological meaning could be appreciated anew. That process had been inspired by the first liturgical encyclical of the modern era, Pope Pius XII's "Mediator Dei" (1947), and by the establishment of a commission for liturgical reform the following year. Some results had already been realized by the time of the council: the revision of the Holy Week ceremonies, the relaxation of fasting regultions, permission for evening Mass and the increase in so-called dialogue Masses, in which the people responded to the priest (in Latin) and sang parts of the Mass. But the council had in mind an even more radical reform that would clear away much of the debris that had (inevitably) accumulated over the centuries and would look to adapt the liturgy to contemporary culture—as long as organic continuity with the past was respected (No. 23). The actual shape of the subsequent reform and liturgical reformers' understanding of modernity were to become controversial.


Pope Francis

The Reforms: A Scorecard

Some council documents, like "Sacrosanctum Concilium," needed to be complemented by further legislation and pastoral implementation. The task of putting flesh on the structure provided by the constitution was given to the Consilium, a group of bishops and expert advisors who began work immediately. The sheer scope of their work, completed within only 10 years, is awesome. Here we can highlight four significant areas of change: the use of the vernacular, the reorientation of the church building, the expansion of ministerial participation and the restructuring of the liturgical year.

The most obvious consequence of the constitution was the permission to use the vernacular for certain parts of the eucharistic liturgy. The Consilium and Pope Paul VI himself quickly found that translating the entirety of the liturgy into the vernacular was desirable. If conscious participation was ever to come about, this move was inevitable. Part and parcel of translating the liturgy was the desire to open up the treasury of the Scriptures. The liturgical movement and the new Catholic appreciation of the Bible went hand in hand.

Recent years have seen a struggle to find appropriate language for liturgical celebration. In English we seem to have moved from a rather loose and somewhat uninspiring translation to a text that is stilted and filled with awkward archaisms (*consubstantial, chalice*). One can hope that a future translation will find a happy medium and expand the body of prayers with original compositions, as the U.S. bishops and other episcopal conferences had proposed with the 1997 translation by the International Commission on English in the Liturgy.

If the use of the people's language was the most significant reform inspired by the council, the rearrangement of church space was a close second. Even before the council had ended, a first instruction implementing the reform mandated that the main altar of any church at which the Eucharist was celebrated needed to be free-standing so that the presiding priest could stand on the side facing the people. What resulted was a remarkable shift in the popular understanding of the liturgy. Now it became clear that the celebration was communal and called for active participation. The change did, however, bring with it a peril because of the possible focus on the personality of the priest instead of on the liturgy itself.

A vigorous debate, spurred on by a movement often referred to as the "reform of the reform," continues. As is the case with language, balance needs to be sought in church architecture and arrangement. Some of the newer church constructions clearly lack the beauty and elegance required for worship of a God who transcends our world while at the same time dwelling among us. Other church buildings that were designed with a very different liturgy in mind have suffered from weak and sometimes misguided renovations.

CNS PHOTO/PAUL HARING

Catholic communities deserve spaces that both inspire full, conscious and active participation and invite us to a deeper relationship with the God who is always beyond our grasp.

A third area of reform is the noteworthy expansion of liturgical ministries. Properly celebrated, the post-Vatican liturgy requires a number of ministers: deacons, readers, acolytes, musicians, servers and extraordinary ministers of Communion. There were deacons at the old solemn high Masses before the council, but they were usually priests who simply dressed the part. The council reinstituted the permanent diaconate, which made it possible for married men to be ordained in the Latin rite and, even if unintentionally, opened the door for what are now called lay ecclesial ministers, who may not minister at the altar but have become a significant part of the church landscape. The priest shortage as well as regularly offering Communion from the cup led to the need for more ministers and the institution of lay ministers of Communion. What official legislation still deems extraordinary—lay ministers are only called for when there are not enough priests available to distribute Communion—now seems normal in most parish celebrations. Lay ministers of Communion are an important symbolic element in the coordinated array of ministers that the liturgy requires.

To reject the liturgy that resulted from the Vatican II constitution is to reject the council itself.

Another aspect of the liturgy that was changed significantly after the Second Vatican Council is the rearrangement of the liturgical year. Sunday was restored to its pride of place in Christian celebration since it is our primary celebration of the passion, death and resurrection of the Lord (the paschal mystery). The integrity of the 50 days of Easter has been emphasized. The number and ranking of saints' days has been dramatically reduced. Lent now has a twofold focus: Christian initiation and the renewal of that initiation through penance. Along with the reform of the liturgical calendar came a much richer approach to the Lectionary, with a three-year cycle of readings for Sundays and major feasts (including much more of the Old Testament than had ever before been read in the Roman Rite) and proper readings for weekdays. Previously only Lent had a series of weekday readings. Of course, in contemporary society the liturgical calendar competes with all sorts of other calendars

(educational, civic, seasonal), but it seems to be working, even if subtly, to form a generation of Catholics. Only time will tell.

Critics and Challenges

The post-Vatican II liturgical reform has not been without its critics and its challenges. The "reform of the reform" movement had Pope Emeritus Benedict XVI as one of its champions. Pope Benedict encouraged both a rethinking of the disposition of church spaces (turning the priest's position once again to the "east"—that is, facing away from the people) and a revival of the pre-Vatican II Latin liturgy, which he named the "extraordinary form." What at first seemed to be an accommodation for a minority who wished to celebrate the old form now seems to have become a growing trend, with some seminaries actively training future priests to celebrate the older rite and some groups actively encouraging its spread. It is very difficult not to regard this development as somewhat divisive. No doubt some of the roots of the movement lie in a shoddy and devil-may-care implementation of the liturgical reform, an external reform that was not accompanied by an interior renewal.

ON THE WEB
A Skype conversation
with John F. Baldovin, S.J.
americamagazine.org/video

On the other hand, the older liturgy is clearly symbolic of a vision of church, theology and the world that the Second Vatican Council consciously moved away from in some very important ways. It is not for nothing that the most recalcitrant followers of Archbishop Marcel Lefebvre, founder of the St. Pius X Society, join their love of the Latin liturgy to a profound suspicion, if not denial, of the council's declaration on religious freedom and its general mood of welcoming conversation with the modern world. In other words, opting for the older liturgy often bespeaks a rejection of Vatican II and all that the council brought with it. As Massimo Faggioli has convincingly pointed out, to reject the liturgy that resulted from the Vatican II constitution is to reject the council itself.

The election of Pope Francis may well open a new chapter in the postconciliar debates on the liturgy. If the first liturgical celebrations of his pontificate are any indication, he may at least temper the fervor of those who have been most critical of the reforms. His actions seem to show him in favor of the newer liturgy and its greater simplicity.

So the post-Vatican II reform will probably proceed apace. But with regard to the major goals of "Sacrosanctum Concilium," the reform is far from over. Surely there are a good number of Catholic communities where the council's renewed vision of the liturgy has been assimilated and celebrated, but there are far too many in which the message has been digested only halfheartedly or without a profoundly interiorized appreciation of that vision's implications.

