

FALL BOOKS 1

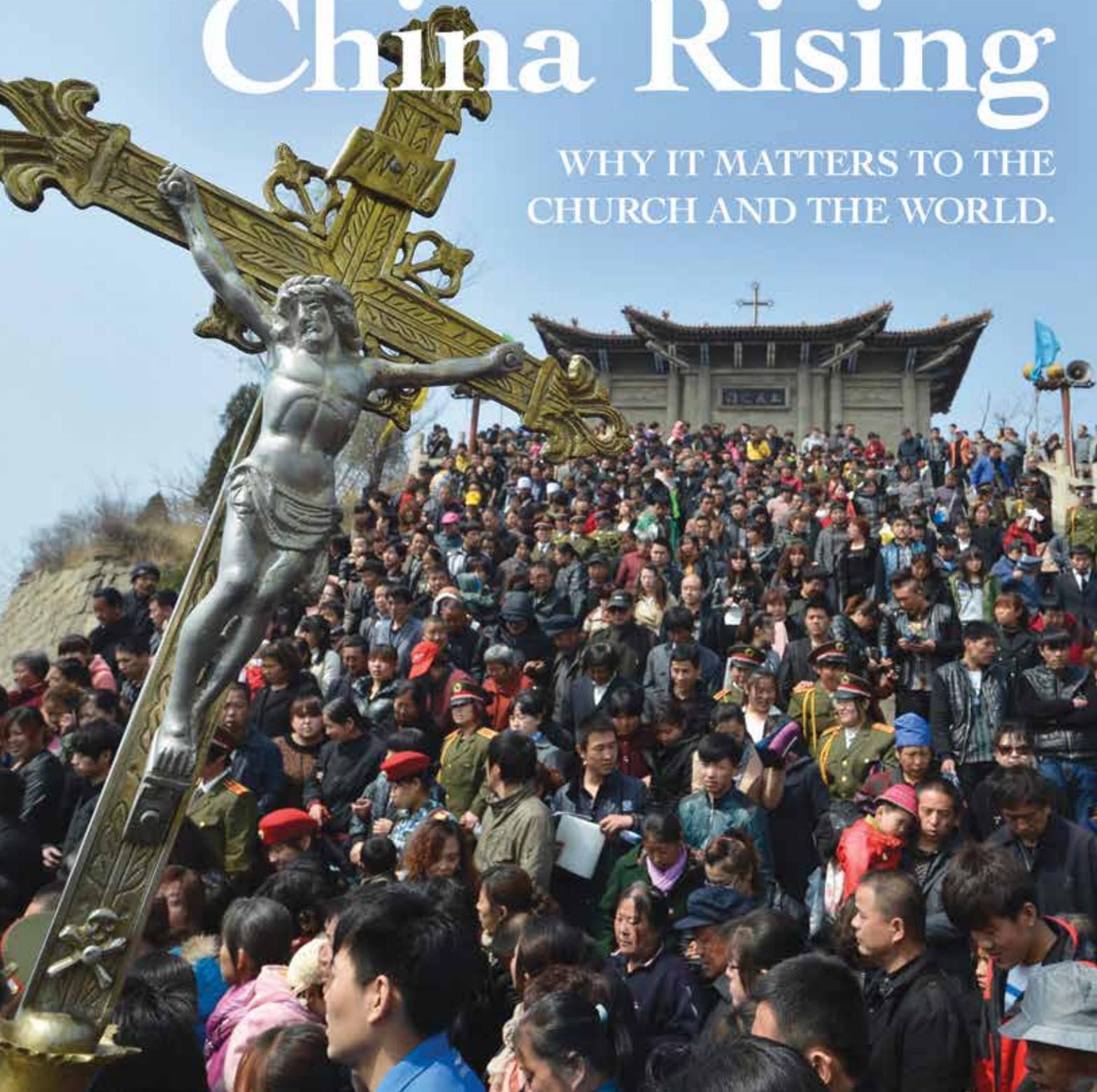
America

THE NATIONAL CATHOLIC WEEKLY

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China Rising

WHY IT MATTERS TO THE
CHURCH AND THE WORLD.



The Society of Jesus and China have a long and complicated history, one that goes back to the very beginnings of the order. One of the co-founders of the Jesuits, the great St. Francis Xavier, died during his attempt to reach the Chinese mainland. Thirty years later, in 1582, Matteo Ricci, S.J., succeeded where Xavier had failed, bringing the Catholic faith as well as Western science, mathematics and astronomy to the Eastern world. Today, at the China Millennium Monument in Beijing, Father Ricci is the only Westerner included in the pantheon of those recognized for outstanding contributions to the development of Chinese civilization.

In the four centuries since Father Ricci's exploits, the relations between the Jesuits and China have closely paralleled those between the West and Beijing. *America's* most significant coverage of the church in China was in 1988, when we published excerpts from the newly released memoirs of Dominic Tang, S.J., (d. 1995), the last Roman Catholic archbishop of Canton officially recognized by the Holy See. The following reflection by John W. Donohue, S.J., appeared in this column on July 9, 1988. **MATT MALONE, S.J.**

Archbishop Tang was born in Hong Kong on May 13, 1908; entered the Society of Jesus in 1930, and was ordained in 1941. Nine years later, when he was running a parish and school in Shekki, a Southeast-China town not far from Macau, Rome appointed him Apostolic Administrator of Canton. A Chinese nun inclined to gloomy prophecy told him, "Your vocation to be a bishop is a vocation to be imprisoned."

Bishop Tang, who as administrator did not have the title of archbishop, guessed that much himself and was not surprised when he was arrested in February

1958. One of the first things he saw at the police station was a poster indicting him: "Tang Yee-ming is the most faithful running dog of the reactionary Vatican." Although he was neither officially tried nor sentenced, he was kept in prison for the next 22 years. Much of that time he spent in solitary confinement in a tiny and almost lightless cell furnished only with a bench for sleeping.

Since he was not permitted either to write or receive letters, his relatives and friends presumed by the 1970s that he was dead. But on a morning in June 1980, he was told that the Government, in its "great clemency," was freeing him even though he was still unreformed. The rosary confiscated 22 years before was returned, but not the episcopal ring set with a ruby....

"I believe that one reason why they put me in prison," he writes, "was that they wanted me to change my thoughts and religious ideology." His jailers did not use the physical torture that has been commonplace under right-wing regimes in "Catholic" countries like Argentina, Brazil, Chile and Honduras. But the Archbishop did have to endure relentlessly harsh confinement with the meagerest rations of food and clothing and with frequent interrogations that sometimes lasted all day and night....

"One day repeated another," he writes, "one year repeated another." In the most uplifting of his vividly instructive pages, Archbishop Tang describes how he filled those prison days with a schedule of prayer, meditation and hymns. That program kept him, he says, from losing either faith or heart. Besides, he adds, God has given him "the grace of an optimistic spirit." And so he ends the stirring testimony of this remarkable little book with a serene affirmation: "God's help and protection is always with the Church."

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Cover: People carry a crucifix on top of Qiku Mountain in Taiyuan, China, on March 22. A Mass was celebrated on top of the mountain, a historic holy place for local believers, to pray for the newly elected Pope Francis. CNS photo/Jon Woo, Reuters

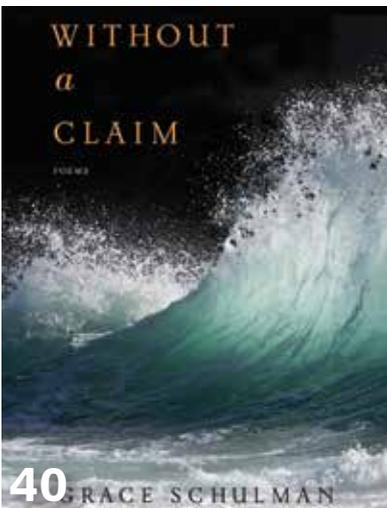
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ON THE WEB

The debut of "The Ignatian Educator," a blog on Catholic education featuring Matt Emerson. Plus, **comedy writer Tom Leopold** talks about his conversion to Catholicism on our podcast. All at americamagazine.org.



A Choice for Peace?

Surveying the smoldering Westgate Mall in Nairobi, Kenya, and All Saints Church in Peshawar, Pakistan, it is hard to find hope. How many more innocent lives will be taken in such depraved attacks? People around the world were dumbfounded and furious about the specific targeting of completely vulnerable and defenseless people: women and children, families out shopping or attending Mass. What activities should be more taken for granted as safe and predictable? But these are not safe and predictable times.

It would be easy to remain in the grip of the anger such brutality provokes and reach for vengeance. Indeed, at this moment Kenyan and Pakistani authorities are probably contemplating counterstrikes against Al Shabab militants in Somalia and the Taliban in Pakistan. Will the United States be involved, officially or not, in facilitating that grim accounting?

It may only infuriate some at this sorrowful time to suggest that breaking the cycle of violence that has ensnared the Western and Islamic worlds is a better way forward than another punitive strike that will only perpetuate it. On the day of the Peshawar bombing, Pope Francis deplored the attack as a “wrong choice” that “cannot stand.” He added: “It serves nothing. Only the path of peace can build a better world.” Now the choice is before the justly aggrieved. What choice will they make?

Germany's Future

The sweeping victory of German Chancellor Angela Merkel's Christian Democratic Party and its Bavarian sister party, the Christian Social Union, on Sept. 22 came up just short of an outright majority in the Bundestag, the German parliament. Ironically, Ms. Merkel's center-right coalition partners, the pro-business Free Democrats, garnered only 4.7 percent of the vote, just short of the 5 percent minimum required for seats in the Bundestag. The new coalition will necessarily include one of the parties of the left, either the Social Democrats or the Greens, and Ms. Merkel will need to make concessions.

Ms. Merkel's approval ratings regularly top 60 percent. Germans are grateful that she has presided over a strong economy with low unemployment and has guided them through the turmoil that has beset other euro-zone countries. Meanwhile, Peer Steinbrück, the Social Democratic challenger, has accused her of prescribing a “deadly dose” of austerity for the euro zone, saying the

government's crisis strategy lacks a “growth impulse.”

The new government will have to steer Germany through a dramatic shift to renewable energy and cope with the needs of an aging population. The latest census shows Germany has more people age 65 and over than it has children. Too often the economic considerations of the Merkel government have neglected a concern for the effect on common laborers, pensioners or the unemployed. Coalition politics could provide a healthier balance. The Social Democrats want a national minimum wage and higher taxes on the wealthy, both opposed by Ms. Merkel. Bild, Germany's best-selling daily, provided a telling comment: “Taxes, justice and the euro weren't the decisive factors. The question was: Who do people trust to rule calmly, sensibly and with strong nerves?”

Let's Get Reciprocal

Such is the state of mutual suspicion between Iran and the United States that an attempt by Iran's new president, Hassan Rouhani, to portray a new, moderate face of Iranian leadership soon became embroiled in controversy. Mr. Rouhani, in an apparent effort to make amends for the denialism of his predecessor Mahmoud Ahmadinejad, described the Holocaust in an interview on Sept. 24 with CNN as a “crime that the Nazis committed toward the Jews” and called it “reprehensible and condemnable.” But CNN's translation, even though delivered by an interpreter provided by the Iranians themselves, was quickly challenged by Iran's semi-official news agency, Fars, which accused CNN of fabricating portions of the interview.

