

America

THE NATIONAL CATHOLIC WEEKLY

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Children First

HOW SAFE ENVIRONMENT PROGRAMS
ARE PREVENTING ABUSE

BERNARD NOJADERA



DANIEL P. HORAN ON
THE ZOMBIE EPIDEMIC

OF MANY THINGS

Contrary to Barry Manilow's decades-old assertion, the Copacabana is apparently the hottest spot *south* of Havana. At least it was for seven days in July when Pope Francis visited Brazil for World Youth Day. To be fair, Mr. Manilow's 1978 disco power ballad refers to the famed Manhattan nightclub, not its South American namesake, the 2.5-mile stretch of beach that lines the shore of Rio de Janeiro.

Still, as was the case at the New York Copa, "music and passion were always in fashion" at this year's World Youth Day. The music, of course, was that of the church's ancient liturgy; the passion was that of our Lord in the Eucharist. Yet the Lord and his vicar on earth attracted more people to the closing Mass on the Copacabana beach than have ever attended a single Barry Manilow concert—some three million in total, the second-largest crowd in the event's nearly 30-year history.

Like most Manilows—as Barry's fans are known—I belong to the 40-and-over crowd. Not so for many in Rio. Many of the participants in the closing liturgy were born 10 or even 20 years after Barry Manilow went the way of bell bottoms and Billy Carter.

But how is that possible? Members of Generation Y, the experts tell us, are supposed to have short attention spans and little interest in religion. Yet Rio tells a different tale: Even in a world framed by the immanent, people, including the under-30s, still long for the transcendent.

Peculiar to Generation Y, though, is the realization that face-to-face encounters actually matter more, not less, in a 140-character world. The phenomenon is akin to the increased value of a traditional letter in the age of the ubiquitous e-mail: Precisely because most of our communications are by text or e-mail, a handwritten letter is all the more personal, all the more powerful. Generation Y-ers intuit this digital/per-

sonal paradox.

For our part, **America** is responding to this phenomenon by changing the way we view our work, shifting from a mind-set in which we view ourselves as primarily a print magazine with some ancillary digital products, to a mind-set in which we view ourselves as generating content across multiple platforms, one of which is print, but also the Web, digital devices, social media and, yes, face-to-face meetings. Included in this is a shift in the way we view our audience. In the digital age, readers are no longer passive consumers of information but active co-creators of content. That's why, beginning with this issue, your input, what we call the "Reply All" department, appears in the front of the magazine rather than the back. Also in keeping with the spirit of Gen-Y, you should be on the lookout for some invitations to face-to-face events in the months to come.

We can thank the Gen-Y-ers and others at the Rio Copacabana for one other insight: You may recall that patrons at Manilow's Copa were told "don't fall in love," an especially poignant warning in light of the fate that befell Lola, the unfortunate showgirl-protagonist of the song. Just the opposite happened in Rio. Pope Francis urged us all to fall in love and stay in love, with God and with his church. In his homily, he told Generation Y that evangelizing requires a personal witness of love for God and love for others, especially the weak, the poor and the defenseless. When the psalmist says, "Sing a new song to the Lord," Francis explained, he is not talking about a set of lyrics or a hummable melody, but "allowing our life to be identified with that of Jesus...sharing his sentiments, his thoughts, his actions." Whether in print, online, by tweet or face-to-face, that is the goal: a life-giving encounter with one another and, ultimately, with the Son of the living God.

MATT MALONE, S.J.

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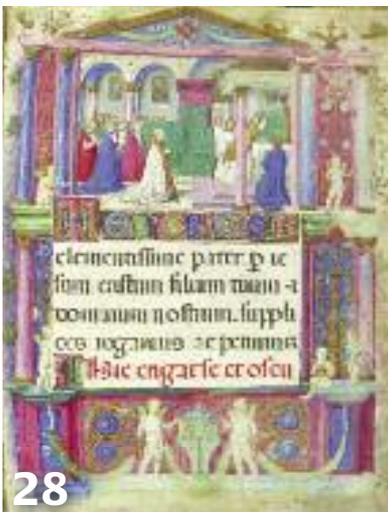


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Helen Costigane, S.H.C.J., talks on Skype about civil law and the **seal of the confessional**. Plus, a review of “The Lone Ranger” and other **summer films** and a discussion of a new biography of **St. Francis**. All at americamagazine.org.



Justice in Bangladesh?

In Bangladesh, as in Nicaragua earlier this year, the government is seeking to bring to justice individuals involved in war crimes decades ago. It is proving to be an enormously complicated process and a source of some discouragement for international observers interested in the cause of justice and the fight against genocide.

Bangladesh's International Crimes Tribunal is charged with investigating and prosecuting individuals suspected of war crimes during the country's war for independence from Pakistan in 1971. During that conflict, intellectuals and religious minorities were targeted by members of the Pakistani Army and local militias. Human rights groups estimate that between 300,000 and three million people were killed, including large numbers of Bengali civilians. For years the people of Bangladesh called upon the government to prosecute these crimes. Finally, in 2009, a new government established the war tribunal, which this year handed down sentences to several prominent figures, including Ghulam Azam, the former head of the Islamist party, who now faces 90 years in prison. Azam was allied with Pakistani forces during the liberation war.

International observers are troubled by the court's proceedings. Defense counsel has not been given proper time to prepare, and the number of defense witnesses has been restricted. The government has also sought to limit public discussion of the case. Some of these actions may be political in nature: Azam and other defendants are allied with Jamaat-e-Islami, an Islamist group allied with the country's principal opposition party.

After the delay of four decades, the hunger for justice in Bangladesh is understandable. Yet the apparent rush to judgment now could undermine the country's long-term stability. War tribunals must be conducted with the utmost care and fairness lest they fuel further division. The failure of these proceedings could deter other countries from undertaking similar investigations.

Political Forgiveness

An unexpected word has entered the political discourse this summer: *forgiveness*. Three politicians who resigned amid revelations of sexual misconduct are seeking to return to public office. One of them, Anthony Weiner, may be forced to withdraw from the race for mayor of New York City because of a new round of revelations. Like Eliot Spitzer, who is running for the office of comptroller of New York City, and Mark Sanford, the former governor of

South Carolina who recently won a special election to Congress, Mr. Weiner is hoping the public will absolve him of his past sexual indiscretions.

Questions remain about the legitimacy of Mr. Weiner's candidacy. Unlike Mr. Spitzer, he did not break any laws, but Mr. Weiner's erratic behavior may cost him his shot at becoming mayor. Whatever happens, the political aspirations of the three disgraced politicians present a serious challenge. What should a voter do? Do contrite politicians deserve a second chance?

These questions can cause some dissonance for the believer. On the one hand, a Christian should not turn away a person who is repentant. Yet the process of reconciliation is largely personal and ill-suited to the political stage. The best course is to focus on the candidate's qualifications. In some cases his past failures may be relevant; in other cases not. Voters should decline to participate in a morality play that forces politicians and their families to endure public humiliation for sins that are as old as humankind. Politicians should also be wary of taking part in this drama. They can begin by asking voters to judge them on their records, and leave questions of forgiveness to the more intimate realms of family and faith.

She Spoke Her Mind

Everyone in public life has experienced the long meeting where the boss drones on but refuses to come to grips with what everyone knows is the real problem. No one has the guts to ask, "Why?" Rather they cringe: Why make trouble? That man controls my salary.

The American public can be grateful that Helen Thomas, who died on July 20 at 92, was proud to be a troublemaker. The journalist's role, she taught a younger generation of women reporters, says *The Washington Post's* Karen Tumulty, is to "disrupt the peace."

From her high school newspaper days in Detroit to her years with United Press International and the Hearst News Service, including 50 years as the White House correspondent, she created a persona not everyone liked but many respected. Jacqueline Kennedy considered her a "harpy" and tried to have her transferred. Instead UPI promoted her, and she was in the White House when the Watergate story broke. She was admitted to predominantly men's clubs, like the White House Correspondents' Association and the Gridiron Club, and the correspondents elected her their president. Meanwhile, U.S. presidents prepared themselves for that woman in the front row who usually got to ask the first and last questions.

Making Peace With Iran

The United States maintains a number of important strategic relationships—Israel, China and Russia come immediately to mind—that have the potential to make a significant impact on the current geopolitical landscape. But perhaps the most important relationship the United States maintains, the one likeliest to have the greatest short- and long-term impact on global peace, is with Iran. That is not to say that it is a positive relationship—yet. But even a “relationship” based on animus and suspicion can be important. A Venn diagram of the geopolitical world seen through American and Iranian eyes would show overlapping cultural, political and military interests in Syria, Israel/Palestine, Afghanistan, Iraq, Lebanon and multilateral concerns such as nuclear proliferation, reducing tensions with the world’s Sunni Muslims and converging economic and trade interests and conflicts.

Iran and the United States have been at odds since the Islamic revolution deposed the C.I.A.-backed shah, and the ensuing hostage crisis wrecked the Carter presidency and any chance for the normalization of relations for decades. The United States and Iran have been at loggerheads over Israel and the plight of Palestinians, nuclear weapons development and military and industrial espionage. A historic low was reached during the Iraq-Iran war, when the United States began what would become its disastrous “enemy of my enemy is my friend” alliance with Saddam Hussein. Now the two powers once again find themselves on different sides in Syria. The United States is backing Syrian rebels, many of whom hold near genocidal ambitions for the Iranian-supported Alawites and not much more regard for Syria’s significant Christian minority, and Iran is supporting the tyrant Bashar al-Assad.

A détente between Iran and the United States would offer welcome global breathing space on a variety of tense standoffs, but a respectful engagement with Iran could mean significant progress on a gamut of issues that have troubled the region and beyond. With Iranian cooperation, the United States could see a breakthrough on peace in the Middle East and moderation among Iranian surrogates in Lebanon and the Gaza Strip. Iran could also contribute to reducing the violence in Iraq and tension at flashpoints like the Persian Gulf, where the U.S. Navy and the Iranian Revolutionary Guards play regular games of speed-boat chicken. Instead of using Syria as a proxy battleground, by working together the two powers could pressure both sides in this vicious civil war to a

negotiating table. But before they can get Syria’s warring factions to talk, Iran and the United States need to figure out how to speak together themselves.



On better terms with Iran, the United States could serve a role as bridgemaker with Saudi Arabia and other Arab states now most hostile to Iran and perhaps even help diminish the historical and increasingly dangerous tensions between the Sunni and Shiite Muslim worlds. But perhaps the most important reason for a change of tack regarding Iran is the likely endpoint of the perilous course the two nations have already taken, a clash of arms that neither side can afford. As it finally extracts itself from interventions in Afghanistan and Iraq that have cost the nation dearly in life, treasure and esteem, the last thing the United States needs is to be drawn into yet another conflict in the Middle East. Increasingly isolated, struggling under relentless U.S./U.N. sanctions and confronting a young and increasingly vocal population restless with the pace of social change and economic development, Iran likewise should be seeking opportunities for rapprochement with the United States, not a glorious clash of arms with the “Great Satan.”

The strident Mahmoud Ahmadinejad is gone. In the recent presidential election, Iranians selected the pragmatist Hassan Rouhani, the nation’s most “liberal” conservative, who enjoyed the support of reformers and moderates in Iran. Recent evidence suggests that the Iranians have yet to commit themselves irrevocably to the production of nuclear weapons. The Iranian people are eager for change. Now, but perhaps for only a short time, a window of opportunity for improving relations with Iran is open.

Each March since he was elected, President Obama has issued a call to friendship directly to the people of Iran during the Iranian New Year holiday of Nowruz. This year, noting that Iran’s continuing isolation “isn’t good for the world,” he said, “Just as your forbearers enriched the arts and sciences throughout history, all nations would benefit from the talents and creativity of the Iranian people, especially your young people. Every day that you are cut off from us is a day we’re not working together, building together, innovating together—and building a future of peace and prosperity that is at the heart of this holiday.”

These are fine words. Now the president needs to reach out in a dramatic gesture that will allow the Iranians to join him in making them not only fine but true.

REPLY ALL

Living In Christ

My interest was piqued by Bill McGarvey (“The Sexual Devolution”) and Christina A. Astorga (“Save Yourself”) in the July 1 issue. Both writers touch upon the consequences suffered by the hookup generation. Of course, the predominance of youthful hookups is not an anomaly, given our overall cultural context.

In combating the tidal wave of self-indulgence and sexual “freedom” promoted in the media, a central role of education is teaching young people how to live. For Catholic institutions, this means teaching students how to live in Christ. One wonders whether a distorted liberalism has caused schools to pander to pop culture and to soft-pedal the timeless truths of Christianity.

Today’s universities must have the courage to be countercultural and to help students reform and realign conscience. Through a well-formed conscience, young people will discover the positive self-image, self-respect and respect for others so absent from their lives.

The hookup crowd must realize that the answer is not “good sex” but goodness itself.

CHARLES BUTERA
East Northport, N.Y.

Rapid Change

When I received my June 17-24 issue of *America*, I thought it was a duplicate of an issue I had already received. The cause of this impression was that the cover of the May 20 issue is strikingly similar to it, with rippling water, a row of painted buildings with awnings, a rising hill beneath a blue sky. But then at the top, instead of the ornate church of the May issue, the June issue (in keeping with the lead articles) has only the silhouette of a church.

Is the similarity of these two covers just a coincidence, or is it a subtle comment on the increasing speed with which the church may become a mere shadow of its former self? Such a change in only four weeks!

V. L. COLLINS-ENGLISH
Northampton, Mass.

Editor’s Note: “Whatever is received,” notes the Angelic Doctor, “is received according to the mode of the receiver.”

Redeeming Acts

Re “American Hymnal” (6/17): I appreciated James T. Kean’s reflections on American patriotic hymns and their tendency to project a God who stands with the United States in her wars and battles. Yet I must take exception with his critique of “The Battle Hymn of the Republic” and his particular challenge to the verse, “As He died to make men holy, let us die to make men free.”

Julia Ward Howe, the author of the lyrics, was a fervent abolitionist. Historians give several reasons why men fought for the Union side in the American Civil War: some joined the army because they were drafted, others for adventure, others to preserve the Union, and there were those who fought to end the evil of slavery.

Howe was not conflating “God and nation,” as Keane writes. Rather, I think she was linking the redeeming action of those who died to end slavery with Jesus who died to free humanity from slavery to sin and evil. I love to sing this hymn in praise of those who died to set men free.

PATRICK WOODS, C.S.S.R.
Bethpage, N.Y.