The task going forward is twofold. First, every effort should be made to ensure that our liturgical celebrations are truly reverent. This does not require that liturgies be celebrated with medieval choreography and lots of lace; it does mean that they must be carefully prepared and prayerfully celebrated. The style of the liturgy is not of primary importance. The post-Vatican II liturgy can be celebrated in any number of cultural contexts, but their common denominator needs to be reverence.

The second task is considerably more challenging. Catholics need to be helped to understand more deeply and more explicitly the connections between their lives and what they celebrate in church. As the great contemporary liturgical historian, Robert Taft, S.J., has said: "The liturgy is the Christian life in a nutshell." Nothing more—but nothing less. Our liturgies themselves, albeit in a ritualized fashion, play out the way we are called to live. They are the summit of Christian living as well as its source. As that reality enters more deeply into the Catholic consciousness, we will achieve by God's grace the full, conscious and active participation the council called for, and we will be on our way to celebrating more fully the baptismal priesthood we are called to live. A

It Takes a Village

Finding a place my aging mother can call home

BY VALERIE SCHULTZ

My mother now lives in a place called The Village. It has been said that it takes a village to raise a child, but perhaps a village can be helpful at any age. It certainly seems our family requires the help of this village to care for our mother. She lives in the part of The Village labeled "assisted living," which implies that she needs help breathing or maintaining a pulse. She does not. She does, however, need a level of intimate care that we, her six children, could no longer safely or ably provide.

My father died three years ago, and my mother lived with (and paid the mortgage for) one of her daughters. When that daughter was daunted by the daily demands of living with an incontinent, forgetful, 80-year-old woman with Parkinson's disease, the decision was made to sell the house and use the proceeds to move my mother to The Village. This decision was not lightly made. It took a couple of years, several falls, many accusatory e-mails, a series of biting meetings and a visit from the police. My sister's family is now an estranged branch of the family tree. You could say it did not go well.

When we visit our mother at The Village, we go to the right side of the building. The left side houses the folks who are still capable of "independent living," although they too have no need to do any cooking or working or cleaning or gardening or driving or the many other tasks they accomplished on a daily basis when they were younger. I imagine that if you do not require the kind of assistance my mother does, living at The Village would be sort of like being on a cruise for the rest of your life, because on both sides of The Village, there are exercise classes, craft activities, poker, bingo, trivia games, an internet café, a pool, a movie theater, happy hours, special events like luaus, lectures, concerts, day trips, holiday celebrations, discussion groups and book circles—sometimes all in the same day. You can gauge an event's popularity by the number of walkers parked just outside the venue.

Three meals a day, light on salt and sugar, are served in the dining room by waiters and waitresses, all of whom are candidates for sainthood. Several times a day, good-natured health aides bring around little cups of pills like hors d'oeuvres. On the assisted living side, the aides also dress the residents, shower them, change their soiled clothing and bedding, help them in and out of bed, bandage their scrapes, monitor their vital signs, escort them to the dining room when they get turned around and arrive promptly at the door when a summoning button is pushed. They are everywhere and unfailingly sweet. They network by walkie-talkie. The system works.

So my mother, after six months of residency, is comfortable, cared for, physically safe, mentally engaged and socially active. Her color and her mobility have improved. In some ways, she is part of an elder gang: she and her fellow inhabitants at The Village have formed a quasi-family of similarly challenged folks who exist on the edge of society. Sometimes when I visit—my mother has frequent visitors, unlike some of her new friends—I feel guilty that we did not simply absorb her into one of our homes. Three of my siblings live out of state, and the one who lives closest to our mother has two toddlers, which leaves the one who tried and failed to care for her and no longer speaks to anyone, and me.

I live about 100 miles to the north, and my mother often stated that she would not be content in my small, boring, cold-weather town—but still. I feel that I have failed to live up to the multigenerational ideal for a functional family, of providing a home

VALERIE SCHULTZ *is a freelance writer, a columnist for The Bakersfield Californian and the author of* Closer: Musings on Intimacy, Marriage, and God.

IMAGE: SHUTTERSTOCK.COM/DANIELA PELAZZA

Inspirational Lives, Inspiration for Life

Thank You, Sisters

Stories of Women Religious and How They Enrich Our Lives

Thank You, Sisters tells the true stories of Sisters and the people they have influenced, showing the effect women religious have had not only on the U.S. Catholic Church, but on the nation as a whole, in areas such as health care, education, social justice, and pastoral ministry. In addition to celebrity contributions and stories of luminaries such as Helen Prejean, Joan Chittister, Dorothy Stang, and Thea Bowman, you'll read about Sisters who:

- minister to gang members and violent offenders
- provide basic health services in Appalachia
- inspire the film *Band of Sisters*
- preach with power and conviction
- blaze new paths in social justice

About the Author

JOHN FEISTER is editor-in-chief of *St. Anthony Messenger* magazine and other periodicals at Franciscan Media. He is coauthor, with Charlene Smith, F.S.P.A., of the Christopher Award-winning book *Thea's Song: The Life of Thea Bowman.*

Item #836532 | ISBN 978-1-61636-532-5 | $14.99

Life After Death

Practical Help for the Widowed

You know your spouse is not coming back. You know your life is changed forever. Will there be a time when you can laugh again, or look forward to going out alone, or remember your spouse without feeling a crippling sense of loss?

When the initial shock and pain of widowhood has passed, *Life After Death* can help you build a new life. It deals with practical matters: managing finances, caring for yourself and your children, developing intimacy in new relationships, joining support groups (or not), establishing new connections, and above all, renewing the joy in life. Elizabeth Bookser Barkley offers comfort, hope, and inspiration with the wisdom and compassion only experience can bring.

About the Author

ELIZABETH BOOKSER BARKLEY, PH.D., is professor and chair of the department of English and modern languages at the College of Mount St. Joseph in Cincinnati. She is the author of *Handing on the Faith: When You Are a Godparent, Loving the Everyday: Meditations for Moms,* and *Woman to Woman: Seeing God in Everyday Life.*

Item #836522 | ISBN 978-1-61636-522-6 | $14.99

Titles available on Amazon Kindle

Franciscan MEDIA (formerly St. Anthony Messenger Press) 1-800-488-0488

Order online at **Catalog.FranciscanMedia.org**

New Releases from SERVANT BOOKS

Tweet Inspiration

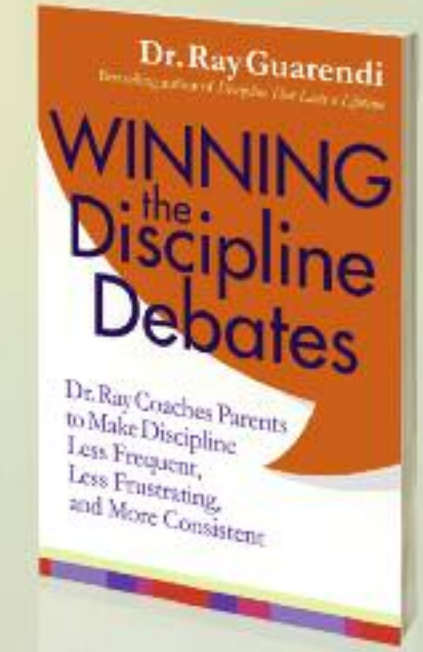
Faith in 140 Characters (or less)

Tweet Inspiration is a treasury of inspiration gathered from Mark Hart's extensive collection of tweets on faith and life in general. Scattered throughout the book are Mark's expanded thoughts and insights on various topics. Get ready to be surprised, inspired, and challenged.... #Youwillbeblessed.