This interpretive scrimmage is a small indication of the delicacy and dexterity that will be required as the United States drafts its response to Iran's overtures. The Obama administration must reciprocate, as **America** recently implored (“Making Peace With Iran,” Editorial, 8/12). The administration must make the most of this rare opportunity and reward Mr. Rouhani for the risk he is taking back home.

Yes, there are many obstacles to a sustainable détente between the United States and Iran (not to mention Israel), and there are cross-cultural challenges, the disruptive power of words and symbols and the heavy legacy of history to contend with. But if not now, when? And if not with Mr. Rouhani, then with whom? This is the time, this is the man, this is the opportunity the nation has been waiting for to rebuild a relationship with Iran and to begin to unravel the many threats to world peace scattered across the complex landscape of the Middle East.

The Strength to Care

There was a mournful tone in President Obama's eulogy on Sept. 22 for the 12 victims of the Navy Yard shooting in Washington, D.C., as he lamented America's "creeping resignation" to gun violence. "Our hearts are broken again," he said. "The question is, do we care enough?"

Have we become so numb to gun violence that a deadly attack in our nation's capital fails to shock? We still perform what has become an American ritual: a speech of consolation, a day of mourning, outraged calls for stricter gun control and an assurance—like President Obama's on Dec. 14 after the slaughter at Sandy Hook Elementary School—that we will "come together and take meaningful action to prevent more tragedies like this." But in the wake of the Navy Yard killings, it seems we could barely go through the motions. Whether compassion fatigue has left us inured to the sufferings of victims, or we are resigned to a political stalemate over any new gun regulations, we are allowing mass violence to become "the new normal."

A recent study by Michael Siegel of Boston University, covering all 50 states from 1981 to 2010, demonstrates that the more guns there are in any one place, the more homicides and suicides there will be. The study, the largest ever of its kind, which appeared in the *American Journal of Public Health*, reports that for each 1 percent increase in household gun ownership, the firearm homicide rate increased by 0.9 percent. Another study, published last month by the Urban Institute, revealed that in 2010 alone there were 36,341 emergency room visits and 25,024 hospitalizations due to firearm injuries. Most of the visits involved low-income young men. One recent shooting spree in Chicago (Sept. 20-22) left four dead and 15 wounded.

While the litany of shootings—at Columbine, Virginia Tech, Fort Hood, Aurora, Tucson, Newtown—has dominated the headlines and television news, other forces have blocked action. These include the National Rifle Association, gun manufacturers and gun marketers like Walmart, the biggest seller of firearms and ammunition in the United States. Add to that the television programs and Hollywood films in which all disputes are settled with shoot-outs, splattering walls and street corners with blood; and finally there are the politicians who pocket campaign contributions from gun makers in return for maintaining the status quo.

What can we do? Perhaps someday the Supreme Court

will allow broader restrictions on gun ownership and use, but for now the court is stymied by the anachronistic worldview of the Second Amendment.

For that reason **America** proposed repealing the Second Amendment (Editorial, 2/25) in order to allow Congress and state legislatures full discretion to pass appropriate measures to reduce gun violence. Aggressive owner registration for all weapons, regardless of point of sale, is needed as a basic, commonsense way to prevent guns from falling into the wrong hands, whether of the mentally ill, young people or criminals. Comprehensive safety training and minimum storage requirements should also be required for anyone seeking the responsibility of gun ownership.

Fred Hiatt, in a column in *The Washington Post* (9/22), suggests that gun reform has been stymied because its opponents are "focused, passionate, unyielding and indefatigable," while the reformers cannot agree on a common message. Other social movements have succeeded because they focused on a clear, immediate goal. Mr. Hiatt, citing anti-smoking campaigns and vehicular safety regulations, makes the case that "public health" is an argument that appeals to many Americans and could be effective in the campaign against gun violence.

As pro-life people of faith, we believe that gun control is a pro-life issue and that the pro-life movement should be passionate, unyielding and indefatigable in our efforts to end this scourge. As Pope Francis reminds us, reform takes time as it moves from discernment to laying the foundations for action. Perhaps a coalition with a steering committee of bishops, ecumenical partners, leaders of religious orders and lay persons could lead the faith-based effort. It should form soon. President Obama said in Washington that tears and prayers are not enough: "We're going to have to change." He ended with a quote from Aeschylus: "In our sleep, pain which cannot forget falls drop by drop upon the heart until, in our own despair, against our will, comes wisdom through the awful grace of God." In short, God will give us the strength to do this. Robert F. Kennedy quoted the same passage just hours after the assassination of Martin Luther King Jr. Two months later Mr. Kennedy, like his brother, fell from a bullet fired by someone who should not have had a gun. The question we face is, do we still care?



REACTIONS TO THE INTERVIEW

Excerpts from online commentaries on “A Big Heart Open to God,” by Antonio Spadaro, S.J. (9/30)

Opening Doors

The Francis factor, so to speak, is his focus on opening doors. How will anyone be open to Catholicism if they cannot get past knowledge of some of the prohibitions, without knowledge of the context, without invitation, without a love that compels them radiating from Christians?

KATHRYN JEAN LOPEZ
National Review Online (9/19)

Never Prouder

Reading this interview gave me greater insight into my Jesuit vocation and into our Jesuit pope. What is clear is that he does not think like a classicist who sees the world in unchanging categories. He is a storyteller like Jesus, not a philosopher. He thinks in narrative, not philosophical principles. He thinks like a pastor understanding the history of the church but wanting to move with God's people confidently into the future. He trusts that the Spirit is alive and well in the people of God.

I have never been prouder to be a Jesuit or prouder of my church or more surprised by the Spirit.

THOMAS J. REESE, S.J.
National Catholic Reporter (9/19)

A Shower in the Desert

This was a day the new pope proved how remarkable he is—simply for speaking the way Jesus spoke. No ideologies, no rigid certainties, committed to community, engaged with the margins, speaking of mercy, mercy, mercy. Readers will, I hope, forgive me for some of the gushing. But those 12,000 words—after such a long, dark period of rigid enforcement of orthodoxy, after the hideous conflation of

the great truths of the church with the political agendas of the far right, after an American hierarchy obviously more interested in control than in love—came like a shower in the desert. All the intimations we had seen since his papacy began, the hints and guesses, emerged in language as powerful as it was accessible.

ANDREW SULLIVAN
The Dish (9/19)

Journalistic Gold Mine

An extraordinary moment in journalism. That's the only way to describe the Sept. 30 issue of *America* magazine.

How the Jesuits sat on this interview, done over three days in August, is amazing in the nothing's-a-secret-world of Wikileaks. As I read the interview, I kept saying, “Wow! This is incredible.”

“Pope Francis: The Exclusive Interview” is a journalistic gold mine. It may stand as *America* magazine's greatest moment in its 104 years of publishing, a tribute to the Jesuits and the Catholic press and journalism overall.

MARY ANN WALSH, R.S.M.
The Washington Post (9/19)

Radically Christ-Centered

It's going to take some time for both the church and the world to grow accustomed to an evangelical papacy with distinctive priorities.... Jorge Mario Bergoglio is determined to redirect the church's attention, and the world's attention, to Jesus Christ. In this, his papacy will be in continuity with those of John Paul II and Benedict XVI. Pope Francis is going to be radically Christ-centered in his own way, though, and some may find that way jarring.

GEORGE WEIGEL
National Review Online (9/20)

Francis' Personality

People are focusing, I think, too much on the [passages about] abortion and contraception. The church is not going to change its views on that.

What we should focus on is the personality of Francis, a remarkable personality. I really recommend everybody reads this, a gorgeous personality of humility, of spirituality, of religiosity. If you just read that interview, you see a man you tremendously admire, who I think is going to have a tremendous effect on the world.

DAVID BROOKS
PBS NewsHour (9/20)

Home of All

What Francis is saying is not that liberals are up in Rome right now and conservatives are down—*haha, now see how you like it!*—but on the contrary that labels and tiny little boxes have no place in a faith that is so much bigger than that. Francis is not a “right winger,” but he's not a winger at all.... He is speaking to all of us when he says that the Catholic Church “is the home of all, not a small chapel that can hold only a small group of selected people.”

MELINDA HENNEBERGER
The Washington Post (9/20)

A Useful Lesson

[Pope Francis] didn't right past wrongs. Let's be clear about that. Didn't call for substantive change to church teachings and traditions that indeed demand re-examination, including the belief that homosexual acts themselves are sinful. Didn't challenge the all-male, celibate priesthood. Didn't speak as progressively—and fairly—about women's roles in the church as he should.

But he also didn't present himself as someone with all the answers. No, he stepped forward—shuffled forward, really—as someone willing to guide fellow questioners. In doing so he recognized that authority can come from a mix of sincerity and humility as much as from any blazing, blinding

conviction, and that stature is a respect you earn, not a pedestal you grab. That's a useful lesson in this grabby age of ours.

FRANK BRUNI
The New York Times (9/21)

Hard to Refute

To be sure, many Catholics wholeheartedly embraced the change in tone and spirit in which the pope discussed difficult questions like abortion. Unfortunately, some deeply involved in the prolife movement have taken those remarks as a rebuke. That is an overreaction and misinterpretation of what the pope said.

Obviously, Francis was objecting to the uncompromising and confrontational rhetoric of some Catholic activists. Why? Because that approach is simply not working. Worse, it is preventing the larger gospel message from being heard both within and beyond the Catholic community. With a third of all baptized Catholics abandoning the church, and those who remain increasingly divided on ecclesial, cultural, and political questions, the pope's diagnosis is hard to refute. Is it not time, as Francis urged, to "find a new balance" in presenting the church's teaching to an often doubting flock and a sometimes hostile secular world?

THE EDITORS
Commonweal (9/23)

Naïve and Astute

The Holy Father is trying to find his way—we're all trying to find our way—in a sometimes (but not always, as he rightly emphasizes) hostile secular culture. That Francis will make mistakes is certain. He says as much himself. I think he has in this interview.

Perhaps this and other mistakes are to be expected. He warns us that we all must risk mistakes if we're to bear witness to Christ in the world. We must sow the seed of the Gospel and see where it grows, which is how I read the spirit of his remarks in this interview. To a certain degree we must be a

bit naïve to scatter seed promiscuously, hoping it will take root even as we know the soil rocky. But I don't doubt Pope Francis is also a bit astute. He'll see what's fruitful and tend the fragile shoots of faith where the Gospel takes root.

R. R. RENO
First Things (9/23)

Francis Needs Correction

In St. Paul's Letter to the Galatians, he wrote that he rebuked the first pope, St. Peter, "to his face because he clearly was wrong."

Even if given the most charitable reading, Pope Francis' recent interview with Jesuit publications was alarming in its spirit-of-Vatican II liberalism.... Indeed, the need for a St. Paul to correct him grows with each passing week as his pontificate emboldens the church's enemies and undercuts her friends and most loyal members.