Boldness and Restraint

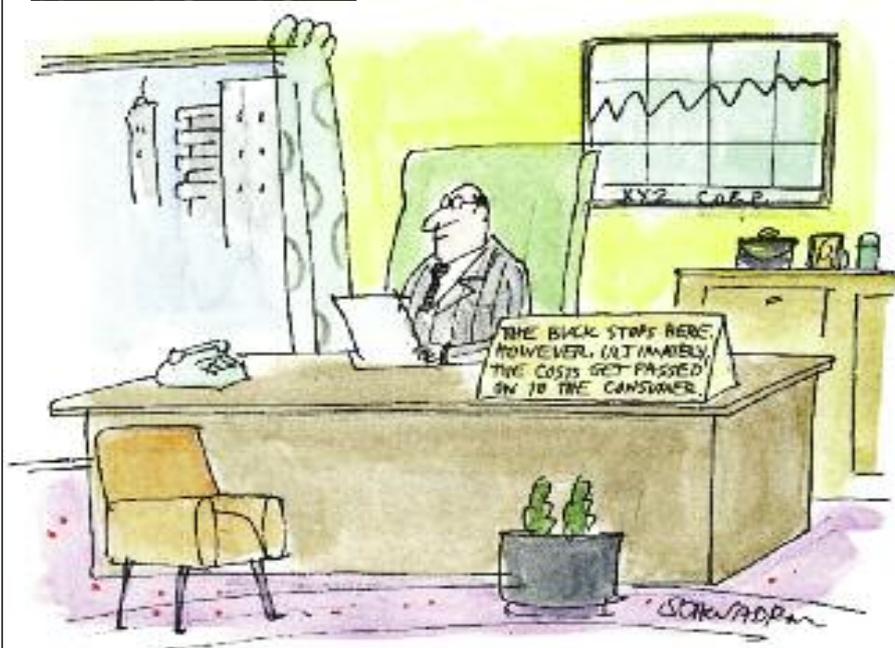
“Pursuing the Truth in Love” is undoubtedly one of the best articles I have ever read in *America*. If it can be termed a “manifesto” for Father Malone’s editorial orientation, then I will anticipate with particular interest the forthcoming issues of the magazine. Father Malone expressed the mind of many with just the right combination of energizing boldness and laudable restraint.

DAVID T. BOUFFARD
Downey, Calif.

Stand Against Death

“Pursuing the Truth in Love” is an interesting article. Not only are Catholics “no longer second-class citizens” in our nation (“thanks be to God,” prays the author), but it should

WITHOUT GUILT



CARTOON BY HARLEY SCHWADRON

BLOG TALK

Editor's Note: "Pursuing the Truth in Love," by Matt Malone, S.J. (6/3), and the subsequent interview with Father Malone in The Washington Post (6/28) initiated a dialogue in the blogosphere. Brad Rothrock at the Daily Theology blog writes about the importance of language and labels (6/29), Matthew Shadle at the Catholic Moral Theology blog questions the usefulness of political terms in an ecclesiastical context (7/1), and Rothrock responds to Shadle (7/7). Here are brief excerpts from those blog posts.

While I appreciate the desire to find points of unity and agreement amid widespread conflict within the Catholic Church, I do not believe that it is ultimately our use of the labels liberal/conservative or left/right that create such conflict.

In reality, language is the formal expression (more or less helpful, and more or less accurate) of the material causes of the conflict, i.e., the social, political, economic and ecclesial situations that have historically developed thus far.

Proclaiming Catholic unity does not make it so; it simply hides the differences under a false congeniality. Attempting to deny the larger frameworks within which we evaluate, discern, critique, dialogue, reason, etc., is never a good idea. The Church and its members are located within the larger frameworks that make up our social,

be noted that, sadly, Catholics can no longer be distinguished from our society at large in its beliefs and practices. Those who self-identify as Catholic voted nearly exactly the way the general electorate did last November, and they hold nearly the same beliefs as the general electorate on the major issues of the day.

Put another way: Catholics have largely embraced the culture of death

political and economic life, and in this way are subject to the values therein.

BRAD ROTHROCK
Dailytheology.wordpress.com

Matt Malone's objection is not to the use of political labels, or even to the use of political labels to describe the political views of Catholics, but rather to the use of labels from the context of politics to describe points of view in the different context of theological debate on ecclesial issues. If this is the case, then much of Brad Rothrock's critique simply dissolves away.

If we really must reflect on our faith while being critically aware of our social, political and economic context, then I would simply ask Rothrock whether the terms *liberal* and *conservative* really are adequate descriptors of that context?... Malone is right to abandon these terms precisely because they are pre-critical; they provide us a shorthand, stereotyped view of social reality.

If we as a church are going to take seriously the task of reflecting on how our social context shapes our theological reasoning, then we are better off, as Malone suggests, simply stating what we believe and attempting to fairly represent what others believe, rather than reducing one another to political binaries.

MATTHEW SHADLE
Catholicmoralthology.com

A crucial point in the debate is the claim that these terms—*liberal* and *conservative*—are devoid of intelligible

that Pope John Paul II spoke against so forcefully. So, **America**, who are we as a church if we are not starkly and markedly different from our postmodern, secularist culture?

or meaningful content...[and] fail to grasp the nuance and intricacy of life. Well, yes. All language fails to capture the nuance and intricacy of the world. This is not the fault of particular words, but rather part of the nature of being finite creatures.

The larger and more important concern on my part is the threat I see in attempting to carve out some space of ecclesial or faith-based neutrality. For those who have suffered under the weight of certain supposedly "neutral" doctrines, structures, traditions and practices that have been and are part of the church universal....the idea that faith itself, or the ecclesial structures and expressions of faith, or Christianity, is somehow outside of political, social or economic description is almost laughable.

I don't particularly care whether you use the terms *liberal*, *conservative*, *socialist*, *ultramontanist*, *Docetist*, *progressivist*, *modernist*, *postmodernist*, etc. What I care about is the fact that labels provide the ability for classes of people to organize themselves to stand for their human dignity. Labels are essential for this. So, as vacuous as political labels sometimes are—and in this I am in agreement with Shadle and Malone—the underlying theory that the context of faith, theology and the ecclesial is not appropriate for political, social and economic analysis strikes me as very dangerous.

BRAD ROTHROCK
Dailytheology.wordpress.com

Because in every age, Jesus Christ and his church must stand in stark contrast to "this world," ought we not?

ED KNAUF
Online comment

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SIGNS OF THE TIMES

WYD 2013

Pope Francis Calls for Solidarity and Dialogue

World Youth Day in Rio de Janeiro, Brazil, drew tens of thousands of young people from around the world. It was also attended by a senior citizen from Rome who managed to cause the greatest excitement on the streets of Rio and among the W.Y.D. participants themselves. After a somewhat chaotic arrival, his motorcade swarmed by enthusiastic pilgrims and residents, Pope Francis joined W.Y.D.-Rio on July 22, charming attendees and hosts alike with his characteristic humility, simplicity and joyful demeanor as he stopped his various motorcades, one conducted in a compact car, for impromptu embraces and blessings among the crowds.

There were also opportunities for serious reflection. On July 23, the pope blessed a new drug rehabilitation facility. He said reducing drug addiction will not be achieved by a liberalization of drug laws, as is currently being proposed in various parts of Latin America, but through confronting the problems underlying drug use: promoting greater justice, educating young people in the values that build up life, accompanying them in their difficulties and giving them hope for the future. Pope Francis condemned the selfishness of what he called “dealers of death,” urging society as a whole to act with courage to stamp out the scourge of drug trafficking.

Speaking directly to those who have fallen into “the darkness of dependency,” the pope said the church offers outstretched hands to help; but, he stressed, “No one is able to stand up in your place.

“Look ahead,” he urged. “Do not let yourself be robbed of hope!”

Visiting one of Rio’s notorious *favelas*, or slums, Pope Francis spoke of the need to alleviate material suffering, but he also said that “real human development” requires the promotion of moral values, to satisfy a “deeper hunger, the hunger for a happiness that only God can satisfy.” The July 25 speech was the pope’s first major statement on social and economic questions during his visit to Brazil, a country that has

enjoyed years of strong economic growth but is currently in turmoil over widespread dissatisfaction with government policies, high taxes and corruption.

“The Brazilian people,” the pope said, “particularly the humblest among you, can offer the world a valuable lesson in solidarity, a word that is too often forgotten or silenced, because it is uncomfortable. I would like to make an appeal to those in possession of greater resources, to public authorities and to all people of good will who are working for social justice: never tire of working for a more just world, marked by greater solidarity.

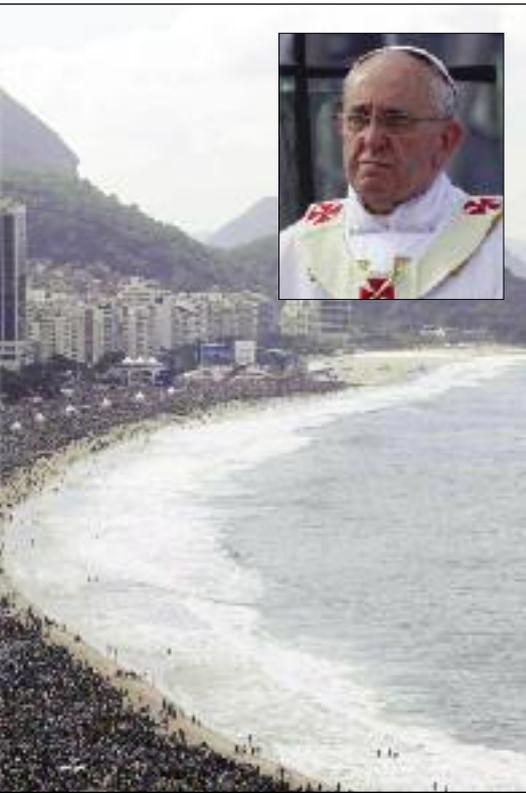
“No one,” Pope Francis said, “can remain insensitive to the inequalities that persist in the world. Everybody, according to his or her particular opportunities and responsibilities, should be able to make a personal contribution to putting an end to so many

social injustices. The culture of selfishness and individualism that often prevails in our society is not what builds up and leads to a more habitable world: it is the culture of solidarity that does so, seeing others not as rivals or statistics, but brothers and sisters.”

The pope added that giving “bread to the hungry,” while required by justice, is not enough for human happiness. “There is neither real promotion of the common good nor real human development when there is ignorance of the fundamental pillars that govern a nation, its nonmaterial goods,” he said. The pope identified those goods as life; family; “integral education, which cannot be reduced to the mere transmission of information for the purposes of generating profit”; health, “including the spiritual dimension” of well-being; and security, which he said can be achieved “only by changing human hearts.”



POPACABANA. Pope Francis celebrates Mass with three million on the beach.



RELIGIOUS FREEDOM

Under Siege In Pakistan

Conditions for religious minorities in Pakistan are dire; that is the assessment of a panel that discussed the matter on July 18 in Washington, D.C. In June alone, 47 members of religious minorities were killed in Pakistan, according to the U.S. Commission on International Religious Freedom. The victims included an 18-year-old Christian man tortured to death by police after he was suspected of kidnapping a Muslim woman. “Basic law enforcement and legal reform are desperately needed,” Knox Thames, director of policy and research at the commission, said.

Representatives of the primary religious minority communities in

Pakistan, where Muslims are in the overwhelming majority—Christians, Hindus, Ahmadiyya Muslims and Shiite Muslims—spoke out about the suffering of members of their communities. Peter Bhatti, executive director of International Christian Voice, described how he was personally affected by religious intolerance in Pakistan. His brother, Shabaz Bhatti, a Pakistan government minister, was assassinated after calling for the reform of Pakistan’s infamous blasphemy laws, often used erroneously to settle scores, dislocate communities or seize land and property from members of minority religious communities. In addition to physical acts of violence, numerous government policies, like the blasphemy laws, target minorities by making it illegal to say anything against Islam or to harm a copy of the Koran. Bhatti said homes and churches have been vandalized or destroyed, and men and women have been attacked and even burned alive.

As recently as June 3, three Christian women were beaten and forced to walk around their town naked, he said. “Christians are fearful in their own motherland,” said Bhatti. “They are seen as Westerners because they share the same religion” as people in the West.

More than a million Catholics make up part of the Christian minority in Pakistan. In the past year, two Catholic churches and a Catholic hospital have been attacked.

Many non-Muslim women are kidnapped, raped, then forced to marry their abusers in an effort to convert them to Islam, said Jay Kansara of the Hindu American Foundation. Hindus, as the largest religious minority in Pakistan, are especially targeted, he said.

Ahmadiyya Muslims face restrictive voting policies, and Hindu marriages are not recognized by the state, which makes abductions and forced marriages easier. Many public school textbooks, especially history books, show only the Muslim perspective and demonize other groups, according to the commission. Such a bias deeply affects a student’s mindset.

“A large portion of public school students could not correctly identify religious minorities as citizens, and many were skeptical about the potential for religious minorities to assist in the development of Pakistan,” reported the commission’s executive summary on religious discrimination in Pakistan. “Like their teachers, the majority of public school students viewed non-Muslims as enemies of Islam.”

The panelists stressed that religious minorities are too terrified and bullied to act against the persecution, so international pressure to make top-down changes could be the most powerful catalyst for change within the country, according to the speakers.

The commission is eager to have Pakistan designated a “country of particular concern” by the State Department, but so far those efforts have been unsuccessful.



INTOLERANCE. An attack by a Muslim mob on a Christian neighborhood in Lahore, Pakistan, destroyed churches and homes.

Free but Moral Trade

When entering trade agreements, the United States should support principles that “defend human life and dignity, protect the environment and public health, and promote justice and peace in our world,” wrote the bishops who oversee the justice and peace committees of the U.S. Conference of Catholic Bishops in a letter dated July 19 to the new U.S. trade representative Michael Froman. Bishop Stephen E. Blaire of Stockton, Calif., and Bishop Richard E. Pates of Des Moines, Iowa, echoed the call of Pope Francis in his letter to G-8 leaders, that “every economic and political theory or action must set about providing each inhabitant of the planet with the minimum wherewithal to live in dignity and freedom, with the possibility of supporting a family, educating children, praising God and developing one’s own human potential.” The bishops highlighted several areas of concern in free trade agreements, including labor protections, care for indigenous people, the need to alleviate causes of migration, protection of agriculture in developing and rural areas and sustainable development and care for creation.

Upholding Vatican II?

