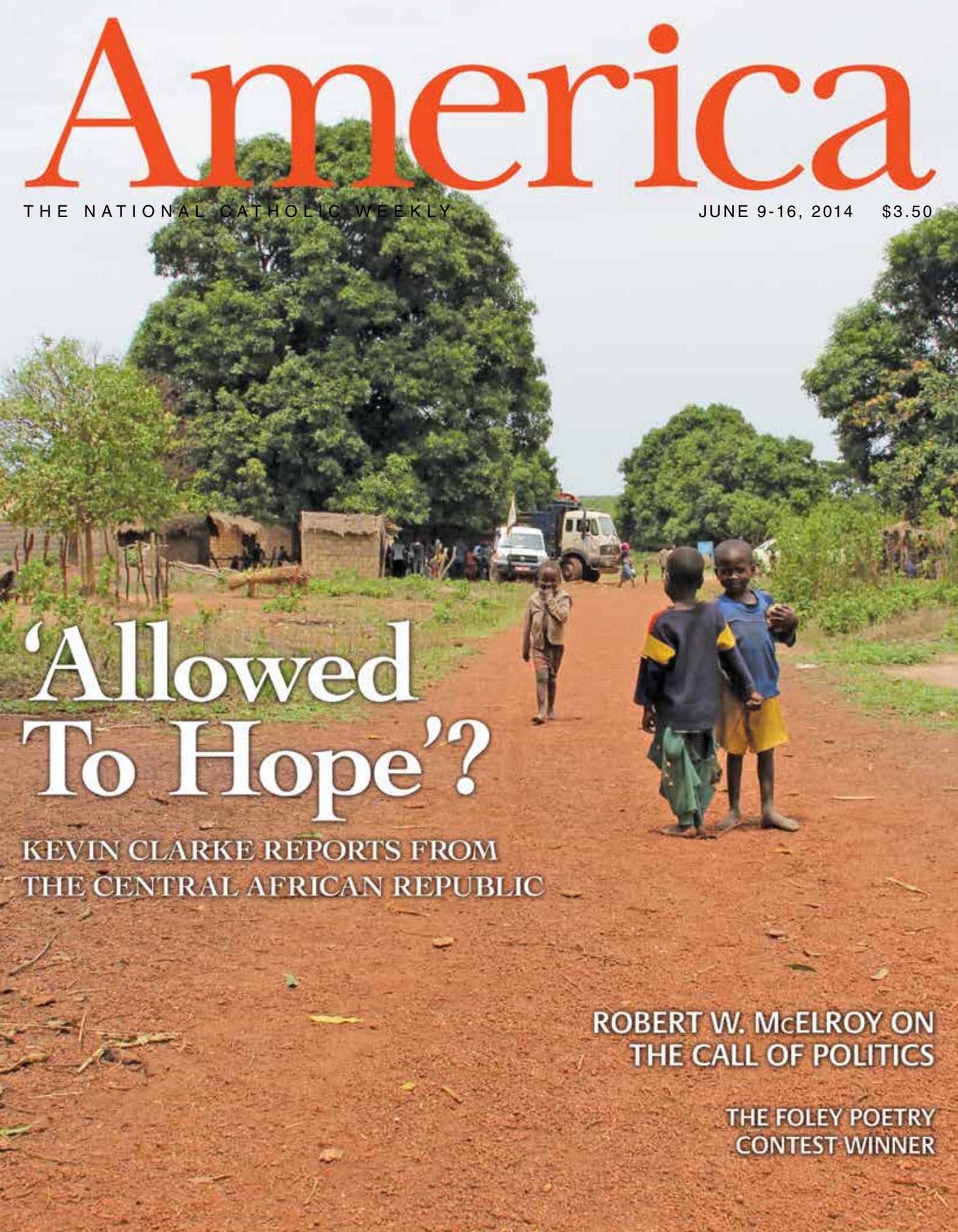


America

THE NATIONAL CATHOLIC WEEKLY

JUNE 9-16, 2014 \$3.50



'Allowed To Hope'?

KEVIN CLARKE REPORTS FROM
THE CENTRAL AFRICAN REPUBLIC

ROBERT W. McELROY ON
THE CALL OF POLITICS

THE FOLEY POETRY
CONTEST WINNER

By the late spring of 1932, Gov. Franklin Delano Roosevelt was the clear front-runner for the Democratic nomination for president. He already had the support of more than half the delegates to the upcoming Chicago convention, and his closest competitors were Al Smith and John Nance Garner, the also-ran and might-have-been, respectively, of 1928. With the unemployment rate stuck at 20 percent and the most unpopular incumbent president since, well, ever, F.D.R. had what politicians like to call the luxury of ambiguity: Voters were so desperate for change, any change, that he didn't have to spell out a legislative program, just flash his now-familiar jaunty smile and let the electoral clock run out.

But Roosevelt took it one step further. He made his lack of a legislative program the centerpiece of his campaign: "The country needs and, unless I mistake its temper, the country demands, bold, persistent experimentation," Roosevelt said that May at Oglethorpe University's commencement. "It is common sense to take a method and try it: If it fails, admit it frankly and try another. But above all, try something." At Oglethorpe, then, Mr. Roosevelt came out as that almost always beloved American character: the bottom-line pragmatist, the guy who cuts through the cant and simply asks, "What works?" This was a very different approach from that of his fellow political practitioners elsewhere in America and in Europe, where the ideological warfare of the 1920s and '30s had literally turned into a blood sport.

Mr. Roosevelt's legacy, then, isn't some dusty, dogmatic form of American market socialism but rather a principled, though unapologetically nonideological pragmatism. In that sense, F.D.R.'s approach is not entirely unlike Catholic social teaching, which also stresses the "must" and the "why" but largely leaves the "how" to the community to

decide. "What are the most effective, just means to a more just and peaceful world?" Catholics are meant to ask, while deploying all the resources of our tradition in order to answer the question in a given political context.

That is the exact opposite of an ideological approach to politics. For an ideology, regardless of whether it originates on the left or the right, always answers its own question. This self-enclosed systematic worldview is often expressed as "the belief that everything that happens is explicable in terms of the relevant structure," writes Kenneth Minogue. That is what makes these intellectual idols so popular. By virtue of their circular explanatory power, ideologies are seemingly omniscient.

Although ideological thinking is popular, it should be clear that it and the political narcissism that almost always accompanies it are essentially incompatible with a Catholic worldview. We share a vision of the political life that is centered on the common good, as Bishop Robert McElroy reminds us in this issue: "The sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more readily and more easily... [E]very group must take into account the needs and legitimate aspirations of every other group, and still more, of the human family as a whole." A more down-to-earth, or practical way of putting that perhaps is what Helen Alvaré writes in her debut column, also in this issue: "It might go a long way if Catholics managed to avoid two political tics: speaking as if a particular candidate or party embodied Christ-like love for all people; and forgetting how many proposed laws are a complex mix of good and bad."

All in all, that's pretty good political advice. We might try it out in the next election cycle. As someone once said, we have nothing to fear but fear itself.

MATT MALONE, S.J.

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

PRESIDENT AND EDITOR IN CHIEF
Matt Malone, S.J.

EXECUTIVE EDITORS
Robert C. Collins, S.J., Maurice Timothy Reidy

MANAGING EDITOR Kerry Weber

LITERARY EDITOR Raymond A. Schroth, S.J.

SENIOR EDITOR AND CHIEF CORRESPONDENT
Kevin Clarke

EDITOR AT LARGE James Martin, S.J.

POETRY EDITOR Joseph Hoover, S.J.

ASSOCIATE EDITORS
Luke Hansen, S.J.

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

ART DIRECTOR Stephanie Ratcliffe

COLUMNISTS Helen Alvaré, John J. Conley, S.J., Daniel P. Horan, O.F.M., James T. Keane, John W. Martens, Bill McGarvey, Angela Alaimo O'Donnell, Margot Patterson, Michael Rossmann, S.J.

CORRESPONDENTS
John Carr - Washington, D.C.

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

EDITORIAL E-MAIL
america@americamagazine.org

PUBLISHER AND CHIEF FINANCIAL OFFICER
Edward Spallone

DEPUTY PUBLISHER
Rosa Del Saz

VICE PRESIDENT/ADVANCEMENT
Daniel Pawlus

DEVELOPMENT COORDINATOR
Kerry Goleski

OPERATIONS STAFF
Chris Keller, Glenda Castro, Judith Felix

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

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

© 2014 America Press, Inc.

Cover: A Catholic Relief Services team delivers seed rations and cultivation tools in the Central African Republic. Photo: Kevin Clarke.

CONTENTS



14

ARTICLES

14 'ALLOWED TO HOPE?'

Stark choices confront the Central African Republic Kevin Clarke

21 THE ETHICS OF EXIT

What happens when a Catholic teacher violates church teaching?
Daniel J. Daly

27 POLITICAL VOCATIONS

Partisanship, conscience and the common good Robert W. McElroy

31 WHEN WORLDS COLLIDE

Watching 'Cosmos' with my daughter Jessica Mesman Griffith

COLUMNS & DEPARTMENTS

4 Current Comment

5 Editorial Administrative Overload

6 Reply All

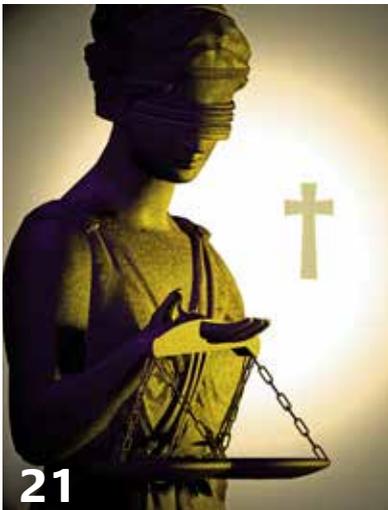
8 Signs of the Times

12 Column Familiarity Breeds Content Helen Alvaré

34 Faith in Focus All in One Brian Doyle

36 Philosopher's Notebook Unexpected Ecumenism John J. Conley

46 The Word Trinitarian Life; Share in the Body John W. Martens



21

BOOKS & CULTURE

37 FILM "Ida" POETRY The 2014 Foley poetry contest

BOOKS *My Beloved World; Hippocratic, Religious, and Secular Medical Ethics*



37

ON THE WEB

Multimedia reporting from Kevin Clarke from the **Central African Republic**. Plus, Peter Schineller, S.J., reports on **Jesuit ministry in Vietnam** on our podcast and Michael V. Tueth, S.J., revisits the book **Mr. Blue**. All at americamagazine.org.



Minorities in India

The victory of the Hindu nationalist party in India's month-long election was greeted with surprising equanimity by the secretary general of the country's bishops' conference. "The church should not be unduly concerned," said Archbishop Albert D'Souza of Agra. "This result shows the maturity of the Indian electorate. The people have given a decisive verdict for a change." The archbishop was commenting on the status of Christians in India and how they will fare under the new Hindu-dominated government.

Prime Minister-Elect Narendra Modi, the leader of the Bharatiya Janata Party, will be watched carefully by international observers. As governor of the state of Gujarat, he was strongly criticized for failing to do enough to stop the anti-Muslim protests that killed hundreds of people in 2002. John Dayal, an Indian Catholic and human rights activist, worries about the influence of the extremist Hindu group Rashtriya Swayamsevak Sangh on Mr. Modi's new government. The group has endorsed a Common Civil Code, which Muslims and Christians both criticize as being too Hindu-centric.

Meanwhile, the persecution of Christians continues. At a hearing before a U.S. Congressional committee in February, human rights advocates reported that Christians were subject to "physical and sexual assaults, murder and desecration of places of worship and graveyards." We hope Mr. Modi can help stop this trend, but his track record for protecting minority rights is not good. In his home state of Gujarat, a person seeking to convert to another religion must obtain permission from a local magistrate. Mr. Modi was chief minister of Gujarat for over 10 years. Whether he can become a leader for all of India—rich and poor, Hindu, Muslim and Christian—remains to be seen.

Regulating God's Bank

The Institute for Religious Works, known as the Vatican Bank, is again under scrutiny. According to a recent report by the Financial Information Authority, the Vatican's financial watchdog, there were 202 "suspicious" transactions in 2013, of which five have been forwarded to a prosecutor. During 2012 there were only six suspicious transactions. René Bruehlhart, the Swiss lawyer who heads the F.I.A., explained that the spike in numbers indicates that the new procedures to flag potential problems are working, not that more illegal activity is taking place.

Nevertheless, there is a long way to go in the reform process. "We are not perfect yet," Bruehlhart acknowledged. "I

think we are on the right track."

What was once intended as a savings bank for diplomats, journalists, workers, residents and members of religious orders within the Vatican has been exploited by some for less-than-pious purposes, epitomized last year by one priest employee known for his extravagant lifestyle, called Monsignor Cinquecento because he carried 500 euro banknotes around with him. From the 1980s onward—if not before—the bank served occasionally as a haven for tax evasion, money laundering, shady credit card manipulations and personal enrichment schemes.

Not long after assuming office, Pope Francis charged a committee of cardinals to reform the bank's operations. Transparency is still not fully engrained in "God's Bank." Trust, as the saying goes, "is the coin of the realm." If the "coin" is in doubt, the question arises: Can the Vatican Bank be truly reformed, or should it be shut down?

Caution: Offenses Ahead

It is puzzling that in a culture where curse words are common in conversation, print and film, and television sagas wallow in rape, decapitations and bloody murder, college reading lists are what some people are worried about. At several universities concerns are being expressed about passages that might offend or hurt students who have had negative experiences like those depicted in works commonly read in classes or by references to racism, classism, sexism and ableism. Some university faculties are being urged to publish "trigger warnings," like those on some websites. The blog *Kyriarchy & Privilege 101* lists the mention of corpses, needles, death, spiders, vomit, childbirth and slimy things as dangers that may require a warning.

Traumatic events can be relived through unforeseen encounters that reawaken the original trauma. Yet students must balance awareness of such triggers with the need to further their academic development. The difficulty is that literature is supposed to hold the mirror up to nature. We read to reflect on our own experiences and to experience the lives of others. We may read love stories that include sin and betrayal so that we may love more responsibly. We read stories of wars that we may suffer in some way with our fellow men and women and thus fight against war itself. To read a classic work with a warning label is to neutralize the author's intent. To read Shakespeare's "The Merchant of Venice" only after being warned that it is anti-Semitic is to miss the complexity in Shylock's character: "Hath not a Jew eyes? Hath not a Jew hands? If you prick us, do we not bleed?" The challenge is there for students to grapple with.

Administrative Overload

‘G’reedy” and “expensive,” “money” and “profit”—these were the dominant answers when researchers hired by the public policy website The Morning Call asked average Americans what words come to mind when they thought about health insurance companies. While insurers are likely to treat this outcome as a public relations problem, more evidence that U.S. consumers simply have it right was included in a recent investigation of rising health care costs. The New York Times reported in May that, public perceptions of high-salaried physicians notwithstanding, the most over-rewarded players in American health care were actually paper pushers, not the pill prescribers.

While some medical specialists certainly earn eye-popping salaries, the true high earners in American health care are most often found in the beige back offices that never feature in television medical dramas. According to the Times report, the base pay of insurance and hospital executives and administrators far outstrips most doctors’ salaries. The average insurance chief executive officer earns \$584,000, hospital C.E.O. \$386,000 and hospital administrator \$237,000. Those figures compare with the \$306,000 most surgeons can expect to earn and the \$185,000 earned by most physicians.

Individual cases cited by the Times are disheartening. While families struggle to pay for adequate care, insurance company executives are raking in millions each year in salaries and stock options. In a deal the Times characterized as “not unusual in the industry,” Mark T. Bertolini, chief executive of Aetna, earned \$977,000 in 2012; that year he took home a total compensation package, with stocks and options, that was worth over \$36 million.

Despite some success in decelerating costs achieved by the Affordable Care Act, U.S. health care’s overall price-tag—projected to be \$3 trillion in 2014—remains startling, especially compared with peer states. Few advanced economies devote more than 11 percent of their gross domestic product to health care. In the United States, health care claims 18 percent of all annual economic output, and its per capita cost, \$8,500, is more than double that of many other Western nations.

While tort-reform resisting attorneys, outright fraud, over-billing and unnecessary procedures are typically blamed for the vast difference in costs—and not coincidentally outcomes—between the United States and its industrialized peers, U.S. overspending on health care administration is a robust contributor to the problem. The Commonwealth

Fund reports that the United States spends \$606 per capita on it. That compares with \$277 spent in the next most bureaucracy-burdened state, France, and a low of just \$35 per capita in Norway.



Why are U.S. administrative costs so extravagant? Because of the system’s reliance on for-profit entities and its unique complexity, there are administrative positions that do not exist anywhere else in the industrialized West.

The nation’s so-called reform debate sacrificed common sense for political expediency and the larger goal of expanded coverage. The single-payer option, which would have eliminated layers of bureaucracy, was never a serious contender in reform negotiations. It should have been, and at a more opportune political moment it should be honestly revisited. The problem now is how to locate cost-saving opportunities in a system that remains overloaded with expensive and exasperating bureaucracy. Inefficiencies in personnel policies and record-keeping need to be tracked down, and employer-buyers of insurance plans need to scrutinize their insurer’s compensation policies carefully to turn back a proliferation of too-richly rewarded managers. The A.C.A. has set minimum standards for care versus administrative costs, the Medical Loss Ratio, and requires insurers to issue rebates to enrollees if these minimums are not met. Those standards should be tightened and scrupulously policed.

Pope Francis has emphasized the problems of economic inequality. In his 2014 World Day of Peace Message, he worried over the contemporary tendency to seek “happiness and security in consumption and earnings out of all proportion to the principles of a sound economy.” He called for a social order that guarantees basic rights, including access to education and adequate health care. Discouraging excessive compensation will preserve revenue that can be directed to expanding health care access, answering both social concerns in one stroke.

Health care costs have also been at the heart of the budget paralysis in Washington. That spending cannot be contained without addressing the preposterous costs of health care administration. The needs of the nation’s taxpayers and its sick, injured and indigent must be placed above the interests of health industry shareholders, executives and bureaucrats.

REPLY ALL

Christ at Center

I very much appreciated “Redefining Success,” by Brian B. Pinter (5/12). After 27 years teaching at the college level, I am more and more convinced of the crucial importance of the formation in faith that students receive in high school. It is often determinative for their ongoing commitment to the Christian way.

Mr. Pinter moves beyond the rather anodyne depiction of Jesuit schools as “educating men and women for others” to embrace the challenge of nurturing in students (and ourselves) “a deep, transformative personal relationship with the divine.”

While applauding Mr. Pinter’s insight here, I would press even further. The experience that Christian formation seeks to foster is not a relationship

with some faceless “divine,” but rather to contemplate “the glory of God on the face of Christ Jesus” (2 Cor 4:6). Mr. Pinter does refer to Jesus, but I suggest Jesus needs to be explicitly at the center. Pope Francis said in a memorable homily to his fellow Jesuits last year: “When a Jesuit puts himself and not Christ in the center, he goes astray.”

What is true for Jesuits is true, of course, for us all, students and teachers alike.

(REV.) ROBERT P. IMBELLI
Newton Centre, Mass.

Writing Vocation

I was dismayed by “Writers Blocked?” by Kaya Oakes (4/28), concerning the state of Catholic writing today. The value of art is to illuminate the truth in the actual being of persons, and the way a novel does that is to fill the pages with the right details that lead to an

opening into eternity.

This is why nonfiction is not included in great writing. This is why Catholic doctrine and philosophy is the best platform upon which great art can be achieved. It is the full truth, not accommodated to circumstances; rather the circumstances are presented as opportunities for grace, which only the imagination, not fantasy, can present.