GEORGE NEUMAYR
The American Spectator (9/25)

Rejection of Patriarchy

[The pope's] comments on "female *machismo*" stood out as his most provocative statement. Francis rejects a female *machismo* grounded in an essentialist vision of men and women. *Machismo* is the Spanish word used to describe the particular incarnation of sexism in Latino/a and Latin American communities. It is often mistranslated to mean "macho" or "manly." This is not the case. While it has a history of evoking chivalry and gallantry, today in Spanish it is most often used to describe the patriarchal structure of life in Latin America.

By evoking the word *machismo*, Francis is not only taking a critical stance against social hierarchy; he is also reminding us of his Latin American roots. He is rejecting this patriarchal, essentialist understanding of women that limits their full humanity and the full humanity of men as well, reducing them to gender stereotypes.... Francis calls us into a deeper conversation about the authority of women

grounded in a theology of women. This will lead, he seems to imply, to finding an authoritative role for women.

MICHELLE A. GONZALEZ
National Catholic Reporter (9/26)

Correction: Because of a production error, a sentence in "A Big Heart Open to God," by Antonio Spadaro, S.J. (9/30), was inadvertently omitted. In the section on *Women in the Life of the Church* (page 28), the beginning of the pope's response should read: "He answers: 'It is necessary to broaden the opportunities for a stronger presence of women in the church. I am wary of a solution that...'" etc. The first sentence was accidentally deleted during the editing of the sentence that follows it. America regrets the omission, and we thank *The National Catholic Reporter* for bringing the matter to our attention.

TWITTER TALK

This is what matters—>MT @chrislhayes: Seriously, he keeps this up, and I'm gonna start going to Mass.

JOSHUA McELWEE
@joshjmac43m

Plea: please read the actual @Pontifex interview, not a media writeup. The instantaneous spin is dizzying.

MICHAEL BAYER
@mbayer1248

What an amazing interview. Worth reading in its entirety, even if you're not Catholic, even if you're not religious.

PASTORDAN
@pastordan19m

As Pope Francis said today: "I am a sinner." There is something cathartic about saying that out loud to yourself. We should all try it.

ARSALAN IFTIKHAR
@TheMuslimGuy30m

New pope says he doesn't want to focus on controversial opinions, the Internet cheers. Ignoring that he still holds those positions.

MICHAEL PRUITT
@neookami4m

UNITED NATIONS

On Syria, Iran and More: Small Steps to World Peace

U.N. Week, otherwise known as the U.N. 68th General Assembly, ended on Sept. 30 in New York with some notable successes. Iran and the United States in speeches and statements issued by their respective presidents strongly outlined their geopolitical differences. But the two leaders managed to close some diplomatic distance, which offered hope for a more meaningful rapprochement in the near future, including a deal that might finally settle the controversy over Iran's suspected nuclear weapons development and end Iran's diplomatic and economic isolation.

A deal to track down and remove chemical weapons from the civil war in Syria was also concluded with the endorsement of the U.N. Security Council on Sept. 27. It remains to be seen if the chemical weapons agreement can lead to an opening to bring a ceasefire and a possible resolution to a two-year old conflict that has sent millions into flight and killed more than 110,000 people.

And among other discussions, presentations and diplomatic initiatives, the United States signed on, despite a vehement protest from an indignant National Rifle Association, to the U.N. Arms Trade Treaty. That international effort aims to finally create a regulatory regime aimed at containing the deadly, destabilizing global small-arms and conventional weapons trade. The United States joined 17 other signatory states on Sept. 25, pushing the total number of the treaty's signatories to more than half of the U.N.'s member states.

These developments and more during the 68th General Assembly can be seen as positive steps toward a more peaceful world. But the continuing violence in Syria and the greeting received by Iranian President Hassan Rouhani when he returned home—his car was pelted with eggs by Islamic hardliners after a close call with a handshake from President Obama in New York—suggest how precarious even small steps to peace can be. The assembly ended just shy of the anniversary on Oct. 4 of Pope Paul VI's 1965 address to the United Nations. Forty-eight years ago, Pope Paul had urged the members of the U.N.'s general assembly to "go forward."

"The edifice which you have constructed must never collapse," the pope had said. "It must be continually

perfected and adapted to the needs [of history]." He implored the member representatives to assume the United Nations' historic responsibility to preserve the global peace. "It is enough to remember that the blood of millions of men, numberless and unprecedented sufferings, useless slaughter and frightful ruin are the sanction of the covenant which unites you, in a solemn pledge which must change the future history of the world: No more war, war never again," he said. "It is peace, peace which must guide the destinies of peoples and of all mankind."

Other small "peaces" achieved during a week of negotiations and presentations included the highlighting of progress on the Millennium Development Goals to halve extreme world poverty by 2015. This year the needs of disabled people were added to the complex of issues identified in the M.D.G.'s. U.N. Secretary-General



Ban Ki-moon said 80 percent of the world's persons with disabilities were of working age and the same percentage of disabled people lived in developing countries. He said too many of them lived in poverty, suffered from social exclusion and lacked access to education, employment and health care as well as social and legal support systems.

KEVIN CLARKE

PROTECTING CHILDHOOD

Dramatic Decline Continues in Child Labor

The global number of child laborers has fallen by a third since 2000, according to a new report from the International Labor Organization. There were almost 78



SYRIA BREAKTHROUGH?
Secretary-General Ban Ki-moon
(second from right) addresses the
Security Council on Sept. 27.

million fewer child laborers in 2012 than in 2000. The Asian and Pacific region registered by far the largest absolute decline in child labor among 5- to 17-year-olds. The total number of children in hazardous work declined by more than half.

Despite that good news, last year there were still nearly 168 million child laborers worldwide, including more than 85 million still trapped in the worst forms of child labor—forced into slavery, trafficked into the sex industry, exploited in the drug trade or working in dangerous mines or manufacturing sites and as farm laborers. The I.L.O. estimates that some 22,000 children are killed at work worldwide every year.

But the latest estimates show that real advances have been made in the fight against child labor, particularly over the last four years and especially among younger children. Child labor for this group fell by over one-third

between 2000 and 2012, according to I.L.O. researchers. Much more remains to be done, however, if the global community is going to reach the I.L.O.'s goal of eliminating all the worst forms of child labor by 2016.

"We are moving in the right direction, but progress is still too slow," said Guy Ryder, director general of the I.L.O. "If we are serious about ending the scourge of child labor in the foreseeable future, then we need a substantial stepping-up of efforts at all levels. There are 168 million good reasons to do so."

"Global progress in reducing child labor is heartening," said Bill O'Keefe, vice president for government relations and advocacy for Catholic Relief Services, noting that worldwide C.R.S. supports education and social protection programs "that seek to prevent children from being exploited."

"In Guatemala, for example, C.R.S.'s 'My Rights Matter' project is helping 9,000 children to stay in school and look forward to a brighter future," he said. "Progress from efforts such as these as well as the policy changes and other steps the I.L.O. report documents is not the same as success, though," he

added. "The ironic twist is that we need to both further prevent child labor and increase youth employment."

The good news on reduced child labor is welcome. Some I.L.O. analysts feared social hardships caused by the global economic crisis of 2008–09 and its aftermath might have led to an increase in the number of families resorting to child labor in order to make ends meet. The report cautions that close attention must be paid to the risk of child labor among older children when the global economy starts to recover. And in many countries, the progress that has been achieved is fragile and must be monitored and strengthened to ensure sustainability.

The incidence of child labor is, not surprisingly, highest in poorer countries. But when seen in absolute terms, middle-income countries are host to the largest numbers of child laborers. That means, according to the report, that the fight against child labor is by no means limited to the poorest countries. The same general pattern holds true across households within countries—child labor is much more common in poorer households but is not limited to them.



WORK OF LITTLE HANDS. A boy carries timber destined for a mine tunnel in the Philippines

In Homs: Hunger 'Knocking on the Door'

A Dutch Jesuit in the besieged Syrian city of Homs said those who remain are facing shortages of food and fuel. "Disease has captured some of us and is knocking on the door of others," Frans van der Lugt, S.J., wrote in a letter released by the Catholic charity Aid to the Church in Need on Sept. 26. "No food has entered our besieged region for more than 15 months," he said. "We are surviving on what little food remains in our homes." Father van der Lugt said that during the winter, residents would "suffer from hunger, cold, lack of electricity and water.... How can we heat a room and, if we find food, how will we manage to cook it?" he asked. Government forces have recaptured much of Homs, but about 3,000 people are estimated to remain in the besieged, rebel-controlled neighborhoods.

October Push for Immigration Reform

Dozens of events around the country took place Oct. 5 as part of the March for Immigrant Dignity and Respect. Labor unions, churches and other social justice organizations have scheduled events to rally supporters of comprehensive immigration reform as a lead-in to a day-long rally and concert in Washington on Oct. 8. In California, the focus was on the immigrants who produce the food eaten around the country. In the southwestern corner of Arizona, gatherings were planned at three Catholic churches in Yuma at 5 a.m. to board buses to Phoenix, where there was a march through the streets of the capitol city. Advocates in Pueblo, Colo., participated in a silent vigil and march; while those in Miami, organized by a group called the Coalition

NEWS BRIEFS

On Sept. 30 Pope Francis announced he would **declare his two predecessors** Blessed John XXIII and John Paul II saints at a single ceremony on April 27. + In the largest donation in Georgetown University's history, the alumnus Frank H. McCourt Jr. has **contributed \$100 million** to create the McCourt School of Public Policy. + The World Bank reports that the world's **CO₂ emissions** grew 4.9 percent in 2010, the third largest annual increase since 1990, while China, the United States, India, Russia and Japan continue to be the top five emitters. + According to Pew Research, three-quarters of U.S. Catholics (76 percent) say the church should **permit birth control**; about half (54 percent) favor same-sex marriage, and a third say homosexual behavior is a sin. + Bishop Richard E. Pates of Des Moines, Iowa, chairman of the U.S. bishops' Committee on International Justice and Peace, reiterated a call to **lift the embargo on Cuba** in a letter of Sept. 26 to the Obama administration, arguing that "engagement will do more than isolation to advance human rights and alleviate human suffering." + At a White House summit on Sept. 16, women religious noted a rising groundswell of **support to restrict human trafficking** across the United States, said Margaret Nacke, a member of the Sisters of St. Joseph of Concordia, Kan.



At prayer in Cuba

of United Latinas, met in José Martí park in the neighborhood known as Little Havana.

Catholics Marry, Just Not at Church

The National Vital Statistics System estimates that there were 2,118,000 marriages celebrated in the United States in 2011. Only 163,775 marriages were celebrated in U.S. Catholic churches. That is just 7.7 percent of all marriages, Mark Gray, of Georgetown's Center for Applied Research in the Apostolate, points out on his blog, "1964." Catholics make up nearly a quarter of the population and are no less likely to marry than those of oth-

er affiliations. "This means," says Gray, "that Catholics marrying these days are just as likely...to celebrate their marriages at the beach or country club than in their parish." What impact does being married outside of the church have on divorce odds? "We don't know," he writes. "We need another survey!" At 27 percent, Catholics who "experience divorce" (from other Catholics) are far fewer than in other U.S. denominations. That is still a daunting figure, he says. "It is important to remember that the percentage represents more than 11 million individuals," Gray writes. "Some are likely in need of more outreach and ongoing ministry from the church."

From CNS and other sources.