An Austrian priest who is urging the church to adopt practices ranging from greater lay involvement in decision-making to opening the priesthood to married men and women said the effort is aimed at upholding the decisions of the Second Vatican Council. Father Helmut Schüller, pastor of a parish in the Archdiocese of Vienna, said during an appearance in Washington on July 22 that the church hierarchy should begin conversations that will build a “new structure” allowing for people to share their gifts with the church better. “We think it’s a

NEWS BRIEFS

David Gonzalez, an editor at The New York Times and a member of the board of directors of **America**, has been named to the **Hall of Fame** of the National Association of Hispanic Journalists. • A **crackdown on militants** in Sinai by Egyptian military is hurting Gaza’s already fragile economy because nearly 80 percent of the tunnels used for smuggling have been closed. • Inviting Catholics to be “out of step with popular culture,” the bishops of England and Wales said in a document distributed to parishes on July 27 and 28 that the legalization of gay marriage **cannot change Christian teaching** on sexual morality and that the church cannot accept marriages of same-sex couples. • According to “**Twiplomacy**” rankings released on July 24, Pope Francis is the most influential world leader on Twitter, with the highest number of retweets, and the second most-followed world leader after President Obama. • Former Representative Lindy Boggs, 97, a Louisianian who **fought for civil rights** during nearly 18 years in Congress and served as ambassador to the Vatican during the Clinton administration, died on July 27 at her home in Chevy Chase, Md., according to her daughter, ABC News journalist Cokie Roberts. • Robert P. George, a Catholic legal scholar and ethicist, **has been elected** to head the U.S. Commission on International Religious Freedom.



Robert P. George

question of respect for the dignity of the baptized, the church members, the church citizens as we call them. But also a question of bringing in the gifts of these laypeople to the decision making of the church and to the daily life of the church,” he said at the National Press Club. Father Schüller was in the middle of a three-week, 15-city tour in the United States to discuss the Austrian Priests’ Initiative.

Renewed Fighting In Eastern Congo

As fighting continued in late July between government forces and rebels in eastern Democratic Republic of the Congo, the United Nations refugee agency expressed concern for the welfare of civilians in the area, including many who have fled to Uganda.

“Access to the area is not possible for humanitarian agencies, and conditions of those who do not make it across to Uganda are unclear,” the spokesperson for the Office of the U.N. High Commissioner for Refugees, Adrian Edwards, told reporters in Geneva. “It takes refugees from the Kamango area around 12 hours to walk to the Ugandan border.” Tens of thousands of refugees first began pouring into western Uganda after fighting erupted between Allied Democratic Forces, a Ugandan rebel group, and Congo national troops in Kamango on July 11. “Many refugees brought their animals with them...and are sleeping in their tents with their ducks and goats, increasing the risk of disease,” Edwards said.

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Eye on Ecuador

Leadership can be hard to assess in politicians even, and sometimes especially, when they are in office. Presidents and prime ministers sometimes seem dwarfed by the magnitude of their role and the responsibilities that come with it. Still, President Rafael Correa of Ecuador is an interesting leader to watch. Shaped, he has said, by liberation theology and the social teachings of the Catholic Church, Correa, a practicing Catholic who calls himself a humanist and 21st-century socialist, has offered Ecuador bold reforms and a new social contract.

Correa is one of several leftist-leaning populist leaders in Latin America intent on carving out an independent path for their country. His decision to offer shelter to Julian Assange in Ecuador's embassy in London in 2012 drew international attention to him. It also put him at odds with Britain, which at one point threatened to enter the embassy in violation of diplomatic protocol to remove Assange. More recently, Correa offered asylum to the whistle-blower Edward Snowden before backtracking after a call from Washington underscored that an important trade deal between Ecuador and the United States was up for renewal.

An economist who earned his Ph.D. at the University of Illinois, Correa became Ecuador's economics and finance minister in 2005. When after four months he resigned, he was the most popular leader in the government because he refused to heed advice from the International Monetary Fund and

championed Ecuador's economic sovereignty. He won the presidency in 2006 promising economic relief for the poor and a "citizens' revolution" that would increase citizen representation in decision making.

Correa has insisted that the rights of labor take precedence over capital. As president, he has raised wages, lowered interest rates, instituted a more progressive income tax, improved tax collection, added roads and greatly increased public investment and spending. One of his government's most significant acts was to repudiate Ecuador's public debt, then renegotiate on very favorable terms, saving the country billions of dollars and allowing it to triple the amount of money spent in the social sector on education, health and housing.

Not surprisingly, Correa credits his policies for Ecuador's high growth rate, low unemployment and decline in poverty, but analysts say it is hard to disentangle cause from consequence. A boom in oil and commodity prices has helped Ecuador as well as other countries in the region; and throughout Latin America, poverty and inequality have been declining for the last decade among governments on both the right and the left. A recent report by the World Bank titled "Economic Mobility and the Rise of the Latin American Middle Class" notes that 50 million people in the continent escaped poverty during the last decade. Whereas the number of poor people used to be 2.5 times the size of the middle class, the poor and the middle class now account for roughly the same share of Latin

America's population. This 50 percent reduction in poverty, the study notes, is remarkable progress, the effect of economic growth throughout the region and declining levels of inequality in 12 of the 15 Latin American countries surveyed.

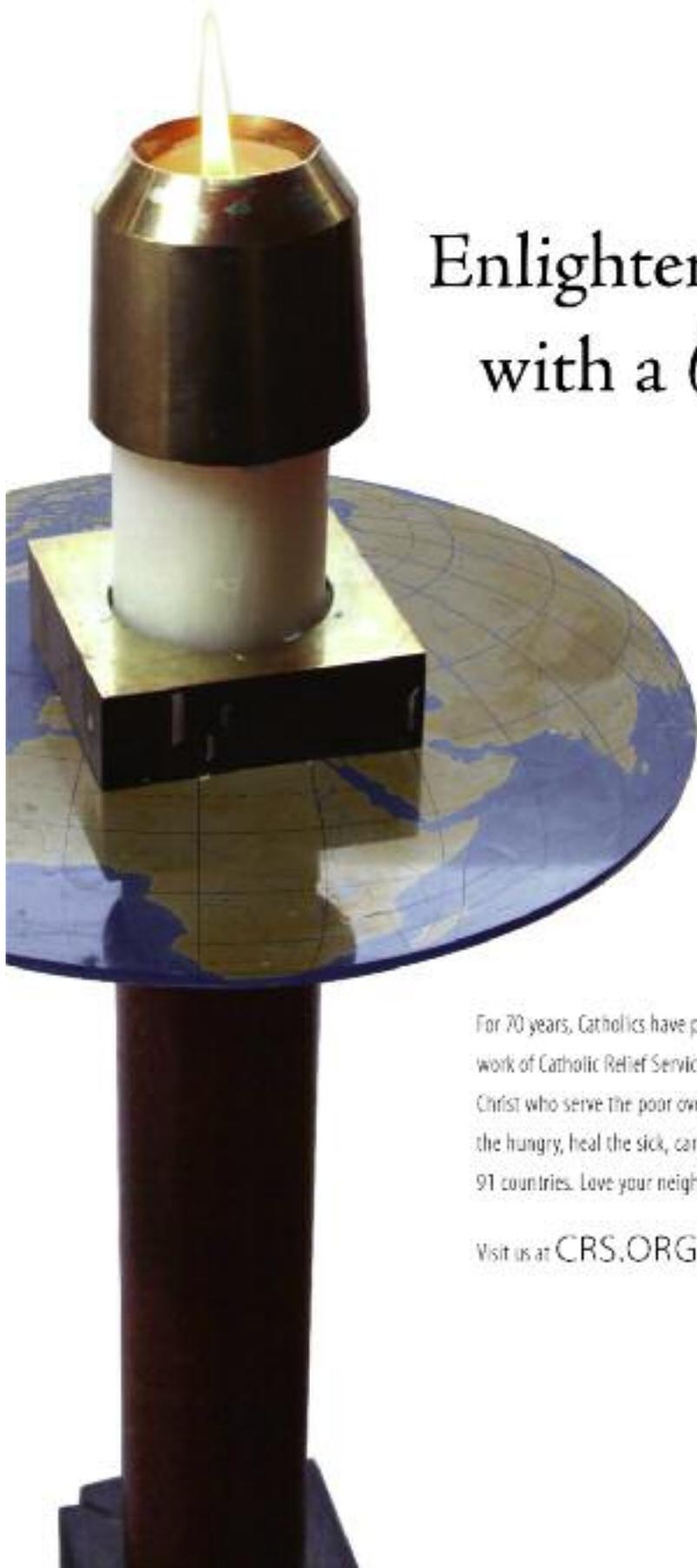
Correa's biggest achievement may be providing Ecuador with political stability. His election in 2006 followed a turbulent decade in which Ecuador had seven presidents in 10 years. He was re-elected in 2013 by a large majority, the first Ecuadorian president to be re-elected in 30 years.

But Correa has his critics. A law placing restrictions on the press has drawn criticism from journalists. He has been called autocratic by business leaders and by

some indigenous groups who oppose the exploitation of natural resources on or near their ancestral lands without their consent. Some leftists also oppose developing Ecuador's natural resources, a stance Correa dismisses as unrealistic. Concerned about CO₂ emissions, he has also backed an initiative in which Ecuador would forego extracting oil reserves in Yasuni National Park in the Amazon in exchange for compensation from other countries. And in another bold move, Ecuador has opened its doors wide to immigrants.

Allert Brown-Gort, a professor at Notre Dame University who studies immigration policy, said Ecuador has the most open immigration system in the world today. "This is a spectacular experiment," he said, one he thinks will be transformative.

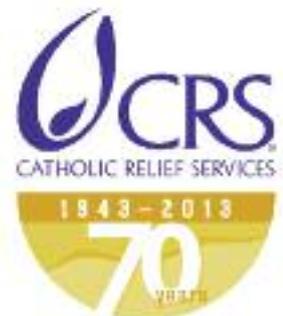
MARGOT PATTERSON is a writer who lives in Kansas City, Mo.



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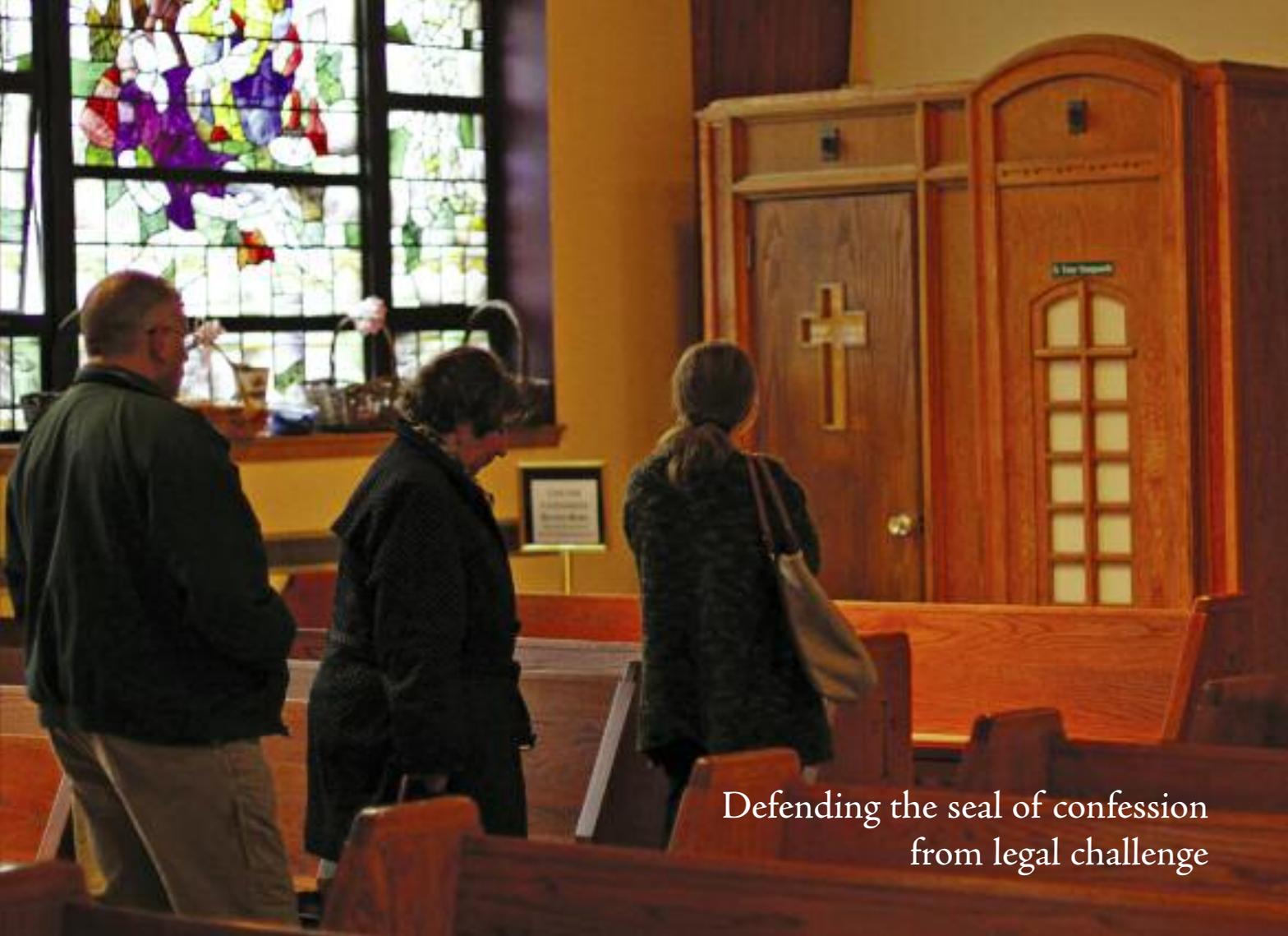
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Defending the seal of confession
from legal challenge

A Protected Rite?

BY HELEN COSTIGANE

Crossing the beautiful Charles Bridge in Prague, one encounters the imposing statue of St. John Nepomucene (c. 1345–93). Confessor to the wife of King Wenceslaus IV, John was reputedly tortured, but it is certain that he was executed by drowning in the Vltava River on March 20, 1393. His crime was his refusal to divulge to the king what the queen had revealed in confession. For this John Nepomucene is considered the first martyr of the seal of confession. He has since been joined by a Spanish priest, Blessed Felipe Ciscar Puig, also considered a martyr of the sacramental seal. He was shot in 1936 for refusing to reveal the confession of a Franciscan priest. Father Puig and his penitent were executed together.