Only the brave should enter the arena, which is full of jesters and knaves. We need the courage to work in the dark in order that the work might illuminate God’s glory. As Flannery O’Connor wrote, “You do not write the best you can for the sake of art, but for the sake of returning your talent increased, to the invisible God to use or not use as he sees fit.” That is vocation. That is the virtue required to not sell out to the market place. We must not be consumers of the culture, rather, as

f STATUS UPDATE

Readers respond to “Defending ‘the Worst’: An interview with the lawyer of an accused terrorist,” by Luke Hansen, S.J. (5/19):

It is with a frisson of satisfaction that I see a Navy attorney undertaking a vigorous defense of his assigned client. Our system of justice must be given high marks for treating even these prisoners fairly. The more publicity this gets, the better. Al Qaeda kills at random, striking noncombatants as often, or more often, than armed soldiers. They are, we are told, a perversion of Islam. I hope so.

TOM MULROONEY

I had the opportunity to meet Commander Ruiz in 2013 when I was a legal observer at the military commissions. He is an honorable man. He is very skilled and dedicated to the rule of law. The lawyers are not the villains here. All of the lawyers are doing their best within the con-

finer of this system to diligently and vigorously represent their clients. It is what we ask them to do. They have a thankless task, as one can see from many of the comments. These men and women deserve respect.

BRIDGET WILSON

Without a viable detention system for conflict, you take away the option to capture and detain...leaving only the option to kill. This high-mindedness that confuses the law of armed conflict detention with our criminal processes puts our men and women in an even greater moral dilemma in the field.

JOHN DERICK

If we violate our own principles by torture and ignoring due process, then what are struggling for in this “war on terror”? If we betray our core beliefs, the terrorists have won a great victory. “Those who would give up essential liberty to purchase a little temporary safety deserve neither

liberty nor safety,” wrote Benjamin Franklin.

(REV.) EDMUND BOLELLA

The matter of whether our personal biases lean toward an assessment of the accused as pious or pathological is irrelevant in the absence of due process of the law. As the defendant’s lawyer notes, he is representing “a human being.” And no human being should be incarcerated this long without the dignity and voice a trial would provide.

ELIZABETH M. LILLIE

The story of St. Maria Goretti and Alessandro Serenelli might be appropriate to revisit when we deal with these situations. Serenelli attempted to rape 12-year-old Maria, and he stabbed her 14 times. He served 30 years in prison and later became a lay Capuchin brother. Years later, he was present with Maria’s mom during her canonization ceremony. Either we believe in redemption or we don’t.

MARIA MEDEROS

Pope Francis has recently written, we must create culture, in the truth and light of human dignity and in faith.

MICHAEL J. BURKE
Stoneham, Mass.

Moral Wounds

I thank the editors from the bottom of my heart for “Healing Moral Wounds” (Editorial, 4/14). A nation should be terribly sure of the need for self-defense before sending young people to do things that will morally affect them for the rest of their lives. These are wounds that never heal.

I know this well. I served in Vietnam for almost six months as a chaplain with the 101st Airborne. I was a priest who never fired a shot, but I crawled through enemy fire and through mud paddies and snake-filled jungles to get to the wounded and dying. I was the only comfort for men as I heard their horrible screams from gaping wounds or closed their eyes in death.

I returned to the United States wounded in soul and body. I could not escape my screams at night, the cold sweats, the nightmares and the constant thought of suicide. It took me over 40 years to recuperate. One day, as I sleepwalked, a police officer picked me up and brought me to a group of former combat veterans at a local hospital. They realized I was not a freak or simply insane. The police officer and those veterans saved my life.

PETER J. RIGA
Houston, Tex.

True Stories?

There is no doubt many of our Iraq and Afghanistan war veterans suffer from terrible moral wounds, and we, the American people, need to help them heal. But I take issue with the editors’ use of the study published on The Huffington Post.

The stories of Nick and Stephen are hard to believe. Nick said he had no choice about shooting a young boy firing on his fellow soldiers. Not so. Nick had a choice. He could have let the boy

kill his mates (at what moral price?) or shot the boy, as he did. Nick made a choice and, hands down, it was the right choice.

Stephen says that when a dying man was pulled into a Marine camp, he “just lit him up.” This suggests a murder occurred. If this is true, please tell us the story of Stephen’s court martial. Our service members are not barbarians, and our military has a system of justice that would deal with this kind of unlawful conduct.

I hope the last paragraph contains the purpose of the editorial. I agree that all of us who encounter veterans need to help them heal.

SUELLEN PHAIR-BACK
Middletown, N.J.

Grace Is Everywhere

In reading “Behind the Portraits,” by James P. McCartin (3/31), a review of the book *American Mirror: The Life and Art of Norman Rockwell*, I could not help but remember the parallel of Rockwell’s life and work with Thomas

Kinkadee, the self-styled “Painter of Light.”

Both artists struggled through a life of brokenness and depression. Kinkadee died on Good Friday two years ago from an accidental overdose of alcohol and Valium. Each was criticized for his too-good-to-be-true sentimentality in celebrating God, country and family values. Gregory Wolfe recently wrote that Kinkadee’s paintings kept the viewer “on the outside, where we can gaze longingly at cozy, secure homes” (The Wall Street Journal, 4/19). Perhaps the same can be said of Rockwell. Wolfe continues, “Our nostalgia is for an ideal we can only find after accepting, and passing through, the brokenness of a fallen world.”

As Professor McCartin suggested of Rockwell, perhaps the ideal can be found in the “act—perhaps even the duty—of looking” for the light that invites us into the realm of the grace within and about us at all times.

(REV.) WALTER HELMS
Tiffin, Iowa

WHAT YOU’RE READING at americamagazine.org

- 1 **Simply Loving**, by James Martin, S.J. (5/26)
- 2 **Renewing the Tradition**, by Grant Kaplan (5/19)
- 3 **Harvard’s Black Mass and Catholicism on Campus**, by Francis X. Clooney, S.J. (In All Things, 5/12)
- 4 **Larger Than Life**, by Brian Doyle (5/12)
- 5 **Cardinal Walter Kasper on ‘Mercy,’** an interview by Matt Malone, S.J. (Video, 5/12)



“First we cut down all the trees. Then we name the streets after them.”

CARTOON: HARLEY SCHWADRON

SOUTH AFRICA

Few Surprises, But Intimations Of Change in Election Results

On May 7, 10 days after the celebration of the anniversary of their nation's first democratic elections in April 1994, South Africans went to the polls in the first vote since the death of Nelson Mandela last December. The African National Congress gained a 62 percent majority to retain power for another five years. The party's margin of victory was down slightly from the last election in 2009, when the A.N.C. received 66 percent of the vote.

Though the governing party did not change, this election revealed significant shifts in South African politics and identity. Gains by the main opposition party, the Democratic Alliance and the ascension of a new group, the Economic Freedom Fighters, will increase pressure on the A.N.C. to root out corruption and address the economic grievances of poor South Africans and the nation's growing middle class.

The scandals that have rocked the A.N.C. leader Jacob Zuma's presidency did not persuade most voters that it was time for a new governing party. Weeks before the election the public protector found Zuma had "benefitted unduly" in a way "inconsistent with his office" from state funded improvements to his private house in Nkandla and ordered that he pay back the money.

Despite the fact that people are visibly unhappy with Zuma (he was booed at Mandela's funeral, while President Obama was given a standing ovation), many maintain an instinctive loyalty to the party that fought to end apartheid. Some claim they are voting for the party, not for Zuma. It is also the case that for many black South Africans, there is no viable black-led opposition party to the A.N.C. While a few black-led parties have emerged (some founded by disgruntled ex-A.N.C. members), they have not managed to earn voter confidence. Helen Zille, a white woman, leads the Democratic Alliance.

The A.N.C.'s victory was no surprise, but the results do signal a few notable developments. The rise of the Economic Freedom Fighters, led by an ousted A.N.C. youth leader, Julius Malema, complicates the political spectrum. Malema's party, formed last

year, gained about 6 percent of the vote and became the official opposition to the A.N.C. in one province. Malema appeals to poor, unemployed black youth and a number of frustrated people in the middle class. In the past, the only real opposition to the ruling party came from the D.A. With the rise of the E.F.F., the A.N.C. will face pressure from new quarters in parliament. Malema's radical economic platform of nationalizing mines, taking land back without compensation and raising the minimum wage by 400 percent will continue to earn him support.

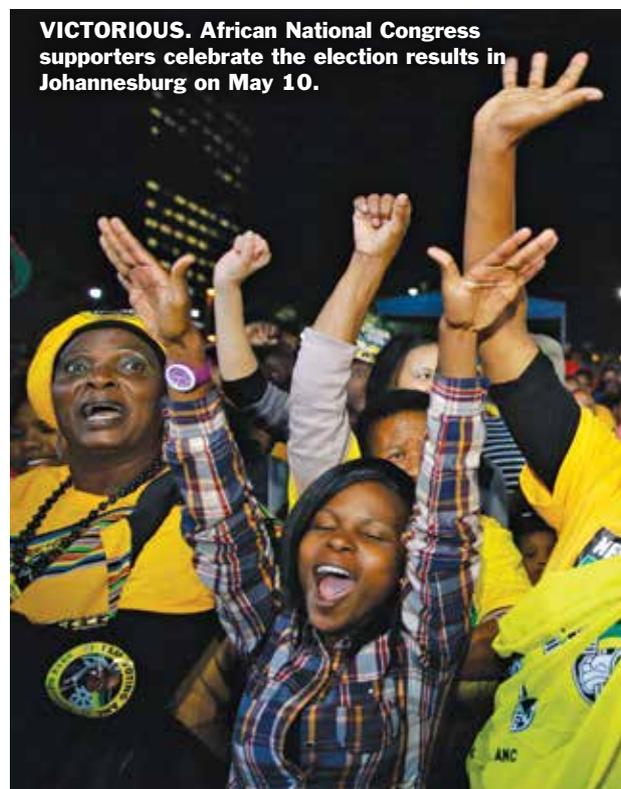
Another significant shift occurred in Gauteng, the country's most populous province and its commercial hub. In 2009 the A.N.C. won 64 percent of the vote there and the D.A. 22 percent. In 2014 the A.N.C. got 55 percent, the D.A. 31 percent and the newly founded E.F.F. 10 percent. This suggests an important dynamic: a change from ra-

cial political identities to class political identities is taking place.

Despite the key role of the church in the provision of health care and education, Catholic leaders have found engagement with the A.N.C. increasingly difficult. There will likely be no change in the government's policies on access to abortion, the use of condoms to prevent H.I.V. infection and same-sex marriage. But in the changing political landscape, the church may find new allies in its fight against poverty, unemployment (now around 20 percent) and political corruption. With the E.F.F. in parliament, the A.N.C. cannot afford to ignore these issues.

RUSSELL POLLITT

The author, a Jesuit from South Africa, has recently been appointed to work at the Jesuit Institute in Johannesburg. Follow him on Twitter @rpollittsj.



VICTORIOUS. African National Congress supporters celebrate the election results in Johannesburg on May 10.



PHOTO: REUTERS/MIKE HUTCHINGS

RELIGIOUS FREEDOM

Add Pakistan, Syria to List of Worst Offenders?

One of the leading champions of religious freedom in the United States implored the Obama administration to add Pakistan and Syria to the list of nations that most egregiously violate religious rights. Before a congressional subcommittee on May 22, Robert P. George, chairman of the U.S. Commission on International Religious Freedom, said it makes little sense that the roster compiled by the U.S. has barely changed in a decade.

The congressionally chartered commission George heads recently advocated that the State Department add eight nations to the eight already designated

as “countries of particular concern.” But among the recommended additions, he singled out Pakistan and Syria for their deteriorating and troublesome record on religious liberty.

“Pakistan represents the worst religious freedom environment for a country not designated as a C.P.C.,” said George, whose testimony highlighted Pakistan’s harsh anti-blasphemy laws and chronic violence against the nation’s Shiite Muslims, Ahmadi Muslims, Christians and Hindus.

George, a noted intellectual at Princeton University, spoke of the “horrible and tragic” sectarian conflict in Syria that has killed tens of thousands and displaced millions. Violence between Sunnis and Shiites is rampant, he said. Extremist religious groups, including Al Qaeda affiliates, target Christians and other religious minorities.

His remarks to a subcommittee of the House Foreign Affairs Committee come as the State Department prepares to issue its annual International Religious Freedom report, considered the global gold standard for measuring nations’ progress and failings on religious rights. By law, the State Department must release that report by early September. The C.P.C. list, when it is updated, has traditionally been published at the same time. George chided both Republican and Democratic administrations for failing to update the list more consistently.

“Not every three years, not every five years...every administration needs to make these designations on a regular and, we believe, annual basis,” George said. He described the list as a powerful tool to press countries to improve their human rights records and to give heart to religious freedom activists and the oppressed.

A State Department spokeswoman said it is unclear when the report and a new C.P.C. list will be released.

That same law that requires the C.P.C. list also needs some tinkering, George added. It is no longer realistic to limit C.P.C.’s to nation-states. It should be expanded, he said, to include non-state actors like Boko Haram, the militant group that kidnapped scores of Nigerian schoolgirls last month and is forcing them to live according to a harsh interpretation of Islam.

Such a change in the International Religious Freedom Act would be a “minor, limited adjustment to bring the law in line with the world,” George said.

Currently on the State Department’s list are Burma, China, Eritrea, Iran, North Korea, Saudi Arabia, Sudan and Uzbekistan. In addition to Pakistan and Syria, George’s commission wants it to add Egypt, Iraq, Nigeria, Tajikistan and Turkmenistan and Vietnam.

Rep. Chris Smith, Republican of New Jersey, who convened the hearing, also called on the Obama administration to appoint an ambassador-at-large for international religious freedom, a position that has sat vacant for seven months. Smith said the vacancy “is a revelation, in my opinion, of priorities.”



PERSECUTED COMMUNITY. Pakistani Christians at a protest rally in 2013 to condemn a suicide attack on All Saints Church in Peshawar.

Help for Victims Of Climate Change

“As with most natural disasters, climate-related emergencies cause more suffering and personal loss on those who live in poverty,” Archbishop Zygmunt Zimowski, president of the Pontifical Council for Health Care Ministry, told members of the World Health Assembly in Geneva on May 21. He said preventing or mitigating the impact of climate change on those who are most vulnerable “will require more than economic allocations and policy-setting.” The world must promote a different culture guided by the values of compassion, respect, solidarity and a commitment to justice, he said. Archbishop Zimowski said climate change will affect the air, water and food supplies people depend on and aggravate “health problems that already exist,” including climate-related diseases. The world’s poor are the most vulnerable to climate change, he said, because they are the ones “who cannot afford protective structures to shield them from extreme forces of nature and who have little or no resources to arrange for temporary shelter and other basic necessities once their homes have been severely damaged or totally destroyed.”

Dialogue Wanted

Anytime there are misunderstandings, errors or problems concerning religious orders, dialogue is the best way to deal with the situation, said the head of the Vatican office that oversees the world’s religious orders. “At times there are things that either may not have been understood or are deviations, too, but which we haven’t talked about and we have to talk about again with trust,” said Cardinal João Braz de Aviz, of Brazil, prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. The cardi-

NEWS BRIEFS

Thousands around the world have appealed for the freedom of **Meriam Yehya Ibrahim**, a pregnant Sudanese woman sentenced to death for “apostasy” because she converted to Christianity when she married a Christian.



Adolfo Nicolás and friend

• “**No investigation** of a criminal nature is being conducted...involving Cardinal Tarcisio Bertone,” said Federico Lombardi, S.J., the Vatican spokesman, on May 20, responding to a German newspaper report that the retired Vatican secretary of state faced a criminal probe for misappropriating funds. • Adolfo Nicolás, superior general of the Society of Jesus, announced his **intention to resign** in 2016 after he turns 80 and to convoke a general congregation of the order (the 36th in its 500-year history) to elect his successor. • Glen H. Stassen, a Southern Baptist theologian and ethicist who **helped define the social-justice wing** of the evangelical movement in the 1980s and was a leader in nuclear disarmament and peacemaking efforts, died on April 25 in Pasadena, Calif. • Archbishop Ignatius Kaigama of Jos, Nigeria, **deplored bombings** that claimed more than 100 lives in his city on May 20 as setbacks to recent progress on peace. • President Obama on May 14 named **Thomas Reese, S.J.**, one-time editor-in-chief of **America**, to the U.S. Commission on International Religious Freedom.

nal’s remarks were in response to a question about the nature of the Vatican’s current rapport with religious sisters in light of recent “difficulties,” particularly in reference to the U.S.-based Leadership Conference of Women Religious. The conference is undergoing a major reform, ordered by the Vatican in 2012.

Sudan: ‘Too Much Blood Has Been Shed’

South Sudan’s religious congregations urged the country’s political leaders to ensure that the latest peace agreement holds, and they condemned the atrocities and violence carried out by both government forces and rebel groups over the past five months. “Too much blood has been shed in this land. Too many lives have been lost. Too much destruction has taken place. We want

peace, stability and development for all citizens of our young nation,” the Religious Superiors’ Association of South Sudan said in a statement after its mid-May meeting in the capital, Juba. “As your brothers and sisters, we are all mindful of each child, each woman, each man, each elderly person who has been affected by violence,” it said. “The blood of thousands of innocent people cries for justice.” They urged South Sudan’s president, Salva Kiir, and the rebel leader Riek Machar, Kiir’s former vice president, to work for peace and reconciliation through dialogue. “Both government and rebel forces must be disciplined and kept under full control,” the association said, noting that the international convention on war and human rights “must be fully observed.”

From CNS, RNS and other sources.

Special sale for *America* readers

Let the Voice of Thomas Merton Ignite Your Faith

In the words of renowned theologian Fr. David Tracy, Thomas Merton was perhaps “the most significant Christian figure of twentieth century America.” Experience the power of his voice in *Thomas Merton on Contemplation*, a 4-CD audio set.

With a poet’s sensibility, an intellectual’s inquiring mind, and a prophet’s courage, Merton has captured the hearts of thoughtful men and women around the world.

After a radical conversion experience, Merton became a Trappist monk in the Abbey of Gethsemani, where he wrote the spiritual classic, *The Seven Storey Mountain*. At the heart of Merton’s transformative conversion was contemplation. Now, *Thomas Merton on Contemplation* invites you into that profound contemplative experience.

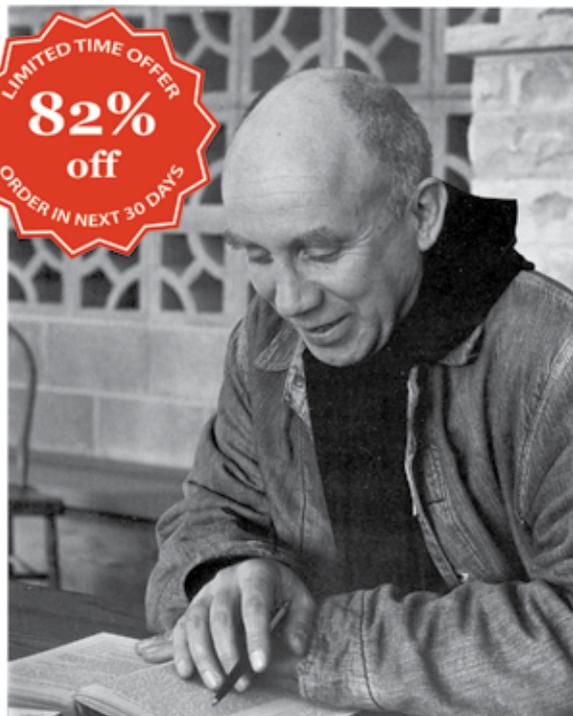
Encounter Merton Personally

These six powerful talks were recorded by Merton at the Abbey of Gethsemani, where he gave religious instruction to novice monks in the 1960’s. As you listen to Merton in his own voice, you will encounter a candid, personal side of this beloved spiritual writer.