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Reading Nature Thoreauily

A chance remark led me back to *Walden*. I was urging revolution on a harassed friend and rummaged in my memory for Henry David Thoreau's remark about living boldly. The line was on the tip of my tongue but would not leave it.

I picked up my copy of *Walden* and began browsing the many passages I had underlined. I read them and was smashed all over again by how wonderful they are. ("Smashed" is a word my Bulgarian neighbor uses for when she is overcome by how good something is. I've adopted it for this occasion.)

Walden wins my vote for the great American book. There are other fine contenders, but *Walden* is unique in a way they are not. For one thing, it is noble. We do not live in an aristocratic culture, but Thoreau makes all of us noblemen who read him. How many other books turn a cabin into a palace, or a crank (arguably) into a sage? One puts down Thoreau inspired, resolved to live more deliberately and more authentically, but most of all, resolved to live. He reminds us that too often we do not.

I am not ordinarily a fan of nature. It is dangerous, for one thing. It is full of bugs, for another. But I read Thoreau, and I'm ready for the woods. Above all, he reminds me of my own nature—that I have one, that it should be respected, that it should be cherished.

"I desire that there may be as many different people in the world as possible," he writes, "but I would have each one be very careful and pursue his own

way, and not his father's or his mother's or his neighbor's instead." To this, he adds: "We may not arrive at our port within a calculable period, but we would preserve the true course."

Thoreau makes me think about what my true course is. The exhilarating thing about him is that he does not have a destination in mind for me. He is a liberator, wanting my freedom as much as his and warning readers that they entrust their destiny to others at their peril: "Every path but your own is the path of fate. Keep on your own track, then," he counsels.

Nature, writ both large and small, is Thoreau's topic; and what a large theme that is, encompassing the change of seasons on Walden Pond, his bean field, the animals in winter, the vagaries of humankind, the absurd conventions of society, his own multitudinous nature.

The man who coined the phrase about listening to a different drummer clearly did. Part of the pleasure of reading *Walden* is watching an ornery idealist do battle with conformism. Thoreau took unpopular stances in his time, stances that are not any more popular in ours. Read him on philanthropy (he's against it), chastity (he's for it), progress (it ain't happening), company (why bother?).

He may not persuade you to live on rye and Indian meal, flee the farm, forsake fashion or give up traveling, but you will be at least half won over by the astuteness of his criticisms. Though one can't imagine him in a monastery

(he's too American, too Protestant for that), he's a monk who would have us all living in hermit caves supping on honey and locusts and whatever greens we can find in nature.

As an author, he's thrilling, subversive and sublime. Pick up any page of *Walden*, and a striking phrase or thought jumps off at the page and demands to be considered. Part of this is

what he writes about—our ordinary lives, which he exhorts us to live in extraordinary ways. Part of it is his eloquence. His language is stirring, grand, soaring.

Some writers invite you to sit with them; some to walk with them, some to dream with them. Thoreau makes you want to march with him.

A man famous for loving quiet, he is the John Philip Sousa of nature poets. *Walden* is a clarion call to shake the slumber from your eyes, the dust from your sandals and stride off into the uncharted depths of your own interior.

A true iconoclast, Thoreau is religious to the core. Above all, he is a spiritual writer par excellence. *Walden* is a constant invitation to contemplate ourselves, the purposes we serve, the laws we live by, our universe and, ultimately, our God. He writes: "Our whole life is startlingly moral. There is never an instant's truce between virtue and vice. Goodness is the only investment that never fails. In the music of the harp which trembles round the world it is the insisting on this which thrills us."

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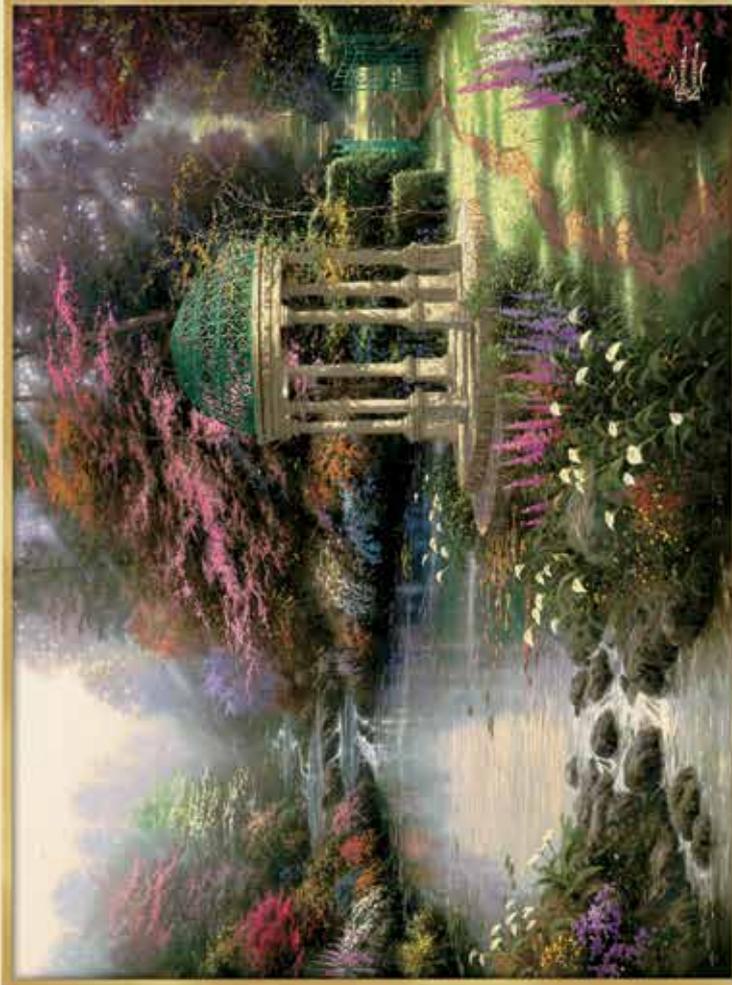
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Living the China Dream

Can Chinese leaders manage an ascendant Middle Kingdom?

BY JOHN FRANKENSTEIN

China dazzles. Glittering skyscrapers in Beijing, Shanghai and Guangzhou catch the eye of the visitor. Some of the world's most modern airports greet the international traveler, who then can be whisked across China's vast distances on state-of-the-art high-speed trains. Luxury stores with names like Gucci and Louis Vuitton line the shopping streets and malls.

China is a land of large numbers. The world's largest population, 1.3 billion, lives in a huge land area that stretches some 2,000 miles from the shores of the Pacific Ocean to the deserts of Central Asia. The populations of some of China's major provinces exceed the populations of important European countries.

Xi Jinping, recently installed as China's president and head of the Chinese Communist Party, talks about the "China Dream" of "rejuvenating the great Chinese nation." But to what end? That is a question that has many observers wondering.

JOHN FRANKENSTEIN, a former U.S. diplomat who lived and worked in Asia for many years, teaches courses on Asia and international business at Brooklyn College/City University of New York.

Since 1979, when Chinese leader Deng Xiaoping abandoned Marxist orthodoxies and Maoist fantasies and kicked off China's economic reform, China's economy has increased more than 10 times over. In 2013 China's gross domestic product, driven by investment and exports, is expected to reach \$13.6 trillion (in purchasing power relative to the dollar), the second largest in the world after the United States, which China is poised to surpass in economic might during this century. Though well over 500 million people have been lifted out of poverty, some 13 percent of the Chinese population—175 million—is estimated to still languish below the poverty line.

The number of Chinese using the Internet—about 580 million and expected by some to grow to over 700 million by 2014—far exceeds that of the total population of the United States. The rapidly modernizing Chinese military, with a land army of 850,000 troops, includes not only an expanding air force, equipped with advanced jet fighters (and even prototype stealth aircraft), but also a navy with increasing force projection capabilities and a significant strategic missile force.

But sometimes getting a clear picture of what is happening in China is difficult. Next to every account of remarkable

GREAT WALL. Income disparity persists between rural and urban sectors in China.



economic growth and social progress are stories of corruption at all levels of society. State suppression of ethnic minorities in Tibet and in the western province of Xinjiang is severe. Widespread environmental degradation, poisonous air and water pollution and contaminated food, including dangerously adulterated baby formula, are the stuff of headlines. On the social front, vast wealth gaps, increasing income inequality between urban and rural sectors, suppression of religious freedom and freedom of speech and heavy censorship of news and the Internet are both domestic and international issues.

Social explosions have resulted from these tensions and disparities. The number of sometimes violent “mass incidents” is increasing, in which incensed citizens take on local authorities to protest illegal land grabs, police beatings and other official abuse. Some 180,000 urban and rural incidents were counted in 2010—an average of 500 per day.

China’s Epic Scale

It is the China puzzle: everything you hear about China is true, but none of it is reliable. There is progress and repression. To understand this paradox, we must take a long view and step away from the headlines to look at the deep realities of China.

Consider the geography. China’s land area is slightly larger than that of the United States; its population is more than three times that of the United States. There are 56 recognized

ethnicities or “nationalities” in the population, but even the majority Han people are divided by five major “dialects”—actually different languages. Cantonese, spoken in the south, is not really comprehensible to northern Chinese who speak Mandarin. The Wu “dialect,” spoken around Shanghai; Min-Nan, spoken in Fujian province and Taiwan; and Hakka, yet another linguistic subgroup, are all quite distinct. Needless to say, local cultures are distinct as well. In other words, the concept of one uniform China is a facade: underneath, there are vibrant local cultures and conditions.

Still, there are elements that tie the country together. The complex system of Chinese characters helps unify linguistic diversity. But there is another element, which goes deeper: the scale of Chinese history, which reaches into the deep, even prehistoric past. The Chinese historical myth begins with the founding of the Shang and Zhou dynasties over 5,000 years ago. Indeed, history—the officially promoted version of it—is kept alive for most Chinese. The current regime makes sure everybody remembers that China’s past glories were degraded and destroyed by foreign invaders during the “century of humiliation” that started with the Opium Wars of the mid-19th century.

The degree of domestic change in China also contributes to the paradox. Millions have risen from poverty. The Maoist extremes of the 1950s and 1960s, which turned the country inside out in a paroxysm of violence, have been repudiated.

Today members of the leadership dress in sober business suits. Wealthy business people enroll in the Communist Party. And here is the payoff: the party will allow great concentrations of wealth among elites (which include the families of party leaders)—and some trickle-down prosperity for the masses—as long as the party’s monopoly on power is not challenged. China does indeed look as if it is heading toward being a generally well-off society—but with a new twist to the old economic “Golden Rule.” It is no longer “who has the gold makes the rules”; it is “who makes the rules gets the gold.”

Still, our perceptions of China—and China’s perceptions of itself—have changed dramatically. China is no longer Red China, the center of the world proletarian, anti-imperialist revolution. Now it is a modern state on track to world power. It is the “world’s factory,” fueled by foreign and domestic investment. But we cannot quite call its state-dominated economy capitalist, even though there are stock exchanges and a lively private sector.

The Dream Achieved?