This idea of the sacramental seal has fascinated popular culture. It has been explored in

HELEN COSTIGANE, S.H.C.J., teaches canon law and Christian ethics at Heythrop College, University of London.

ONS PHOTO: GREGORY A. SHEMITZ

television programs like “Murder, She Wrote” and “Law & Order: Special Victims Unit” and films like “Moonstruck” (1987) and “Priest” (1994). The potential consequences for a priest refusing to break the sacramental seal are also explored in Alfred Hitchcock’s film “I Confess” (1953), in which a priest, Father Logan, hears the confession of his part-time gardener who, in the course of robbing one of his employers, has killed him. Because of the binding nature of the seal of confession, the priest cannot tell the police anything he now knows about this crime. As the story unfolds, the priest himself becomes the prime suspect in the murder and comes very close to being found guilty and executed for a crime he did not commit.

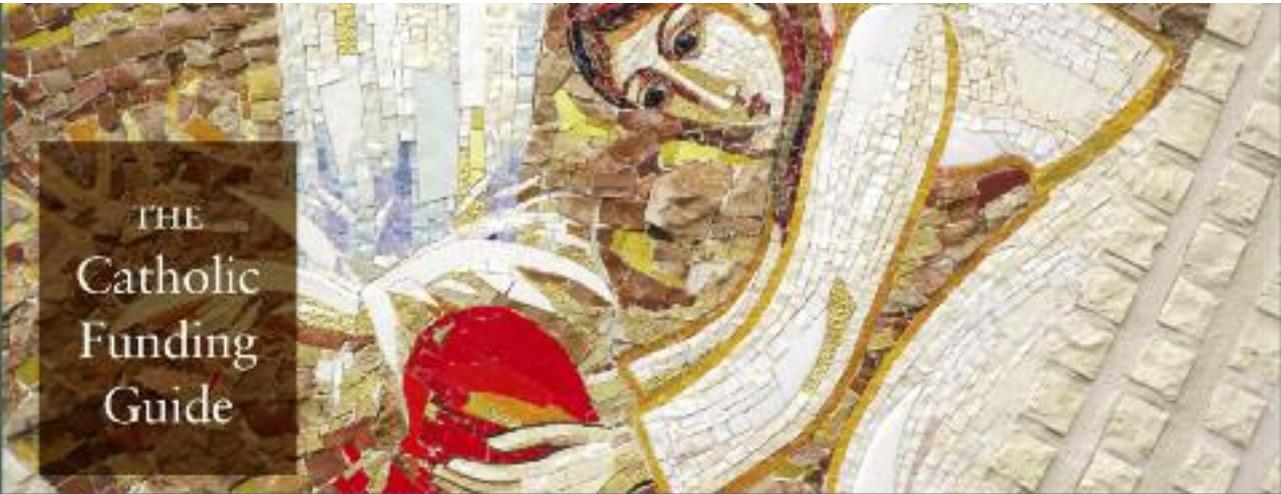
Challenges surrounding the seal of confession are not confined to history and film, however. A new threat to the seal of confession has emerged recently, with proposed legislation from the governments of Ireland and Australia. The Irish bill would make it a criminal offense to fail to disclose information to police that would help prosecute people who have committed serious crimes against children or vulnerable adults. The Irish minister of justice also proposed a five-year prison sentence for priests who fail to report any sexual abuse of minors they hear about in the confessional.

Similar measures have been considered in Australia, where a national inquiry has been launched into allegations of sexual abuse of children in state and religious institutions

and nongovernmental organizations. Julia Gillard, then prime minister of Australia, said in 2012 that the inquiry should examine the seal of confession because it is a “sin of omission” when the seal is invoked in cases of child abuse. Nick Xenophon, a member of Parliament, said the government’s recognition of the seal is a “medieval law that needs to change” and that canon law “should not be above the law of the land.” Others agree that priests have a duty to report cases of abuse, even if that means breaking the confessional seal—and it is not only politicians who hold this view. Geoffrey Robinson, the retired auxiliary bishop of Sydney, has said he would be prepared to break the seal for the sake of the greatest good, the protection of innocent people. As one might expect, Bishop Robinson’s views have attracted much criticism from within the church.

Definition in Church Law

What does the church say about the sacramental seal? The 1983 Code of Canon Law states, “The sacramental seal is inviolable; therefore it is absolutely forbidden [*nefas*] for a confessor to betray in any way a penitent in words or in any manner and for any reason” (Canon 983 §1). The word *nefas* is a very strong word, rarely used in the code; its meaning, “absolutely forbidden,” begins to capture the gravity of the offense. But the penalty for the transgression indicates the true magnitude of the offense. Canon 1388 §1 states that



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the penalty for a direct violation is an automatic (*latae sententiae*) excommunication reserved to the Apostolic See. That means that recourse must be made to the Sacred Penitentiary in Rome for the lifting of the censure. To incur this penalty, there must be three elements: 1) revelation to a third party 2) of matter learned in confession, 3) with the penitent being identifiable.

Canon 983 reiterates centuries of tradition with regard to the sacramental seal. Early ninth-century church councils warned confessors not to reveal sins confessed to them, and Gratian's "Concordance of Discordant Canons," compiled in the 12th century, declared that any priest making known the sins of a penitent should be deprived of office. The Fourth Lateran Council, binding on the whole church, warned in 1215 that priests must not betray a penitent in any way and said that anyone revealing a sin disclosed in confession was to be deprived of office and confined to a monastery to do perpetual penance. This was not accepted without question. There were theologians who supported the idea that the seal could be broken in cases where there might be damage to another person or to the common good. They reasoned that a penitent likely to offend again did not have the requisite repentance or purpose of amendment, and because this was incompatible with true sacramental confession, there would be no obligation on the confessor to maintain secrecy. There were also debates about how knowledge obtained through the confessional might be used and whether a penitent could release a priest from the seal.

A decree of the Holy Office on Nov. 18, 1682, set the scene for the present-day understanding when it prohibited "all use of confessional matter to the detriment of the penitent, even where no danger of revelation existed, and even where the information was used solely to prevent a greater harm from coming to the penitent himself." Accordingly, the seal may not be broken directly or even indirectly, by revealing information that might link a penitent to his or her sin.

Character of the Sacrament

We get an understanding of why the sacramental seal is considered to be so important when we consider Pope John Paul II's "Reconciliation and Penance" (1984). In this apostolic exhortation, the pope referred to the meeting between a priest, who is both judge and healer, and a penitent as a "tribunal of mercy rather than of strict and rigorous justice." John Paul was clear that the role of judgment is secondary. As the church "reflects on the function of this sacrament," he

wrote, its "consciousness discerns in it, over and above the character of judgment...a healing of a medicinal character." John Paul described the role of the priest as manifold, making present in the sacrament Christ, who is brother, high priest, shepherd, physician, master and judge. The priest himself learns the weakness of the person, assesses the desire for renewal, imparts forgiveness and reinstates the penitent within the ecclesial community.

The priest acts therefore as a representative of the ecclesial community and a witness of God's mercy. It might be said further that the priest holds up a mirror to the penitent, reflecting back to him aspects of his life about which he may (or may not) be conscious. Referring to the threat of "an eclipse of conscience" in today's world, John Paul II wrote that the church's ministry of reconciliation "intervenes to bring the person to the 'knowledge of self'...to a new interior ordering, to a fresh ecclesial conversion."

It may be argued that this is one of the main reasons for the confession of sins: the priest enables penitents to reflect on what they do and why they do it. This can help temper what Cardinal Joseph Ratzinger identified in 1996, when he was prefect of the Congregation for the Doctrine of the Faith, as "the theory of the justifying power of the subjective conscience," which is seen to operate today with little or no reference to objective norms. Further, the process of articulating sins to a person in the role of "judge and healer" might help us "to take personal responsibility for our bad conduct, and not to claim victimhood when it is not justified," wrote Brendan Kneale, F.S.C., in the periodical *Review for Religious* (2001). This also helps avoid what Dietrich Bonhoeffer suggested is the self-deception of simply confessing our sins to ourselves and granting ourselves absolution. This "self-forgiveness" (in the wrong sense) can never lead to a break with sin and can result in feebleness in Christian living.

Given all of this, we can understand why the standard of secrecy protecting a confession is recognized in the Catholic Church as higher than that of any other form of professional confidentiality or secrecy. The act of a penitent confessing sins to a priest in the sacrament of reconciliation forms a sacred trust. This is protected by the requirement of the sacramental seal that nothing heard can be disclosed; the penitent may not be betrayed in any way.

Common Law and the Seal

In English law (the system inherited by the Australian legal system), recognition of the sacramental seal has been by

The act of confessing sins to a priest in the sacrament of reconciliation forms a sacred trust; the penitent may not be betrayed in any way.

way of a privilege that allows for the exclusion of evidence arising from any communication between confessor and penitent. This common law recognition in the period prior to the Reformation has been debated in a few cases since then, where it is clear that opinion was divided among members of the judiciary as to whether confessional communications were protected. In Australia itself there is a two-fold system of statutory law, so that both state and national government can legislate. What is significant here is that the states of Victoria and Tasmania, as well as the Northern Territory, enacted legislation (with some differences) so as to protect a priest from being required to divulge information received in the context of confession.

Religious Liberty

Sacraments are central to the life and practice of the Catholic Church. It is clear that those who suggest that the confessional seal can be violated in certain instances do not share the church's understanding of the sacrament of reconciliation. But even as a matter of civil law, it could be argued that any Irish or Australian law that fails to respect confessional secrecy would be unconstitutional. The Irish Constitution pledges to "respect and honor religion" and uphold the "free profession and practice of religion." The Australian Constitution enshrines the "free exercise of religion." Any law that requires a violation of the confessional seal can be seen as interference with the exercise of

a central belief of the Catholic Church.

There is also a question of whether such legislation, if enacted, would be practicable. There are many reasons to believe that such a law would be of limited value. According to a report in *CathNews* of New Zealand (Nov. 16, 2012), Cardinal George Pell, archbishop of Sydney, said that priests should refuse to hear the confessions of suspected child abusers in order to ensure that they are not then bound by the confidentiality of the confessional. "If the priest knows beforehand about such a situation, the priest should refuse to hear the confession, that would be my advice. I would never hear the confession of a priest who was suspected of such a thing," he said, following the announcement of the wide-ranging royal commission in Australia.

Also, if the seal loses protection in civil law, offenders would be less likely to avail themselves of the sacrament. Further, cutting off this avenue of dialogue might make it less likely that an abuser will talk to someone who might be able to persuade him to take the next step.

The "slippery slope" argument, too, is compelling: If priests are required to disclose child abuse, why not disclose other heinous crimes like murder or rape?

Finally, it is likely that the vast majority of priests would simply not comply with such laws; the inviolability of the seal has been affirmed by priests and bishops both in Ireland and Australia.

There is no doubt that worthy motives—the protection of children and vulnerable adults—lie behind these recent developments. At the same time, the current discussion of the issue shows that some politicians do not realize how fundamental the sacramental seal is to Catholic belief and practice. Any proposal that undermines its inviolability may be seen as a challenge to the right of Catholics to freedom of religion, raising significant human rights and constitutional issues. Catholics, like other citizens, should be keen to do whatever it takes to curb abuse and bring perpetrators to justice, but the proposal to oblige priests to break the seal of confession amounts to "rendering to Caesar" what is not rightfully his. **A**

ON THE WEB
 A Skype conversation
 with Helen Costigane, S.H.C.J.
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CARTOON BY BOB ECKSTEIN

Children First

How safe-environment programs are preventing abuse

BY BERNARD NOJADERA

The reverberations can be heard nationwide. As church employees and volunteers receive notices requiring them to attend safe-environment trainings, their responses have become familiar: “Again?” “Didn’t we just do that?” “I went through this where I teach; do I need to do it in the parish too?” “I barely come in contact with kids; why do I need the program?” “I’ve been doing this work for 40 years; don’t they trust me?”

A decade into dealing with child protection efforts, I have come to expect such complaints. I see eyes roll and hear audiences sigh. On occasion, however, there is a more positive reaction: “Thank you. I was abused as a child. I’m here tonight because I have kids. You are now a part of my healing journey.”

While the safe-environment trainings may strike some volunteers as an imposition or an inconvenience, there is good reason not to take them for granted: Child protection

programs work. In 2002 the U.S. bishops established stringent policies for the church in the United States that require staff and volunteers to be educated in child safety awareness and protection and to undergo background checks. The policies also demand that safe-environment instructors educate children on what is acceptable and unacceptable touch and how to report what makes them feel uncomfortable. The result? A decline in the reported number of new victims of sexual abuse and of perpetrators. In addition, with a call for men and women abused decades ago to seek help, the church is now seeing a decline in the number of old cases coming to the light.

With dramatic proof of the effectiveness of its efforts, the church cannot go back. Indeed, the bishops will press forward, seeking to improve the effectiveness of child safety programs. History will report the horror that children experienced abuse at the hands of clergy, but it also will report that through their efforts to build and enhance safe-environment programs, the bishops dealt sternly with the problem. The terrible problem of child abuse may never go away

DEACON BERNARD NOJADERA is executive director of the U.S. bishops’ Secretariat for Child and Youth Protection.



A PROGRAM THAT WORKS. Andrew Riley, manager of the Office of Child Protection and Safety for the Diocese of Arlington, Va., guides a parish seminar for church workers.

PHOTO: CNS PHOTO/NANCY WIECHEC

in society at large, but efforts to make the church the safest place in town will go on.

When I worked in the Diocese of San Jose, Calif., I realized that the diocesan safe-environment program needed to be part of a wider community effort and had to expand within the church and beyond. I had coffee with directors of religious education and lay leaders. I talked to community groups and businesses outside of the church community. I visited parishes and also spoke with Jewish and Protestant communities, collaborated with the local Young Women's Christian Association and got to know key individuals in the sheriff's department and the district attorney's office.

Since their adoption of the "Charter for the Protection of Children and Young People" in June 2002, the U.S. bishops have called on every U.S. diocese and eparchy to provide safe-environment training (Article 12). Article 13 requires all members of the clergy, paid staff and volunteers who have ongoing contact with minors to undergo background checks. The articles are not suggestions; they are "musts."