About the Author

MARK HART—affectionately known to millions across the world simply as the "Bible Geek"—serves as executive vice president for Life Teen International. An award-winning author and producer, Mark is one of the most sought-after speakers in the Catholic Church today. He is a popular radio guest and has a weekly spot on Sirius/XM Satellite Radio. He has written ten books, including the bestselling *Blessed Are the Bored in Spirit*.

Item #T36536 | ISBN 978-1-61636-536-3 | $12.99



Winning the Discipline Debates

Dr. Ray Coaches Parents to Make Discipline Less Frequent, Less Frustrating, and More Consistent

Winning the Discipline Debates covers a series of the most common (and most frustrating) discipline scenarios between parents and kids. The debates are interspersed with Dr. Ray's enlightening comments and observations. Learn, laugh, and let Dr. Ray coach you to stand strong and become a more confident parent.

Some of the lessons covered in the book include:

- Enforcing bedtime routines
- Setting boundaries for those who want to help discipline your kids
- Avoiding disagreements in front of the children
- Establishing consequences—and sticking to them
- Resolving sibling fights

From preschool to the late teen years, with Dr. Ray as your coach, everyone wins!

About the Author

DR. RAY GUARENDI, PH.D., is the father of ten, clinical psychologist, author, public speaker, and nationally syndicated radio host of *The Doctor Is In*. Dr. Ray also hosts his own national television show, *Living Right With Dr. Ray*. His books include *Discipline That Lasts a Lifetime*; *Good Discipline, Great Teens*; *Adoption: Choosing It, Living It, Loving It*; and *Marriage: Small Steps, Big Rewards*.

Item #T36437 | ISBN 978-1-61636-437-3 | $15.99

Audiobook
Item # A36591 | ISBN 978-1-61636-591-2 | $29.99

Titles available on Amazon Kindle

Franciscan MEDIA (formerly St. Anthony Messenger Press) 1-800-488-0488
Order online at Catalog.FranciscanMedia.org

where the wise grandmother enriches the daily life of her offspring's family with wit and grace, of caring for an aging parent with the same love and attention with which she once cared for me. Instead, I have warehoused my mother.

And once again, God's boundless sense of humor infuses my life with the last thing I had ever expected to happen: my mother, safely moved into an assisted living facility, needing help with the most unmentionable of personal tasks, has a beau. I'll call him Jerome. The staff members are a bit flummoxed by this blossoming relationship, which they say has never come up on the assisted living side before. I infer from this that the independent living side is a regular Peyton Place. My mother and Jerome, who is a recent widower, spend a lot of time together at daily activities. She watches "Jeopardy" and "Wheel of Fortune" in his room every night. They share snacks. They embrace and hold hands, and they kiss goodbye when I pick my mother up for an outing or an errand or a doctor's appointment. To my dismay, and knowing full well I should be happy for my mother's newfound companionship, I secretly compare Jerome to my dad and find Jerome lacking. I have sad insight into what it might feel like to be a child of divorce.

"What do you think of Jerome?" my mother asks me coyly, as if we were eighth graders together.

"He's nice," I say.

"He asked me to be his girlfriend," she says.

"Well, I'm not going to call him Dad," I tell her, and immediately feel bad. Why would I deny her the joy of Jerome? What is my problem? If I say I want my mother to be happy in her golden years, why am I resentful when she is? I am learning to see this experience as an opportunity for new growth in my spiritual development, for new acceptance of God's presence in all things, for new depth to my soul.

My mother's photo regularly appears in The Village's monthly newsletter, often at Jerome's side, always smiling and doing something entertaining. She is becoming a fixture there, in a way that she probably would not be in one of her children's spare rooms. It is becoming her home, a home away from any home we ever shared with her, a home where we are visitors. I also watch her shrink, in body and in mind, as she travels the road of age and illness, and I wonder if we have done the right thing. She has the funds to afford another 10 years at The Village, at least, and we will worry about where she will live after that when the time comes. At that point our family will have to become the village she needs. A

Dignity in the Dock

The United Nations uses it: "All human beings are born free and equal in dignity and rights" ("Universal Declaration of Human Rights").

Doctors use it: "A physician shall be dedicated to providing competent medical care, with compassion and respect for human dignity" ("Code of Ethics," American Medical Association).

Hillary Rodham Clinton also uses it: "Let's keep fighting for opportunity and dignity...freedom and equality... full parrticipation" (address to the Women in the World summit, April 5).

Dignity. Until recently, it appeared to be a self-evident good. Indeed, it seemed a pre-eminent good, the cornerstone of human rights. But an odd war against dignity has broken out in American philosophy.

The opening salvo occurred in 2003, when Ruth Macklin published "Dignity Is a Useless Concept" in The British Medical Journal. Macklin argues that the foggy concept of dignity could easily be replaced by clearer terms, like patient autonomy. Appeals to dignity. she says, are simply pious appeals to a void.

In 2008 Steven Pinker published "The Stupidity of Dignity" in The New Republic. For Pinker, dignity is not only an empty concept; it is a dangerous one. It is used to condemn scientific innovations that otherwise might benefit suffering humanity. And it arrives with heavy theological baggage, since it smuggles the religious conviction that we are made in God's image into philosophical analysis and attempts to ram its religiously flavored moral censures into civil law.

What occasioned the attack on the concept of dignity? It began as a reaction to two reports published by the President's Council on Bioethics: "Human Cloning and Human Dignity" (2003) and "Human Dignity and Bioethics" (2008). In the name of human dignity, the council criticized several new biomedical technologies: human cloning, in vitro fertilization and genetic engineering. Macklin condemned the vagueness of the concept; Pinker condemned its theological provenance.

Pinker even detected a bit of a papist plot in this defense of dignity. There was an ominous parallel between the reports' use of the idea of dignity and the concept's ubiquitous presence in Catholic moral theory. "It's not surprising that 'dignity' is a recurring theme in Catholic doctrine. The word appears more than 100 times in the 1997 edition of the *Catechism* and is a leitmotif in the Vatican's recent pronouncements on biomedicine."

Behind the semantic dustup lies a substantive conflict. For the Council on Bioethics, human dignity functions as a stop sign against the medical practices Macklin and Pinker prize. In the council's perspective, the patient's freedom is less absolute than Macklin would wish it to be. Physician-assisted suicide would be banned. Against Pinker's ethics of social utility, the council criticizes embryonic stem cell research regardless of its possible health benefits. The effort to expunge human dignity from our ethical debates is an effort to limit those debates more narrowly to questions of individual desire and material social benefit. Questions about life itself become secondary.