But can we say that China’s successes mean Xi’s “China dream” has been achieved? The whole story is, in fact, a process, and Xi and the party face several additional dilemmas that have their roots in both the deep past and the immediate present. Think of them, Chinese style, as China’s “Four Basic Questions.” How the current group of leaders answers them will not be the end of the story, but may give us an indication of where China today is headed:

- ✦ How to rule a large country with a large population from a single place.
- ✦ How to make China great again.
- ✦ How to transform China.
- ✦ How to deal with the outside world.

The First Emperor, Qin Shi Huang, who unified China over 2,000 years ago, addressed the first question. His solution: China would be ruled from the top; select officials, personally responsible to him and guided by a Legalist ideology of hard, inflexible laws and severe punishments, would control the localities; an army would be deployed throughout the country to maintain order and ruthlessly wage war against external enemies; and secret police spies would make sure that order and loyalty to the emperor, the Son of Heaven, would be maintained. Confucian thought, with its ideas of morality and benevolent relationships, was proscribed. Control was the objective; power was both arbitrary and absolute. No velvet glove here—only the iron fist.

Today the controlling Communist Party similarly strikes hard at any possible challenge to its power, be it from farmers protesting the illegal seizure of homes and land or intellectuals who dare to express themselves about democracy and civil liberties. To be sure, contemporary China is not the ideologically frantic and poor China of the 1950s and 1960s, when daily

parroting of slogans was required and fear of accusations of disloyalty that could lead to labor camps was the order of the day. Private life is much freer, though challenging the party’s monopoly of authority can lead to extra-judicial imprisonment in “reform through labor” camps or worse. The Internet has brought a certain freedom of discussion to China, though 30,000-plus censors keep an eye out for prohibited discussions. We have to wonder if the regime is afraid of its subjects.

Yet even here the ideology of power produces paradoxes. China pretends that it is a unitary state, ruled from the top. But given the extremely different conditions in China’s 34 provincial-level administrative regions, which include not only provinces, but autonomous regions and major cities like Shanghai, local power holders really run the show. Economically, each region strives to promote itself, leading not to a unified national economy but to a system of economic federalism. Local officials are promoted on the basis of their region’s economic growth. Hence it is not surprising to find not only regional competition but also disregard of directives from Beijing if those orders go against local interests. Feigning compliance to central directives by local officials is a Chinese art form.

Restoring the Middle Kingdom

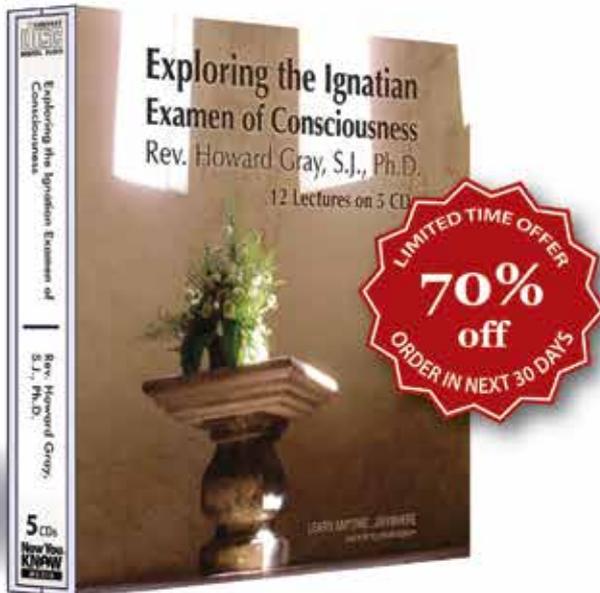
The party still feels that its rule is essential for achieving “greatness.” That China is indeed one of the great centers of world culture goes without saying. But what is “greatness” in this context? Restoration of sovereignty, for sure, international recognition as a major power and, most important, international respect. To be sure, China’s road to “greatness” continues to take many turns, but it is a goal that is widely shared. Certainly China’s economic and social development is remarkable.

But are those achievements due to a party that boasts that “without the Communist Party there would be no China,” but which took the country down detours like the Great Leap Forward, the Cultural Revolution and the Tiananmen massacre of 1989 (an event quite literally erased from the official history books)? Or to a proud, resilient and talented people?

Confronted by the challenges of imperialism and internal decay and the dream of restored glory, Chinese leaders have realized that Chinese society will need to be transformed. The

CHINA-US COMPARISONS		
	CHINA	US
LAND AREA (SQ MILES)	3,694,560	3,537,455
POPULATION	1.350B	316.7M
GDP	US\$ 12.6T	US\$ 15.9T
GDP/CAPITA	US\$ 9,300	US\$ 50,700
FOREIGN RESERVES	US\$ 3.3T	US\$ 150B
LITERACY RATE	93%	99%
LIFE EXPECTANCY	75	79

SOURCE: CIA WORLD FACTBOOK JULY 2013. Populations are 2013 estimates. GDP & GDP/Capita are 2012 estimates, and are normalized against US\$ purchasing power equivalences. T=trillion; B=billion; M=million



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question is, how? Which road?

Since the end of the Cultural Revolution in the mid-1970s, Marxist and Maoist approaches have been abandoned. In the 1970s the party started with reforms in agriculture, with peasants being allowed to grow for the market, not the state. Later, foreign investment began to be welcomed. But it was slow going. The veteran Communist leader Deng Xiaoping struggled with more conservative leaders in Beijing to open up to reform more quickly. It was only in 1992 that the real boom in China's economy took off. Deng probably never actually said, "To get rich is glorious," but that certainly became the mantra in China. The economic results 20 years on are obvious.

The current regime of President Xi Jinping and Prime Minister Li Keqiang, installed just this year, is faced with the need to rebalance the economy away from a dependence on investment, export production and fiscal stimulus to domestic consumption. One new solution: urbanization. The party plans massive resettlements of China's peasantry in expanded and newly created urban areas. Whether the disruption of rural life will have the desired effect of increasing demand or lead to the kind of trauma associated with the Great Leap Forward (1958–61), not to mention the creation of low-income urban ghettos, is an open question.

Looking Out—Warily

Finally, there is the question of how to deal with the outside world. China basically looks inward—the world beyond the Great Wall is seen as hostile. Some observers suggest that the essence of Chinese history is the conflict between the settled, agricultural Han peoples and the aggressive, nomadic tribes of the surrounding northern and western steppes. China today shares land borders with 14 countries and shares contiguous seas with Japan, Taiwan and Vietnam. The Philippines, Indonesia and Malaysia are not far away. It is a difficult environment to deal with.

In addition, China has to contend with foreign ideas that may threaten the party's quest for political monopoly. Some concepts—separation of powers, the rule of law, freedom of the press, civil rights, "universal values"—are regularly denounced in the party press as assaults aimed at destroying Chinese socialism.

Foreign religions too—Buddhism, Islam, Christianity—have often been targets of repression throughout China's long history. The very idea that foreigners might exercise some kind of authority over Chinese people is anathema. Christian churches, both Protestant and Catholic, fall under official "patriotic associations" which exercise control over their activities. Needless to say, the Vatican does not accept Beijing's authority.

Not surprisingly, China's response to the outside world has ranged from autarkic isolation to full, if wary engagement.

Today China is a permanent member of the U.N. Security Council and a member of important multilateral organizations, like the World Trade Organization and the Asia-Pacific Economic Cooperation forum. China has gained much by participating in these pillars of the world order as a "responsible stakeholder." Still, when international action against repressive client states like North Korea or Zimbabwe, or murderous regimes like that of Bashar al-Assad in Syria, is called for, China, perhaps seeing the potential for mischief or blowback, demurs. Similarly, when China runs afoul of the World Trade Organization's regulations, there is often noncompliance.

China has not been bashful about flexing its muscles over territorial disputes. China is a potent Asian military power, and everybody knows it. It has warred with India and Vietnam over territorial claims and is currently involved in a game of gun-boat chicken with Japan over the Senkaku-Diaoyutai islets in the East China Sea. Similarly, China has made the questionable claim that most of the South China Sea is its territory—a self-described "core interest"—and refuses the request of affected Southeast Asian nations to submit to arbitration or international adjudication, as required by treaties and agreements. Rather, China says it will deal with each dispute one by one, a strategy of divide and conquer.

From a strategic standpoint, it looks as if China is trying to secure its offshore borders. And perhaps re-establish a modern version of the tribute system of the past, in which lesser Asian states acknowledged Chinese superiority. But internationally these assertive moves may be counterproductive. Asian nations are forming closer relations with each other. Japan is reconsidering its security interests; there is growing sentiment in Japan to revisit and revise Japan's so-called

peace constitution to allow a larger and more active military. And these moves are also reinforcing the views of Asian leaders that the U.S. "pivot to Asia" is a good thing. Except for China, no one wants to see the U.S. Seventh Fleet go away.

China plays up the nationalism card in these disputes. But that is a dangerous game. Might not the legitimacy of the party be seriously, if not fatally, compromised if, somehow, its hard-line claims of sovereignty were successfully challenged? Nowhere does that danger lurk more than in the complex case of Taiwan.

Taiwan was only loosely part of the Qing Empire. It was ceded by the Qing to Japan following China's defeat in the Sino-Japanese War of 1895. The island became the rice bowl of the Japanese empire. But following Japan's defeat in World War II, Generalissimo Chiang Kai-shek, leader of the Republic of China, reclaimed the island for China. As the Chinese civil war between Chiang's Nationalist forces and Mao's Communist armies ground down to the defeat of the Nationalists, Chiang and his government fled to the island in the late 1940s.

ON THE WEB

"(Un)Conventional Wisdom,"
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What followed was not pretty: strict martial law, suppression of independence movements, a garrison state. The society split between the majority “Taiwanese,” descendants of Han Chinese who had migrated to the island during imperial times, and the “mainlanders,” a minority of refugees—often regarded as carpetbaggers—whose roots were in China.

Today Taiwan is a fully functioning, multi-party democracy of 23 million people. Its G.D.P. of \$913 billion ranks 21st in the world; per capita income of \$39,400 is roughly that of Belgium and Germany. Not surprisingly, given geography, China is its main trading partner. Not everybody in Taiwan is happy with the ever-tightening, if perhaps inevitable, economic links with China. There are fears that the Taiwanese economy is being “hollowed out” as investment across the Straits grows. And there is also a serious question of identity. Most people on Taiwan see themselves as “Taiwanese”—culturally Chinese but certainly not subjects of Beijing.

So there is an international anomaly. Taiwan has all the attributes of a nation state—borders, currency, armed forces, economy—but exists in diplomatic limbo because Beijing claims the island as a “lost territory” (like Hong Kong and Macao). Any formal recognition of Taiwan as an entity separate from China is, for Beijing, not acceptable. Thus any talk or move toward Taiwanese independence is truly one of Beijing’s red lines. The implications of Taiwanese independence for Tibet and restive Xinjiang Province, once known as East Turkestan, are obvious.

Would China attack Taiwan if at some point a declaration of independence were to be made? Most international observers do not entirely discount the possibility, but the impact on the international order would be serious.

China’s Own Path

What can we conclude about the “China dream”? We should not gainsay the genuineness of Chinese nationalist passions. Most Chinese—and indeed, most people outside of China—want China to grow and prosper. But Xi’s slogan looks like another one of those mantras that Chinese political leaders feel compelled to come up with to identify and justify their particular place in the stream of history.