Initially dioceses and eparchies rushed to find or develop such training programs. Several commercial programs for both adults and children were available, and many dioceses and eparchies purchased them. Other dioceses and eparchies tapped competent people to develop their own tailor-made programs. Still other dioceses and eparchies used local government or other human services agencies to provide training materials. Using one or a combination of these approaches, dioceses and eparchies assembled programs to teach adults the nature and scope of child sexual abuse and how to prevent it. The programs showed how to teach children to recognize abusive behavior and, more important, how to tell someone what was happening. Programs like these launched dialogues between youth and their parents and the church and the community. The parish dialogues evolved to include conversations on bullying, Internet safety, anti-pornography and even elder abuse and suicide prevention. Unexpectedly, people felt empowered to tell their stories and found a safe place to share them.

Research and Recommendations

Despite all the good in safe-environment programs, the programs have drawn a number of criticisms. To assuage some concerns, a statement was added to the first revision of the charter to assure that the training had been approved by the U.S. bishops and was in accord with Catholic moral teach-

ing. Some still doubted the effectiveness of programs. Could sexual abuse of children actually be prevented through training? What comprises effective training programs for adults and children? The answer has two components: An effective program offers a basic curriculum; it also roots itself in strong connections with the community.

The 2002 charter established the National Review Board, a lay panel to oversee the work of the bishops' Secretariat for Child and Youth Protection. The N.R.B. began to answer doubters by looking at current research. After speaking with bishops, diocesan personnel, theologians and psychologists, the N.R.B. in 2007 published the "Safe Environment Training of Children in the Catholic Church." The report listed criteria for the selection of training programs for children, outlined challenges and made recommendations.

David Finkelhor, a professor of sociology at the University of New Hampshire who is a renowned researcher on the topic of sexual abuse of children, affirms the effectiveness of child sexual abuse prevention training. He has downplayed suggestions that children could be more harmed than helped by prevention training. The noted moral theologian John Grabowski, of The Catholic University of America, rejected the idea that the charter's emphasis on child sexual abuse prevention violates church teachings. But some critics still challenged the programs' effectiveness; a few still argued that training harmed children and wanted it dropped.

The N.R.B. faced the issue again in 2010, grappling with the age-old problem of how to prove a negative, as it evaluated what did not happen because children and adults learned to avoid, spot and deal with predators. Some critics worried that an effective program would result in more allegations being made. Then they argued over whether that would be a positive or negative result: good that more people could come to grips with past damage in their lives or bad that they would have to face old wounds and that the church would not be sure of how to work with them. The N.R.B. took their questions to organizations in the fields of prevention and psychology. Several organizations responded and gave the N.R.B. research committee a jumpstart as the board set out to determine what makes an effective safe-environment training program.

In 2012, the N.R.B. commissioned a white paper on its research from the Children at Risk Institute, a nonprofit organization based in Houston that studies health, safety and economic indicators affecting children and educates

The terrible problem of child abuse may never go away in society, but efforts to make the church the safest place in town will go on.

public policy makers on how to improve the lives of children. The resulting report captured the core elements of effective training programs for children and adults.

According to the institute's initial recommendation, such programs should detail the nature and scope of sexual abuse of children: for example, that one in four females and one in six males will be sexually abused before his or her 18th birthday, that there are 39 million survivors of sexual abuse in the United States and that family members are responsible for the majority of sexual abuse cases.

According to the report, adult programs should include a working definition of child sexual abuse based on federal and state law. The white paper called for discussion of the behavioral warning signs of offenders. They include, for example, grooming behaviors like giving gifts to children without a reason or permission; preferring to be with children; manipulating situations so they are alone with children; giving children drugs, alcohol or pornography; and allowing children to do things their parents would not allow.

Programs should help adults understand personal boundaries through a discussion of diocesan codes of conduct and how to report violations. Participants also need to know rules for safe use of facilities: for example, that unused rooms should be locked, that access to school and parish facilities and children must be controlled and that an ade-

quate number of chaperones should attend youth events. Consequences for inappropriate behavior, like loss of position at a school, parish or diocese, also need to be stressed so that adults know that the diocese takes seriously its commitment to keeping children safe and that allegations of inappropriate behavior will likewise be taken seriously.

Programs for adults must include a review of diocesan policies that relate to creating and maintaining safe environments for children and a review of diocesan requirements concerning how background checks are conducted and how frequently they are repeated. They must include information on how an adult can report concerns or violations; the state reporting laws outlining who is required to report abuse; local, state and federal child protection numbers; and the name and contact information for the diocesan safe-environment coordinator.

What Children Should Know

The Children at Risk Institute also listed "must" components for programs for children. Among them should be achieving age-appropriate understanding among children of child sexual abuse without graphic descriptions of abuse. The institute stressed that children need to hear from a variety of adults that people who make them feel uncomfortable or whose touch is confusing should be reported to parents.

It called for developmentally appropriate discussion of

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the difference between appropriate and inappropriate touch, that children need to know that there are very few people (safe adults like parents and doctors) who have the right to touch a child in their private areas and that those few people do so only to keep a child safe and healthy. In a discussion in cooperation with parents, children also need to learn who their “safe” adults are.

Children at Risk offered specific self-protection skills and said children need to hear from a variety of adults that it is O.K. to say no to someone who is making them feel uncomfortable or uneasy. It suggested that a program should do this through role-playing that teaches children how to recognize and get away from dangerous situations, how to report abuse to adults—and how important it is for them to do that—and what to do if a friend tells them he or she is being abused.

Since repetition is important with children, the institute reports that children need to hear from a variety of people that abuse is never the fault of the child and always the responsibility of the adult. Children should be exposed to multiple lessons over time. Once-a-year discussions are not adequate to prepare children fully to protect themselves against a skillful predator.

With the white paper in hand, the N.R.B. plans to refine the core elements and distribute this information to safe-environment offices of dioceses and eparchies. It also plans

to evaluate programs to determine how many of the core elements are included. With the addition of the missing pieces, the N.R.B. believes that programs will be stronger and children safer.

The elements above are curricula-based, but information alone is not enough. Programs need to reach the heart and soul of parishes and families. That takes place through relationships.

It's About Relationships

Even the best safe-environment program cannot operate in isolation. It must be connected to the environment it strives to make safe. Everyone from the bishop to the janitor, from the principal to the crossing guard, is vital for a program to thrive. The diocesan and parish safe-environment officials need to communicate clearly and precisely. They need to show mutual respect as partners in the mission to protect children.

Diocesan and parish directors of safe-environment programs need to be in direct relationship with their leader, whether that is the bishop, pastor, director of religious education, principal or parish office manager. Their interaction needs to be candid, honest and frequent. The safe-environment coordinator has to walk in a wide world that includes parents, pastors, religious educators, teachers, principals, janitors, bus drivers and playground supervisors because all need to work to protect children. It takes work to build relationships, but it is precisely those relationships that will create and maintain safe environments.

A successful change in a culture demands strong leadership, the kind of leadership that has a passion for a mission and complete understanding of how to carry it out. To create an effective safe-environment atmosphere, the leaders must convey that a safe environment and victim assistance stand as priorities. The more the broader church community becomes involved, the easier it is to establish a pervasive safe-environment attitude, where all adults are protecting children.

A decade ago, the establishment of safe-environment programs marked a significant cultural change in parishes and schools. Parents, employees and volunteers were suddenly being asked to learn about the sexual abuse of children and how to prevent it. And if their youth programs did not include such training, the programs were suspended. For those in the pew, it became an easier pill to swallow when the bishop and pastors were convinced and passionate that having safe-environment training and background checks on staff and volunteers was the right thing to do. People came to realize that they were not asked to go to training and have a criminal history check because they were thought to be the problem; they were asked to step up and become part of the solution. **A**

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Standard-Bearers

Applying 'best practices' to Catholic parishes and nonprofits

BY THOMAS J. HEALEY AND
MICHAEL BROUGH

Too often the Catholic Church learns the value of accountability and transparency the hard way. In Philadelphia, for example, a senior member of the archdiocesan staff walked off with more than \$900,000 in church proceeds before the theft was uncovered in the summer of 2011. The newly arrived archbishop, Charles Chaput, O.F.M.Cap., was outraged at the theft, proclaiming, "This only makes the need for tight financial controls and accounting procedures more urgent." In a letter to parishioners he vowed that "every aspect of our shared life as a church will be subject in the years ahead to the kind of clarity, greater accountability and careful stewardship our people deserve." And the Vatican, which has historically kept its business under the tightest of wraps, is edging toward greater openness in response to scandals and revelations of wrongdoing that have plagued the church worldwide. Clearly, change is in the air.

Once the province of a handful of church outliers, the notion of operating by the kinds of "best practices" that define top businesses in the United States is gaining traction among a growing universe of dioceses, parishes and Catholic charities. More than 450 parishes in 58 dioceses, as well as 54 Catholic nonprofit organizations nationwide, are implementing a comprehensive tool called Catholic Standards for Excellence, which commits them to best practice policies and procedures in fiscal management, governance, human resources and fundraising.

Furthermore, an increasing number of Catholic colleges and universities are offering courses in church management. Catholic Standards for Excellence, for its part, has provided content for such courses at Fordham University, Villanova University, Loyola University in New Orleans, Boston College's School of Theology and Ministry, Saint John's University in Collegeville, Minn., Saint Mary's University in Minnesota and St. Mary's Seminary in

THOMAS J. HEALEY is a retired partner of Goldman Sachs and currently a senior fellow at Harvard's Kennedy School of Government. He served as assistant secretary of the treasury under President Reagan and is a founding member of the National Leadership Roundtable on Church Management. **MICHAEL BROUGH** is director of strategic engagement with the National Leadership Roundtable on Church Management and works with dioceses, parishes and nonprofit organizations implementing Catholic Standards for Excellence.



Baltimore. Catholic Standards for Excellence has also figured prominently in a training program called Toolbox for Pastoral Management, which has given scores of new pastors nationwide the skills and know-how they need to handle the complexities of church management in the 21st century.

Measuring Up to Public Scrutiny

“Transparency is more important than ever given the public scrutiny we face today,” observes Patrick O’Donnell, director of mission advancement for Dear Neighbor Ministries, a Catholic nonprofit sponsored by the Congregation of St. Joseph in Wichita, Kan. “We want to be able to say to any donor, whether it’s someone with \$10 or a large foundation or government grant, ‘Hey, we meet all these standards and our board of directors has signed off on them.’”

Dear Neighbor Ministries, which in the course of a year serves some 10,000 disadvantaged people within the community, is implementing Catholic Standards for Excellence with the help of the National Leadership Roundtable on Church Management, which developed the program and is actively promoting it nationally. By partnering with the Leadership Roundtable, the Wichita nonprofit commits itself to the program’s 55 best practice standards, which range from accurate financial reporting and record-keeping to meaningful performance evaluations for all board and staff (paid as well as volunteers) to openness with the faithful and the community about its mission, finances and activities.

Dear Neighbor Ministries realized it already met many of the best practices, such as conducting annual audits by an outside firm and maintaining written job descriptions, when it considered partnering with the program last year. But, as Mr. O’Donnell points out, the nonprofit was equally aware that Catholic Standards for Excellence could grant its board of directors—which was transitioning to a heavier lay membership—“ownership” for the first time over those strong policies and procedures. In the area of job descriptions for staff members, he elaborates, the program gave the 19-member board the impetus to “go back and re-evaluate them to make sure they are up-to-date and meeting the operational needs of our organization and the workplace needs of our employees and volunteers.”

The Leadership Roundtable was hardly reinventing the wheel when it developed Catholic Standards for Excellence. Indeed, it adopted the core Standards for Excellence

Program originated by the Maryland Association of Nonprofit Organizations, and made it consistent with the church context and ecclesiastical structures, and in full compliance with canon law. Peter Denio, project manager for Catholic Standards for Excellence, points out that best practices that already exist in the corporate, nonprofit and philanthropic sectors, and even within other parishes and dioceses, were embodied in the Leadership Roundtable version. “We believe these guidelines can provide users with a huge operational advantage, and for that reason we’re committed to weaving them into the fabric of the church,” he said.

The best practices message has found a responsive audience. “Diocesan offices clearly need to be run in a more businesslike way,” said Penny Warne, the pastoral associate responsible for liturgy and administration at Holy Spirit Parish in the Diocese of San Jose, Calif., which introduced the platform five years ago, “and the Standards for Excellence allows you to see where policies and improvements are needed.”

For Holy Spirit Parish, which took root in the orchards south of San Francisco 50 years ago and today serves some 2,000 families, those unmet needs included protecting the privacy of information provided by all of its members. For instance, newly promulgated rules—consistent with Catholic Standards for Excellence—prohibit parish membership lists from becoming fodder for commercial solicitation by either church or non-church members.

Teaching the Business Basics

At the same time, though, the parish benefits from the availability of more information because it is part of an online forum run by Partners in Excellence (the implementation arm of Catholic Standards for Excellence), which enables participants to share and discuss best practices with a national audience of peers and content experts. How, specifically, is this helpful? “We were looking for a strong, master’s degree-type program in church administration,” recalls Warne, “and posted our need with the online forum. We got some excellent responses on existing and potential models,” including one nearby at Santa Clara University’s graduate program in pastoral ministries. Better yet, she adds, the forum allows for follow-up conversations either online or off.

Best practices was hardly a new concept to the Diocese of Knoxville, Tenn., when it joined Partners in Excellence three years ago. Previously, it had brought together priests each month for a program, known as Shepherding Them

‘Diocesan offices clearly need to be run in a more businesslike way...and Standards for Excellence allows you to see where improvements are needed.’



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Rightly, to learn the basics of accounting, construction, human resource management, resolving interpersonal conflicts and other skills needed to administer a parish effectively. “Priests will tell you themselves they didn’t go to the seminary to become business managers,” acknowledges Marcy Meldahl, director of employment services for the diocese, who created the educational initiative. “And because many of them have less time to apprentice before becoming pastors, *Shepherding Them Rightly* provided a more systemic way to get them ready.”

Even with its own homegrown program, the Diocese of Knoxville saw the need for an expanded best practices effort to serve as a model for its 47 parishes and four missions. To that end, it was given unequivocal support by Bishop Richard F. Stika to become a member of Partners in Excellence. “Parishioners are held accountable in their daily lives,” allows Meldahl. “If they don’t use their money wisely or manage their budgets smartly they suffer. The same principle applies to the church. If we have a system in place that holds us accountable, that embodies best practices and that lets people see exactly where their money is going, then we benefit in a host of ways, including fundraising.”