The critics of human dignity rightly argue that its definition is elusive. But this is because of the concept's richness, not its poverty. As Ludwig von Wittgenstein argues, complex concepts must often be elucidated by the family resemblances among their various meanings. Dignity is about intrinsic worth, rationality, voluntariness and the capacity to love. It is why we do not lie to each other and why we apologize in shame when we do. The Renaissance bards wrote odes to it. It is more than respect for persons; it is the veiled reason why we are driven to respect human beings as persons. It is why our uncle's funeral is different from the burial of our favorite cat. Dignity lurks behind Shakespeare's enraged Lear, Debussy's wistful nocturnes and Picasso's melancholy clowns in blue. We can neither see nor hear it. We just know it is there. Emmanuel Lévinas suggests that respect for dignity is our instinctive reverence before the human face.

Dignity is about intrinsic worth, rationality, voluntariness and love.

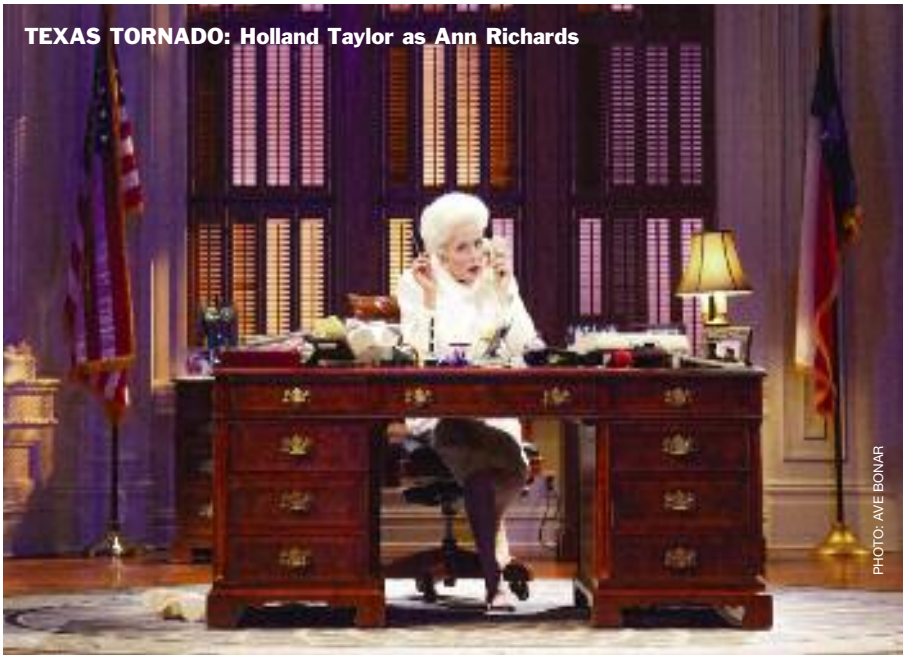
As the critics of human dignity claim, the concept has eroded over the decades. Performing in a thousand manifestos and sermons, human dignity has become a rusted cliché. But it is precisely such clichés that mark the difference between civilization and its counterfeit.

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

THEATER | ROB WEINERT-KENDT

POWER PLAYS

Two shows consider women in politics.



TEXAS TORNADO: Holland Taylor as Ann Richards

PHOTO: AVE BONAR

They both started out as poor girls from the provinces, entered politics through their husbands and developed celebrity-style fame as well as its attendant bad habits. They were both compulsively quotable and known, in the fashion of their day, for padded shoulders and immovable hair. There the similarities would seem to end between Ann Richards, the late, one-term Texas governor, and Imelda Marcos, the ousted first lady of the Philippines (still alive in Manila, though brutally separated from her prodigious shoe collection).

These two outsized figures are the subjects of two new productions in New York that are themselves as different as two shows can be. **Here Lies Love,** at the Public Theater in New York, is an immersive disco musical by David Byrne, the former frontman for the Talking Heads, and the D.J./pro-

SHOE-IN: Ruthie Ann Miles, center, and the cast of "Here Lies Love"

PHOTO: JOAN MARCUS

ducer Fatboy Slim. **Ann,** on the other hand, is a digressive, homespun, one-woman show written by and starring Holland Taylor (of countless television and film roles, most notably on "Two and a Half Men").

Where Byrne is after strong, visceral impressions and broad strokes that sweep us along with them—in a rough analogue to the putative seductions of authoritarian glamour—Taylor is working in a more familiar vein: the solo impersonation/biography of a historical figure, delivered with the thinnest pretense that we are hearing her give a commencement speech.

Neither show is entirely successful, even on its own terms; but both are worthy efforts with their share of entertainment value and food for thought, in varying proportions. Both depict women who at first reluctantly, then wholeheartedly, seize the reins of power with all its gratifications and complications and discover their mission (or their self-justifying rationale, as the case may be) only in the doing of it. This is not just a matter of biographical coincidence; in this shared motion from second fiddle to first-chair violin, the lives of both women dramatize a huge generational shift.

ON THE WEB
Rob Weinert-Kendt talks about the year in theater.
americamagazine.org/podcast

Born just four years apart, they were both transitional figures, straddling the pre- and post-feminist generations. They began life assuming, as Ann puts it, that "taking care of my husband and my children was my profession," but soon enough realized not only that they could do anything men could do but that they were needed at the wheel after feckless male leadership had driven their governments into a ditch. As Imelda (Ruthie Ann Miles) defiantly sings, her decrepit, philandering husband Ferdinand (Jose Llana) cedes her more and more power, "It takes a woman to do a man's job."

"Here Lies Love" has an ace in Byrne's mostly exuberant score. In his Talking Heads prime, Byrne laid spiky guitar parts and bleating vocals over a driving, often jerking beat; but his music in the years since has acquired a lusher, more openhearted pop sound. Here his soaring, long-limbed melodies, stretched over Fatboy Slim's busy, Latin-inflected beats, give off a potent sugar high reminiscent of Abba at their giddy best, and they account for most of the show's pleasures. A talented, attractive cast of 13 singer/dancers, leaping on and off platforms and moving among the standing audience in a modular, club-like space, account for the rest of the show's considerable charms.

Charm is a liability, though, when "Here Lies Love" reaches for poignance or social critique. Lacking a real script, the show strains to fill in gaps in the narrative—with director Alex Timbers's swirling staging, with busy projections, with snippets of actual audio recordings by the historical subjects themselves—and into these gaps fall huge, bleeding chunks of Filipino history and context. A strait-laced Benigno Aquino, popularly known as Ninoy (Conrad Ricamora), is on hand to decry the government's corruption and call for reform; a bummed-out dirge lists some of the downsides of martial law; there is a snapshot moment depicting a protest riot. One song, a funeral lament gone haywire, successfully harnesses the score's big beats to a fighting spirit, and the unexpected soft landing of the ending is near-perfectly calibrated. Elsewhere, though, "Here Lies Love" traffics in fizz and sensation, and that party vibe dooms the sober moments to feeling like buzzkills.