Still, whether one is sympathetic to China’s aspirations or hostile toward them, it must be recognized that the country sets its own path. The regime has to grapple with a long list of difficult issues: the sustainability of growth as the economy restructures, problematic foreign relations, an aging population, corruption and the erosion of China’s scarce arable land under the combined pressure of rampant urbanization and severe environmental degradation. To be sure, the regime appears robust—the country’s vast foreign reserves must be a comfort.

In the end, as we watch China, we should understand that the drama of China still revolves around the evolving answers to the Four Basic Questions. And we should recognize that the “China dream” may have many forms. Xi would like there to be one. But maybe there are 1.3 billion. 



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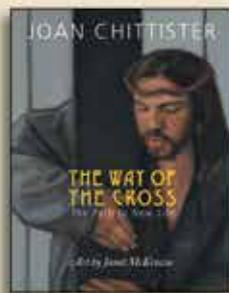
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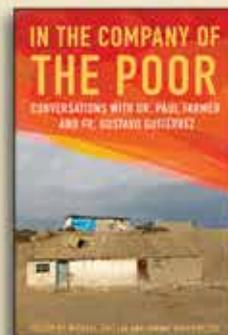


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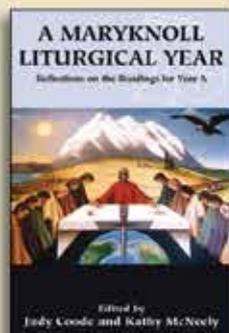


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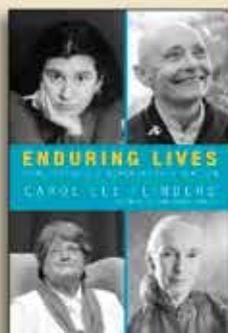
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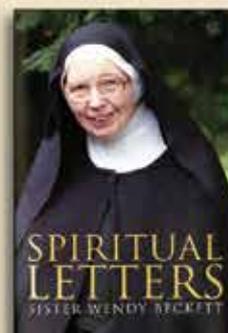
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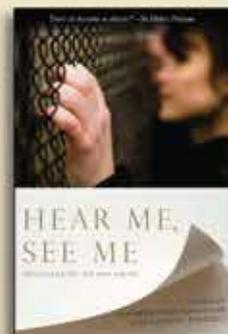
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‘Let China Love You’

Building relationships with Catholic China

BY ROBERT E. CARBONNEAU

“Let China love you.” This advice, given to me in 1974 by Linus Lombard, a Passionist priest, changed my life. As relevant today as it was then, this radical vision, suggested by the 20-year veteran (1934–54) of the Passionist mission to West Hunan, remains key to understanding China. Having endured house arrest and expulsion from China, Father Lombard challenged me to study history by going beyond the news headlines.

President Richard M. Nixon had just visited the People’s Republic of China in 1972, the tumultuous Cultural Revolution (1966–76) was still underway and U.S. Catholics in the 1970s viewed China through the lens of missionary persecution. Instead, Father Lombard counseled, it is cultural understanding and relationships that stand the test of time. This is wise advice for Catholic Church organizations,

cross-cultural educators and historians to follow when interacting with contemporary Catholic China.

In 1949 there were three million Chinese Catholics in the newly declared People’s Republic of China. Decades of persecution and suffering became the norm. Political and theological debates exacerbated the believers’ witness. Yet China’s opening under Deng Xiaoping in the late 1970s revealed that the Catholic Church in China had not died. Catholic organizations in the United States set out to engage and express concern for the Catholic Church in China. Through public education, prayer and witness, two distinct voices paved the way.

Founded in 1989, the U.S. Catholic China Bureau responded to the opening of China on behalf of Catholic organizations, religious orders, academics and individuals. Its mission has been to promote understanding among American Catholics about the Catholic Church in China. In 2011 its executive director, Michel Marcil, S.J., relocated the bureau from Seton Hall University in New Jersey to Berkeley, Calif. On Oct. 4–6, 2013, the bureau and Loyola

ROBERT E. CARBONNEAU, C.P.: *is an archival specialist at the Ricci Institute, University of San Francisco, and assistant director of the U.S. Catholic China Bureau.*



CNS PHOTO/REUTERS

University Chicago co-sponsored the 25th National China Conference to address the theme “The American Catholic Church and China in an Era of Globalization.”

The other voice, the Cardinal Kung Foundation in Stamford, Conn., established in 1994, has been directed by Joseph Kung, nephew of the late Cardinal Ignatius Kung Pin-Mei (1901–2000) of Shanghai. Keeping before the public and media those members of the Catholic Church in China who have a strong allegiance to the pope has been its primary objective.

Currently, both organizations stress the importance of Pope Benedict XVI’s “Letter to Chinese Catholics” (2007), which declares that all China’s Catholics are members of the universal church, who are living witnesses to suffering and a sign of reconciliation and hope. In this spirit, creative participation of these two organizations with the U.S. Conference of Catholic Bishops, archdiocesan and diocesan Chinese apostolates and lay U.S. Chinese Catholics will provide an invaluable experience of service. I suggest “Let China love you” expresses the approach needed to build a common bridge from contemporary to future realities in China.

Cardinal John Tong of Hong Kong, chairperson of the local Holy Spirit Study Centre founded in 1980, publicly maintains there is one Chinese Catholic Church, though it still has divisions. I and others agree that the terms *regist-*

tered and *unregistered* best describe their situation, though the Holy Spirit Study Centre opts to use the terms *open* and *underground*. In 2011, the center reported there were 12 million Chinese Catholics. Open church priests totalled 1,900, compared with 1,300 underground priests. Open church sisters were 3,400 as compared with 1,600 underground. Open church bishops numbered 68; there were 38 underground.

On March 20, 2013, a week after his papal election, Pope Francis exchanged greetings with Cardinal Tong before the cardinal left for Hong Kong. “The Church in China is in my heart” are the words of encouragement the pope offered Cardinal Tong. Gestures to heal church divisions should always be of paramount concern for all Catholics.

Cross-Cultural Learning

The work of Matteo Ricci, S.J., (1552-1610) in China remains the best practical example of cross-cultural education. In his spirit, many Catholics since the 1980s have taken advantage of opportunities to teach in China. My position as a foreign expert at Sichuan International Studies University in Chongqing, China, (2007–8) provided a fine opportunity to witness and live out the tenet of action advocated by Father Lombard. Placement was arranged by the Association for International Teaching, Educational and Cultural Exchange in collaboration with the Missionary Society of St. Columban. Its aim is to foster the modernization of China, especially in the area of education. From 1988 to 2011 AITECE has appointed 367 teachers, 17 percent of them from the United States, to serve in 90 Chinese educational institutes in 13 provinces, two municipalities and one autonomous region. The largest number, 120 teachers, have worked in Chongqing. I was one of 85 instructors at SISU. My experience did not disappoint me. Teaching in China is a perfect opportunity to share knowledge, culture and faith.

A second example of cross-cultural education is the theological instruction and spiritual formation of young Chinese priests, sisters, seminarians and laypeople. Since 1991, Chinese Catholic bishops and religious superiors have successfully coordinated with Catholic institutions of higher education in the United States to fulfill this objective. Initiated by the Maryknoll Fathers and Brothers, in cooperation with the Maryknoll Sisters, and with Chinese Catholic representatives, this project has provided study opportunities for 110 future leaders of the Catholic Church in China from 37 dioceses. Among them are five bishops. Bishop Paul Pei Junmin, of Shenyang Diocese in Liaoning Province, for example, obtained a master of arts in Scripture from Saint Charles Borromeo Seminary, in Philadelphia, Pa. In 2001 and 2002 I had the privilege of teaching at the Catholic Theological Union in Chicago.

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Currently, 20 participants in the Maryknoll program are studying in the United States. After the completion of their degrees, they plan to return to China, where they will serve as needed in their respective dioceses. Such programs have historical precedents. Before ordination as a priest of the Diocese of Yuanling, Hunan, in 1948, John Nien received his theological training at St. Mary's Seminary in Baltimore.

Rich in History

Finally, historians studying the Chinese Catholic history since the early 1600s might do well to revisit the archives. R. G. Tiedemann's *Reference Guide to Christian Missionary Societies in China* (M. E. Sharpe, 2009) offers untapped information on international Protestant and Catholic initiatives, while Wu Xiaoxin's *Christianity in China*, second edition (M. E. Sharpe, 2009), highlights libraries and archives that hold hidden scholarly treasures. Scholars who love both Chinese and Western languages, the humanities, the sciences and the drama of Western and Chinese biographies as ways to reinvestigate and reinterpret missionaries will find these sources central in their quest to promote fresh historical paradigms to engage with Chinese society.

Archival digitization suggests that technology has the potential to humanize Chinese Catholic history. For example, Maryknoll participated in the International Mission Photography Archive at the Digital Library at the University

of Southern California. A digital collaboration is currently underway between the Passionists on the East Coast and the Ricci Institute at the University of San Francisco. Both projects breathe new life and vitality into Chinese-Western religious encounters.

The Passionist project has already drawn inquiries from relatives in search of their Chinese and missionary relatives. Upon completion of the digitization, over 5,000 photos and 50,000 documents on West Hunan history from the 1920s to the 1950s will be available to help a new generation of historians to critically embrace the realities of 20th-century Catholic identity in China. This digitization project provides a model for new possibilities to examine the past and aspire for the future.

According to Tiedemann's sourcebook, 35 religious congregations of women in the United States and 16 male religious groups sent missionaries to China during the 20th century. A national conference sponsored by a consortium of Catholic universities presently committed to educational exchange in China would be helpful for the purpose of gathering historians and archivists of these religious congregations to develop a strategy whereby the love and legacy of Catholic China scholarship can be passed on to a new generation of U.S. and Chinese scholars and students.

"Let China love you." For me, these words of Father Lombard still go to the heart of the China Catholic narrative that might help shape the future. 

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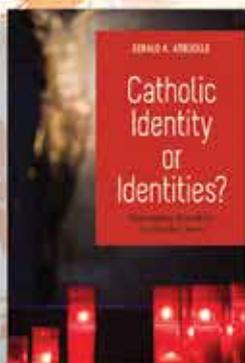
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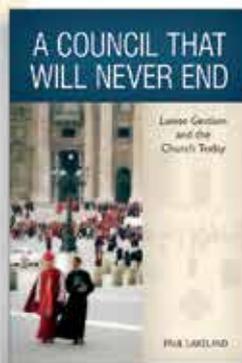
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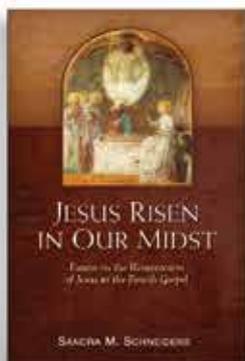


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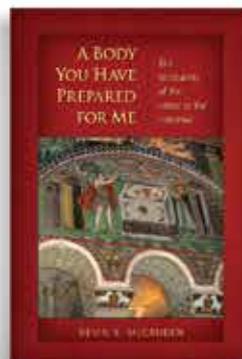
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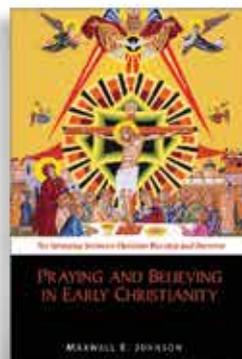


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A Delicate Mission

The new evangelization in an ancient land

BY DAVID PETERS

On Dec. 3, 1552, St. Francis Xavier died of a fever on Shangchuan, an island 14 kilometers off the coast of China, awaiting a boat that would take him to the mainland. Xavier had had an impressive career of establishing missions all over Portuguese-controlled Asia, including in India, Borneo and Japan, and it had long been his dream to establish a mission in China in order to evangelize one of the greatest societies of all time. Four and a half centuries later, I found myself on another small island off the coast of China rethinking what it means to evangelize in the 21st century.