The diocese is currently working with the Leadership Roundtable through a pilot project in four parishes to introduce Catholic Standards for Excellence, a step that could eventually make annual audits, employee performance reviews, bookkeeping procedures and many other best practices uniform across the organization.

Energizing a Nonprofit’s Board of Directors

As one of the earliest converts to Catholic Standards for Excellence, Catholic Charities in the Diocese of

Houma-Thibodaux, southwest of New Orleans, has experienced benefits of another kind. “The Standards for Excellence have energized our board of directors and led to us forming active committees in areas like short-term planning, governance and personnel,” explains Rob Gorman, director of Catholic Charities for the Louisiana diocese.

That, in turn, has prompted a healthy examination of programs and ministries vital to the mission of his nonprofit. One of those was a “micro-enterprise program” that helped local citizens with limited financial resources get loans from banks to fund small start-up businesses. When participants began defaulting on their loans, it became clear to Catholic Charities that the micro-enterprise model was not working, and the board decided to find out why through a special evaluation committee it created. Using impact measures provided by Catholic Standards for Excellence, the panel concluded that while the lending part of the program was broken, the educational component—which taught business skills and the value of entrepreneurship to individuals—was not, and recommended that it be continued. Without the board’s hard work and honest assessment, Gorman concedes, the entire program, in all likelihood, would have been scuttled.

At many parishes and dioceses around the country, Catholic Standards for Excellence has prompted a healthy assessment of entrenched ways of doing business—and set the stage for change. In Gary, Ind., the first diocese in the United States to introduce Catholic Standards for Excellence, a study by the University of Notre Dame found that many of the 70 parishes were feeling the program’s impact. There was a statistically significant change in attitude toward the program’s guiding principles, which covered such bases as governance and advisory bodies; conflict of interest, both financial and legal; and openness. One pastor commented, “We’ve been able to use the standards to resolve disputes and provide clarifications on important policies. Things that once looked arbitrary are now viewable in a new light.”

While many factors go into averting the kind of in-house financial breach that shook the Archdiocese of Philadelphia, there is no denying that the myriad controls, procedures and oversight provided by Catholic Standards for Excellence can provide a strong protective bulwark, and are a worthy first step toward preventing such crises in the future. **A**

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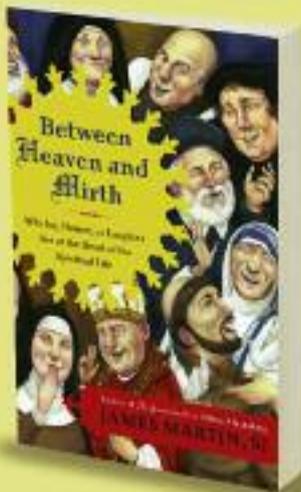
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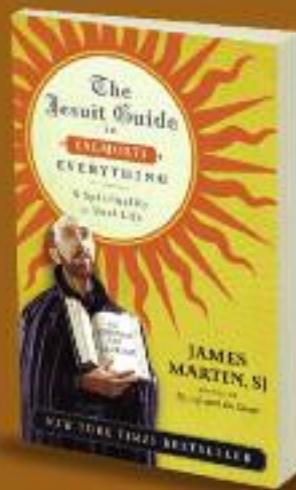
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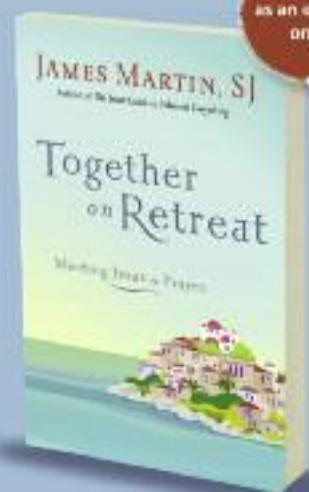
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BOOKS & CULTURE

ART | MICHAEL V. TUETH

EVER PRESENT

The celebration of the Eucharist in the Middle Ages

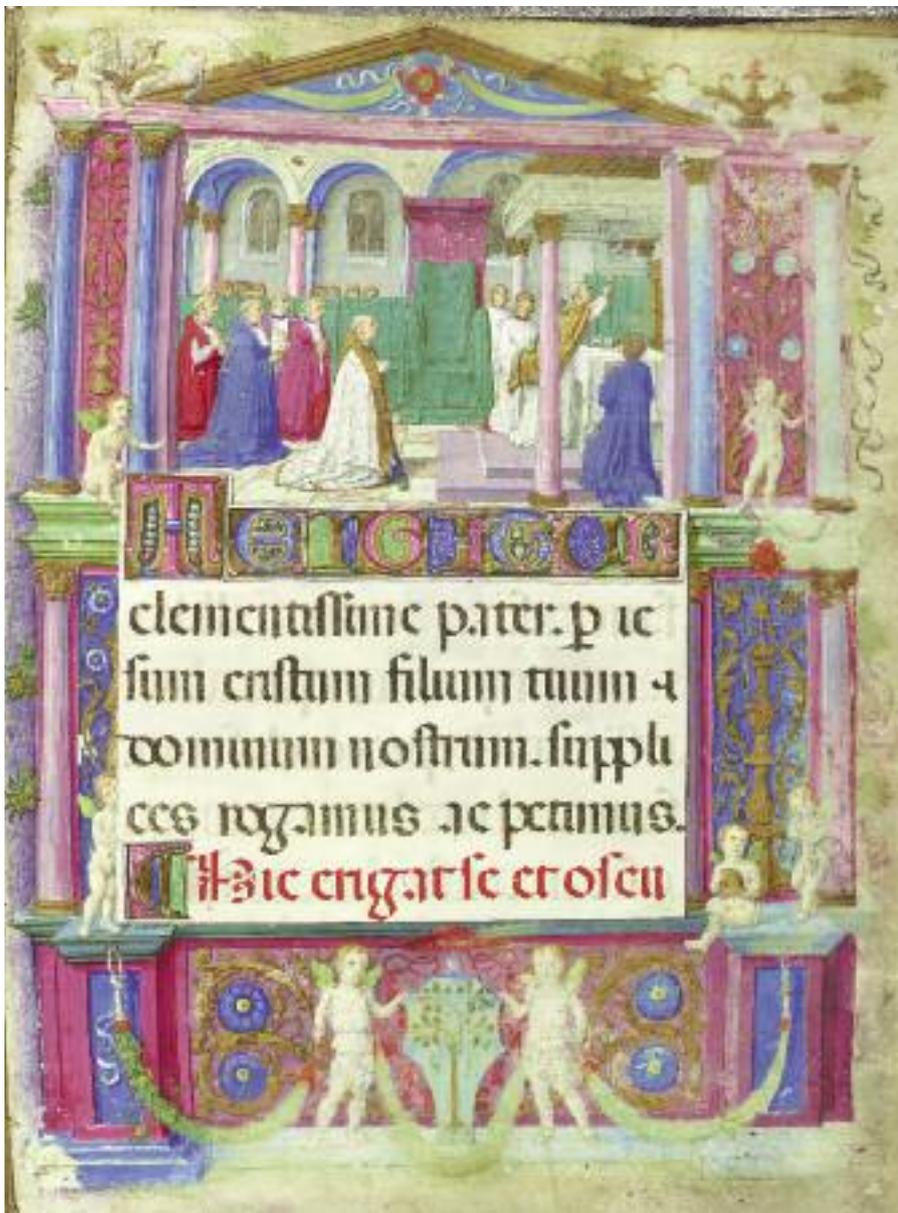
Sometimes a museum is more than a place to preserve and present great works of art. Sometimes it carries its visitors into

another world. The exhibit, **Illuminating Faith: The Eucharist in Medieval Life and Art**, on display through Sept. 15 at the Morgan

Library & Museum in New York, provides a beautiful display of illuminated manuscripts from the late middle ages (mainly the 12th to the 14th centuries) but also a glimpse into the attitudes and practices surrounding the celebration of the Eucharist at the time. Acquired by Mr. Morgan between 1902 and 1912, these manuscripts reveal the connection in popular piety between the sacramental presence of Christ's body and blood in the Mass and the physical body and blood of Jesus sacrificed on the cross. These texts and artwork make no reference to the risen Christ and his glorified body, but only to his passion and death.

While the term *eucharist* comes from the Greek word for "thanksgiving," that attitude is not the emphasis in the art of this period. Both the descriptions of the liturgical practices of the time and the illustrations express the sense of awe that the faithful felt in the real presence of Christ's body and blood. The laity were commanded to receive Communion once a year, and that became the regular practice at the time. The highlight of the liturgy, according to the testimony of these manuscripts, was not the moment of the consecration of the bread and wine but rather the action immediately afterward, the elevation of the host so that the congregation could gaze upon it in a "spiritual communion" or an "ocular communion" with Christ. Beginning in the early 13th century, priests were encouraged to raise the consecrated host as high as possible so that it could be viewed by everyone.

Simply as artistic creations, the books are splendid. The collection of approximately 65 manuscripts—missals, books of hours, private prayer books and choir books—range in size from a 3-inch by 5-inch domestic prayer book from Belgium to a 3-foot



"Elevation of the Eucharist," from the "Della Rovere Missal," ca. 1485-90

by 2-foot choir book from Milan. The texts are written in the traditional monastic Gothic script surrounded by elaborate floral decorations on the margins, often featuring gilt highlights. The depictions of the Last Supper and of Christ's Passion and death are rendered in delicate and realistic detail in the relatively tiny spaces of most of the books. The most frequently recurring image is that of the crucified Christ, often with his blood pouring out of his wounds into chalices held by angels, a direct connection with the presence of Christ in the consecrated wine.

A variety of the illustrations, however, veer away from the strictly biblical scenes. One striking image that reoccurs is a depiction of Jesus in a winepress, being crushed to death by the beams of the cross. Another crucifixion scene displays the blood of Christ pouring down to cleanse the skull of Adam at the base of the cross. Another picture shows Jesus sitting on the ground at Calvary, patiently waiting to be nailed to his cross. In a book of hours from the 15th century, an image of a woman representing the church, *Ecclesia in Triumph*, is situated above another female figure, *Synagoga*, blindfolded and defeated, representing the people of the Old Testament and possibly the Jewish people of the time. In the lower border of a psalter, for some reason, a mermaid is depicted combing her hair! And the marginalia of two of the manuscripts from the 14th century illustrate parodies of the eucharistic ceremonies involving some seriously scatological images involving animals that need not be described here.

Liturgical Oddities

Some of the illustrations also offer some surprising peeks into the liturgical practices of the time. One of them shows a cleric assisting Pope Leo X in his preparation for Mass, helping him into his "liturgical stockings" and his



"Synagoga [Judaism] and Ecclesia [Church] Flank the Last Supper," from a book of hours, Paris, ca. 1465

"pontifical sandals." One of the other liturgical objects is the "pax board," a flat piece of painted glass, silver gilt and enamel with a handle. The accompanying commentary claims that from the earliest days of Christianity the kiss of peace involved actual kissing between the priest and the congregation. But sometime in the 12th or 13th

century, this practice was replaced by the use of the board with a small circular decoration near the bottom of page. The priest would kiss it first, and then members of the congregation would come up to the altar rail to kiss the pax.

A few liturgical vessels are included, the most impressive of which is the

ON THE WEB

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14th-century Chalice of St. Michael, constructed of silver gilt and multi-colored enamel, created for the Abbey of St. Michael in Siena. Oddly enough, in a time when devotion to the Blessed Sacrament outside of Mass was encouraged and widely practiced, there are no monstrances customarily used to display the host for public devotion. The employment of monstrances came into common practice relatively late, sometime in the 15th century.

This exhibit includes some more exotic and darker elements. There were many stories of eucharistic wafers that shed blood; the most famous of them was the Bleeding Host of Dijon. Given to the Duke of Burgundy by the pope in 1433, it was already treasured for its occasional flow of blood, considered a miraculous event. One book of hours displays a picture of the bleeding host. Copies of the picture were sold as souvenirs to the faithful who came to see the host on display in a monstrance. The very fact that the host survived intact in the monstrance for more than 300 years was consid-

ered miraculous in itself. The host was finally burned publicly in 1794 by French revolutionaries. Unfortunately, other instances of bleeding hosts were considered to be caused by acts of desecration by Jews and often provided another excuse to persecute them.

Finally, the exhibit offers an account of the institution of the Feast of Corpus Christi by Pope Urban IV in 1264, celebrating the body and blood of Christ present in the sacrament of the Eucharist. In most countries, the feast is celebrated on the Thursday after Trinity Sunday; in the United States, most dioceses observe it on the following Sunday. It became a very popular holiday, featuring a major procession and often accompanied by mystery plays, which were inspired by biblical stories, and other bits of revelry, religious or otherwise. One of the books on view depicts an elaborate procession led by the pope himself in the piazza of the pre-Renaissance Basilica of St. Peter. The procession through the streets of Rome was revived a few years ago by

Pope John Paul II and is now held every year.

This year it received more than the usual attention. Instead of riding on a platform truck, kneeling in front of the Blessed Sacrament, which was the practice of his recent predecessors, Pope Francis walked behind the truck from the Basilica of St. John Lateran to the Basilica of St. Mary Major.

By happy circumstance I chose to visit the exhibition at the Morgan Library on a Thursday recently. Accustomed as I am to the celebration of Corpus Christi on a Sunday, I was surprised to hear the announcement from one of the docents that the day of my visit to the library was the very feast of Corpus Christi observed by the universal church this year. Not quite a miracle, but a lovely connection to the church of the Middle Ages as well as to the eternal presence of the Son of God in the Eucharist and in his people.

MICHAEL V. TUETH, S.J., is an associate professor of communication and media studies at Fordham University in New York.

Ignored Woodwork in Old Churches

Outside the intertwining diamond rings
on a saint's dress in a painting, beyond the frame
next to the chapel where the guidebook
mistook Dante's hell for purgatory,
his suicidal Harpies for Man-Doves,
just past the Brunelleschi crucifix,
the seats where the preaching friars sit
are carved with scrolls and heads of animals
or men or monsters in between.
I want to know what kind of wood
and how the hinges will convert the seat
into a stall where a monk can stand for a while
to worship, tucked neatly into his niche
like the saint he is or may become.

Look closely on the armrest and you see
the pinprick wormholes perpetrated
over centuries. Softer than fetus flesh,
each worm extended the finger of its hunger,
and like a nearly imperceptible symbol of
a crucifixion nail, drove its being
into boring. Almost no one notices
in this nave where the naïve are drawn
like moths to where the stained glass
light above a chapel altar seems to make
each of us a cracking chrysalis restored
to what we always must have been becoming.