These recordings are part of the archives of the Thomas Merton Center at Bellarmine University in Louisville and have been remastered for your spiritual growth and enjoyment.

This program was produced by Now You Know Media. Now You Know Media’s mission is to bring you the best Catholic professors and retreat leaders in America. Visit our website, www.NowYouKnowMedia.com, to browse our growing catalog of over 200 courses and retreats available in CD, DVD, and MP3 formats.

These special recordings are part of Thomas Merton’s spoken word legacy. They are actual recordings of Thomas Merton and are part of the archives of the Thomas Merton Center at Bellarmine University in Louisville, Kentucky.



Photograph of Thomas Merton by John Howard Griffin. Used by permission of the Merton Legacy Trust and the Thomas Merton Center.

Transform Your Spiritual Life with Merton

This audio program exemplifies Merton’s teachings on prayer and contemplation, which he saw as God’s greatest gifts to us. With an extensive introduction by Merton expert Fr. Anthony Ciorra, these talks are true treasures. Under Thomas Merton’s guidance, you will explore such topics as the spiritual journey, John Cassian’s philosophy of prayer, silence as an act of worship, and the key components of prayer and meditation.

Thomas Merton’s voice echoes through the ages, rife with wisdom for us today. Transform your heart and mind with Merton’s timeless teaching.

Thomas Merton on Contemplation

6 Talks + Introduction by Fr. Anthony Ciorra, Ph.D.

SAVE \$90

4-CD Set ~~\$109.95~~ **SALE \$19.95**

Coupon Code: A1762 +\$3.95 Shipping & Handling

Must order within 30 days of issue date

1-800-955-3904

www.NowYouKnowMedia.com/Merton2

Now You Know Media, Inc.

12115 Parklawn Dr., Unit B • Rockville, MD 20852



Familiarity Breeds Content

My devout Cuban father was afraid that I would leave the faith after seeing the political divisions inside the Catholic Church. He is deceased now, but after 30 years of “church work” that has taken me to most dioceses in the United States and dozens more around the world, I could tell him a few stories. They add up to this: “Yes Dad, there is politics, but there is still more beauty than division, in the form of human beings serving one another according to their vocation.” Here are a few things I’ve seen:

• The man who asked me to address a crisis-pregnancy center fundraiser in the Midwest. On the way to dinner, we dropped by a warehouse where he and other Catholic volunteers collected and distributed every imaginable kind of household good so that poor and immigrant families, single parents and people just released from prison could “shop” for free for their new lives. In one aisle, a mother and her little daughter were excitedly counting out their new spoons and forks.

• The parish pro-life director who met, as she prayed outside an abortion clinic, a pregnant mom seeking a late-term abortion for her baby, who had been given a fatal diagnosis. Without calling home, the parish director offered to adopt the child. She and her husband did adopt him and cared for him around the clock until his death a year later.

• The woman moved to share the church’s good news about the dignity

of women with homeless women in a large Catholic shelter; the priest in charge invited her, knowing that the poor need food for the soul too.

The people of God in action—this is what I saw. There is immense beauty here for those open to it. I came home from every adventure with new energy and determined to “keep faith” with these living witnesses.

You might say that my experience is anecdotal. Yet it’s also 30 years long and far-flung. My point is this: Catholics in action are not divided the way some in the press often portray us, or even as we sometimes imagine ourselves to be. Catholics’ true “opponents” are all the “-isms” obscuring God or luring us away from being a woman or man for others: materialism, individualism, sexual expressionism, elitism, careerism—whether inside or outside the church. Our opponents are not other Catholic pilgrims who are in conscientious conversation with God, working to help human beings in need. This remains true even if some pilgrims are overly attracted to the shiny object of politics.

Often I’ve thought that it might go a long way if Catholics at least managed to avoid two political tics: speaking as if a particular candidate or party embodied Christ-like love for all people; and forgetting how many proposed laws are a complex mix of good and bad. In a more benevolent vein, Catholics might even ponder with affection the traits held in common by Catholics brimming with passion about all sorts of social justice issues.

First, they assume personal responsibility to answer blatant lies or injustices. Catholic activists don’t understand why not everyone can see, for example, that workers need a living wage or that abortion harms everyone involved. These activists personally keep afloat the company that makes the bumper sticker: “If you’re not outraged, you’re not paying attention.”

Second, they are more than a little impatient with messages and lifestyles broadcasting that there is something more important in life than figuring out how to love and serve other people. The thought-bubble over their heads most days reads: “What do these people not get about ‘we are all gonna’ die soon, so X doesn’t matter much.’”

It is good
to cheer
on one
another’s
works of
charity.

It could be an accident of birth (for example, our moms marched for civil rights or volunteered at a crisis pregnancy center) or a chance encounter with people along the way that set us on the trail of the particular issue that seized our life. This is my “good Samaritan theory” about God strewing certain issues across certain paths.

But no matter how it happened, it is good and right to cheer on one another’s works of charity, to cross-donate, to speak warmly about one another—even while we still disagree over the political means to achieve certain ends.

All of which is to say that even 30 years of intense “familiarity” with the church has yet to sour me; on the contrary, it calls me toward continual conversion and a higher road.

HELEN ALVARÉ is a professor of law at George Mason University, where she teaches law and religion and family law. She is also a consultant to the Pontifical Council for the Laity.

Let your memories shine

Heavenly Star

Blue Topaz Pendant



A star appears to "float" inside a genuine blue topaz

Hand-crafted in solid sterling silver

Tag at clasp engraved with the message "Always with you"



Heavenly Star

When I had to leave you
I didn't go too far
Look up to the heavens
I'm a brilliant shining star.

When we miss each other
And want each other near
You shine your light upon the earth
and I'll shine my light up here.

So we always will remember
When we seem so far apart
To shine our lights together
With love upon our hearts.

A Fine Jewelry Exclusive from The Bradford Exchange

Like a twinkling star in the sky, the love of someone precious will shine on in our hearts. Our "Heavenly Star" Blue Topaz Pendant is a beautiful jewelry exclusive created as a stunning tribute to the memories that will continue to light your life forever. Hand-crafted of solid sterling silver, this exquisite pendant showcases a genuine blue topaz cut in a teardrop shape. This gem is uniquely faceted to reveal a 5-pointed star that sparkles as brightly as the spirit of your loved one! The topaz is nestled within an elegant setting to create the perfect display. A tag at the clasp is engraved with the words "Always with you" and matching 18" chain to complete this design.

A Remarkable Value...
Available for a Limited Time

The pendant arrives in a gift box along with a Certificate of Authenticity and poem card. Available at just \$99*, you can pay for it in 4 installments of \$24.75. To reserve yours, backed by our 120-day guarantee, order now! Just mail the Reservation Application.

www.bradfordexchange.com/15215

©2014 BGE 01-00000-000-B1

LIMITED-TIME OFFER

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



Shown actual size

RESERVATION APPLICATION SEND NO MONEY NOW



9345 Milwaukee Avenue · Niles, IL 60714-1393

YES. Please reserve the "Heavenly Star" Blue Topaz Pendant for me as described in this announcement.

*Plus \$9.98 shipping and service. Please allow 4-6 weeks for delivery of your jewelry after we receive your initial deposit. Sales subject to product availability and order acceptance.

Signature _____

Mrs. Mr. Ms. _____
Name (Please Print Clearly)

Address _____

City _____ State _____ Zip _____

E-Mail (Optional) _____

01-15212-001-E39411

‘Allowed to Hope’?

Stark choices confront the Central African Republic

BY KEVIN CLARKE

Green doors and green porch trim mark the small shops that are—or were—owned by Muslims in the Point Kilometer 5 quarter of Bangui, the capital city of the Central African Republic. Many of them are open this morning in early May—more as you cruise closer to the city’s central mosque—and foot traffic seems strong at these small, roadside shops. But just as many doors are shuttered, and many green-trimmed shops are damaged or completely demolished. And closer to the informal border watched over by twitchy anti-balaka “militia,” the shops and the streets are sullen and empty. The Muslims who have taken refuge behind the mosque’s high walls since December know that to go down these empty side streets risks a sudden and brutal death.

On April 30 a young man, his mother a Christian and his father a Muslim—such intermarriage had been common in Central Africa—was intercepted on his way home into “PK5,” beaten and beheaded. One of his arms and his genitals were hacked off, his heart cut out, and what remained of his corpse was paraded through PK5’s dusty streets. Acts of cannibalism have been alleged and several documented as the crisis in Central Africa accelerated over the last year. A Muslim member of parliament suggests that is likely in this case. “Why else take his heart, his head?” he asks. That evening, local media reported that reprisal attacks claimed the lives of two people in a Christian quarter of Bangui.

This has been the tit-for-tat violence that has plagued the capital since Seleka rebels were driven out of power in March 2013. It is a grim, daily trudge of brutality that each day threatens to teeter into something far worse. Some leaders of Bangui’s decimated Muslim community freely describe the haphazard campaign against the few remaining Muslims in Central Africa as genocide. As many as 100,000 Muslims once lived in Bangui; now perhaps as few as 3,000 remain.

In Sango, the republic’s official language, *Seleka* loosely means “alliance”; this alliance of militarized political resistance groups was formed in opposition to Central Africa’s

President François Bozizé in 2012. Storming down to the capital from the Muslim-dominated north, the Seleka drove Bozizé from office and into exile. Some, including many Christians, hoped the alliance might prove an improvement over the republic’s litany of incompetent and corrupt rulers, but those hopes were quickly dashed during an orgy of Seleka violence and lawlessness in Bangui and across the country.

The extent of the Seleka looting of the city—one relief official called it a sacking—cannot be exaggerated. Hundreds were killed and sexually assaulted. In the countryside villagers were herded into thatched-roof huts that were then put to the torch. In Bangui most government offices were



AS FAMINE THREATENS. Villages hard-hit by Seleka rebels are reached by support teams from Catholic Relief Services.

KEVIN CLARKE is senior editor and chief correspondent of *America*. He traveled in the Central African Republic with Catholic Relief Services from April 28 to May 11, 2014.

PHOTOS: KEVIN CLARKE

cleaned out of whatever computers and other equipment they contained. Years of paperwork and documentation, the lifeblood of government bureaucracy, have been lost.

Now the situation in the capital has stalemated into a broad civic state of anxiety. Some communities maintain a surface normalcy, or what passes for normalcy in this deeply impoverished nation. Schools and markets have reopened finally; pedestrians and taxis and motorbike traffic and the choking red dust they turn up have returned to Bangui's mostly unpaved streets. But in a number of *arrondissements*, violence persists, and in the countryside government control has broken down completely. In the north many villages and towns are controlled by Seleka units that periodically raid nearby, mostly defenseless villages, checked only by occasional intervention by French troops or by counterattacks by anti-balaka forces. The French peacekeeping force, the Sangaris, named for a local species of butterfly, have flitted too lightly for many during this crisis. Both sides complain that the Sangaris did far too little to disarm combatants. Now Bangui's Muslims have largely concluded that the French cannot be trusted to protect them, and graffiti throughout PK5 declares, "No to France" and "The Sangaris only want our diamonds."

In May at a leadership conference convened in N'Délé, the Seleka movement began regrouping and re-evaluating its political and military options. A short window of opportunity to negotiate with its leaders toward a peaceful resolution of the crisis may be closing. The movement selected General Joseph Ndeko to lead its military wing, and Ndeko promptly declared it his mission to reconsolidate Seleka's scattered rebel units.

The anti-balaka (the name appears to derive from both



the Sango word for machete and slang for AK-47 bullets) is presumed to include remnants of Central Africa's military and police forces, but it is largely composed of unemployed, uneducated and now mostly homeless youth from the republic's countryside. That is especially true of the "faux anti-balaka," marauding gangs with little to no connection to the "official" anti-balaka militia, which rose up

to defend Christian communities. Despite the viciousness of their street attacks—and the fact that these days, the unfortunates they target may just as often be Christian as Muslim—the anti-balaka enjoy the support of many of the city’s Christians.

The View From the Streets

On Bangui’s streets, gangs of youths, huffing whatever they can get their hands on or high on adulterated pharmaceuticals, have become such a menace that even local anti-balaka leaders are advocating their removal from the streets by the government. If only the government were up to the job. Catherine Samba-Panza, the one-time mayor of Bangui, was declared the nation’s interim president in January, but the new government has severely limited capacity. Although government institutions were weak long before Seleka rebels swept into power last year, they were diminished further by the looting and carnage that soon followed the Seleka takeover. It has been months since the Seleka rebels withdrew from Bangui, and a terrible price for the violence they perpetrated against Christians was exacted from the city’s defenseless Muslims by the anti-balaka, who blamed Muslims for Seleka outrages. But there is little to suggest that the central government is ready to assume responsibility for the everyday safety of Central Africans.

“The general security situation in this country is awful,” says Bishop Nestor-Désiré Nongo-Aziagbia of Bossangoa in the Central African Republic. The bishop has had first-hand experience with just how awful the security situation in Central Africa can be. In April he survived a kidnapping attempt that appeared to be a preliminary to his summary execution. Bishop Aziagbia considers himself fortunate to have “national or international” status. “Many people in this country wouldn’t have the same chance,” he says, “and their deaths would have passed unknown to everybody.”

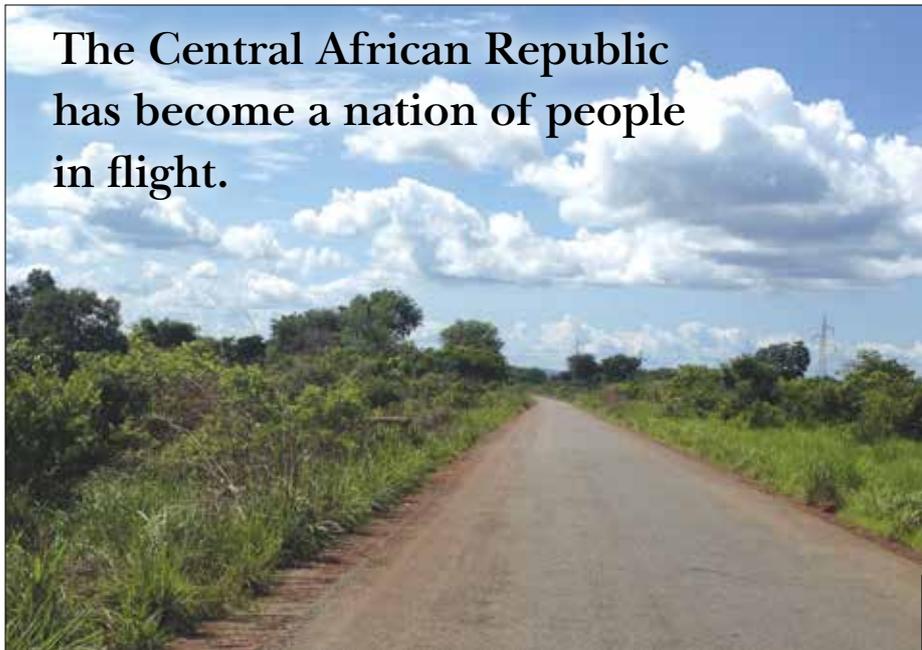
Like other religious leaders, Bishop Aziagbia denies that the conflict is ultimately a religious one, while acknowledging that it clearly has religious “undertones.” For him the violence has erupted out of a complex of competing economic and political interests—pastoralists, newly armed with AK-47s, against subsistence farmers; a brewing fight over the water resources of the Ubangi River; competition over Central Africa’s still untapped oil and mineral wealth and more.

Who Are the Anti-Balaka?

A camp for internally displaced persons at Centre John 23 in Bangui still holds about 1,500 people. It is one of as many as 40 or so sites scattered around the city where Christian

or Muslim families remain, united by a fear of returning to their homes. Many of the women in Centre John 23 report that there has been no word from their husbands since the women fled with their children just ahead of marauding Seleka rebels, who had been searching door-to-door for Christian men. Hanging over that short conversation is the likelihood that these husbands and fathers are now dead, victims of the waves of violence that have swept over Bangui.

“Who are the ‘anti-balaka?’” one camp resident asks. “I never heard this word, ‘anti-balaka’ before [Westerners arrived here].” These are our friends, our neighbors, our family



The Central African Republic has become a nation of people in flight.

members, she says, the only ones who came to the defense of the communities under constant assault by Seleka. They are only people seeking revenge for the wrongs done to them, she says with cool assurance.

Other women at the center wish to talk about how hard the months of isolation here have been. The price of food has skyrocketed; their children are hungry; they suffer from parasites and malaria, sleeping on thin mats over the hard, copper-colored earth. What do they need to survive? “Clothing for the children,” the mothers say, “and shoes. The children don’t go to school now.” They need an education. “A little money to start a business,” one adds.

How will the country emerge from this crisis? “It’s hard to imagine the future,” one mother says. They all worry that men with guns will return one day to kill them if they return to their Bangui neighborhoods. Most of the women here say they cannot welcome the Muslims, perhaps among them even many mothers much like themselves, now widows with children, back to Bangui—ever. “There are too many bad memories,” they say.

Some of the young men in the camp, however, even one whose wife and child and another whose parents were all killed by the Seleka, are ready to forgive and welcome “our Muslim brothers” back to Central Africa if they are willing to denounce the Seleka and put down their weapons. They appear sincere in their desire to return to the way things were before, “living *ensemble*,” together, with the nation’s Muslims. That is also the position of the chief of operations of the anti-balaka, Commander Maxime Makom. “We fought the mercenaries from Chad and Sudan; they have left,” says Makom. “If we continue to do this [fighting], we are only going to further traumatize our children, our families, our parents.

“We are all tired,” he says. The nation needs a “disarmament of the heart.... I want peace in my country, I want my country to prosper, to progress. We cannot stay like this. We want Muslims to come back; we want our country and our economy to pick up.” He adds, “We know that we cannot rule this country without the ‘foreigners,’ and the Muslims cannot rule this country without the rest of Central Africans.

“Everybody got angry; everybody lost reason and there was damage and hurt on both sides, but now we must reconcile and move forward.” But Commander Makom’s use of “foreigner” perhaps betrays the gulf that remains to be overcome in



SECURITY CHECK. An officer from the French, peacekeeping force, the Sangaris, meets with a priest in Bossangoa.

“disarming hearts.” To many Christians in the republic and those who practice traditional African rites, the Muslim population, many of whom have lived in the republic since independence, if not for generations before, remain outsiders.

Commander Makom’s counterpart, Gen. Mohamed-

Moussa Dhaffane, acting chief of the Seleka, likewise claims to desire reconciliation and peace. “The situation is difficult,” he says, “but we are allowed to hope.

“We can fix the problem quickly with the engagement of all religious leaders,” he says. “Let’s separate religions from the movements. Let’s put religions aside and have Seleka and anti-balaka talk together because in reality Islam does not encourage people to go and kill civilians and Islam does not encourage people to loot houses—it’s not in the Koran or in the words of the prophet. And in reality the Bible and the life of Jesus do not encourage people to eat the flesh of others and to kill others. When Jesus took the wine and said, ‘This is my blood,’ it was a symbol meant to unify people.... What anti-balaka has done is not in the Christian religion, and what Seleka has done is not in Islam.”

While many Christians here insist that Christians and Muslims in the republic lived together in relative harmony before the arrival of the Seleka, blaming the movement for putting the flame to this powder keg of communal violence, General Dhaffane offers a mild corrective. It was just not so. Muslims in Central Africa, he says, have always had a second-class status to “our Christian brothers.” In general, Muslims in the republic “are not considered equal; they are treated as an inferior class.”

“This is what led the Muslims to rebel,” he says, “to ask for the same status as the Christians and the same rights.”