I arrived on the island of Kinmen, Taiwan, as a grantee in the inaugural Fulbright program for English teaching assistants. Nicknamed the Cold War Island by one scholar, Kinmen has been at the front lines of the cross-strait tension between Taiwan and China for the last five decades.

I have been amazed at the commitment the education department here has to teaching English. It is a top priority because many here view English as the lingua franca. Officials have expressed the belief that English language learning is an essential step for students who hope to be successful in the global-

ized world.

One day Debby, one of my young students, came to me after class, "Teacher, look, look!" She held up a silver cross that was strung across her neck.

"What does that mean?" I asked her.

the underlying mission of converting Kinmen students to Christianity. Some days, a man in an orange cap and vest passes out English pamphlets to students in front of my school. For the next few days, I notice scrap paper with the

image of the risen Jesus and quotations from the Gospels being used in class. "What does they mean?" a student asked the other day.

The reputation that foreign English teachers have for proselytizing has led me to think about my identity as a Catholic. How can I fully represent my faith and still be respectful of the local culture of Kinmen?

The church has always sought to evangelize. But as episodes like the crusades and the treatment of some indigenous peoples prove, Christianity has not always succeeded. Traveling to a foreign land to tell people that their traditions should

be replaced expresses a claim to cultural superiority that is contrary to the message of the Gospel.

In my lifetime, I have been fortunate to work with Catholic missionaries in Central America and the Caribbean who spend their time in nursing homes, shelters and schools working to promote health and education. They are expert bedpan cleaners and math tutors. They listen to the people and genuinely embody the spirit of accompaniment. In them I have witnessed that if you want to teach others about God, you try to be-



The author reviews vocabulary with students in Kinmen, Taiwan.

"It means I believe in Jesus," she replied. Her command of English surprised me because our lessons were just covering simple words like *run*, *jump* and *smile*.

I was also surprised because I had never spoken about religion in front of my students. As an English teacher funded by U.S. and Taiwanese tax dollars, it is not my place to talk in the workplace about faith. Yet I have come to learn that many of the non-Fulbright, native English speakers on the island operate as English teachers but with

DAVID PETERS is a student at National Taiwan University in Taipei.

PHOTO BY JIMMY CHEN

have like Christ. If you want to see God at work, you must see the dignity and worth in every single human being.

Cardinal Joseph Ratzinger said in 2000 that the new evangelization is a way toward joy. Christians must be skeptical about the value of converting large numbers of people, if those conversions are not made from the heart. He said: "Large things always grow from a small seed. The mass movements are always ephemeral." Christians must sow seeds of faith, embody the spirit of the Gospel message and have courage to leave the when and how of the growing to God. In a region where Christians are a small minority, and one so close to China, one of the largest areas of fast-paced Christian growth, the responsibility of Christians to be authentic representatives of their faith is even more vital.

My method of practicing the new evangelization is to recognize the dignity and worth of the individuals I meet in Kinmen. Through my work as a teacher and my interaction with individuals

in the community, I have developed a rapport and friendship in which fruitful dialogue can occur. By building the bridge between cultures, the nations and peoples of the United States and Taiwan can grow in understanding and mutual respect.

But on an island with so few foreigners, the Kinmen people often fail to distinguish among English education, American culture and Christianity. Evangelical messages often are disguised as English education, which gives the impression that all English speakers share Christian beliefs. Because most of the students are working simply to grasp the English language, they are not able to engage in dialogue about the significance of the message. Too often, it seems, the intertwining of the all-important English language lessons with Christian teachings results in the notion that converting to Christianity will benefit a student's career. And many times the implication is that traditional Daoist and Confucian practices are incompati-

ble with modern society.

Generalizations about the West made by the media here, combined with a lack of exposure to foreigners, have given students in Kinmen an oversimplified understanding of Western culture. My students were shocked, for instance, to learn that not all Americans celebrate Christmas.

The life of a Taiwanese Christian can be difficult because for many it means choosing between their family and their religious community. They often feel pressure to choose when celebrating holidays like the Mid-Autumn Festival, in which sacrifices are left for the spirits of the ancestors. One man I met was waiting for his parents to pass away before being baptized, fearing that choosing Christianity would prevent him from participating in the traditional funeral rites.

The Kinmen traditional spirituality is rich. To be an evangelist means to approach this culture with humility, recognizing its beauty and value. The Kinmen culture is very similar to the traditional culture in Fujian, the closest mainland province. Daoist, Confucian and Buddhist morals and teachings blend with every area of life here. There are many temples where local people go to *bai bai*, or make sacrifices and pray. Because of the casualties of war, it is believed that there are many ghosts. To appease these spirits, my neighbors burn paper money for them to use.

One afternoon, I sat on a cement block at the edge of the water and looked off toward the channel. In the distance, China was large and ominous. I wondered if in his dying days, St. Francis Xavier had stared similarly toward China awaiting the ship to bring him to the mainland. Had he looked out and wondered what he could teach the people of China about Jesus? These days, as the Christian population in China continues to grow, I wonder not what I can teach others about Jesus, but what my students, in their struggles with faith, might teach me. **A**

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One of Us

How a death row inmate changed my outlook on life

BY CAMILLE D'ARIENZO

A few months ago, members of the Cherish Life Circle, a group that works to end the death penalty, had gathered to plan an event to mark our 20th anniversary. We sat down and immediately concentrated on practical elements of the celebration. We discussed guest speakers: Kevin Doyle, New York State's last capital defender, and Helen Prejean, C.S.J., our country's best-known death penalty opponent. We noted the support of our bishop, Nicholas DiMarzio of Brooklyn. We even secured the place, the Convent of Mercy, and we identified members willing to help with the details of funding and promotion. There was more: concerns about timing and publicity, literature to be distributed, information about our annual service for families of murder victims—the nitty gritty of planning such an event.

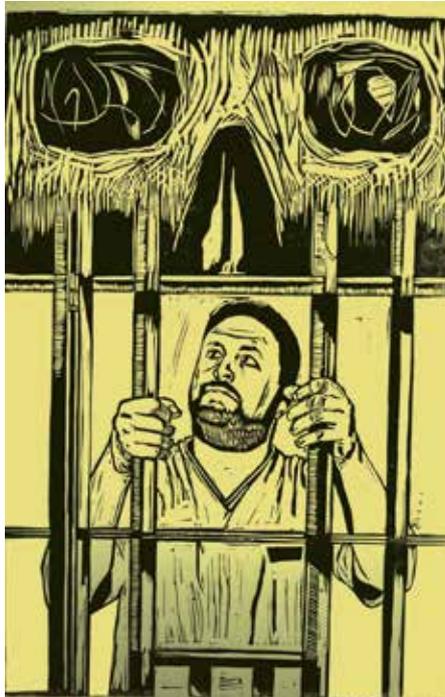
Then the phone rang. It was Providence calling to remind us of the why and wherefore of our event, which takes place this month. The voice came from a cell on death row in Terre Haute, Ind.

“How y'all doin' there?” asked David Paul Hammer.

David first contacted the Cherish Life Circle in December 1998 after reading about our circulation of the Declaration of Life, a document that allows individuals to oppose the death penalty by insisting that, if murdered, they do not want their killer executed.

In the 15 years since he first asked

for our prayerful support, David has faced—and been spared from—three execution dates: the first in 1994, the



second in 2000, the third in 2004. Today he awaits a date for a new trial. Its timing is uncertain.

What is certain is the transformation in the man once considered “the most dangerous prisoner in Allenwood.” That Pennsylvania prison, far from his native Oklahoma, is where this longtime inmate took the life of a cellmate—a crime he regrets with all his heart and for which he blames only himself—not his childhood spent in poverty and abuse as a son of migrant workers, not the social systems that

failed to protect him and not the power of the drugs that twisted his mind.

The year after David first contacted us in Brooklyn, he was transferred to Terre Haute. There he responded to encouragement from his devoted attorney and from a Protestant chaplain, a Sister of Providence from nearby St. Mary of the Woods and this writer.

A few months after our initial meeting, I sent David a small, beautiful autumn leaf from the Weston Priory in Vermont, only to have it returned in a big envelope stamped “UNAUTHORIZED MATERIAL.”

Much of what the prison system does authorize is ugly and dehumanizing. Some inmates are broken by the deprivation; others devise creative ways to compensate for the losses. Some will relieve their desire to have something to care for by capturing and adopting a mouse, as did the prisoner in Stephen King's *The Green Mile* and as David did in real life.

Some death row inmates, like David, confined to a single cell, manage to think outside the box. With money sent to him, David has sponsored the schooling of a child in Haiti. He has used his artistic talent to help produce Christmas cards; the profits

from their sale aid children in need. In a dozen years over \$70,000 has found its way to child-care institutions as near

as Indianapolis and as far away as the island of Jamaica.

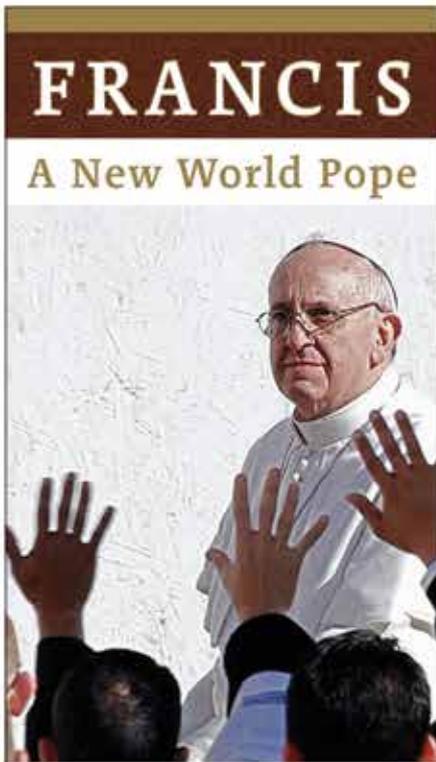
David got his G.E.D. in prison through television courses, along with

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CAMILLE D'ARIENZO, R.S.M., a member of the Mid-Atlantic Community of the Sisters of Mercy of the Americas, is a past president of the Leadership Conference of Women Religious.

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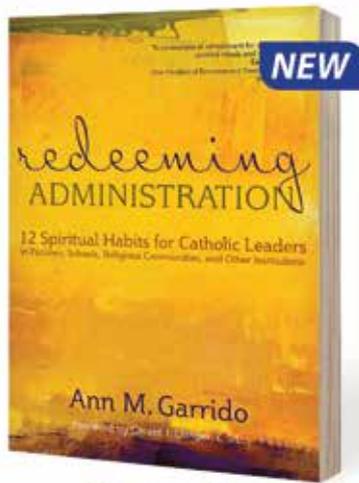
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several associate degrees. One qualified him as a paralegal. He uses that competence to help death row inmates with their appeals and other legal concerns.