There is a buzzkill plum in the center of "Ann," as well, though it is to the show's credit—and to that of its colorful subject, honestly—that it largely transcends its sluggish, miscalculated midsection. Taylor, made up and accented in an eerie likeness of the salty, Lone-Star governor, opens and closes the show in an ostensible commencement speech addressed directly to us. Her material is so lip-smackingly good, and her connection with us so

RITUAL TIME

Saying the prayer Christ taught us,
we are mindful that in ritual time
He is still saying, "Our Father Who Art
in Heaven." His words echo
through the Holy Spirit from mouth
to mouth, so that when we say,
"Our Father Who art in Heaven,"
we are mindful that others too
are saying, "hollowed be thy name,"
from church to church, house to house,
state to state, time zone to time zone,
throughout the world, choruses of voices,
in one unbroken murmuring, rising
above kingdoms of hate, the power
of war, the vanity of the godless,
from minute to minute, day to day,
year to year, era to era, forever and ever.

DAVID MADDEN

DAVID MADDEN'S *poems have appeared in nearly 100 periodicals. His 11th novel,* London Bridge in Plague and Fire, *appeared last August.*

warm and genuine, that she nearly makes the case for Richards as an American original of quasi-Reaganesque stature—a liberal to a fault, no question, but with the kind of anecdotal facility, down-home common sense and crack comic timing that, as they did for Reagan, made her appealing across party lines as well as to her base, at least for a time.

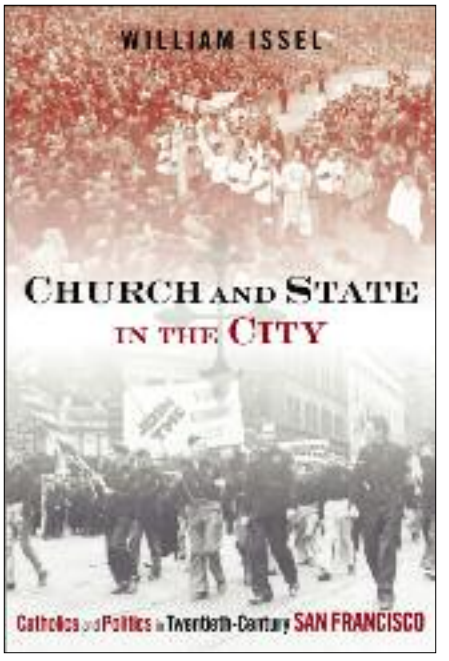
But between these speech/narrative sections, we pay a visit to her gubernatorial office as she fields calls on a momentous day. She has to decide whether to stay the execution of a mentally disabled murderer; she needs to coax a text out of a reclusive speechwriter; and she's trying to nail down her family's Thanskgiving plans. Taylor gets as much mileage out of this stressful tedium as she can, but a little of this day-at-the-office shtick goes a long way.

And if Richards had some crossover appeal in her day, "Ann" is clearly preaching to the blue-state choir. With its applause lines about gun control and women's rights, its call to public service and its closing song (John Lennon's "Imagine"), the show often feels like a civic-religious service for Upper West Side New York liberals. But maybe the choir deserves a good sermon now and again.

What ultimately sticks about "Ann" is that, as the 2012 election proved, we are now largely living in an America she and others helped build. "We rung a bell that can't be unrung," she says of her advocacy for women and minorities in the electorate as much as in high office. No matter one's politics, it is hard not to admire big-spirited, forward-looking politicians. In her role as governor, Ann Richards recognized a window of opportunity she could crack open for others as well as for herself.

ROB WEINERT-KENDT, *an arts journalist and associate editor of American Theater magazine, has written for The New York Times and Time Out New York. He writes a blog called The Wicked Stage.*

ALLIES FOR JUSTICE



CHURCH AND STATE IN THE CITY

Catholics and Politics in Twentieth-Century San Francisco

By William Issel
Temple University Press. 330p. $29.95

Those for whom San Francisco represents a leftist and left-coast city may be surprised to learn, as William Issel contends was true for the century from 1890 to 1990, that it would be difficult to exaggerate the importance of the Catholic Church to San Francisco politics and culture. For much of that period, few important decisions were made without passing them through the chancery office. Although San Francisco Catholics made up only a third of the city's population, they amounted to 68 percent of church-goers. In a city born abruptly from the Gold Rush and the later silver bonanzas, Catholics and Jews were from the beginning among the magnates and trailblazers. Unlike their position in eastern cities, they did not have some kind of initial second-class citizenship. Catholics have provided far and away more San Francisco mayors than any other denomination.

From 1890 on, Catholics sought to influence the debates about the common good of the city. Catholics, who were largely working-class Irish, Germans and Italians, fought for equity in the workplace and for equality of the working class in the councils of government. Catholics worked to limit unilateral business power. A rich Catholic mayor in the 1890s, James Phelan, helped pass a city charter in 1898 that mandated public ownership of the utilities, a minimum wage, maximum working hours and the right to citizen-initiated referendums and initiatives. San Francisco's Pacific Coast Laborers' Union sent the first American public acknowledgement thanking Pope Leo XIII for his encyclical "Rerum Novarum."

In a huge dock workers' strike in 1901, the Rev. Peter Yorke spoke at the strike rally and met secretly with the governor of California, Henry Gage, to ward off any martial law enactment against the strikers. Archbishop Patrick Riordan made Labor Day a central church celebration. In another strike in 1916, Archbishop Edward Hanna served on an impartial wage board arbitrating the strike "to prevent labor from getting a rough deal." Major strikes on the waterfront in the 1930s pitted Communists (including Harry Bridges) against those Catholics and industrialists who opposed the strikes. Catholics insisted that even if there was some Communist influence in Bridges's union, the strikers nevertheless had legitimate grievances.

In the tumultuous 1930s, Catholics

rallied in large numbers to celebrate the feast of Christ the King. In 1934, 50,000 came to a large rally-Mass. A strong San Francisco local unit of the Association of Catholic Trade Unionists sponsored rallies against communist influence, but also took the lead in attacking anti-Semitism. Archbishop John Mitty broadcast a radio message attacking Kristallnacht, and Catholics took the lead in sponsoring a conference for Christians and Jews. The Communists themselves infiltrated A.C.T.U. meetings to find out why Catholics were so successful in winning union elections around the notion of unionism on Catholic principles. Hugh Donohue, who edited the Catholic newspaper, The Monitor, supported the closed shop. The University of San Francisco's Labor Management School (in explicit competition with the Communist-backed California Labor School) trained 5,000 union members and management personnel.

In the late 1950s, Catholics joined the fight for liberal racial reform. Local units of the Catholic Interracial Council fought against propositions that favored racially restricted housing. Issel documents how Catholics fought for a notion of the common good that included not just rights but responsibilities and that honored workers' rights as well as property rights. Several of San Francisco's major political figures, the congressman and later mayor Jack Shelley and Mayor Joseph Alioto, were more than just nominal Catholics. They had deeply imbibed Catholic social teaching. Alioto had served under Msgr. Francis Haas when Haas was under secretary of the United States Department of Labor and later served on the Fair Employment Practices Commission.