He adds that the Seleka came together because of “the marginalization of the northeast. The region is entirely underdeveloped,” he complains, noting the irony that most of the nation’s natural resources can be found in these ignored prefectures. “There is no infrastructure for the development and the well-being of the people. There are no schools for the children, no hospitals.

“The Northeast is completely isolated during the rainy season,” he says, pointing out that the road system is such that the region is much better connected with neighboring states than it is with the rest of the Central African Republic; “therefore the people have come much closer to Chad and Sudan in commerce, in cultural exchanges, in everything.”

All the same, General Dhaffane argues that “it is not too late” for reconciliation, to turn the exodus of Central Africa’s Muslims around. He thinks a concrete gesture like rebuilding some of Bangui’s many destroyed mosques would encourage many to return. “The Islamic community in Central Africa has paid a very high price for this crisis,” but “the future is in people living in diversity and people accepting diversity,” he says.

Deeper Breakdown Threatens

It is hard to overestimate the need and the complexity of the problems challenging the Central African Republic. Even before the current crisis, the republic was essentially a failed

state. The landlocked nation ranks 180 out of 187 nations on the U.N.'s Human Development Index, and Transparency International scores it as among the world's most corrupt nations. These dismal assessments will likely become even worse next year as the disorder and violence continue. Now the nation's transitional government is threatened not only by a potential resurgence of the Seleka but by the continuing interest of the ousted Bozizé in a return to power.

The Central African Republic has become a nation of people in flight. The United Nations reports that 570,000 are internally displaced and another 356,000 have fled as refugees into neighboring countries. Altogether somewhere in the vicinity of 2.6 million people in the republic are in need of immediate humanitarian assistance. These are remarkable figures for a nation of no more than 4.6 million people.

Worse yet, that humanitarian aid will have to be delivered in the coming weeks during the rainy season—when bush trails to the most vulnerable hamlets will become largely impassable—and during a time when the once-routed Seleka rebels seem ready to launch a new bid for power. The nation's social and political fragility has become part of the focus of aid workers from Catholic Relief Services. Even as the relief and development agency struggles to deliver emergency food, medical and agricultural supplies around the country, it has diverted considerable effort to “social cohesion” campaigns for the purpose of restoring lines of communication between the nation's Muslims and Christians. C.R.S. staff from Rwanda, painfully experienced in outreach efforts toward reconciliation, have been brought in to manage the project.

Driss Moumane, the director of what will be a multi-year effort by C.R.S. in Bangui called Secure, Empowered, Connected Communities, cannot stress enough how critical this specific moment has become. An international surge for dialogue and reconciliation now, he argues, could prove to be the deciding factor between the resolution of Central Africa's crisis or an ever deeper civic and communal breakdown everyone fears.

With many Muslims displaced to the north, some have seized on the idea of partition as the easiest way to end the violence. General Dhaffane is not a supporter. “We've al-

ready lost plenty of lives. Do you think partition is going to save the lives of those who are living now?”

“Many of my [Seleka] comrades believe [partition] will solve the problem, but I think there would still be a lot of

gold and diamond and oil on the other side [of the proposed partition line], and then there is Sudan and there is Chad and there is the international community.” He is smiling softly, running through a list of forces competing for influence in the Central African Republic. “How are we going to manage all of that?” General Dhaffane sees partition only as a foundation for more violence and instability in the future. “If we partition the country,” he asks, “are we not going to have another war just like they had in Sudan?”

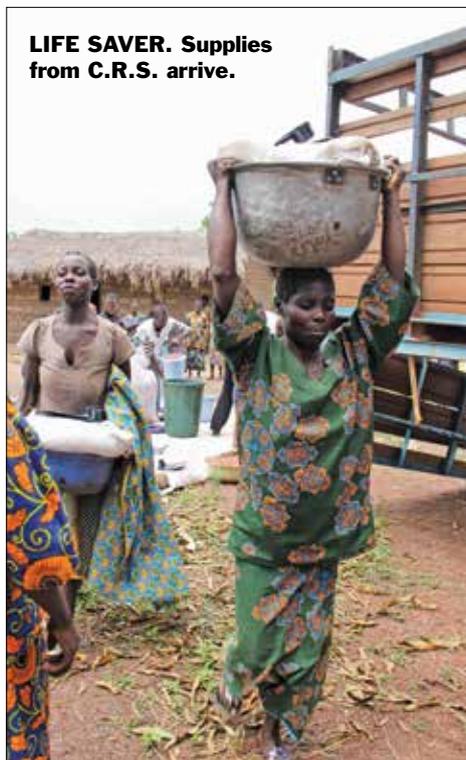
The general says that the United States can contribute to the end of the crisis by standing “with us as a neutral party and not take sides.” He suggests that the American and the international community could help by training a professional governing class in Central Africa that will be able to see beyond religious or tribal loyalties. “With good governance, with justice,

we can have an equal distribution of [resource] wealth and equal opportunity for everyone,” he says.

...

Down the hard-packed red earth road from the hotel lobby where General Dhaffane has been holding forth, the Ubangi River flows quietly, hosting mosquitos and crocodiles and oarsmen in dugout canoes crossing to the other side, a soft border between the Central African Republic and the Democratic Republic of Congo.

In that benighted neighboring state, local warlords and adjoining nations took advantage of a weak central government to pillage communities and extract precious metals that have made their way into computers and cellphones around the world. Millions died while the international community watched the carnage on broadband Internet backboned by Congo's mineral wealth. With a lesson like that lurking just a few hundred feet away, it is perhaps credible that this rebel leader is sincere about dialogue and resource sharing and finding an equitable end to the violence. With its vast wealth still under the earth and many minds bent on finding the means of uncovering it, it would not take much for Central Africa to discover itself sharing its neighbor's terrible fate.



LIFE SAVER. Supplies from C.R.S. arrive.

ON THE WEB

Multimedia reporting from the Central African Republic. americamagazine.org/car

The "Following the Star" Nativity

THOMAS KINKADEE
Painter of Light

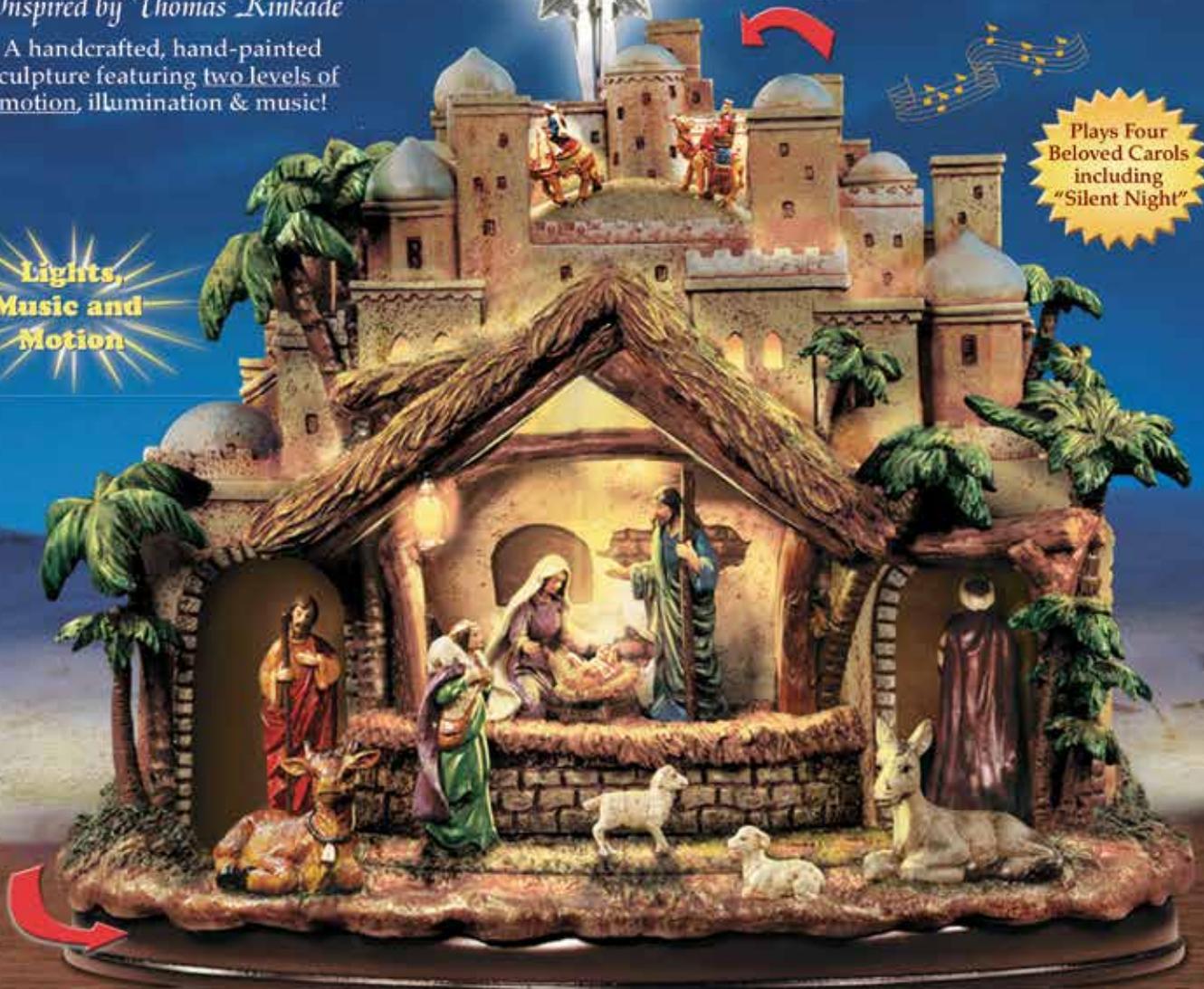
Inspired by Thomas Kinkadee

A handcrafted, hand-painted
sculpture featuring two levels of
motion, illumination & music!

The Three Kings and Shepherd with his lambs
ROTATE under the illuminated Star!

Lights,
Music and
Motion

Plays Four
Beloved Carols
including
"Silent Night"



Figurines **MOVE** around & around!

Shown smaller than approx. actual size of 9" W x 9" D x 8" H.

With over 50 individual figurines, buildings and lush palm trees, this amazing Nativity tells two stories! The top level features the Wise Men and a Shepherd with his lambs **rotating** under the Star of Bethlehem symbolic of their travels to find Baby Jesus. Then, on the main level, the Three Kings and faithful shepherds come together to celebrate the birth of Christ as they **move 'round and 'round** the Holy Family. The entire piece is fully sculpted—beautiful to look at from any angle on its mahogany-finished base. And, while enjoying its movement and illuminated creche, building and crystalline Star of Bethlehem, you'll also hear the beautiful melodies of four beloved Christmas carols.

An incredible Nativity and an incredible value! The "Following the Star" Nativity Inspired by Thomas Kinkadee sculpture can be yours to enjoy for the remarkable price of \$149.99, payable in five easy installments of just \$29.99, the first billed before shipment. Our best-in-the-business 365-day guarantee, assures your satisfaction.

Not available in any store—act now! This sculptural treasure inspired by Thomas Kinkadee is expected to generate unprecedented demand. Please don't wait. To order, *send no money now*. Just complete and mail the Reservation Application today!

CERTIFICATE OF AUTHENTICITY & 365-DAY GUARANTEE

THE
BRADFORD EXCHANGE

HAWTHORNE VILLAGE DIVISION

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

YES. Please enter my order for the "Following the Star" Nativity Inspired by Thomas Kinkadee as described in this announcement.

SEND NO MONEY NOW

Signature _____

Mrs. Mr. Ms. _____
Name (Please Print Clearly)

Address _____

City _____

State _____ Zip _____

Email _____

www.bradfordexchange.com

©2014 Thomas Kinkadee ©Hawthorne Village 14-01680-001-BHR

*Plus \$19.99 shipping and service. All sales subject to acceptance and product availability. Please allow 4-6 weeks for delivery.

14-01680-001-E16101



THE MILLION MEAL MIRACLE

In 2013, St. John's Bread and Life served one million meals to help feed the one in five New Yorkers who rely on emergency food.

The need continues. This year, Bread and Life has experienced nearly a 25% increase in demand for food. In response, Bread and Life has created **The Miracle Fund** to help meet the need. Your generous tax-deductible gift to **The Miracle Fund** will provide nutritious meals in the Bread and Life Dining Room or a bag of groceries and personal care items from our Digital Choice Food Pantry. Donations fuel our Mobile Kitchen that travels throughout the impoverished neighborhoods of Brooklyn and Queens feeding hungry men, women and children.



You can contribute to The Miracle Fund by sending a check made out to St. John's Bread and Life at:

Att: Miracle
St. John's Bread and Life
795 Lexington Avenue
Brooklyn, New York 11221

or donate online at
www.breadandlife.org

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

For more information on how you can help Bread and Life, call 718-574-0058, ext. 137. Visit us online at www.breadandlife.org.

The Ethics of Exit

What happens when a Catholic teacher violates church teaching?

BY DANIEL J. DALY

Last year a male faculty member at a Catholic high school in Washington State was fired when administrators learned that he was married to a man. An unmarried woman was fired from a Catholic middle school in Montana when the principal discovered that she was pregnant. Two unmarried teachers were fired from a Catholic high school in Massachusetts after they revealed to the principal that they were in a relationship and that the woman was pregnant. They immediately lost their health insurance and were denied letters of recommendation from the principal.

These situations raise difficult questions for the administrators of Catholic schools, who are charged with promoting their institution's Catholic identity. On the one hand, the four employees mentioned above were reported to be well qualified and good at their respective jobs. On the other, all four were publicly exposed as being in violation of Catholic teaching and in breach of the morality clause in their contracts.

Unlike situations regarding sexual contact with students or the nonperformance of duties, the situations described above are difficult to adjudicate because there are no clear-cut moral principles to guide right action. This is especially true regarding the treatment of married gay and lesbian teachers in Catholic schools. After all, it is only recently that most schools have this population in their ranks.

The modest goal of this essay is to elucidate principles that ought to guide discussion of these challenging issues. These cases are especially difficult because, unlike Catholic colleges and universities, Catholic elementary, middle and

high schools teach children who may be encountering these moral questions for the first time. These teachers have a responsibility to create an environment in which students can learn how to live a virtuous life. This article focuses on the moral duties of school administrators. The moral responsibility of individual teachers is also a fertile area for inquiry, but that is a subject for another article.

Asking the Right Questions

Two points should be made at the outset. First, ethics is done well when it asks and answers the right questions. We begin,

therefore, by setting aside a question that is often asked but that is irrelevant to this article: "Is the church's official teaching correct regarding the morally illicit nature of gay marriage?" That is an important question that should be discussed and debated in Catholic households, parishes, colleges and universities. But it is not a question to be asked by Catholic school administrators in their role as administrators. While individuals within institutions have the right to dissent from church teaching as individuals, they do not have the right to unilaterally alter an institution's values and conscience. For instance, if

a Catholic school principal believes that the church's social teaching is wrong in its critique of liberal capitalism, this does not empower him or her to alter the curriculum so that students learn the economic philosophy of Milton Friedman and Friedrich Hayek instead of reading Paul VI's encyclical "The Development of Peoples" or the U.S. Catholic bishops' letter "Economic Justice for All."

Second, we need to expose an error in logic. It does not necessarily follow that because a teacher has violated church teaching, and his or her contract, that he or she should be terminated. Many teachers violate their contracts without



DANIEL J. DALY is associate professor and chair of the theology department at Saint Anselm College, Manchester, N.H.

being fired. The question is not simply: Did the teacher violate the contract? Instead it should be: Does the violation of the contract disqualify the teacher from educating students in a Catholic context?

In his words and writings Pope Francis has demonstrated the importance of returning to the foundations of the faith as one engages the moral details of a case. A central theme in Francis' writings is that the disciples of Christ should see the world as it relates to God (see especially "The Light of Faith"). Francis applied this logic when responding to a question regarding homosexuality, and answered with a rhetorical question of his own. "Tell me: when God looks at a gay person, does he endorse the existence of this person with love, or reject and condemn this person?" Francis rightly noted that Christians first are called to see the gay person or the unmarried pregnant woman as a person who is loved by God. This foundational pillar of the faith has moral implications, as St. Thomas Aquinas helpfully explained using an analogy in the *Summa Theologiae*: "When a man has friendship for a certain person, for his sake he loves all belonging to him, be they children, servants, or connected with him in any way." The analogy is then extended to God. If one loves God, one also should love all of God's friends. Who are God's friends? Everyone: gays, lesbians, couples who conceive out of wedlock, children, the poor and so on. Therefore, in order to love God one also must love all people. (Of course, we have deeper and more substantial relationships of love with friends and family.)

Forming the Whole Student

In Catholic schools, the moral priority rests with the good of the students. Schools exist for the students, not the faculty. The unique mission of Catholic schools is to educate and form the whole student—academically, spiritually and morally. As a rule, Catholics give special priority to the needs of the vulnerable in a given community. At their meeting in Puebla, Mexico, in 1979, the Latin American bishops wrote that the option for the poor applies to the materially poor, but also to all children. Thus, while justice must be rendered to the faculty and staff, justice is primarily conditioned on what is best for students. The rights of faculty and staff are limited by the rights of students to receive a high quality Catholic education. This is not to claim that the rights of faculty and staff are to be ignored but that these rights must be placed in their proper context.

With the heart of the Catholic tradition in mind, we now

can begin to discuss the moral resources that have proven to be helpful in the adjudication of difficult cases.

Counsel. The first and most important step that administrators, or anyone else for that matter, can take when discerning the right course of action in difficult situations is to "take counsel." I use this word in a moral sense, not a legal one. Aquinas argued that the prudent agent should take "good counsel" in the determination of what ought to be done in cases in which there is reasonable doubt regarding the right course of action. Counsel is especially useful in new cases, where there is no codified moral wisdom upon which to draw.

By sitting together with others one can overcome one's own limited perspective. Members of the group might attend to realities that may have escaped one's own notice. Following Aquinas's practice, when appropriate the principal should gather together a diverse group, made up mainly of other administrators. In cases in which scandal is a threat, one should also seek the counsel of the local diocesan bishop. Because of the newness and complexity of the situations facing Catholic school administrators, it would be wrong to fire a faculty member without first seeking counsel from various constituencies, including the school's attorney. While the administration of a school is not democratic, the best of Catholic tradition supports decisions that are made in a manner that emphasizes dialogue and participation.

Casuistry. Once a group has been assembled, there are a number of tools they can employ to adjudicate difficult cases. The first is casuistry. While a distorted version of casuistry was lampooned and fell out of favor centuries ago, the essential approach of casuistry—the comparison of cases—remains a very useful method. It enables the agent to discover the moral solution to a quandary by comparing and contrasting the case in question to a paradigm case about which there is wide moral agreement regarding the right action.

How might casuistry aid in the adjudication of the scenarios presented at the outset of this essay? Administrators could, for instance, compare and contrast the case of the unwed pregnant couple to cases that have led to termination of employment, like sexual contact between a faculty member and a student. They could also look to cases in which an offending faculty member was retained, for example after an especially angry outburst. What were the common factors in the cases of termination? Were they incidents in which students, faculty or staff were directly abused somehow? Were they cases involving illegal actions on school grounds? Or were they cases in which the faculty member's action could scandalize children? What were the common factors that led administrators

The modest goal of this essay is to elucidate principles that ought to guide discussion of these challenging issues.

to retain faculty members who had violated their contracts? Were their actions morally blameworthy but with little or no effect on students? Were faculty members retained if their offense consisted of a momentary lapse of judgment, as opposed to a habitual character trait? Finally, is the case of the unwed pregnant couple closer to cases involving termination or to those in which the faculty member was retained?