JOHN POCH

JOHN POCH is a professor of English at Texas Tech University in Lubbock, Tex. His most recent collection of poetry is *Dolls* (Orchises Press). This poem was the second runner-up in the Foley poetry contest of 2013.

FAITH, HOPE AND ZOMBIES

Zombies. They're everywhere! At least that is what our contemporary cinematic and popular literary market would have us believe. With the current onslaught of zombies on the various platforms of video games, comedy shows, books, film and even spoofed classic literature (for example, the 2009 book *Pride and Prejudice and Zombies*), the undead have infiltrated our cultural psyche in a way that is rivaled only by the popularity of their more seductive supernatural cousins, the vampires.

A few years back, Jack McLain, S.J., wrote a thoughtful piece for this magazine ("A Need to Feed," 5/17/10 Web only) about the cultural significance of the increasing zombie attacks and mentioned the then-recent publication of Max Brook's book, *World War Z*, which was released as a film this summer. While zombies aren't typically "my thing," I saw the movie in no small part because of the surprisingly positive review offered by David Denby, *The New Yorker's* film critic, who asserted that "World War Z' is the most gratifying action spectacle in years." Who could pass up that opportunity?

To my surprise, the film awakened in me an unexpected interest in the cultural phenomenon of recent zombie popularity. Why was it so pervasive, and why had I succumbed to being bitten by this mythic monster?

There has been a good deal of reflection in recent years on the social criticism latent in the zombie genre that is not to be found in some other supernatural or mythical subjects. Some critics have seen a link between

society's obsession with unbridled consumption and a psychoanalytic reading of the zombie as a non-living specter of Freud's theory of the "death drive" that haunts our collective desire for control and meaning. Theories like this are indeed compelling and helpful; but, being particularly interested in theology and spirituality, I am more drawn to what the cultural obsession with the undead might say about our faith.

Most frightening about zombies, the theologian Kim Paffenroth observes in his excellent book, *Gospel of the Living Dead* (2006), is that, "unlike aliens, robots, or supernatural beings, such as demons, the distasteful and horrible aspects of zombies cannot really be discounted as unhuman, but are rather just exaggerated aspects of humanity." Zombies

do not embody an enemy from without. As Ola Sigurdson writes in a recent article in the journal *Modern Theology*, "zombies represent the alien within us."

Classic zombie films, like those by George Romero, typically portray the surviving, non-zombie humans as scrambling to respond to the effects of the zombie attack rather than to address its causes. And the means they use tend to be individualistic and violent. Not only do the zombies reveal us at our worst, but the behavior of the surviving humans does so as well.

Both of these characteristics are

eventually reversed in "World War Z." The story focuses on the quest to find the cause of this outbreak, which leads the protagonist around the world. As a way to address the root of the problem, a violent defense proves useless, but—spoiler alert—weakness saves the lives of those who survive. Jana Riess, who blogs for Religion News Service, sees something Christ-like

here: "Weakness becomes strength. Actively choosing weakness—especially when every cell of your body is screaming to cling to power instead—leads to life. Huh. That sounds a whole lot like Jesus."

If we look at the compulsive, consumptive, individualistic and violent aspects of the undead and those who fight them as an allegory for our human sinfulness, the zombie genre might serve as a reminder of what it means to have true life,

and have it to the fullest. What makes us "a whole lot like Jesus" is addressing the causes and not just the effects of systemic sin in our world, like poverty or violence; embracing community instead of succumbing to the temptation to care only for ourselves; choosing weakness and humility instead of defending our desire for control, power and security.

Zombies can remind us of what lurks deep within ourselves, but stories about resisting them also offer us cautionary tales of how not to be human when trying to overcome our worst selves.

The undead
have
infiltrated
our
cultural
psyche.



DANIEL P. HORAN, O.F.M., is the author of several books, including *Francis of Assisi and the Future of Faith* (2012).

A UNITER OF NATIONS

HAMMARSKJÖLD

A Life

By Roger Lipsey

University of Michigan Press. 890p \$35

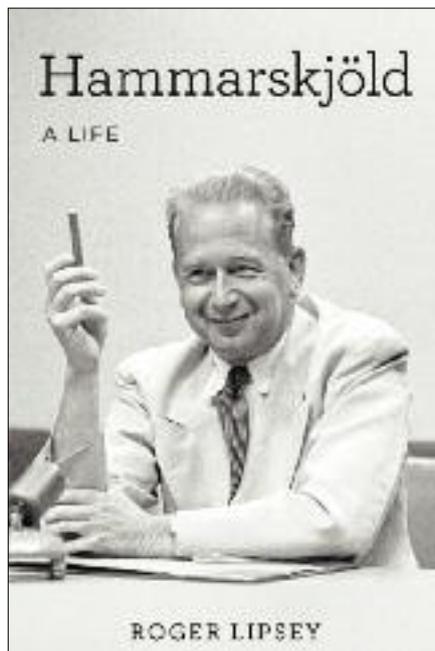
Soon after U.N. Secretary General Dag Hammarskjöld died in a still-controversial plane crash in Africa in 1961, his friend Per Lin found a type-written spiritual journal on the nightstand of Hammarskjöld's New York City apartment. Attached to the manuscript was a note from Hammarskjöld addressed to another friend, Leif Belfrage, requesting him to determine whether this journal should be published.

Belfrage decided affirmatively and the result was the appearance in the United States in 1964 of one of the spiritual classics of the 20th century, Hammarskjöld's *Vägmärken*, or *Markings*. In 1972 Hammarskjöld's professional associate at the United Nations, Brian Urquhart, published a definitive account of the secretary general's public life.

It is the goal of Roger Lipsey to reconcile these two earlier books, examining as much as evidence allows how the inner life influenced the actions of the outer man. The seeds of Hammarskjöld's inner life were the clergymen and scholars in his maternal ancestry, while public service came naturally to the son of a Swedish prime minister.

Lipsey's book will intrigue students of the Spiritual Exercises of St. Ignatius Loyola. Although Hammarskjöld was a Lutheran, his life paralleled Ignatius' idea of a contemplative in action. He especially exemplified the exercise known as the "Call of the King." Beneath an outward confidence in the force of the United Nations for good in the world

was a deep sense of striving to serve Jesus Christ, a conviction that his international work was but a means to that end. Perhaps this spiritual detachment from his job was precisely what made Hammarskjöld an effective secretary general. Deeply



familiar with medieval mystics like Meister Eckhart and Thomas à Kempis, Hammarskjöld was carrying a copy of the *Imitation of Christ* with him when he died.

Then there is the question of how Hammarskjöld died. Lipsey agrees with a British investigative journalist, Susan Williams, that the plane crash, which occurred during a mission to mediate civil war in the Congo, was an assassination rather than an accident. A combination of white supremacy, die-hard colonialism, cold war intrigue and corporate greed may have been responsible. If it is true that he was

murdered, then Hammarskjöld's striving to pattern himself after Christ was fulfilled even in the manner of his death. Lipsey strongly advocates a renewed official inquiry into the crash.

Hammarskjöld also read deeply in world religions, particularly Judaism and the spiritual writings of east and south Asia. He associated with the Jewish theologian Martin Buber. His mode was more that of a seeker than a confessor of God. However, Hammarskjöld usually found that what he valued the most about the various world religions was that they each endorsed the ethic of loving service to all humankind.

Lipsey does not neglect the outward record of Hammarskjöld's tenure at the United Nations. In particular, he covers three major issues in detail: Hammarskjöld's dealings with Communist China, his handling of the Suez Crisis of 1956 and the meditations in the Congo that led to his death. The great powers seem to have approved his nomination in the expectation that he was a colorless civil servant who would not challenge them. In each of these cases, they were proven wrong.

A sensitive dimension of the book is Lipsey's exploration of Hammarskjöld's sexuality. This was necessary because his vindictive predecessor as secretary general, Trygve Lie, operating in the vicious climate of international diplomacy during the McCarthy era, tried to discredit his successor-elect with American security forces by spreading rumors that Hammarskjöld was sexually active with other men. Ironically, in a changed climate years later this episode became a pretext for gay rights groups to celebrate Hammarskjöld as one of their own. Lipsey, however, concludes that the

ON THE WEB

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most important thing about Hammarskjöld's sexuality was that he personally chose celibacy after the pattern of the medieval monks he so admired, and convincingly observes that this choice was far more important than the question of any specific object of Hammarskjöld's desire. This chapter is a moving affirmation of voluntary celibacy, the more striking because it describes someone who never took a vow to live so.

Readers will also value the accounts of Hammarskjöld's upbringing in the Swedish university town of Uppsala, where he was early exposed to Scandinavian philosophical and theological creativity, and his embrace of the cultural and artistic life of New York City as secretary general. This aspect of the book is a valuable reflection on the implications for U.N. officials of living in the cultural capital of the United States.

Lipsey's account of the reception of *Markings* upon publication is one of his most interesting discussions. Well-

respected immediately in the United States, it was highly controversial in the secular culture of Hammarskjöld's native Sweden. The idea that a public official might have been a fervent Christian appalled many Swedish intellectuals, who denounced Hammarskjöld's quest to become like Christ as narcissism. This reaction, which Hammarskjöld perhaps anticipated when he delegated the decision for or against publication to a friend, may explain the greatest mystery to emerge from Lipsey's book. Why did Hammarskjöld not talk openly about his faith during his lifetime? It was this silence that made him least like the believer that Ignatius hoped would emerge from the Spiritual Exercises. Was it because he feared the opprobrium of his peers? This episode will provoke thought in an age that has become even more secular in the half century and more since Hammarskjöld died.

THOMAS MURPHY, S.J., is an associate professor of history at Seattle University.

CAMILLE D'ARIENZO

FOUNDING SISTERS

CALLED TO SERVE **A History of Nuns in America**

By Margaret M. McGuinness
New York University Press. 277p \$35

Within moments of receiving Margaret M. McGuinness's comprehensive biography of religious life as a significant life form in the building of the United States, I knew reviewing it would pose a formidable task on several counts.

Because I had been a promoter of the magnificent multi-media exhibit, *Women & Spirit: Catholic Sisters in America*, by Helen Maher Garvey, B.V.M. (created in conjunction with the Leadership Conference of Women Religious) and because I had lived in a religious community myself for 62

years, I did not think there was much I could learn from Professor McGuinness.

Then, turning to the first sentence on the first page of this book, I discovered mention of one of my own Mercy sisters and personal heroines:

Sister Mary Scullion, R.S.M., a member of the Sisters of Mercy, began working with Philadelphia's homeless and mentally ill men and women in 1978 at the age of twenty-five.... As her ministry to this population grew into a lifetime commitment, Sister Mary was arrested at least twice for distributing food to those homeless seeking

shelter in Philadelphia's 30th Street train station, and although never convicted, she spent several nights in jail.

Was this welcome beginning calculated to challenge my objectivity as a reviewer? It did not, because within that opening paragraph I discovered something I had not known about Mary Scullion: she had spent time in jail! I realized from the start that in this book I would be introduced to legions of Mary Scullions in different communities. Inspired by separate foundresses and wearing different habits, the sisters would assess human needs and respond to them from a spiritual center of prayer and conviction.

This book chronicles the lives, triumphs and tragedies of thousands of women religious who began serving their church and its people in 1727, when the first band arrived in the New World. These progeny of monastic foremothers dating back to the fourth century were drawn by the love of God to pattern their lives on the example of Jesus.

Clergymen who came here from across the Atlantic often invited women religious they had known at home to serve with them. The welcome given to those who responded was uneven: some generous, much of it scandalous. Some communities arrived to find no one waiting to receive them, no suitable place for them to live, no furnishings and no provisions to sustain them. They would, nevertheless, take care of themselves and others through many dramatic moments in U.S. history, including the Civil War, the Gold Rush, the San Francisco earthquake, the influenza epidemic, the civil rights and women's movements and Hurricane Katrina. They would oppose the death penalty, comfort the victims of crime and endure investigations by the Vatican. McGuinness's book describes their enduring faith in the life they embraced.

Non-Catholic Americans considered suspect these celibate foreigners who dressed differently from other women and lived in community. Some imagined nefarious relationships with clergy; others simply feared what they didn't understand. In some cases convents were burned and sisters were threatened.

Protestants were not the only people who did not know how to interact with the strangers. McGuinness offers examples of priests and bishops who decided they should assume authority over the religious communities, interfering in the internal works and private lives of the sisters.

With so many obstacles laid before them, the sisters embarked on missions and ministries to which they felt God called them. Many established schools, orphanages and hospitals; others followed suffering into open arenas, including battlefields where they nursed the wounded on both sides of the conflict and without con-

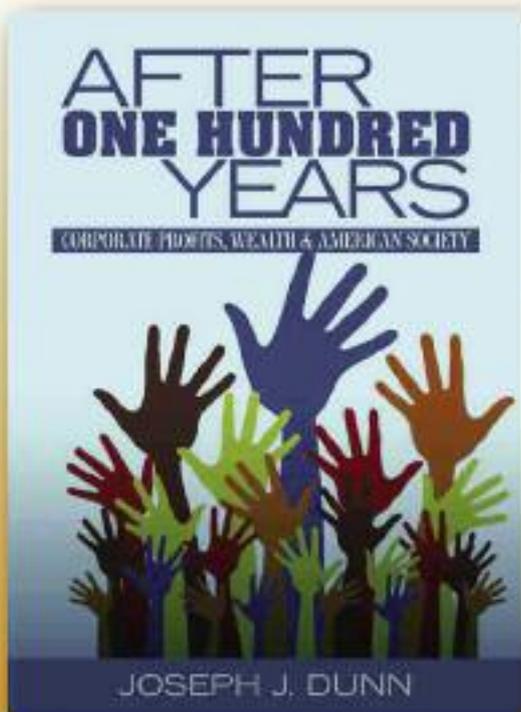
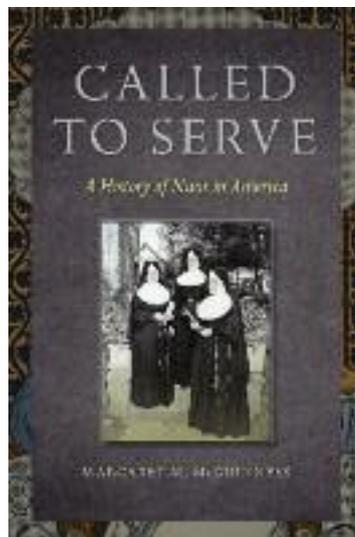
cern for their religious backgrounds. A monument erected in their honor in Washington, D.C., bears this inscription: "To the memory and in honor of the various Orders of Sisters who gave their services as nurses on battlefields and on floating hospitals in the wars in which the United States has engaged."