With the influx of hippies in the 1960s, gays in the 1970s and dot-com workers in 2000, the cultural setting and demographics of San Francisco politics shifted. Supervisors came to be

elected by districts, not city-wide. Issel notes the shifts during the administrations of the Catholic mayors Joseph Alioto and George Moscone, who were both still dedicated to a larger notion of the common good and fought for fair housing and equitable redevelopment projects. He notes:

> Increasingly—although not without resistance from those still committed to the old order—San Franciscans would make politics and policy according to a vision of the common good premised on unlimited individual rights, unbounded individual freedom of choice and government activism on behalf of rights, not duties; entitlements not obligations; diversity not unity. The Catholic Church and Catholic lay activists continued to participate in this new political order, typically adopting a strong liberal orientation on issues of economic justice and questions of war and peace, side by side with an equally strongly conservative stance on cultural issues.

Although Catholics still remain well represented in judgeships and supervisory positions, and as mayors (Gavin Newsom until 2010), police chiefs and fire chiefs, their clout is now much diminished. It is not likely that many issues will now pass through the chancery office. Issel's book represents a fairly new and intriguing thrust among historians to chart religion and politics at local municipal levels; and it gave me a strong feeling of *déjà vu* with its stories about people and events I so well knew.

JOHN A. COLEMAN, S.J., *a sociologist, is associate pastor of St. Ignatius Church in San Francisco.*

CATHERINE CORNILLE

A CONVERT'S PURSUIT OF FAITH

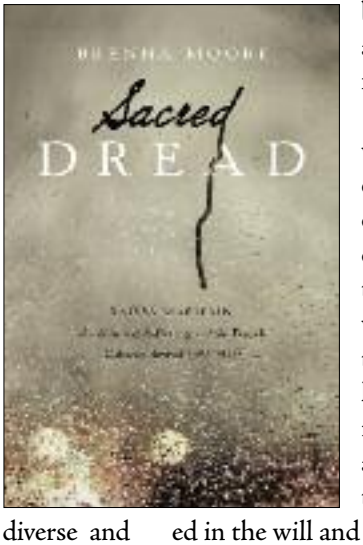
SACRED DREAD

Raïssa Maritain, the Allure of Suffering, and the French Catholic Revival (1905-1944)

By Brenna Moore
University of Notre Dame Press
288p $30

In *Sacred Dread* Brenna Moore offers a fascinating account of the life and times of Raïssa Maritain, one of the more hidden, yet highly influential figures of the intellectual revival known as the *renouveau catholique*. Married to the prominent Catholic theologian Jacques Maritain, the Jewish-born Raïssa converted to the Catholic Church in 1909 and spent much of her life pursuing a spiritual life through silence, prayer, the reading of mystical texts and exchanges with important artists and intellectuals of her day.

The early 20th century was a period of religious and theological vibrancy in the French Catholic Church, and Raïssa Maritain's writings provide a window into the worldview and experiences that shaped that period. An important theme in Maritain's work, as in that of many Catholic authors of that time, is the role of suffering in spiritual life. Moore traces this theme throughout the life and spiritual journey of Maritain, pointing to the diverse and complex ways in which it expressed itself in her experiences and thinking. Instead of reducing the theme to the common religious trope of the suffering female, Moore nuances the theme, pointing to the various meanings suffering acquired in the life and writings of Maritain, from the existential pain of being confronted with a purely positivistic account of reality in her early years, through the physical suffering brought on by severe sickness, to desperation over the meaningless suffering of millions of Jews during the Holocaust.



Moore paints a lively picture of the various figures who exercised a strong influence on Maritain, from Bergson to Péguy to Leon Bloy. Her account of the relationship between the two Maritains and Bloy, who became Raïssa's godfather and mentor in the Catholic faith, is particularly enlightening. Not only did she embrace Bloy's view of suffering as a point of access to a transcendent reality; she also internalized his ambivalent approach toward Judaism as exemplary of redemptive suffering but as destined to be absorbed into Christianity. However, as Moore points out, Maritain did not merely repeat Bloy's understanding of suffering, but she "forged an improbable and innovative combination of Thomistic metaphysics and Bloy's deeply feminized, agonized sanctity, creatively dissolving the rift between feminized affect and masculinized intellect."

Though Maritain was herself confronted with various forms of suffering throughout her life, from exile to severe illnesses which brought her to the brink of death, her writings focus mostly on suffering as an internal and spiritual experience, located in the will and arising from religious desire. Through quotations from her

journals and writings, Moore brings to life an image of a true mystic, whose religious experiences continued to inspire her husband, even after her death.

An important theme throughout the book is Raïssa's relationship to the Jewish tradition in which she was born. Though converted to Christianity, Maritain continued to maintain close relationships with Russian Jewish immigrants and artists who visited her salon in Meudon, outside of Paris. Against the growing anti-Semitism of her times, Raïssa became a strong spokesperson of what came to be known as philo-Semitism, a movement of thought that affirmed the reality and the value of Judaism as a faith distinct from but closely related to Christianity. Without questioning the motives of Maritain, Moore sheds some light on the tensions and ambiguities involved in this attitude toward Judaism. While Maritain's wartime poems reflect a deep solidarity with the suffering of the Jews, she continued to advocate for their conversion "because French Catholicism, so saturated with suffering, could accommodate and recognize them." Moore pointedly comments that "within this powerful rhetoric there is both inherent compassion and potential violence."

Sacred Dread is a remarkable achievement, especially considering it is the author's first book. It weaves history, biography and theology together in a profoundly captivating narrative that is both interesting and inspiring. It opens up a world of religious and theological intensity and creativity that, though not without its own problems and unresolved tensions, provides ample food for continued theological reflection. Though the theme of suffering may no longer exercise the same allure on spiritual practice and theological thinking, it remains a constitutive dimension of Christian identity. Moore's book and Maritain's life offer us a powerful reminder of this.

ON THE WEB
The Catholic Book Club discusses *Tenth of December.*
americamagazine.org/cbc

CATHERINE CORNILLE *is chairperson of the theology department at Boston College.*

EDWARD SCHMIDT

OUT OF HIS OWN TIME

A MAN OF MISCONCEPTIONS

The Life of an Eccentric in an Age of Change

By John Glassie
Riverhead Books. 352p $26.95

Athanasius Kircher was a German Jesuit who taught, wrote and ran a museum at the Roman College in the mid-1600s. He was famous in his time, sought out and consulted. His more than 40 books, folio-sized and thick, were rich in engraved illustrations. They covered subjects from magnetism to light and sound, from languages to Egyptology, from China to Italian geography. His popular museum gathered specimens sent to Rome by missionaries in Asia, Africa and America. But he made mistakes, and some dismissed him as a fraud.

A decade and a half ago, Athanasius Kircher was attracting a good deal of interest, occasioned partly by the fourth centenary of his birth in 1601 (perhaps 1602). An exhibition in Rome let visitors experience what his museum had been like. Libraries at the University of Chicago and Stanford University mounted exhibitions of his books; and Stanford contributed to a Kircher Correspondence Project, making available his voluminous letters. Scholarly works appeared. And the Museum of Jurassic Technology in Los Angeles opened an exhibition devoted to Kircher. A piece in the New York Times on May 25, 2002, noted that this "Postmodernist of the 1600's" was "Back in Fashion."