Virtue ethics. Perhaps the most useful and important tool is virtue ethics. The cases outlined above are quandaries precisely because administrators are concerned about the effects that the presence of married gay persons and unwed parents will have on the moral character of students. Thus, the overriding question that administrators must ask and answer is: What are the formational effects on students if the school dismisses or retains the faculty person under consideration? This question can be answered only by those who know today's students well. As Pope Francis acknowledged in January in his remarks to leaders of religious orders of men, it is a challenge to "proclaim Christ to a generation that is changing" in its attitudes toward marriage. He also cautioned that the church should "be careful not to administer a vaccine against faith" to those who live in nonconforming relationships or hold views that conflict with church teaching.

The moral formation of students transpires more through the example set by teachers and administrators than by the students' abstract knowledge of the moral doctrines of the

church. This fact is clearly acknowledged in recent papal writings. Pope John Paul II underscored the importance of that effect in "The Mission of the Redeemer" (No. 42), when he noted that "people today put more trust in witnesses than in teachers, in experience than in teaching, and in life and action than in theories." The primacy of action does not undercut the importance of educators; rather it points to the need for educators to be witnesses as well, as Pope Francis argued in "The Joy of the Gospel": "We need to remember that all religious teaching ultimately has to be reflected in the teacher's way of life, which awakens the assent of the heart by its nearness, love and witness" (No. 42). And who among us is a suitable witness for a faith that calls us to universal love, mercy and justice? Recall that even Pope Francis responded, "I am a sinner," when asked who he was.

Still, administrators must discriminate between those imperfect people who can serve as witnesses for young people and those who should not. The dividing line may be found in the concept of scandal. Genuine scandal involves leading others to believe that immoral actions and ways of life are actually morally licit. Scandal is important because it has the potential to malform the conscience and character of young people. But not every immoral action or mistaken belief is scandalous. Unfortunately, it is notoriously difficult to discern what might "give scandal." Does an unmarried pregnant teacher undermine the church's teaching on premarital sex



Hawkstone Hall
Redemptorist International Pastoral Centre UK

The Three Month Renewal Courses 2014 & 2015

Autumn 8 Sept – 4 Dec 2014
Spring 15 Jan – 12 March 2015 (8 Weeks)
Summer 13 April – 9 July 2015 Autumn 7 Sept – 3 Dec 2015

- For Religious, Priests, & Lay People
- An excellent renewal experience
- Themes include: Human Development, Scripture, Spirituality, Moral Dilemmas, Ministry
- International Community
- Spiritual Direction
- Local excursions / social time
- Optional Pilgrimage to Holy Land, or Scotland / Iona
- Personal Reflection
- Beautiful location

2014 Lecture Programme includes:

Our Story as a Source of Spirituality Fr Nick Harnan MSC
The Beginning of the Gospels Fr Denis McBride CSsR
Stress Management Mr Patrick Strong
Living Pathways Margaret Silf
The Death & Resurrection of Jesus Fr D McBride CSsR
The Spirituality of True Self Esteem Fr J McManus CSsR
Paul, a Neglected Voice Fr Joseph O'Hanlon
Contemporary Moral Dilemmas Fr Mark Miller CSsR
Christ, An Unfinished Portrait Fr Con Casey CSsR

For further details of all Courses: Please contact: The Secretary,
Hawkstone Hall, Marchamley, Shrewsbury, SY4 5LG, UK
email: hawkhall@aol.com www.hawkstone-hall.com

**This isn't just about coffee!
It's about helping people!**

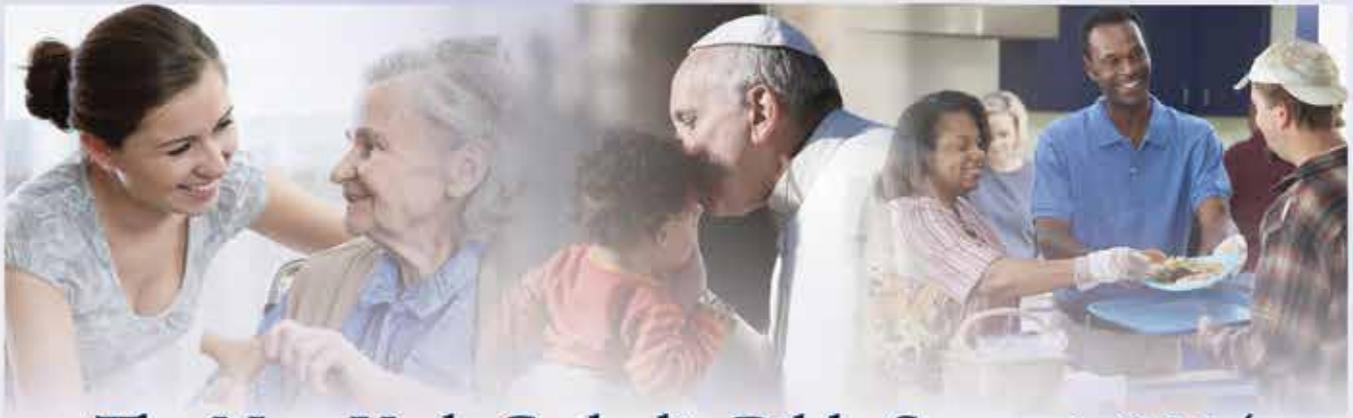
Our freshly roasted organic Arabica Colombian coffee is a wonderful side benefit. All profits go to our Catholic missions for projects to help impoverished people around the world. Your cup of Saint Basil coffee can help change a life. Join our all-volunteer team by purchasing your coffee at:

www.saintbasilcoffee.com
or call 713-880-9090



Dip is not available for purchase.

Our coffee is certified "fair trade."



The New York Catholic Bible Summit 2014

Discover the Joy of the Gospel

“Before all else, the Gospel invites us to respond to the God of love who saves us, to see God in others and to go forth from ourselves to seek the good of others.”

— POPE FRANCIS, *EVANGELII GAUDIUM* (THE JOY OF THE GOSPEL), 39

Cumbre Bíblica Católica de Nueva York 2014

Descubre la Alegría del Evangelio

“El Evangelio invita ante todo a responder al Dios amante que nos salva, reconociéndolo en los demás y saliendo de nosotros mismos para buscar el bien de todos.”

— PAPA FRANCISCO, *EVANGELII GAUDIUM* (LA ALEGRÍA DEL EVANGELIO), 39

SATURDAY, JUNE 21, 2014
NEW YORK CATHOLIC CENTER
350 East 56th Street, New York City

SPONSORED BY

The Archdiocesan Catechetical Office and American Bible Society

*For more information on
speakers, topics, schedule and registration, visit*

www.nyfaithformation.org





ENGLISH KEYNOTE SPEAKER:
**REVEREND
 ANTHONY CIORRA**
*Sacred Heart University
 Connecticut*



ORADORA PRINCIPAL
 EN ESPAÑOL:
**DOCTORA NURIA
 CALDUCH-BENAGES**
Gregorian University, Rome



PRINCIPAL CELEBRANT OF
 OPENING LITURGY
**MOST REV.
 OCTAVIO CISNEROS**
Auxiliary Bishop of Brooklyn



PRESIDER FOR CLOSING
 PRAYER SERVICE
**HIS EMINENCE
 TIMOTHY MICHAEL
 CARDINAL DOLAN**
Archbishop of New York

WORKSHOPS IN ENGLISH

Discovering the Joy of the Gospel in the Suffering of Life

REV. ANTHONY CIORRA, Sacred Heart University, Bridgeport, Connecticut

Hearing Voices: Translating the Foreign Voices of Scripture

DR. PHILIP TOWNER, American Bible Society

Sacred Scriptures: The Very Source of Evangelization

DR. DIANNE BERGANT, CSA, Catholic Theological Union

Seeking the Kingdom: The Sermon on the Mount and Moral Imagination

DR. PHEME PERKINS, Boston College

Living in the Joy of the Gospel: Biblical Spirituality for Today's Ministries

MARY SPERRY, USCCB, Washington, DC

Capturing the Joy of Following Jesus

DR. CAROL PERRY, SU, Marble Collegiate Church, New York City

TALLERES EN ESPAÑOL

La alegría en el Antiguo Testamento

DRA. NURIA CALDUCH-BENAGES, Gregorian University, Rome

La alegría del evangelio: la proclamación e inauguración del Reino de Dios por Jesucristo

REV. CLAUDIO BURGALETA, SJ, Fordham University, Bronx

El camino bíblico que nos propone la Evangelii Gaudium

REV. GUILLERMO DE JESUS ACERO ALVARIN, CELAM

El corazón traspasado de Cristo, fuente de la Misericordia y la alegría cristiana

REV. YOSVANY CARVAJAL SUREDA, Centro Cultural Padre Felix Varela, La Habana, Cuba

El testimonio en la Evangelii Gaudium de S.S. el Papa Francisco

REV. JUAN MIGUEL DIAZ RODELAS, Pontificia Comisión Bíblica

Evangelización, Biblia y Kerigma

DR. JAVIER VELASCO-ARIAS, Instituto Superior de Ciencias Religiosas de Barcelona, España

Segunda y tercera Cartas de Juan: paradigmas del problema de la unidad de los cristianos

REV. DEMPSEY ROSALES ACOSTA, SSL, STHD, Universidad de St. Thomas, Houston, Texas

Registration Information

Online registration is available at www.nyfaithformation.org or at the event. The fee for admission is \$40 per person. Enjoy workshops of your choice, keynote address, forum panel discussion even lunch if registered prior to June 13.

Información para la inscripción

La inscripción puede hacerse en www.nyfaithformation.org o en el evento y cuesta \$40 por persona. Podrá elegir los talleres que más le interesen enseñados por reconocidos presentadores, participar de los paneles de discusión, incluso disfrutar de un almuerzo, en el caso de que se inscriba antes del 13 de junio.

in the eyes of students, or does she provide a quiet witness to the value of bringing all children, even those conceived in less-than-ideal situations, into the world? Does the presence of a married gay man on the faculty undermine the church's teaching on matters of sexual ethics, or is this outweighed by the man's practices, for example, of love and mercy toward the suffering, the sick and the unborn? These are some of the difficult but essential questions that administrators must ask and answer.

Justice for Faculty and Staff

While most of this essay has focused on justice toward students, one cannot ignore the legitimate claims of faculty and staff. I highlight two here.

Promulgation. First, if certain offenses are worthy of termination they should be promulgated as such in the teacher's contract or handbook. The Diocese of Cleveland recently released a revised teacher contract listing prohibited behaviors in detail, like procuring or supporting abortion, having

sex outside of marriage and drug use. While one can debate the substance of the morality clause, schools owe teachers this level of disclosure so that they can make informed decisions regarding their employment.

Harm mitigation. While in some instances administrators may find it necessary to terminate a faculty member's contract, they should attempt to mitigate the harm this causes. Recently, the just war tradition has added the category of *jus post bellum* or "justice after war" toward those who have been defeated. Administrators ought to exercise *jus post terminationem*, which normally would include such support as an extension of health insurance benefits, severance pay and a letter of recommendation to future employers regarding the faculty member's teaching ability and character.

Catholic schools should be institutions of love and mercy, and the temporary support of terminated faculty members and staff is one way the school can witness to its mission. Many of these cases involve innocent third parties who are harmed when the offending faculty or staff person is fired. The expecting couple in Massachusetts were fired and lost health insurance precisely when it was most necessary. In "The Joy of the Gospel" (No. 213), Pope Francis lamented that "it is also true that we [the church] have done little to adequately accompany women in very difficult situations, where abortion appears as a quick solution to their profound anguish."

The lack of accompaniment of unmarried pregnant women by Catholic schools is scandalous and may create situations in which abortion presents itself as an option. This does not require administrators to retain persons who have violated their contracts. It does require schools to avoid abandoning those who were once a part of the academic community. Because of their Catholic identity, schools have responsibilities not only for their students, but also for the lives and well-being of the children, born and unborn, of their faculty and staff. This concern for innocent third parties clearly extends to the children of gays and lesbians.

How do we teach and model the Gospel to a generation that is changing? And how can Catholic school administrators balance all the competing interests in a just way? Therein lies the quandary for those who administer schools that have been built in the name of Jesus Christ.



A GIFT for the CHURCH and WORLD

Please include America in your estate plan today.

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

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

Something wonderful is happening on the Rosebud. And you can be part of it.

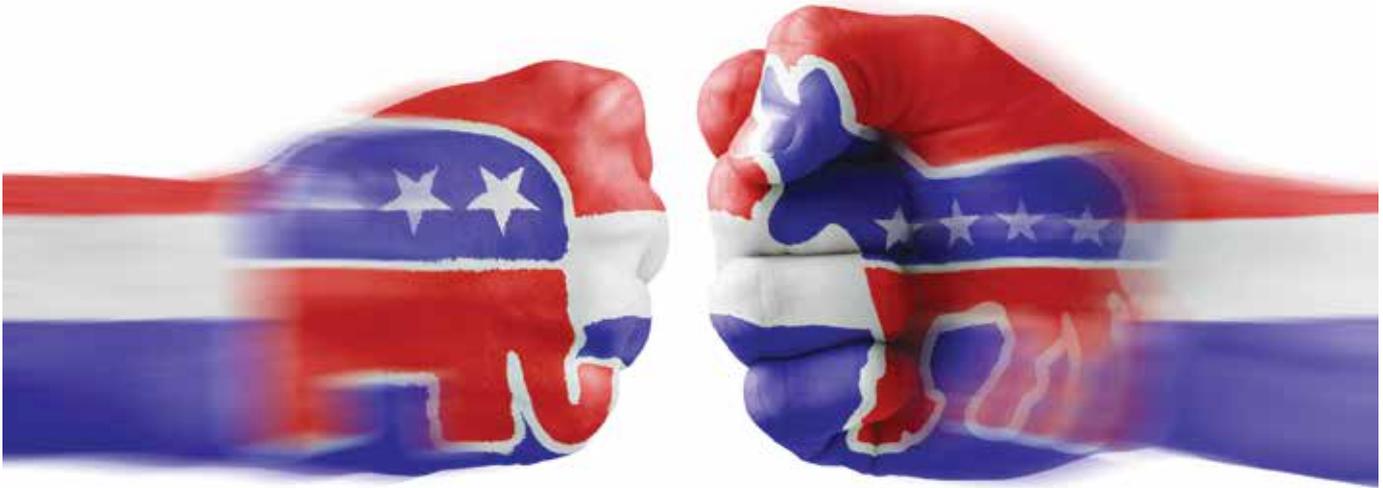


www.triumphofhope.org • phone: 605-718-7912

Political Vocations

Partisanship, conscience and the common good

BY ROBERT W. McELROY



Catholic teaching views the vocation of politics as a vital element in building up the kingdom of God on earth. Democracy is not merely a set of empty procedures, but instead a way to promote the dignity of the human person, respect for human rights and commitment to the common good. For this reason, both the vocation of citizenship and that of political leadership are deeply moral identities. They are rooted in the commitment to seek solutions to society's deepest problems; they seek to put power into practice as service. As Pope Francis noted last September, "politics, according to the social doctrine of the church, is one of the highest forms of charity, because it serves the common good in humility and love."

This vision of political life centers upon the concept of the common good, which the Second Vatican Council described as "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." In seeking the common good, "every group must take into account the needs and legitimate aspirations of every other group, and still more, of the human family as a whole."

But how can this deeply moral vocation of politics be carried out by citizens and political leaders in an intensely partisan age? What are the dilemmas of party and conscience

MOST REV. ROBERT W. McELROY is auxiliary bishop of San Francisco. This article is adapted from a lecture given on April 28 at Georgetown University in Washington, D.C., sponsored by the Initiative on Catholic Social Thought and Public Life.

that political leaders must grapple with as they attempt to serve their constituents and the nation as a whole? Can parties effectively promote the dignity of the human person and the advancement of government? Only by understanding the moral identity of political parties themselves and their relation to the common good can both citizens and public officials exercise their partisan identities in a way that respects their moral identities.

For many of our nation's founders, political parties or factions, as they preferred to call them, were antithetical to the pursuit of the common good. For them, the concept of faction was rooted in the effort to formulate public policy around the views and interests of one segment of the American people over another. Parties were necessarily divisive—in their worldviews, their political structures and their objectives. In an age like our own, when partisan divides seem so often to hobble public policy rather than advance it, the echoes of these early American critics of partisanship in American politics raise the perennial question of whether parties truly serve the democratic process or impede it.

Yet in the most important crises in our nation's history, political party structures have transformed and advanced the common good in profound ways. In 1860 the Republican Party of "free soil, free labor and free men" cobbled together the coalition that elected Abraham Lincoln and forced the United States to confront the continuation of slavery, that original sin of the U.S. Constitution. And in the wake of the

IMAGE: SHUTTERSTOCK.COM/AQUIR

Great Depression, the Democratic coalition transformed the nature of the federal government in order to erect a social safety net that reached across the United States with jobs and food and electricity.

The moral achievements of party structures are also apparent in the moments in our nation's history when bipartisan action has led to revolutions that monumentally advanced the common good and basic human dignity. The progressive reforms that emerged from the Republicanism of Theodore Roosevelt and the Democratic politics of Woodrow Wilson, and the bipartisan coalition that wrought the Civil Rights Acts in the 1960s, testify to the reality that party structures can produce a level of moral cooperation that propels the common good of society even as it reflects party identity.

A Vital Role for Parties

Catholic social teaching envisions a vital role for political parties in the advancement of politics and the common good. In the words of the Vatican's *Compendium of the Social Doctrine of the Church*, "Political parties have the task of fostering widespread participation and making public responsibilities accessible to all. Political parties are called to interpret the aspirations of civil society, orienting them towards the common good, offering citizens the effective possibility of contributing to the formulation of political choices."

In a very real way, political parties at their best have the capacity to embody all four core principles of the church's social doctrine. Parties reflect the principle of subsidiarity because they reach down into all levels of society and seek to invite citizens into the political process. They reflect the principle of solidarity because they seek to bond citizens together in civic action and participation. Parties seek to advance the principle of the common good by promoting the well-being of society as a whole. And they can enhance human dignity by bringing laws and governance into greater conformity with the demands of human rights.

But if the capacity of parties to generate and sustain widespread political participation and produce reforms in public policy have often made parties a beneficial element of American politics, the excesses of political partisanship make it essential that both citizens and public officials have a strictly conditioned fidelity to their party identity. Party structures accelerate the tendency to value victory over compromise, electoral advantage over substantive accomplish-

ment and power over principle. Party structures can at times deliberately call upon legislators to place partisan loyalties above the common good in the hope of attaining partisan advantage. Even more frequently, party pressures can distort citizens' and legislators' very comprehension of the common good, because the common good gets lost amid party ideology.

Party pressures can distort citizens' and legislators' comprehension of the common good, because the common good gets lost amid party ideology.

For Catholic social teaching, the current structure of American political parties bisects the common good. The Republican Party better reflects the commitment to protect unborn life, reject euthanasia and promote religious liberty. The

Democratic Party witnesses more effectively to Catholic teaching on the issues of poverty and inequality, immigration reform, restorative justice and the environment.

On the critical question of family life, each party reflects certain key elements of the core common good, while on the issues of the radical need to address global poverty and the fundamental question of the role of warfare in American foreign policy, neither party embodies even an acceptable threshold commitment to achieving the Catholic vision of justice and peace in the world.

The commitment to the protection of human life from conception to natural death and the option for the poor are particularly important principles for those seeking to guard the dignity of the human person in our highly partisan environment. This importance flows from the central identity of these two commitments as elements of human dignity. It is compounded by the reality that the rejection of protections for unborn life has become a virtual litmus test for Democratic leadership in the United States, while rejection of the rightful role of government in the protection of the poor has become a virtual litmus test for Republican identity.