Sisters dealt holistically with the populations they tended. Early in the 20th century the Cabrini Sisters opened hospitals in Chicago and New York with a dual purpose: to heal the bodies and souls of their patients. They also visited Italian immigrants in public hospitals to serve as interpreters between the medical staff, the patients and their families.

Religious communities recognized they needed education to meet their ministerial needs. In the middle of the 20th century communities were enriched by the Sisters Formation Conference and inspired by outstanding leadership that united congregations in new ways. Different communities created conferences that were often, but not always, in agreement about the way religious should best live their lives.

They held different interpretations of the Second Vatican Council.

Many communities struggled to follow the "signs of the times," as instructed by Cardinal Leo Joseph



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Suenens in his book *The Nun in the World*. Ecological awareness has grown in many communities, most notably among the Sister Servants of the Immaculate Heart of Mary (I.H.M.) in Monroe, Mich., and the Sisters of Providence at St. Mary of the Woods, Ind.

The final chapter of this book chronicles the tensions between bishops, popes and women religious. The Apostolic Visitation that ended in early 2012 sought to unearth inappropriate values in communities of active religious. The Vatican said the L.C.W.R. was being overly attentive to issues of social injustice and not forcefully aligning itself with the church's teaching on other issues. McGuinness presents specific cases of sisters out of favor with the Vatican. Some remain unresolved.

I have offered here a snowflake-size review of one of the most fully documented books I have read. The author presents information without judgment, and I am grateful for all I have learned from her.

Missing, however, is the impact of

contemporary sisters like Barbara Valuckas, S.S.N.D., one of many who responded to the call of the U.S. bishops' office to aid women religious in the former Soviet bloc. They brought their U.S. fortified religious life to those emerging from behind the iron curtain. These, forbidden by their governments to live as sisters, knew little or nothing of Vatican II. Some Americans, like Sister Valuckas, continue to travel to bring the light of renewal to sisters who lived so long in darkness, praying to be rescued from spiritual isolation. Their stories are revealed in a poignant 2009 one-hour documentary video, *Interrupted Lives—Catholic Sister Under European Communism*, written and produced by Judith Ann Zielinski, O.S.F.

From the United States to Europe, Africa, South America and Asia, today's sisters bring a renewed and refreshed religious life to sisters desiring both.

CAMILLE D'ARIENZO, R.S.M., a prominent radio commentator based in New York City, is a member of the Sisters of Mercy of the Institute of the Americas.

this concern with public life in terms of the relation between science and religion. The author is concerned with the negative public impact that has been exerted by the "new atheists," like Richard Dawkins. Sacks believes that "the major assault on religion today comes from the neo-Darwinians." We are framed by two extremes: a modern scientism that regards science as the sole arbiter of truth on the one hand, and fundamentalist reaction on the other. The former is associated with ontological naturalism that generates moral relativism, and the latter advances forms of moral absolutism that inspire fanaticism. Both extremes claim to be the only perspective from which one can accurately view the world.

The Great Partnership proposes that we move beyond the culture war between these mutually exclusive positions by learning to appreciate the value of intellectual pluralism while affirming the unity of human knowing. It seeks to distinguish in order to unite. Instead of buying into the dominant conflict model of the relation of religion and science, the author mounts a lengthy argument to show that core elements of our Western tradition give us ample resources for seeing them as partners. Each has its own distinctive area of competence: religion searches for meaning, science for

explanation; religion is defined by stories, science by theories; religion seeks synthesis, science analysis of component parts. These intellectual differences can be understood as complementarities.

The argument proceeds in three major steps. First, Sacks makes a historical argument

STEPHEN J. POPE

NO NEED TO ARGUE

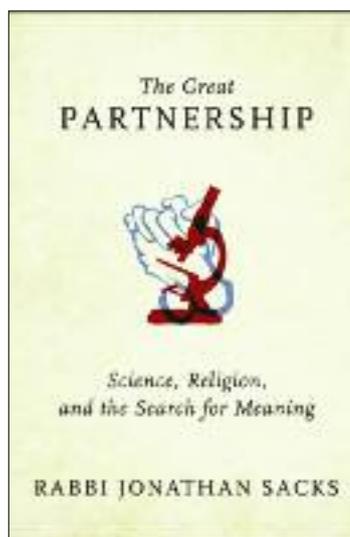
THE GREAT PARTNERSHIP Science, Religion, and the Search for Meaning

By Rabbi Jonathan Sacks
Schocken. 384p \$28.95

Sir Jonathan Sacks is the retired chief rabbi of Britain and the Commonwealth. One of the world's foremost English-speaking intellectuals, Sacks has published a variety of important books on contemporary social ethics. After the terrorist attacks in the United States on Sept. 11, 2001, he produced a thoughtful and insightful treatment of the value of diversity in

pluralistic societies, *The Dignity of Difference: How to Avoid a Clash of Civilizations*. After the bombings in London on July 7, 2005, Sacks argued in *The Home We Build Together* that we must move beyond the social fractures of multiculturalism by strengthening covenantal politics, civil society and civic virtue.

Sacks's *The Great Partnership* continues



that the perceived antagonism of science and religion comes from the way that Christianity attempted to combine Greek and Hebrew cultures. The attempt to fuse the god of the Greek philosophers and the God of the patriarchs led to profound confusion about the very nature of religion. This aspect of Sacks's argument will be the most challenging to Catholic readers who believe that theology can be enriched and deepened by philosophy. Sacks argues that the Christian appropriation of abstract Greek concepts eventually led to the inference that since modern science discredited Aristotelian science, it also discredited the religion onto which it had been grafted. We can help to re-establish

the proper sphere of religion by disentangling it from the explanatory domain of science.

Second, Sacks offers an extended argument for why faith matters. Monotheism has provided the religious foundation of the moral values that lie at the core of Western culture: the dignity of the person as made in the image of God, the moral limits of political power, individual moral responsibility, the centrality of marriage and family and a vision of life as meaningful. Secular thinking does not provide any substantive backing for these values, so their hold over us will continue to decay if religion continues to weaken. Sacks insists that only faith in God, the transcendent origin of goodness, calls us out

of ourselves in a way that frees us from the "prison of the self."

Third, Sacks addresses the major challenges to faith today. In response to the neo-Darwinian charge that faith makes no sense in a world pervaded by chance, he argues that a more complex notion of "design" that works in and through the interplay of law-like regularities and chance allows for the guidance of divine providence. In response to those who doubt that a good and all-powerful God could have created a natural world so marked by waste and suffering, he argues that faith calls us to recognize that evil is a mystery rather than a problem to be solved. A faith rooted in the prophets ought to motivate us both to protest our collective human role in unjust suffering as well as to dedicate ourselves to repairing the world.

Nowhere does Sacks suggest that we ought to recover our appreciation for faith because religion is unambiguously beneficial for any society. Religion can be a great force for good, but also, when it goes bad, a terrible force for evil. Given its history as an oppressed minority religion in Christendom, Judaism is particularly well attuned to the evil that can be done in the name of religion. When monotheism is corrupted into dualism, it tends to reinforce an "us-them" mentality that leads to exclusion and destruction. All the more reason, then, to recover monotheism's sense that for an inclusive meaning under the one Creator.

Sacks's *The Great Partnership* makes an excellent case for its claim that the differences between science and religion need not make them enemies. It will not instantly convert all of the "new atheists," but it does develop a perspective from which one can imagine the possibility of living as an intellectually serious person of faith in a culture that is increasingly shaped by the sciences.

STEPHEN J. POPE is a theology professor at Boston College.

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The Flame of Truth

TWENTIETH SUNDAY IN ORDINARY TIME (C), AUG. 18, 2013

Readings: Jer 38:4–10; Ps 40:2–18; Heb 12:1–4; Lk 12:49–53

“I have come to set the earth on fire” (Lk 12:49)

It can be hard to tell the truth. Sometimes no one wants to hear it, either because people have already determined a path they feel is more advantageous to them or they are more comfortable ignoring it. Sometimes, we are all those people. For those who read Flannery O'Connor, the shocking realization is not the comeuppance that truth grants her self-righteous, self-satisfied characters, but the grace that shines forth from her stories as they illuminate the dark recesses of our own souls, and we realize: I am that man or woman who has run, and perhaps is still running, from the truth.

In one of the stories in O'Connor's *A Good Man Is Hard to Find*, Mr. Head, after denying knowledge of his grandson Nelson to a group of strangers on an Atlanta street,

stood appalled, judging himself with the thoroughness of God, while the action of mercy covered his pride like a flame and consumed it. He had never thought himself a great sinner before but he saw now that his true depravity had been hidden from him lest it cause him despair. He realized that he was forgiven for sins from the beginning of time, when he had conceived in his own heart the sin of Adam, until the present, when he had denied poor Nelson.

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

Why did Mr. Head deny his grandson? Why did the Israelite princes throw the prophet Jeremiah into a muddy well? They denied the truth because it embarrassed them or angered them, frustrated their intentions or challenged them to change their own way of thinking. The truth can make you an outcast—quite literally in Jeremiah's case—put you in danger or disrupt your life. But if we are drawn to the truth, if our hearts are restless until they rest in God, why do we fight against the truth and turn from God?

As Mr. Head says, he had never thought himself a great sinner, but the truth revealed what he had hidden and what most of us want to hide from others and ourselves: we are all great sinners. Others take a different tack, not ignoring sin but reveling in it, denying its very reality, as the late Jim Carroll sang: “Nothing is true, everything is permitted.” In this vortex of sin, which permeates the cosmos and our beings, the truth was revealed in Jesus, who knew that his incarnation would create a dividing line. “Do you think that I have come to bring peace to the earth? No, I tell you, but rather division!”

In Jesus' outline of the divisions he would create, he speaks of divisions in families, the building block of society then and now, the place where each of us belongs. He sketches a dreadful reality in which “five in one household

will be divided, three against two and two against three. In families then and now, divisions grounded in sin break apart the fundamental structure of human relationship.

Jesus' goal was not to create division, but to create acceptance of the truth that he embodies; but as long as there is sin shot through human hearts, the heart most crooked, there will be attempts to turn aside from the truth, to deny the truth and even to deny that there is truth.

But there is a remedy. The author of Hebrews asks us to:

lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith,



PRAYING WITH SCRIPTURE

Imagine yourself in conversation with Jesus: what truths do you need to share so that you do not grow weary or lose heart?

ART: TAD DUNNE

who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart.

In considering this reality, Mr. Head had a realization: “He saw that no sin was too monstrous for him to claim as his own, and since God loved in proportion as He forgave, he felt ready at that instant to enter paradise.” The truth is that God wants us to lay our burden down and accept the eternal invitation.

All the Nations

TWENTY-FIRST SUNDAY IN ORDINARY TIME (C), AUG. 25, 2013

Readings: Is 66:18–21; Ps 117:1–2; Heb 12:5–17; Lk 13:22–30

“Lord, will only a few be saved?” (Lk 13:30)

The question was put to Jesus, “Lord, will only a few be saved?” His answer, like many a teacher’s regarding more mundane matters, like quizzes and tests, is a variation on “study hard.” Jesus instructs the questioner and the crowd, “Strive to enter through the narrow door; for many, I tell you, will try to enter and will not be able.” It is one of those non-answers that teachers and parents will often give, as the answer is indeed dependent upon the response of the student or child. 1 Tm 2:4 encapsulates the hope of the whole church when the author writes that God “desires everyone to be saved and to come to the knowledge of the truth,” but Jesus’ exhortation to “strive” is not necessarily an argument that few will be saved, but an argument against presumption on the part of those who believe they have already checked every multiple choice item correctly.

According to the prophet Isaiah, the presumptions of the people of Israel, if narrowly conceived, needed to be broadened. The word of God came to the prophet: “I am coming to gather all nations and tongues; and they shall come and shall see my glory.” All the nations would hear of God’s glory and see God’s glory. Through the missions of the first apostles and their successors, clergy and lay, the word of God went to all the nations. It is a shocking reality when put in historical perspec-

tive, if considered apart from the work of the Holy Spirit in the church. A few Jewish men and women, transformed by the person of Jesus Christ, enveloped by the Holy Spirit, set about to shape Isaiah’s prophetic and symbolic language into real events. And they did.

As Jesus continued to teach, he sketched scenarios in which those who presumably knew him—“We ate and drank with you, and you taught in our streets”—were chastened with his blunt reply, “I do not know where you come from; go away from me, all you evildoers!” Why such a response? It is directed at the presumption that “knowing” is sufficient for entrance to the kingdom. It is not a sign that Jesus is longing to keep people out of the kingdom. The assumption that proximity and nearness are substitutes for a desperate hunger for the word of God is rejected. There is no corner of the world in which a person cannot yearn, work for and be joined to the reign of God.

We hope that all answer the call of the church, that it will be a house stretched beyond walls built with human hands. This is not a hope for a few, but a hope for the whole world redeemed. Still, Jesus warns: “There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves

thrown out. Then people will come from east and west, from north and south, and will eat in the kingdom of God.” The Messianic banquet is prepared for all those who choose to respond to God’s call, and this will include delegates of the whole of humanity; in the beautiful shorthand of Jesus’ teaching, people will come from every direction under the sun. And all the nations include the prophets; and Abraham, Isaac and Jacob; and the people of Israel, who themselves carried the revelation to the world and who foresaw its universal fulfillment.

The whole human family has been called to be saved, for we are all children of the same Father. In the context of Heb 12:5–17, we might even render the word *saved* by the phrase “child of God,” for the passage describes how

PRAYING WITH SCRIPTURE

Reflect on the *paideia*, education or discipline, by which God has instructed you. What has God taught you to prepare for the kingdom?

God “disciplines” the children of God in order to conform to God’s will. The Greek word that is translated here as “discipline” is *paideia*. It is essential to understand that the word *paideia*, which appears seven times in this passage, means “education,” not simply physical discipline. God is educating us for the kingdom. If it is not precisely tests that we must take, the author of Hebrews speaks of us “enduring” *paideia*, or God’s education, so that when asked, “Will only a few be saved?” we can confidently answer, “Strive to enter through the narrow door,” for God “desires everyone to be saved and to come to the knowledge of the truth.”

JOHN W. MARTENS

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