Scholars generally appreciated Kircher's curiosity and his contributions without overstating his importance. His science was weak, and he made no significant discoveries. His deciphering of Egyptian hieroglyphics was simply wrong. Still, he inspired the young Leibnitz, gave Egyptology a start and investigated the earth's workings by descending into Mount Vesuvius.

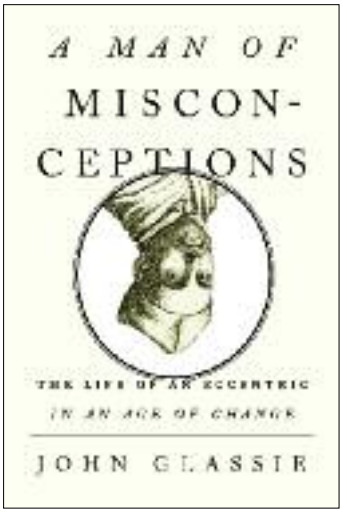
In *A Man of Misconceptions*, John Glassie works from a basic chronological frame to study Kircher from his accident-prone youth in Germany to his young Jesuit years that eventually landed him in Rome, to his many scholarly pursuits and huge output of books. He also situates Kircher among the people of his time: popes and royals and scientists. Glassie clearly has command of the scholarship and of primary sources in translation, sometimes helped by a classics teacher at his high school, Georgetown Prep. This book serves the general reader as a useful introduction.

Where recent scholars have regularly balanced Kircher's accomplishments against obvious mistakes, the author here seems to highlight the quirky and the odd in his subject, and a nagging negativity marks this study. Were Kircher's mistakes honest ones? In his work on Egyptian hieroglyphics, did he think he was right or was it pure fraud? Yes, he was wrong in his theories of magnetism; but so too—Glassie notes—was Descartes in his.

This critique of Kircher involves much speculation. Kircher installed a

speaking tube to communicate from his room to the entrance of the Roman College; the author calls this "an eavesdropping device" and wonders if it was due to paranoia. Kircher's childhood included the experience of war: perhaps early memories did not last, but "it's more likely that memories from those early years never left him. And they probably contributed to the conceptual all-inclusiveness...." Jesuit censors found problems in one of his texts, but they were largely ignored "with the approval of the superior general." This is explained: "The reasons no doubt have to do with the power and prestige of Kircher's patrons." No doubt? No documentation!

The text strains to find the exotic. Thus the Roman College "had an apothecary for making everything from candle wax to the herbal concoctions that chaste Jesuits took to dampen sexual desire." No documentary source is given for this; is it more speculation? Gaspar Schott, who worked with Kircher in Rome, is sent "all the way back to Germany"; is this really so far? In relating attempts "to collect what would now be called scientific data on a worldwide basis," the text states that "not every venue had the right instruments or the right expertise; one Jesuit in Lithuania who sent in variation readings [in magnetism] worked as the cook in his college."



The scholarly source cited for this fact names the Jesuit, Oswald Krüger, who taught in Vilnius, where the Jesuit school had a famous observatory that one can visit today. Krüger also wrote scientific texts. He had the instruments and the expertise.

Small mistakes occur in Latin and in some details. The Jesuit novitiate in Paderborn was not a "seminary." Travelers from Cologne to Koblenz go up the Rhine, not down. A conclave is mistakenly called an "enclave." The procession to celebrate Queen Christina's arrival in Rome included "the entire College of Cardinals, in magenta robes...." Would any proud prelate exchange his cardinal's red for magenta?

The writing style, too, raises some issues. The general use of contractions—wasn't, hadn't, he'd—lend a casual, less than scholarly tone. And some stabs at humor diminish the work. After Kircher credits Jesus' mother Mary for some intercessory help, the text speculates: "The Virgin Mary may have taken a more laissez-faire position on other matters." Or in describing shelters for plague victims, the text states: "If you went in, the chances of dying, and staying dead, were high."

The book has its merits. Early on, there is a good capsule history of the Jesuits. The text acknowledges Kircher's role as a "central contact and clearinghouse for Jesuit findings and reports on all manner of natural philosophy subjects." The treatment of the way the Royal Society of London reacted to Kircher comes as a relief from the negativity, as does Glassie's report of Kircher's early influence on Leibnitz, which did not last. And when the text reaches the end of Kircher's life, it grows almost rueful, sympathetic. The author's acknowledgements too show affection for his subject.

The reader knows a lot about the book right from the start. The upside-down portrait of Kircher on the dust jacket signals that something is off. And the ambiguous title, *A Man of Misconceptions*, prompts the question: Are the misconceptions in Kircher's mind, or are they misconceptions about him? Well, both, it turns out. Maybe sometimes one can tell a book by its cover.

EDWARD SCHMIDT, S.J., *a former associate editor of* ***America****, is on the staff of the Institute for Jesuit Studies at Saint Louis University.*

"Honey, hurry! Where's the camera?"

CARTOON BY BOB ECKSTEIN

REPLY ALL

Unfortunate Wording

As the father of a gay daughter, I read Of Many Things (4/22) with great interest. Matt Malone, S.J., asks all of us "to listen to how the church can be more supportive of gay and lesbian people while remaining faithful to its tradition."

Perhaps one place where dogma and tradition might be improved is in the *Catechism of the Catholic Church*, which still states, "Basing itself on Sacred Scriptures, which represents homosexual acts as acts of great depravity, tradition has always declared that homosexual acts are intrinsically disordered" (No. 2357). No amount of listening to my daughter will make her feel welcome in our church until this unfortunate and un-Christlike wording is changed.

(DEACON) BILL TOLLER
Springfield, Mass.

Love Sinners, Hate Sin

This was an excellent (and balanced) piece by Father Malone. To love the sinner and hate the sin (especially our own sins) is indeed hard. How many can truly say that we love our enemies, especially those who hurt us? Yet this distinction is essential for salvation.

The fact is that since the Fall, everyone has disordered desires. No heterosexual is free from desires (orientations) that are sinful. It is a blessed day when one can get through it without failing. We cannot save ourselves. We are all doomed without the Savior. But his grace is greater than our sin, if only we can accept his forgiveness.

The great scourge of our day, threatening so many souls, is the denial of sin. To deny sin or deny God is to close off our only hope.

TIM O'LEARY
Online comment

Who Is 'the Church'?

In referring to Cardinal Dolan's interview on ABC, Father Malone glibly slips in some gratuitous claims, including, "The church remains firmly committed to the traditional definition of marriage." Who is "the church"? If it is true that all of us are the church, then an ever-increasing number—now almost half of Catholics in the United States—are firmly committed to an inclusive definition of marriage. We must keep in mind that while the hierarchy is an important segment of the people of God, they are not "the church."

Over the almost eight decades I've been on the pilgrim road, we Catholics have worked at developing a charitable regard for those who differ from us, like Protestants, Jews and Muslims and even, saints be praised, atheists. It hasn't been easy to jettison old ideas and try to see the world and its inhab-

itants in the new light the Holy Spirit gives us. Let's open our hearts to that light and embrace our gay, lesbian and transgender brothers and sisters. Then we can, together, get on with resolving some of the real problems that face our faith and our world.