For all these reasons, voters and public officials who are informed by a Catholic conception of the common good are inevitably left in a continuing state of conditioned commitment to their party's agenda, no matter which party they belong to today. They are called to embrace those elements of party life that contribute to the common good. They are called to deepen the ability of their party to elicit and promote broad participation by citizens in the political life of the nation. But equally they are called to act as insurgents within their own party to bring that party's positions into closer conjunction with the deeply moral vision of advancing the dignity of the human person.

Principles for the Common Good

The following five principles constitute guideposts for fostering party structures that reflect a moral commitment to the common good.

1) Political parties, in their core moral identity, are called to nourish the broad and meaningful participation of citizens in the formulation of public policy choices and the selection of candidates. There is no greater service that parties can render than to bring more Americans directly and meaningfully into the political process. Actions that deliberately limit participation for electoral gain are morally unacceptable and should be politically unacceptable.

2) The political culture of our nation should not only allow public officials to make policy choices of conscience that are at variance with their party's position, but should also recognize such moments of conscience as a mark of leadership and devotion to public service, rather than a failure of loyalty to party. A political culture that respects the courage of conscience will improve both the quality of its leaders and the quality of its laws.

3) Parties must show more concern for governance than for ideological warfare. It is impossible to pursue the common good if patterns of fundamental governance are destroyed by partisan battles. And the millennial generation

is unlikely to enter any world of party structures where a budget cannot be passed or vital offices filled because of partisan strife.

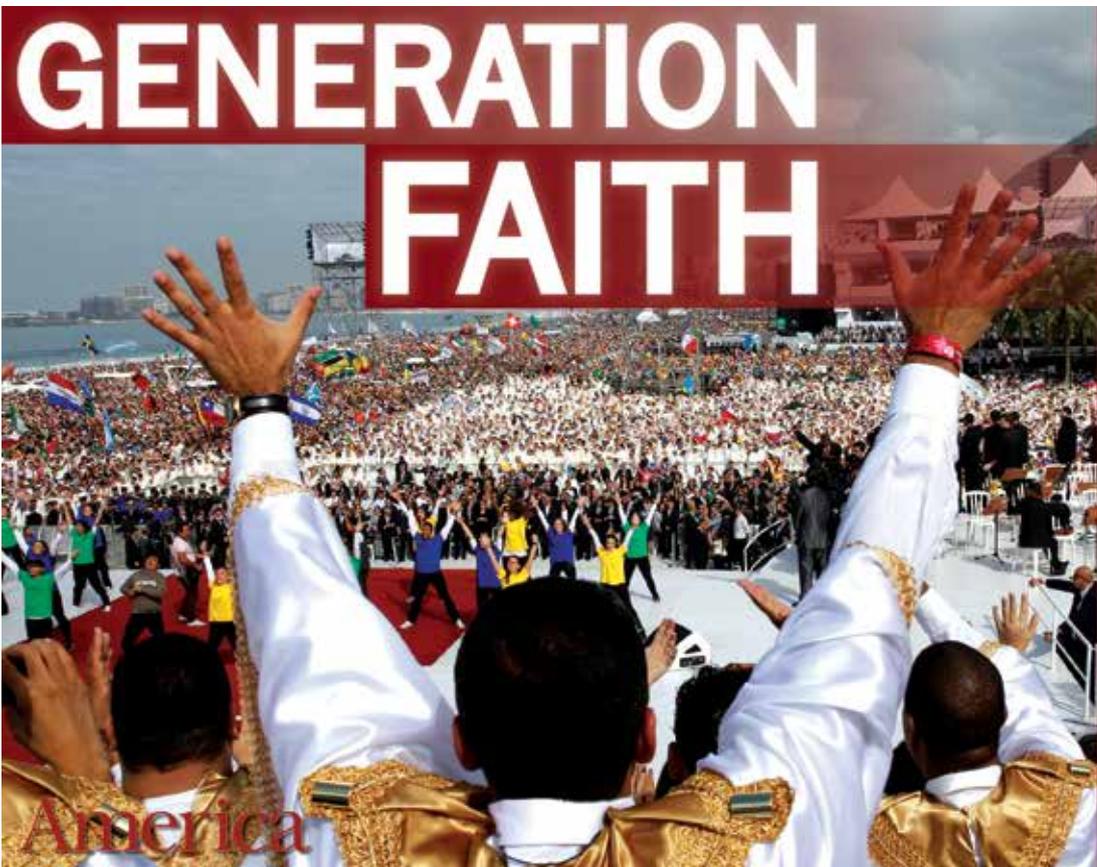
4) There is great social peril in the fact that today our party structure is sharply divided along lines of race and ethnicity. This is not a new development in American politics, of course, but it strikes at the very heart of the Catholic principle of solidarity. Both political parties have a deep responsibility to minimize and assuage these racial and ethnic divisions and not to exacerbate them for electoral benefit.

5) Parties must find pathways to overcome and transform the pressures to be dominated by money. The pursuit of the common good is both a substantive endeavor and a highly symbolic one. The current role of money in our partisan and political life is a threat on both levels because it effectively erects two classes of citizens and distorts the lens through which political leaders fashion public policy.

In "The Joy of the Gospel," Pope Francis wrote, "I ask God to give us more politicians capable of sincere and effective dialogue aimed at healing the deepest roots, and not simply the appearances of the evils in our world." Let us pray and work to reform our political parties with that same aim. **A**

ON THE WEB

Tim Padgett on Pope Francis' role as diplomat.
americamagazine.org/pope-francis



GENERATION FAITH

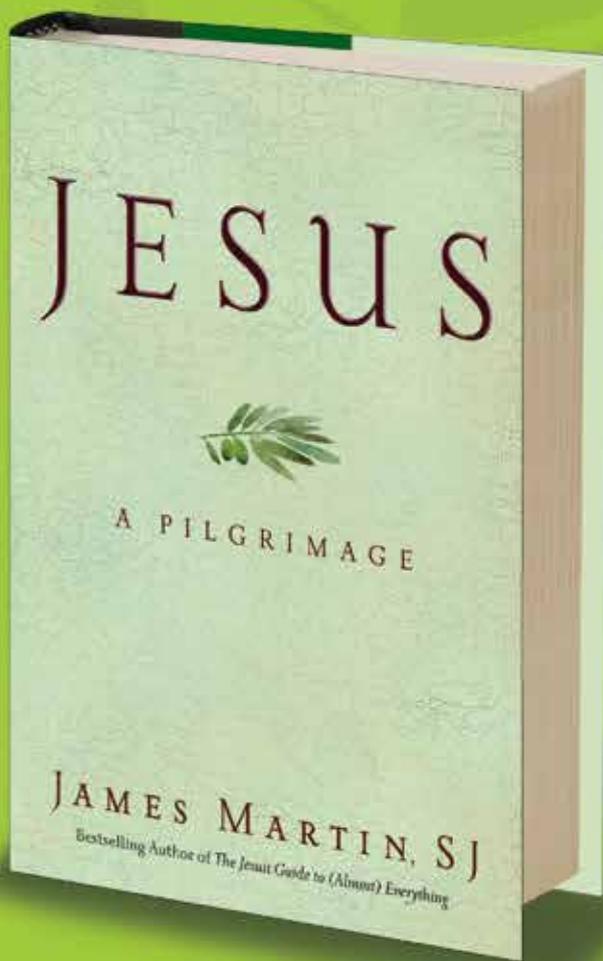
Write for us!

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

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

America

ENTER INTO THE GOSPELS IN A NEW WAY



“Invaluable.”

—Kathleen Norris

“Altogether delightful.”

—Cardinal Timothy Dolan

“An encounter with Jesus
as he really was.”

—Gerhard Lohfink

“Complex, compelling
spiritual narrative.”

—*Publishers Weekly*
starred review

Available Wherever Books and Ebooks Are Sold



HarperOne

An Imprint of HarperCollins Publishers

www.harperone.com

When Worlds Collide

Watching 'Cosmos' with my daughter

BY JESSICA MESMAN GRIFFITH

At the vernal equinox, the day when the earth's equator passes the center of the sun, signaling the official end of our first long and brutal northern Michigan winter, our kitten, Bonny Kate, gave birth to a litter of six. We had noticed she was getting a little round in the belly. So were we, after many long weeks indoors. But we didn't realize she was actually pregnant—to the glee of my 8-year-old daughter and every other child on our block—until I took her to the vet about a week before she delivered.

I had thought she was too young to get pregnant. Forgive me; I watched a lot of MTV growing up instead of playing outside, and we weren't allowed indoor pets. As a naturalist, I'm very late to the party. But Bonny had never been in heat. It was the dead of winter. We were buried under 196 inches of snow. She rarely went outside for more than a couple of minutes.

My husband and I were briefly ashamed to be those irresponsible pet owners who hadn't spayed their cat, but then we embraced the teachable moment. Our kids, ages 8 and 3, would witness the miracle of new life firsthand. Our daughter would get to raise a litter of kittens at an age when such an experience is equivalent to catching a leprechaun. When she woke up on the first day of spring to find six tiny kittens happily nursing in her closet, and the whole family gathered there to admire the perfect design of God's creation, we felt like pretty awesome parents.

But then, later, she came home from second grade, flung her backpack on the dining room table and said, with disturbing nonchalance, "Did you know that the story of Adam and Eve is made up and we are really descended from apes?" I stood there gaping for a moment and sputtered something

like, "Well, maybe it's not literally true, but it's the great creation story of our religion, like Odin was to the Norse, and it's how ancient people made sense of the mystery of creation, and anyway, who said we're descended from apes? We might have a common ancestor, but we're not descended from apes." To which she responded, "Right. Can I have a pickle?"

I am not a creationist or a biblical literalist. I accept evolution, but I believe truth shines through stories, including the story of Adam and Eve in the garden. I figured we would have a talk about evolution at some point in the distant future, but honestly, I found it all a little dull and hoped I could just leave it to her science teachers. I had not expected those teachers to be as dismissive of religion as I had been of the scientific facts. I thought we would all just play in our own yards and respectfully ignore each other. I followed my daughter out of the kitchen in a mild panic. Had she dismissed Christianity as just another tall tale, and lumped Jesus in with Balder and Frodo?

I've shared many different creation myths with my children, always stressing that we believe in one God who made us in his image and likeness. But by leaving science out of the story, I'd missed my chance to present its relationship to religion as I think it should be: a healthy, Catholic both/and instead of an antagonistic, legalistic either/or.

"You know Jesus is not just another fairy tale, right? That he's a real person, and the greatest part about the Christian story is that it's true?" I said.

"Mmhmm," she said, crunching her pickle, already skipping on to the next thing.

Enjoying the Show

Just a couple of weeks before this revelation in the kitchen, "Cosmos: A Space-Time Odyssey," the reboot of the classic Carl Sagan show, debuted on Fox. I had watched the first episode with the skepticism of a religion snob, rolling my eyes at the distorted depiction of Giordano Bruno as a martyr for science at the hands of a stereotypically barbaric and



ART: TIM LUECKE

JESSICA MESMAN GRIFFITH is the author, with Amy Andrews, of the memoir *Love & Salt, A Spiritual Friendship* in Letters, and a regular contributor to *Good Letters*, the *Image Blog*. She lives in northern Michigan with her husband, writer Dave Griffith, and their children.

ignorant church, feeling disappointed but at the same time satisfied that everything I thought about science-types was true—they're killjoy atheists out to discredit religion and strip the world of mystery. They want to replace Truth with facts and have the final word on all life's most important questions.

But we kept watching, because my daughter, innocent of the culture wars, was enthralled. While I was feeling all jittery, psychic alarms ringing at every perceived attack on the religious worldview, she sat by my side, wide-eyed and silent. When it was over she turned to me and said, "Can we watch it again?"

She loved seeing how scientists build on each other's knowledge, and how work begun by one person living hundreds of years ago might be taken up and carried on by someone else today. Like many 8-year-olds, she is a natural inventor, and she loved the idea that sometimes innovation requires not just intelligence but huge leaps of imagination and faith. Most of all, she loved Sir Isaac Newton, depicted in one of the show's animated segments as a distracted student and hot-tempered redhead (like her), who is befriended by a kind, reasonable chap (Sir Edmond Halley) who encourages him, defends his honor against a mean bully (Sir Robert Hooke) and helps him make history by publishing the *Principia Mathematica*.

The irritating potshots "Cosmos" takes at the religious

worldview—and there were several—didn't register with her at all; she still takes the existence of God as a given. In her mind, there is not yet a firm distinction between science and religion. In fact, her religious sense is at least partly what makes "Cosmos" so appealing and accessible to her. Ultimately the show is telling the same kinds of stories we have been telling at home and at church—stories about the hunger for truth, and how the importance of building on established tradition, believing in what we can't see and being in relationship with each other are all essential to progress toward that truth.

The show's host, the astrophysicist Neil deGrasse Tyson, has described its mission as "to present science with all of its glory and the majesty and the mystery and the wonder—the things we all take for granted as children." Glory, majesty, mystery, wonder—this is the vocabulary of religion. Replace the word "science" with "God" in that sentence and you have my mission as a Catholic parent. Tyson also said that children are naturally interested in science if they are not discouraged from exploration. In my experience, the same is true about their natural inclination toward religion.

"Cosmos" is too quick to dismiss religion as a miscalculation, as superstition held over from our pre-enlightened days or even as an evolutionary mistake that we should seek to correct. But I am equally guilty of assuming that science has nothing to offer my religious imagination. Do we really have nothing to say to each other? Tyson himself has referred approvingly to a time when "science and religion kind of coexisted under the same roof." In my daughter's mind, that time is now. I'd been worried about what would happen when science and religion met, unaware that they were already happily cohabiting in her imagination. I want that relationship to grow deeper and richer, not to wither.

Humans are hard-wired to come together to search for truth, whether in a lab or a lecture hall, in church, in great books, in the Bible or in front of the TV watching "Cosmos." There is scientific evidence to support the theory that this searching—together—has been essential to human survival. "When you look at the depth of our evolutionary history, and the fact that we were made to relate, that is where anthropology and theology come together," says Barbara J. King, anthropologist and author of *Evolving God*. "Not only is it a survival technique to come together as a social group, but especially to come together around the mysteries of life—that is very much part of us and helped us survive."

In an interview about science education, Tyson claimed that a lack of curiosity is the biggest roadblock to progress and argued that we are stifling our children's exploration by imposing too many boundaries.

"Kids should be allowed to break stuff more often," he said. "That's a consequence of exploration. Exploration is what you do when you don't know what you're doing. That's

New in the Lives of Great Religious Books Series



Thomas Aquinas's *Summa theologiae*

A Biography
Bernard McGinn

"There is no better introduction to Aquinas, to his *Summa*, and to the history of his influence through the ages down to the present."
—John W. O'Malley, author of *Trent: What Happened at the Council*

"An exceptional achievement. . . . McGinn offers us both a theoretical and historical introduction to this masterpiece of Christian rationality as well as a balanced appreciation of Thomism."

—Jean-Luc Marion, University of Chicago, Institut Catholique de Paris

Cloth \$24.95 978-0-691-15426-8

P PRINCETON
UNIVERSITY
PRESS

See our E-Books at
press.princeton.edu

what scientists do every day. If a scientist already knew what they were doing, they wouldn't be discovering anything."

The encouragement of our children's natural curiosity about the truth of human existence is just as important to the development of their faith, and so is coming together to seek it. No matter which camp you're in, science or religion, ignoring one another is not part of the plan.

In Praise of New Life

The kittens are six weeks old now and pursuing their own natural curiosity all over my house, ignoring any boundaries I try to enforce. My daughter named her two favorites Newton and Halley, and I have heard her pretending they're arguing with each other about the law of gravity, which Newton the kitten discovered after getting stuck in a tree.

I know some would see our failure to spay Bonny as unwise and even reckless, but when I think about the kittens, I think of Tyson saying we should let kids break stuff. Sometimes the biggest and best discoveries are the results of mistakes and happy accidents, of remaining open to possibility and letting an experiment run its course. I have no idea how this event will shape my daughter's imagination, her intellect and her understanding of how God works in the world, but I think it's safe to say it will.

I had worried about the chaos this living experiment would bring. It was only with reluctance that I allowed na-

ture into our house in the first place. One cat was one too many for me. But aside from the strange places Bonny has chosen to nest, including my underwear drawer and the box springs of our beds, I have been surprised by how little they have inconvenienced me, how much I have learned and the pure pleasure I've taken in watching them grow. Little Bonny has proven herself a fine mother, calmly delivering each kit, biting off and eating their amniotic sacs and roughly massaging them to life, moving them to more secluded spaces when she felt threatened by visitors. Over the weeks we have watched her young open their eyes and find their feet. When their hearing developed they began to look for us when we called them. Now they know when we're coming down the basement stairs and bound around the corner to greet us.

Meanwhile our home has become the social center of the boarding school where my husband works, which seems to have woken at last from a long hibernation. We are new here, and we've often felt lonely and unsure. But now our doorbell rings several times a day, and people of all ages—students and their parents, teachers and their children—want to know, "Is this the house with the kittens?" We invite them in and show them to the basement. On sunny days we gather in the yard to cuddle the kittens and watch them play, enjoying the warmer temperatures and a sense of nature unfolding around us, drawing us into communion. **A**

INTRODUCING
A new web page devoted to

THE LIVING WORD
Scripture in the Life of the Church

Featuring articles, multimedia resources
and video reflections on the Bible

Learn more at: americamagazine.org/living-word
A project of America and the American Bible Society

All in One

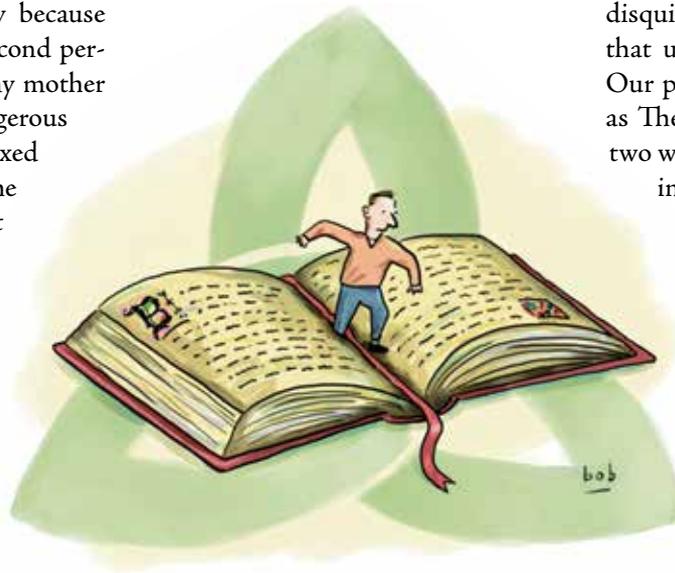
Understanding the Holy Trinity and The Monsignor

BY BRIAN DOYLE

It was the use of the third person that confused me utterly in third grade, when we began to discuss the Trinity. We understood, if vaguely, the first person, the original idea, the progenitor, the instigator of all things, that which spake from the burning bush. We understood, less vaguely because of constant repetition, the second person, *that nice Jewish boy*, as my mother liked to say, savoring the dangerous levity; but we were flummoxed and discombobulated by the third person, who was a) not a person and b) not actually a ghost and c) even more confusing because the lesson just before the Holy Trinity had been grammar, in which we grappled for the first time, unsuccessfully, with the idea of the third person in “discourse, conversation, and rhetorical convention,” said Sister Margaret.

Even at age 8 I prided myself on being in the upper 70 percent of the class academically, but of the third person who was not a person, and after a lesson in the third person, I could make neither head nor tail. I was not alone in this—even that simpering, preening sycophant Maureen M. was stymied, I could tell, because she wasn’t for once waving her hand like a thrashing surf rod on a stormy day when the striped bass were running, or actually jumping

up and down excitedly in her seat so that her desk shimmied out of her row every day, or making that idiotic *Choose me Sister!* face that we used to try to imitate at home until our mothers caught us and lectured us about ending up



looking like that poor, trout-faced Ed Sullivan on television—God help us all!—if you continue to grimace like that I will inform your father forthwith.