J. RICHARD DURNAN
Seattle, Wash.

Is This Love?

You want all of us to love and support each other and refrain from name calling. Yet you tell me that God's grace and love in my life cannot be part of your sacramental church. And then you go so far as to make sure that my civil marriage does not benefit from the same legal and tax codes available to the marriages of my heterosexual peers.

As a gay Roman Catholic in the 13th year of my faithful and God graced marriage, I object.

BOB HERGENROEDER
Online comment

Apology Forthcoming

Homosexuals feel unwelcome in the church because, strangely, they are. When the final nail of scientific proof that homosexuality is biological is driven into that coffin, one wonders if the church will take the traditional 400 years to apologize, or will it be fast-tracked to 200? Surely, responsible authorities must be working on the contingency plan already.

JOHN R. AGNEW, M.D.
Fort Myers, Fla.

Letters to the editor may be sent to **America**'s editorial office (address on page 2) or letters@americamagazine.org. They should be brief and include the writer's name, postal address and daytime contact phone number.

America will also consider the following for print publication: comments posted below articles on **America**'s Web site (americamagazine.org) and posts on Twitter and public Facebook pages.

All correspondence may be edited for length and clarity.

STATUS UPDATE

In Of Many Things (4/22), Matt Malone, S.J., wrote that "all of us" need to open our hearts and listen "in order to learn how the church can be more supportive of gay and lesbian people while remaining faithful to its tradition." You responded:

While the church should respond pastorally to gay and lesbian individuals, the final admonition must still be that sex outside of marriage is a sin, the same response that should be given to heterosexual couples living together outside of marriage. It is not the orientation; it is the acting out of that inclination. *Lynne Basista Shine*

Catholic teaching on homosexual "acts" must be challenged. It's not enough to move around the edges of this any more. Too many wonderful people cannot, with integrity, be a part of a church that teaches that same-sex sexually intimate relationships are sinful. It doesn't matter how "welcoming" the people are. You can't expect that these men and women can simply leave this most basic part of their lives at the door of the church and still fully participate in the church's life.

Ginny Ryan

The catechism refers to homosexual acts as disordered. Ipso facto, the person who is homosexual, according to the catechism, is disordered. If the basis upon which our faith is codified classifies people as disordered, they will be vilified. To imply this is not the main reason why gay people feel unwelcome in the church is naïve in the extreme. *Mike Ronald*

America (ISSN 0002-7049) is published weekly (except for 13 combined issues: Jan. 7-14, 21-28, April 8-15, June 3-10, 17-24, July 1-8, 15-22, July 29-Aug. 5, Aug. 12-19, Aug. 26-Sept. 2, Sept. 9-16, Dec. 9-16, 23-30) by America Press, Inc., 106 West 56th Street, New York, NY 10019. Periodical postage is paid at New York, N.Y., and additional mailing offices. Business Manager: Lisa Pope. Circulation: (800) 627-9533. Subscriptions: United States, $56 per year; add U.S. $30 postage and GST (#131870719) for Canada; or add U.S. $56 per year for international priority airmail. Postmaster: Send address changes to: America, P.O. Box 293059, Kettering, OH 45429.

The Food of Life

MOST HOLY BODY AND BLOOD OF CHRIST (C), JUNE 2, 2013

Readings: Gn 14:18-20; Ps 110:1-4; 1 Cor 11:23-26; Lk 9:11-17

"They all ate and were satisfied" (Lk 9:17)

Body and blood, bread and wine—these are basic components of the human being and the stuff that sustains human life. These basic and foundational realities speak to the ordinary humanity of Jesus and one of the deepest mysteries of the church. Without the Incarnation, we could not speak of Jesus' body and blood. Without Jesus' sacrifice on the cross, we could not be offered these simple elements transformed into the body and blood of Christ. In the Eucharist we participate in the whole of Jesus' life, as human and divine, as victim and priest, who offers us sustenance under the appearances of bread and wine.

In one miracle account in Luke, a story recounted in all four Gospels, Jesus feeds the hungry after teaching "the crowds about the kingdom of God" and healing "those who needed to be cured." In these two ways Jesus met their spiritual needs; but as the day draws to a close, his apostles encourage Jesus to send the people away so that they can find places to sleep and eat and meet their physical needs. Jesus instead challenges his apostles to "give them some food yourselves." The verb Jesus uses is in the imperative, the messianic equivalent of "Just do it!" "You feed them!" When the apostles point to the impracticalities of Jesus' request—"five loaves and two fish are all we have," and there were 5,000 men—Jesus just does it, though he engages the help of his apostles.

Jesus has the apostles divide the crowd into groups of 50 and then, "taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd. They all ate and were satisfied." We should not overlook the physical nature of this miracle. People need bread for their bodies; but the eucharistic overtones are present throughout the blessing, breaking and distribution of the bread. Indeed, when the apostles picked up the leftovers "they filled 12 wicker baskets." This is not an insignificant detail, but speaks to the church's task to feed the physical and spiritual needs of people and to know that through Christ there is an abundance of food available.

But this miracle does point toward Jesus' continuing to feed us, through the church, in the Eucharist. Paul recites the words from the Last Supper in which Jesus gave his body and blood for our salvation, which we consume under the appearances of bread and wine. Paul also recites the words of Jesus that this participation in the Eucharist is a remembrance, or *anamnesis*, that is, a commemoration, memorial and re-presentation of Christ's sacrifice. The *anamnesis* has two elements. Most prominent is Jesus' sacrifice on behalf of humanity; less prominent, but not to be overlooked, is Jesus' feeding of the multitudes in order to fulfill their human needs.

Yet this is not all. Paul states that "as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes." As Jesus fed the earthly multitude, as he feeds us now in the Eucharist, so he will join us in the eschatological banquet, when "many will come from east and west" and "eat with Abraham and Isaac and Jacob in the kingdom of heaven" (Mt 8:11). The Eucharist is therefore proclamation of the coming kingdom of God, when we will eat in the Messianic banquet the heavenly food of which what we now consume is a foretaste.

At that time, every aspect of the eucharistic feast—as memorial, real presence and eschatological proclamation—will be fulfilled. In the meantime, as we remember, proclaim and await, we recall too Jesus' words at the miraculous feeding of the crowds: "You feed them!" This imperative is bequeathed to the church through the actions of the priest in the Eucharist and through each one of us as we attempt to meet the physical and spiritual needs of those who hunger in every way, for the bread of today and for the bread of tomorrow. We call all to the table, for Christ will feed all who come, and there will always be enough.

JOHN W. MARTENS

PRAYING WITH SCRIPTURE

Imagine yourself being fed by Jesus, either with the multitude of 5,000 or today. What do you want to say to him for the food you have been given?

ART: TAD DUNNE

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

As a Chaplain in America's Navy, you'll discover ways to employ your faith that you simply won't find anywhere else. From offering the sacraments to caring for and mentoring the men and women serving our great nation, opportunities to develop a deeper, more meaningful faith abound in America's Navy. To learn more, call 1-800-USA-NAVY or visit navy.com/chaplain.

AMERICA'S NAVY

A GLOBAL FORCE FOR GOOD.