Sister Margaret, who was the daughter of immigrants from County Mayo—God help us, as she always said—tried the usual shamrock explanation, which led us to believe the Trinity had something to do with agriculture. We still had one last small farm in our town then, and as we processed the idea that the Trinity was not unlike a sprig of clover, three that is at once one, we turned and stared at the son of the farmer, who was a mound of a child afflicted by exploding pens, and

concluded privately that if the Holy Trinity had anything whatsoever to do with kids like Anthony, the church as a going concern was doomed.

Sister Margaret, no slouch, sensed our confusion, and tacked back toward grammar, giving a memorable disquisition about the third person that used our pastor as the example. Our pastor was universally referred to as The Monsignor, and the way those two words were pronounced you could indeed hear the initial capital letter on the word. Occasionally strangers or people new to the parish would call him Father, or Father Stephen or Monsignor His Last Name, but The Monsignor had a glacial stare and an alpine dignity that soon set things right. Now The Monsignor himself, said Sister Margaret, when referring to himself,

would use the first person singular; when speaking to someone else, or being spoken to, would use, or would hear, the second person singular; but when referring to him indirectly, we would use the third person for him, and call him The Monsignor, isn’t that so? But in all three cases he remains himself, even though he is the first, second and third person. You see? One that is also three, three that is at once one. Any questions?

Thus it was that I spent a fair piece of my childhood thinking of The Monsignor as the Holy Spirit, and I can safely say that this elucidated a great deal about the glorious mystery of that immensely subtle and brilliant

BRIAN DOYLE is the editor of *Portland Magazine* at the University of Portland and the author, most recently, of *The Thorny Grace of It* (Loyola Press).

aspect of Catholic theology, for The Monsignor was a deft and subtle being, able to influence everyone without seeming to make any effort, able to inspire better and more creative performance without hector and thunder, claiming no credit for and leaving no trace of his stimulating presence, infusing all things with his spirit but assuming nothing like a form that we could understand as human.

He was a steady and enduring energy, accessible to anyone at any time, by all accounts, and inexhaustible; he had the great skill of affirming what you wanted to do, which meant you did it briskly and happily, because it was your idea, or you thought it was; he had the gift of silence, which not only can be wonderfully eloquent, but richly productive of eloquence and articulation; and he refused to be photographed, even at functions at which he was the presiding spirit, so that there is no evidence of his astonishing beneficial effect, but only a vague feeling among those who had been inspired that something slightly more than their usual selves was at work, or at least something had been of silent but powerful assistance in luring or welcoming their best selves from the usual muddle.

In later years, of course, what with higher Catholic education, my brilliant and subtle parents and many piercingly wise companions along the road, I learned that The Monsignor was probably not, in himself, as a man named Stephen, *in se ut homo*, the Holy Spirit, the third person of the Holy Trinity.

But I continue to think, all these years later, that you could do a lot worse than use him for an example, when trying to explain something that cannot be explained except by telling a story. It turns out that there are lots of things you cannot explain except by telling stories, which do not explain or define or account for them hardly at all, but do give you a subtle and telling sense of what we mean when we use the words *holy* and *miracle* and *God*. ■



Something wonderful is happening on the Rosebud.

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

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

...and you can be part of it.

The “Triumph of Hope” campaign goal is to raise \$10 million to support our new school and the rehab, medical, and spiritual programs that support it.

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

Your donation will create a church community, which will in turn change the dysfunctional lives of the people who live here. Unlike the old way, which many have recognized as “throwing good money after bad,” *your donation here will actually help fix the problem, once and for all*. Please visit our website at your earliest opportunity.



TRIUMPH OF HOPE
CAMPAIGN

www.triumphofhope.org • phone: 605-718-7912





Unexpected Ecumenism

For 25 years I have been a member of University Faculty for Life. A scholarly organization devoted to research on human life issues—with particular attention to abortion, infanticide and euthanasia—U.F.L. hosts an annual conference for the presentation of academic papers. The association is nonsectarian. We have our distinguished atheists: Nat Hentoff of *The Village Voice* and Doris Gordon of *Libertarians for Life*. But most of us are religious people, committed to the tenets of our particular faith. Catholics, evangelical Protestants, Orthodox Jews and Mormons have long been active association members.

Like many similar American organizations, U.F.L. has ushered in an unexpected type of ecumenism. Members adhere to mutually contradictory creeds, often with soul-converting ardor. But they also bring a religious ardor to their commitment to the pro-life cause and its associated political formations. Their exclusivist religious commitment is matched by a moral solidarity with fellow pro-lifers they might consider theologically misguided. Many have sacrificed their lives, their time and their treasure to the defense of innocent human life. Each conference brings testimony from the pharmacist fired for refusing to dispense the “morning after” pill or the gynecologist pressured to provide abortion referrals. Some U.F.L. members ask that their names not be listed in the organization’s directory because of well-founded fears of political retribution in the academy. But for all this

moral solidarity, there is little interest in common prayer or doctrinal consensus.

Last year at our conference in San Francisco, the association’s Catholics attended Mass in a chapel apart from the conference site. Several Protestants also attended. Since it was the feast of Corpus Christi, the celebrant used his sermon to explain the doctrine of transubstantiation and to describe a medieval chapel in Italy where a eucharistic miracle allegedly occurred. At the U.F.L. banquet later that evening, an evangelical explained that his experience of the Mass had reminded him why he could never become a Roman Catholic. He wondered how anyone could accept this strange metaphysics and this even stranger miracle, which appeared to be a kind of cannibalism.

Two years ago at our conference at Brigham Young University in Provo, Utah, I was asked to deliver the benediction before dinner. I prayed that as we interacted with people of different faiths, we would always try to “get our facts straight.” Immediately after the prayer’s conclusion, our Mormon host rushed up to ask me if someone had said something offensive. I responded in the negative; I had only wanted to encourage the ecumenical good will already present at the conference. During the dinner with Mormon students and faculty members, I could only admire their missionary zeal, but nothing erased my doubts about the credibility of Joseph Smith, the religion’s founder. When I tried to explain the Catholic doctrine of purgatory in response to

a question, I suspect I only confirmed seven Mormon souls as to why they could never become Catholics.

The moral and political ecumenism represented by groups like U.F.L. is rather different from the ecumenism most of us expected in the immediate aftermath of the Second Vatican Council. Dialogue with mainstream liberal Protestant churches seemed much easier than dialogue with evangelicals, so distant from Catholicism in doctrine and piety and still suspicious as to whether Catholicism was even Christian. Interreligious dialogue with Reform Judaism seemed more obvious than outreach to Orthodox Judaism, far more particularistic in its theology and separatist in its practices.

Faculty members bring a religious ardor to their pro-life commitment.

But as the cultural revolutions of the 1960s destroyed a long-standing social consensus concerning the ethics of human life, Catholic, evangelical, Orthodox Jewish and Mormon activists suddenly found themselves on common ground opposing a burgeoning culture of death. The growing political coercion of conscience by this culture has only strengthened this solidarity.

It is a strange ecumenism where the members of a moral coalition not so secretly consider each other heretical, idolatrous or just plain crazy. But the summons to defend human life, the human family and religious freedom in our divided society has fostered such an unexpected coalition of the willing.

JOHN J. CONLEY

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

FILM | JOHN ANDERSON

OUT OF THE CONVENT

'Ida' takes a journey through postwar Poland

Nothing's ever black and white, including black-and-white. **I**da, the revelatory feature film by the Polish-born, Oxford-educated Pawel Pawlikowski, is shot in the kind of gloriously lamp black/lead white/smoke gray palette that suggests Ansel Adams, classic Hollywood publicity stills and the Weegee crime-photo catalogue of noir-era New York, as well as Pier Paolo Pasolini's "The Gospel According to Matthew," and the "The Sweet Smell of Success"—movies, respectively, about divinity and corruption. "Ida" possesses more than a bit of both.

Pawlikowski, best known for "The Last Resort" and "My Summer of Love," goes back to Poland for "Ida," and it helps in watching his film to know something about his homeland—the pro-diversity politics of the early 20th-century patriot Jozef Pilsudski, for instance, who gets a brief but significant mention early in the film and the country's legacy of anti-Semitism, which was of a stripe that rendered Hitler almost superfluous. Come to think of it, "Ida" is a Holocaust movie, but of the kind that really matters: one less concerned with recounting murder than in absorbing its echoes.

The year is 1962 and Anna (newcomer Agata Trzebuchowska) is preparing to take her vows at the convent-orphanage where she's grown up in the countryside. She and her fellow novices are attending to devotions and decorating when she is called to a meeting with the mother superior (whose office suggests a German neo-expressionist dream, a shadowed vault with steps that lead in and down). Anna is told that she has an aunt. Why, Anna asks, did she never come for me? We wrote to her, the elder woman says. Maybe she never got the letters? She got the letters. And before you take your vows you should see this woman, this relative you never knew you had, who never fetched you from the convent.

The experience of "Ida," which is rich in novelistic detail and subtle characterizations and dreamy scenes of snow

NOVICE. Agata Trzebuchowska in "Ida."



falling on its angelic title character, has much to do with the way Pawlikowski allows each revelation to play out, free of melodramatic contrivance, with enormous restraint, but in ways that nevertheless leave one breathless. The principal “reveal” comes at the beginning, and we would be unable to continue to talk about “Ida” without telling the big secret, so if you think you don’t want to know, stop reading—although any reader even vaguely aware of this movie has seen the cat let out of the bag long before this. (Keeping oneself willfully uninformed about a movie’s key plot point is like trying to avoid the score of a time-delayed Olympic hockey game.)

Anna is Jewish. And her birth name was Ida. The young woman receives this information, delivered by her aunt with a sadistic lack of ceremony, with a look that is profoundly indefinable—it isn’t shock, it isn’t alarm, it isn’t fear or loathing; it may just be the stunned stare of someone who, behind the enormous eyes of the gifted Ms. Trzebuchowska, is reassessing her entire life, self-definition, place in the history of her country, her church and the Godly universe.

It is also the second shock Anna has gotten in as many minutes: Her aunt, Wanda Gruz (Agata Kulesza), is a tough-as-nails...well, “broad” would be the word in the parlance of film noir, which “Ida” occasionally resembles; but she is educated, savvy and, beneath the leathery exterior, sympathetic. But she

is a woman with a past and a steamship’s worth of baggage. There is a man in her aunt’s apartment when Anna arrives; we wonder what the young girl knows, or thinks, about that. As becomes immediately clear, Wanda is a woman not so much devoid of sentiment but one who has freed herself from it. She exhibits a deliberate disregard of Anna as a woman religious; she makes mocking fun of her at times, not cruelly, but in a way Anna has never imagined possible.

“Ida” might have easily been titled “Wanda”—it is in many ways the older woman’s movie. She was once known as “Red Wanda”—a state prosecutor in a Soviet bloc country who sent many an “enemy of the people,” as she sarcastically puts it, to their deaths, including, undoubtedly, priests. She is now a judge, hearing cases against anti-socialist protestors who cut down red tulips. She is a woman fallen, but how far and how hard we can only begin to suspect.

“Ida” is a movie that requires one to pay attention. That may sound pedantic, but much of what passes for motion picture entertainment is intended to waft across our benumbed intellects like a warm wet breeze. “Ida” stings, but in wonderfully alarming ways. Pawlikowski’s script involves Polish culpability in the Holocaust, the unrepentant seizure of Jewish property, sur-

vivor guilt, the cost of political zealotry and the question of whether God is a refuge or a scourge. The writing makes the glorious look of the movie seem ironic and its moral lessons caustic.

It is also a road movie, after a fashion: Anna/Ida wants to know about her parents, where they are buried, where they lived. Wanda, knowing full well where this will lead, starts drinking even before she puts the car in drive. Going off the road at one point, she is arrested, despite her matter-of-fact statement that she has immunity as a judge. She gets her car and an apology from the fat cop in the morning. Ida, meanwhile, is getting an education.

They pick up a hitchhiker (Dawid Ogrodnik), a jazz saxophonist with

a thing for John Coltrane (“Naima” gets a couple of nice renditions) and who “sparks,” as they might have said in 1962, with Ida. “You should try,” Wanda tells her. “Otherwise what good are these vows of yours?” The aunt is a provocateur, of course, but she is also wise in her way. She knows her niece is a naïf, unused to applying any critical analysis to any life, especially her own. “Jesus didn’t hide in a cave with his books,” Wanda tells her cloistered ward. “He went out in the world.”

“This Jesus of yours adored people like me,” she adds in one of her more inebriated moments. “Take Mary Magdalene...”

As we are in post-war era Poland, amid people philosophically, spiritually and emotionally opposed to each other, one can guess a bit of where “Ida” is going, and where it arrives. But one can’t guess everything, anymore than Anna could, on the snowy morning at the convent when she set out to become Ida.

ON THE WEB

Michael V. Tueth, S.J., revisits the book *Mr. Blue*. americamagazine.org/books

*Your gift will make a difference
for generations to come.*



www.triumphofhope.org • phone: 605-718-7912

JOHN ANDERSON is a film critic for *Indiewire* and *The Wall Street Journal* and a regular contributor to the Arts & Leisure section of *The New York Times*.

not
↓
When in Rome...
turn to
America

AMERICA IS PLEASED TO ANNOUNCE THE APPOINTMENT OF
AWARD-WINNING VATICANOLOGIST GERARD O'CONNELL AS
ASSOCIATE EDITOR AND VATICAN CORRESPONDENT.

COVERAGE BEGINS THIS SUMMER.



Photo credit: (CNS photo/Paul Haring)

America
THE NATIONAL CATHOLIC REVIEW
JOIN THE CONVERSATION

RHYTHMS OF BELIEF

This year's Foley poetry contest

After the murder of Julius Caesar in Shakespeare's play, Brutus appeals to the charged, fearful crowd in a speech written in prose. He ends up getting his point across. People can see his side and why Caesar's ambition was a threat to their freedom. But Mark Antony immediately follows him with his iconic speech composed in the rhythms and contours of verse—"ambition should be made of sterner stuff." It blows the first speech out of the water. Antony stirs the crowd into a furor against the assassins. It is not merely his choice of words but their rhythm and cadences—their poetry—that so moves the citizens.

Dan MacIsaac's "Paul on the Adriatic," winner of the 2014 Foley Poetry Award, was a lovely surprise. Along with MacIsaac's, the contest brought in 883 other poems on a diversity of topics: reality TV, homelessness, Ukraine, abortion, the Sandy Hook shootings, cancer, suicide, sex and sexual abuse.

The poems referred to Sandra Bullock, Peyton Manning, Pete Seeger and Edgar Allen Poe. Two were about Thomas Merton, two about Seamus Heaney and one each about Teilhard de Chardin and Tich Nhat Hanh. Four were about Pope Francis. One was about Jesse James. The poems discussed angels, Jesus and God. A large number of submissions were prayers written as poems or poems written as prayers. While poems did not need to address matters of faith, the three runners up (to be printed in subsequent issues) all did in one way or another: "Skeletal Prayer," by John Davis Jr.; "November Requiem," by A. M. Juster; and Margaret Young's "Free Ride of Grace."

For Foley judge Kaya Oakes, a writer and professor at the University of California, Berkeley, "it was a pleasure to discover that vivid, interesting poetry is being written about the most unfashionable of subjects: belief, in all of its forms."

Another contest judge, Dan McCarthy, a singer-songwriter based in Omaha, said the process of assessing the works was about taking each poem on its own terms. "Judging poems is different than judging, say, Charolais cattle at the Iowa State Fair," he said. "You're not looking for subtle differences between similar creatures, nor are you measuring each exhibitor's beast against some ideal of the breed." "You must," he noted, "read the poem as it asks to be read."

For me, the third Foley judge, it was the number of social and political poems we received that especially stood out. These were the poems that, like Antony's speech, seemed to want to move a crowd to fury. I appreciated their boldness, their audacity even. They reminded me that sometimes verse, poetry, art is the only way people feel they can express their anger, their sense of injustice, their desire for something better.

In "The Cardinal," for instance, Barbara Cortese addresses the hierarchy of her church:

*The time has come, dear Cardinal,
for a little exorcism.
With these words I cast you out:
Eve will speak!*

In "Accesorize, please (after Iraq)," by Mary Shea, the author receives a U.S. flag fresh off a casket:

*I've got my own
folded flag—where's yours?
but this is the real thing...priceless
for everything else, there's
MasterCard.*

Anastasia Luetkens in "Killer Mommys" earnestly attempts to imagine things from the point of view of an unborn child. Either that or she is trying to shock the reader into thinking her way about abortion. Is it effective?

*From the windows in Heaven I
looked thru
Wanting a mommy, I picked you
I thought you would love me, hug
me and play
But you are choosing to kill me and
abort me today.*

Rachel DeYoung's "The Burqa," describes in detail a woman's experience with religious power:

*Threatened with beatings; Sexual
and physical
Honor killings for Disobedience.
Misjudged for our attire;
Misinterpreted as outsiders
Longing for something,
something more.
The Koran seeks modesty, this in
turn is torture. The men, our
leaders, have all control.*

Each of the Foley entrants—published and unpublished—shared with us a similar passion, faith, vulnerability and vision. A huge thank you to all for taking the risk. To check out other **America** poetry, Foley entrants and youth poetry, visit americalliterary.tumblr.com.

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

The editors of **America** are pleased to present the winner of the 2014 Foley Poetry Award, given in honor of William T. Foley, M.D.

PAUL ON THE ADRIATIC

*There stood by me this night the angel of God
Acts 27:23*

I have no fear of storms since I heard His voice—
my Accuser crying out of the sun.
While I am chained in the shivering hold,
the others cower and bleat to Baal.
But no fury can last. Light finds a way—
it streams through cracks in the throttled planks,
and illuminates the silk rigging
of a small brown spider which, huddled,
waits so patiently for the first frail fly.

DAN MACISAAC

*DAN MACISAAC lives on Vancouver Island, Canada.
His poetry has appeared in the print magazines Poetry
Salzburg, Vallum, Poetica and Agenda. His writing can also be
viewed online at this.org, www.hippocketpress.org/canary and
www.contemporaryverse2.ca.*

The publication of poetry in **America** is underwritten by a generous grant from the William T. Foley Foundation.

SUPREME DEDICATION

MY BELOVED WORLD

By Sonia Sotomayor
Knopf. 315p \$27.95

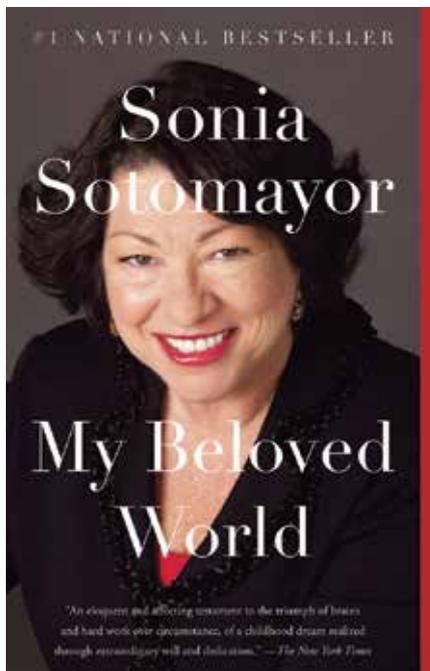
My Beloved World opens with a parental spat. Sonia Sotomayor's mother, Celina, tells her father, Juan Luis, called Juli, that he must give their daughter her insulin shot. He does not want to because he dreads hurting the child. The scene ends with 7-year-old Sonia, a Type 1 diabetic, learning to inject herself. Diabetes teaches her self-discipline and self-reliance. Once thought to cut life short, diabetes teaches her not to waste time, but to live in the moment. It is a better teacher than the nuns. At first, Sonia keeps her condition a secret outside the family, but gradually she learns another life skill, "the value of vulnerability." It pays off. Friends who know of her condition save her life on occasion, even during adulthood, when her blood sugar inexplicably falls too low.

With a father who spent evenings in his room drinking and a mother who worked nights to avoid him, Sonia and Junior, her younger brother, learned to fend for themselves. Their grandmother Mercedes, Juli's mother, whom Sonia calls "Abuelita," was Sonia's guide, the adult she could trust, the one who loved her unconditionally, the source of her strength. Her relationship with her mother grew over time with much effort, like so much else in Sonia's life.

Juli, whose formal education ended at sixth grade, is a factory worker and math prodigy, a gift he passed on to Sonia. Celina is a well-dressed beauty and high school graduate, who joined the Women's Army Corps in Puerto Rico at 17, moved to New York and married Juli. She works at Prospect Hospital as a practical nurse. She val-

ues education enough to put Sonia and Junior through 12 years of Catholic school, and invests in the Encyclopedia Britannica for her kids. Later Celina will quit her job to study so she can become a registered nurse. The family evinces grit and perseverance.

Puerto Rican identity and culture bind the Sotomayor family. Grandparents, aunts, uncles and cousins gather to play dominoes, dance, cook, go on picnics, throw parties, make



music and recite poetry. Not all of these adults are regular Mass-goers. Abuelita sometimes holds late night seances to call on the spirits. She also prays over Sonia, "May God bless you, favor you, and deliver you from all evil and danger," and she feels blessed, protected. Danger lurks in the stairwells and alleyways of the Bronx public housing projects where the family lives and in the neighborhood streets.

But when Sonia is 9, things change. Juli drinks himself to death; Abuelita goes into extended mourning for her

firstborn son and Celina is paralyzed by grief.

My Beloved World is a rags-to-riches story for our time. A Hispanic girl, raised in the projects by a single mother, wins a scholarship to Princeton and graduates with highest honors, then attends Yale Law School, where she publishes an article in the law journal. She moves from a position as assistant district attorney to Robert Morris Morgenthau in New York to become a partner at the law firm Pavia & Harcourt. The book ends when Senator Daniel Patrick Moynihan appoints her to a federal judgeship and Joseph A. O'Hare, S.J., then president of Fordham University, writes a recommendation. Sonia Sotomayor currently serves as a justice of the U.S. Supreme Court. She is the first Hispanic and the third female justice in U.S. history.

What distinguishes this book is that Sotomayor does not claim to be self-made. Yes, she extols the virtues of hard work and persistence toward one's goals. Of force of will, she writes: "If only I could bottle it, I'd share it with every kid in America." She also understands the importance of community, family, friends and mentors. These reflections are not intended to trumpet her success, but to help others achieve their dreams. She offers both example and wisdom, including how to learn from failure. When she was not offered a job after a summer internship at the law firm Paul Weiss, she writes: "I had only myself to blame, and knowing that, I was profoundly shaken." When her marriage to Kevin Noonan, her high school sweetheart, failed after several years, she tried without acrimony and with Kevin to understand why. "Success is its own reward, but failure is a great teacher too, and not to be feared," she writes.

Sotomayor's experience of the Catholic Church is mixed. A local priest failed the Sotomayor family by refusing to visit Celina when Juli died, because "my mother didn't go to church on Sunday." The reforms of the Second Vatican Council heartened Sonia, as did

what she read of Pope Paul VI's desire to end the Vietnam War and promote dialogue among religions. But she was excluded from the school fieldtrip to see the pope at St. Patrick's Cathedral—again because her family did not attend Mass. If that was the reason, her complaint is legitimate and sad.

Of the Sisters of Charity, she writes: "I often stewed with righteous anger over physical punishments...especially when they seemed disproportionate to the crime. I accepted what the Sisters taught in religion class: that God is loving, merciful, charitable, forgiving. That message didn't jibe with adults smacking kids." Nor did she see why the nuns criticized working mothers like Celina, who worked because they had to. Still, Sotomayor admits that Catholic schools launched many students on successful careers. And, she adds, "It was at Blessed Sacrament that I first discovered love of learning and a lust for gold stars."

Cardinal Spellman High School furnished two early mentors. Miss Katz, a Jewish history teacher, urged students to "master abstract, conceptual thinking," not just rote learning,

as the nuns had taught. A progressive, Miss Katz told Sonia that she admired a Bronx priest who promoted tenants' rights and the nuns and priests in Latin America who risked their lives to help the poor. Kenny Moy, a student coach of the Spellman forensics club, proved invaluable to Sonia. This Chinese-American teenager taught Sonia how to analyze both sides of a position, anticipate an opponent's moves and argue convincingly. When the guidance counselor directed Sonia only to Catholic schools, Moy urged her to apply to the Ivy League. That advice unlocked doors for her.

While Sotomayor does not use religious language, she espouses many core values consistent with Catholic social teaching, including a life of service, community engagement, putting vocation before income and the extension of justice to all. "A synergy of love and gratitude, protection and purpose, was implanted in me at a very young age," writes Sotomayor. "And it flowered in the determination to serve."

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

initiation (as it invokes those "strange" Greek gods of Asclepius, Hygeia and Panacea) and its Code of Ethics (especially its proprietary and paternalistic cast). He also finds the later continuation of Hippocratism as an ethical theory "bizarre and absurd." In effect, professionals, so subscribing, become a sect, morally. They cut themselves off from the broader world of ethical discourse. By claiming that professionals have both peculiarly received (and/or invented) and remain the sole interpreters of the norms they profess, they split themselves off from both religious and secular derivations of principles for medical practice.

His animus toward the sectarian/authoritarian and paternalistic aspects of the Hippocratic Oath keep Veatch from exploring some additional interesting questions. For example, are the gods simply "strange," or do Asclepius and Hygeia, respectively, also suggest different features of health care that need to stay in some balance—acute care and preventive/rehabilitative care? Although the virtues of holiness and purity may originally reflect a primordial dread of contamination by blood, perhaps the cultivation of the virtue of purity (integrity) today might help protect the current practice of healing from the contaminations of fame and cash.

Veatch argues that we need to move today beyond a wholly intramural, professionally generated medical ethics to the grounding of its principles more broadly in religious and/or secular ethics. Theologically, he is less sympathetic to the effort to ground those medical principles in revealed religion (Karl Barth, Stanley Hauerwas, Oral Roberts) than in those religious traditions that open out toward a natural theology (Roman Catholic, Calvinist and

WILLIAM MAY

THE GRASP OF THE PAST

HIPPOCRATIC, RELIGIOUS, AND SECULAR MEDICAL ETHICS

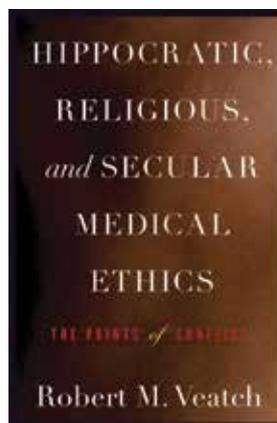
The Points of Conflict

By Robert W. Veatch
Georgetown University Press. 256p
\$29.95

Robert M. Veatch is instantly recognizable to all specialists in the field of bioethics as the leading and long-term opponent of the effort of the Hippocratic tradition across two millennia to locate medical ethics solely within the medical guild and to assert the guild's right and duty to define—for both professionals and their patients—their reciprocal

obligations. *Hippocratic, Religious, and Secular Medical Ethics* brings together a series of themes that unfold across Veatch's entire professional life in works like *A Theory of Medical Ethics* (1981) and *Is There a Common Morality?* (2003). It is the author's magnum opus on medical ethics set within a scholarly, historical framework.

In keeping with his long-held opposition to the Hippocratic tradition, Veatch finds "peculiar" both the original Hippocratic Oath of



Wesleyan). Veatch does not put to rest such principles in a fully developed doctrine of human nature of the sort associated with natural theology. He continues to argue for the concept of a social contract that establishes the ground rules for all our particular dealings with one another, including issues in health care.

Characteristically, Veatch is also more interested in linking religion and medicine with principles than with the virtues germane to medical practice and patient health. The virtue theorist Alasdair MacIntyre, for example, is mentioned but given short shrift. Tellingly, the Wesleyan tradition elicits Veatch's interest primarily for its appeal to Scripture, tradition, reason and experience (as providing a wider space for the grounding of principles or norms in medical ethics), not for its contributions on the subject of the virtues and health. Veatch overlooks the huge impact of the Methodist tradition on the virtues and habits of the working class that led Robert Morrison to designate John Wesley as the greatest public health officer of the 18th century. Theologically, the Wesleyan emphasis on the doctrine of sanctifying grace helped inspire the Methodist concentration on self-improvement, whether intellectual (in the form of

institutions like Chautauqua) or moral and health-giving (in the form of abstemious habits).

Veatch's basic interest in the grounding of principles rather than virtues and habits carries through in his treatment of secular ethics and professional ethics. There he deals chiefly with debates about the relative weight and number of principles proposed by academic theorists in the field of medical ethics. He painstakingly notes that the number of principles urged by any given theorist varies from one all the way up to 10. (He himself weighs in recommending alternatively seven or nine principles.)

On the face of it, the proliferation of principles would seem to undercut the possibility of their stable grounding. Thus, in an interesting move, Veatch seeks to rescue the authority of secular ethics from a possible descent into chaos by observing that most principle-oriented theorists find a way of accommodating claims to other competing principles into their schemes as they organize moral discourse. Their recognition of the importance of doing so suggests a "pre-theoretical common morality" underlying the sometimes waspish debates over principles among academic theorists in the field. This pre-theoretical morality drives

thought today toward what Veatch calls "convergence":

It is not unreasonable to conclude that, among the normative theories in biomedical ethics that are derivable from natural methods such as reason and experience, the differences are relatively minor, minor enough to be explained by the limited perspectives of various theorists and the necessity of choosing arbitrarily a language for describing what can be called the common morality.

Veatch's book ends on a positive note. He sees in the Universal Declaration of Human Rights (1948), followed by the Universal Declaration on Bioethics and Human Rights (2005), the right way to proceed from the universal to the particular, from the broader social contract to the eventual dynamics of doctor/patient relations. This final vantage point is somewhat aerial, working from the top down, a little far removed from the helter-skelter of a health care system down below and up close, which, in this country, often seems too rapid-fire, specialized, disaggregated, discontinuous and opaque to fully honor either the doctor's calling or the patient's plight.

However, Veatch carries forward the conversation on the subject of principles, and particularly their authority, at a time when the Hippocratic Oath (despite the blizzard of medical school and professional codes) is, in Veatch's word, "dead"; and when theorists, religious and secular, seem to offer in its place only a cacophony of contending voices, too easily dismissed. Patiently, Veatch discerns and argues for a pre-theoretical morality at work in our current labors that point toward a convergence. The pluralism of our times need not lead inevitably to relativism in medical ethics.

WILLIAM MAY has taught medical ethics at Georgetown University and Yale University.

America
Digital. Print. Web. You.
Explore our web site at: WWW.AMERICAMAGAZINE.ORG
Enjoy special digital content including :
Blogs on Scripture, politics & education
Videos from Catholic News Service
Podcasts with America contributors
Slideshows of events & exhibits
JOIN THE CONVERSATION
f t YouTube

How are you being called to serve?



For information about the vocation of Jesuit Priests and Brothers contact:

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

202.462.0400
www.Jesuits.org



CLASSIFIED

Books

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

Rosaries

ROSARIES. Beautiful hand-crafted and Italian rosaries are available at The Rosary Beads Company. Visit <http://rosary-beads.co>.

WANT YOUR AD HERE?

Visit americamagazine.org.
Email: ads@americamagazine.org.
Call 212-515-0102.

*Ten-word minimum. Rates are per word per issue.
1-5 times: \$1.50; 6-11 times: \$1.28; 12-23 times: \$1.23; 24-41 times: \$1.17; 42 times or more: \$1.12. For an additional \$30, your print ad will be posted on America's Web site for one week. The flat rate for a Web-only classified ad is \$150 for 30 days.*

*Visit our website and discover
why this mission works when others don't.*



www.triumphofhope.org • phone: 605-718-7912



A Religion of One's Own
June 20-22, 2014
Thomas Moore

Perennial Wisdom for
Perennial Questions
July 11-13, 2014
Rabbi Rami Shapiro

Gift of Life:
Death & Dying, Life & Living
August 8-15, 2014

**Gail Fitzpatrick-Hopler
& MaryAnne Best**
Contemplative Outreach Facilitators

Additional programs and opportunities
on www.wisdomhouse.org

WISDOM HOUSE

229 East Litchfield Rd.
Litchfield, CT 06759
860-567-3163
info@wisdomhouse.org

Trinitarian Life

HOLY TRINITY (A), JUNE 15, 2014

Readings: Ex 34:4-9; Dn 3:52-56; 2 Cor 13:11-13; Jn 3:16-18

“The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit” (2 Cor 13:13)

The apostle Paul would not have been able to define the Trinity, yet he was able with ease to describe the activity and presence of the three persons of the Trinity. While propositions about God are significant, it is the experience of God that led to the nascent formulations of Trinitarian thought. Neither Paul nor the other Jews who were the first disciples of Jesus were trained in the Greek philosophical distinctions that would mark the later conciliar decrees, nor were they hungering to innovate about the nature of God when they became disciples of Jesus.

What imposed itself upon these early believers was the experience of God in their midst. It was in Jesus that the nature of God was most fully revealed, yet initially this was through Jesus’ teaching about God. It would take some time for the disciples to understand what it meant that Jesus was the Son of God. It is certain that the understanding of Jesus’ divinity, while exploding into early Christian consciousness and experience, was not immediately clear. On three occasions in John’s Gospel, we are told that “his disciples did not understand these things at first” (12:16) or that “his disciples remembered” (2:17, 22) only after his resurrection. Even though Jesus’ sonship was made known to his disciples during his life, this did not lead direct-

ly to an understanding that Jesus was God.

When the realization of the true nature of the revelation in Jesus Christ dawned on the church, the nature of God became even clearer: “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.” The experience of God’s love became known through God offering as savior God’s own Son. What more did that mean about the activity and nature of God and the Son? What did it mean that Jesus offered his disciples the Holy Spirit to comfort and teach them?

Paul, having never met the earthly Jesus, nevertheless through his encounter with the risen Lord and the growing church could speak of his experience of “the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.” Grace, love and communion: this was the nature of God, not because Paul had created a new image or reality of God, but because Paul had experienced God as love, grace and fellowship. It was not that Judaism prior did not know and experience God’s mercy and grace—as Moses expresses it in the Book of Exodus, “the Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for the thousandth generation, forgiving

iniquity and transgression and sin.” It was just that with the revelation of Jesus Christ, Jesus’ disciples knew they had experienced God-with-them. How would they make sense of this reality?

In understanding the attributes of God as grace, love and communion, they not only had a sense of God’s continuity with the revelation of the past, but in ascribing these attributes to God, the Holy Spirit and Jesus Christ, a new way of understanding the nature of God and the reality of God was forced upon them by the inexorable reality of experience. The Councils of Nicaea, Constantinople and Chalcedon would hundreds of years later try to make sense of the reality attested to in Scripture by Jesus, Paul and the other New Testament authors, but it is important to



PRAYING WITH SCRIPTURE

Meditate on the nature of the Trinity. In what way has God been revealed to you as Father, Son and Holy Spirit?

know that in the mystery of the Cross, the Resurrection, the giving of the Holy Spirit and the experience of God in their midst, the earliest Christians were attempting to be faithful to how God had sojourned among them. How God is one and three and how Jesus is both human and divine were not Christian attempts to complicate the simple divine reality but to bear witness to the truth of God, who came to dwell among them, who gave his life for them, who remained in their midst as the Holy Spirit. This was who God was, not because they could subtly define the Trinitarian nature of God, but because they experienced the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Spirit.

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

Share in the Body

BODY AND BLOOD OF CHRIST (A), JUNE 22, 2014

Readings: Dt 8:2-16; Ps 147:12-20; 1 Cor 10:16-17; Jn 6:51-58

“Because the loaf of bread is one, we, though many, are one body.” (1 Cor 10:17)

Bodies need nourishing, whether it is an individual body, a corporate body or a spiritual body. We need to be fed with the food that sustains, that is most appropriate to each body. Historically we see the corporate body of Israel fed by God in the wilderness with the material stuff of manna, necessary for life, and the subsequent entry of the people into a land of physical abundance. The physical salvation of the Israelites through manna, however, was “in order to make you understand that one does not live by bread alone, but by every word that comes from the mouth of the Lord” (Dt 8:3). It is spiritual nourishment that speaks to our true homeland with God, but the manna was a guide to that spiritual food.

In Christianity we interpret the truth of the Israelite experience as a type, a foreshadowing of what was to come, not in the sense that God’s feeding of the people in the wilderness was insufficient, but that the ancient types point to spiritual fulfilment. Biblical scholars today properly focus on the literal sense of Scripture and do not minimize the reality of the Israelite experience, which itself was true physical and spiritual nourishment. But in Jesus’ own interpretation, we see the manna understood as a type of the bread of heaven. The food of the Eucharist, therefore, recalls the manna in the wilderness, memorializes Jesus’ sacrifice, creates unity and points us to our true spiritual homeland.

When Jesus interpreted the Last Supper as his body and blood soon to be offered on the cross, Jesus also offered the church a memorial of his sacrifice, which is represented upon the altar at each Mass. Like the memory of the Israelite salvation from captivity, which is memorialized at Passover, so in the Eucharist, Jesus’ own sacrifice is memorialized in the life of the church.

The Eucharist becomes a source of memory, but also corporate unity for the church, because when we break bread, we do not divide the body but participate in a sign of unity: “Because the loaf of bread is one, we, though many, are one body.” This sharing has an ecclesial aspect in Paul, seen here and in 1 Corinthians 11, in which we are called to discern the corporate body of the church and to care for its individual members, but Paul certainly understands the mysterious participation of the members of the body in Christ’s body and blood.

Paul asks: “The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?” That we share in the body and blood of Christ when we share in the Eucharist is a reality grounded in the Gospel of John, in which Jesus states that “those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them.” The

senses do not perceive what the bread and wine truly are, Christ’s body and blood, but this spiritual food nourishes us now and points to the true feast in heaven.

For the bread of the Eucharist is also the bread of tomorrow. The eucharistic bread is given as a sign and true foretaste of the Messianic banquet to which our spiritual life points. This food that Jesus offers is “the living bread that came down from heaven.” Jesus contrasts this “bread that came down from heaven” with “that which your ancestors ate, and they died. But

PRAYING WITH SCRIPTURE

How have you been nourished by the body and blood of Christ?

the one who eats this bread will live forever.” This eschatological dimension directs us to our true destiny, in which unity as the body of Christ, incorporated by and through the body of Christ can never be lost: our heavenly home. That which the prophets spoke of so long ago, of mountains flowing with wine and rich foods, and of which Jesus spoke, saying many will come to dine with Abraham, Isaac and Jacob on that day—that is the spiritual food Jesus offers us now as a foretaste of heaven, the bread of tomorrow, forever nourished by the spiritual food that never ends.

JOHN W. MARTENS

Empower your
ministry with
digital access to
USCCB resources in
myusccb.org.

DOWNLOAD
content

DISCOVER
resources

CONNECT
to experts

CREATE
materials

Watch our
introductory video
and **SIGN UP**
today at *myusccb.org*
or call toll free
(888) 987-8110.

INTRODUCING



EMPOWERING CATHOLIC MINISTRY.



USCCB
COMMUNICATIONS

www.myusccb.org

FREE UNTIL JULY 1