Before his second scheduled execution date, David asked to become a Catholic because, he explained, "In my life those who have been best to me have been Catholics, and I want to die one of you."

David does his best to live as one of us. His prayer life is deep; his spiritual interests are many. Several years ago, he was accepted as an associate of the Sisters of Providence and is devoted to their foundress, St. Mother Theodore Guerin.

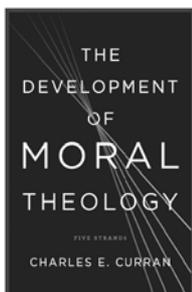
Because David's life was spared, many have been helped. What he has been allowed is God's gift of time; the opportunity to choose good over evil, hope instead of despair. Not surprisingly his favorite prayer is that of St. Francis, which includes, "where there is hatred, let me sow love."

There is no guarantee that anyone so spared would make the choices that have transformed David. But no one has the right to deny another person the opportunity God offers. The mission statement of the Cherish Life Circle affirms its members' commitment to "strive for a society that refuses to solve its problems by the willful termination of life at any stage by any means."

Pope John Paul II understood this. He wrote in "The Gospel of Life" (1995), "Modern society has the means of effectively suppressing crime by rendering criminals harmless without definitively denying them the chance to reform."

And so The Cherish Life Circle is happy to celebrate 20 years of opposing the death penalty that would deprive a person of the chance to reform. And something else has happened to us. We have been changed by what we have learned along the way, by the good people who support our efforts and by David, whose life has touched ours in unexpected ways. **A**

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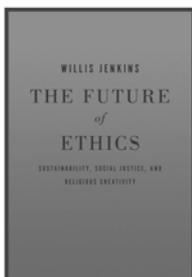
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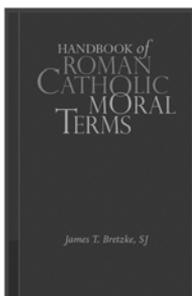
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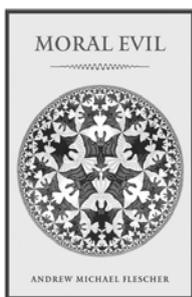
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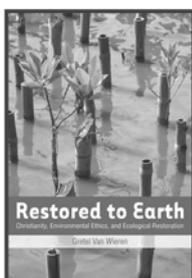
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R.I.P. Jacqueline Pascal

Who? During my research into Jansenism, I discovered a nun named Jacqueline Pascal (1625–61). The sister of the philosopher Blaise Pascal, her life and writings are a monument to the struggle of women, especially women religious, for spiritual freedom and theological education in the church.

The youngest child of three, Jacqueline Pascal became the caregiver for her father during his last years. She struck an agreement with him: she would take care of him until his death and would then enter the convent. At his death, however, her sickly brother Blaise insisted that Jacqueline remain home as his caregiver. In a letter to Blaise, Jacqueline refused to be trapped in the domestic role and insisted on the right to follow her own vocation. “It’s no longer reasonable to continue my deference to other’s feelings over my own. It’s their turn to do some violence to their own feelings in return for the violence I did to my own inclinations during four years. It is from you, in particular, that I expect this token of affection.”

When the young nun became entangled with her two siblings during the “crisis of the dowry”—Blaise and Gilberte wanted to keep their father’s inheritance for their own families—the abbess of Port-Royal, Angélique Arnauld, encouraged Jacqueline to enter the community without a dowry. One of the abbess’s reforms had been the abolition of the traditional dowry requirement for choir nuns. The convent would now accept worthy but

poor candidates and reject wealthy candidates without an authentic call. Vocational freedom would now trump parental desire and economic status.

As director of the convent’s celebrated school, Sister Jacqueline devised an educational program unusual for its theological sophistication. Every pupil was to have a French/Latin psalter as her basic prayer book. On feast days, the nun-teacher would deliver her own commentary on the Gospel for the feast.

The texts used for instruction had unusual theological heft: *Letters of Saint Jerome*, Teresa of Avila’s *Book of Foundations* and Jansenius’s *Reform of the Interior Person*. At the center of this educational design was the work of the nun-teacher as spiritual director. “The greatest help in improving the conduct of the pupils is our custom of having private conversations with them. In these interviews we relieve their anguish, wage war against their faults, and help them to see the hidden roots of their vices.”

While many parents praised such a sophisticated formation, critics of Port-Royal denounced the nuns as *théologiennes*, women who dabbled in matters reserved to the clergy and encouraged their students to do the same.

In 1661 Sister Jacqueline became embroiled in the “crisis of the signature.” King Louis XIV ordered all members of the clergy, religious and teachers in his kingdom to sign a statement submitting to the church’s condemnation of certain theological propositions allegedly held by Jansenius in his work

on Augustine.

Antoine Arnauld, the leading Jansenist theologian, devised an ingenious distinction to permit Jansenists to sign the document. According to this distinction, the church could bind the conscience on matters of *droit* (faith and morals) but could not bind the conscience on matters of *fait* (empirical fact). Consequently, Jansenists could sign the condemnation, letting it be known that their signature only assented to the condemnation of the heretical propositions, not to the allegedly erroneous condemnation of Jansenius for having held these positions.

Sister Jacqueline protested such a subterfuge. “When they present this formula for signature, what prevents us from simply replying, ‘I know

the respect I owe our lord bishops, but my conscience does not permit me to sign affirmatively that something is in a book I’ve never read,’ and just waiting to see what will happen? What are we afraid of? Exile and dispersion for the nuns? Confiscation of our temporal goods? Prison and death?”

Under pressure, Sister Jacqueline reluctantly signed and indicated the strictly reserved nature of her assent in a postscript. When she died shortly afterward, clearly chagrined at her surrender to political pressure, she was acclaimed a martyr to conscience. She had embodied the right of the nun to be a *théologienne*: to teach, to provide spiritual direction, to acquire a theological culture and in crises of conscience to withhold assent.

Her life
and writings
are a
monument
to the
struggle of
women.

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

FALL BOOKS 1 | RENE SANCHEZ

'A LONG PIECE OF WORK'

THE GUNS AT LAST LIGHT The War in Western Europe, 1944–1945

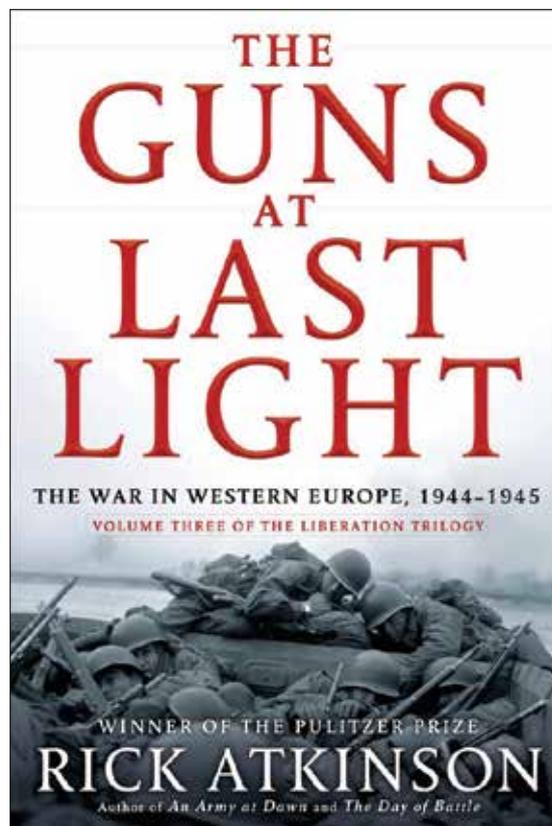
By Rick Atkinson
Henry Holt and Co. 896p \$40

In December 1944, as winter arrived across bomb-ravaged Europe, the Allied armies striving to crush Hitler's monstrous war machine had cause for optimism. Though bloody and chaotic, the D-Day invasion six months earlier had been a success. American and British troops were advancing through France. The Allies had even seized control of their first German border town, Aachen. Army Chief of Staff Gen. George Marshall said the Nazis appeared "licked." Allied intelligence reports suggested German resistance was crumbling. There was quiet talk of shifting some U.S. divisions soon to the fight raging in the Pacific. Dwight D. Eisenhower, the supreme allied commander, knew better—at least that is what he told his mother back home in Kansas. "Most people that write to me these days want to know when the war in Europe is going to be over," Ike wrote to her. "I wish I knew. It is a long, hard, dreary piece of work."

That work—the last epic year of World War II in Europe, a struggle every murderous mile toward Berlin—is the subject of Rick Atkinson's monumental new book, *The Guns at Last Light*. It is the third and final volume in his acclaimed Liberation Trilogy

on the war, which was 14 years in the making. And in its narrative force and sweep, its utterly detailed and unsparring reporting, it is must-read history.

Rare is the book that is riveting even when you know exactly how it



will end. World War II, of course, has been the subject of countless histories and films; Atkinson is not plowing new ground. Yet in his tick-tock recounting of how the Allies freed Europe from Nazi Germany's grip, the story often feels fresh, definitive, even revelatory.

Before he became a best-selling author, Atkinson was a Pulitzer Prize-winning investigative reporter for The

Washington Post, and it shows. He packs the book with extraordinary detail, dug up from thousands of sources, ranging from long-forgotten letters and diaries of military leaders at the time to new testimony from World War II veterans or their families who read his first two volumes in the trilogy and offered scraps of memoir and remembrance. At the end of the book, Atkinson spends nearly 200 pages citing his sources.

He also displays an unspoken determination throughout *The Guns at Last Light* to avoid any sentimental or rose-tinted rendering of the war's last year, as is often the case these days as we pay our final respects to the aged and ailing American soldiers who battled the Nazis. There are no "Bands of Brothers" in this account, no star-spangled odes to the Greatest Generation.

Instead, Atkinson shows generals and G.I.'s alike in the raw—bickering, scared, prone to deadly tactical errors, vengeful, yet also brave beyond measure and remarkably resolute as the charge of Allied armies across Europe soon becomes a treacherous, uncertain slog.

Atkinson is so admirably intent on showing the truth of things as they unfolded behind the scenes that at times the reader is left to wonder: How did we even manage to win? So much goes wrong from the moment wet boots hit Omaha Beach, starting with the incessant squabbling of the U.S. and British commanders, who often appear allied in name only.

The beret-clad British Field Marshal Bernard Montgomery, who commanded ground forces during the Allied invasion of the Normandy

coast, spends the subsequent months constantly chafing under Eisenhower's command, scoffing at his military judgments and pleading in private letters for his ouster. The distaste was mutual. The hell-bent U.S. General George Patton, never at a loss for words as he led his army onto the battlefield, described the prevailing American view of Montgomery this way: "Monty is a tired little f__t."

But Eisenhower, chain smoking,

exhausted, beset with alarmingly high blood pressure, never lost his cool—and he made sure that none of the sniping, egotism and distrust ever seriously undermined Allied unity. Perhaps by that alone the war was won.

Atkinson is at his best depicting Eisenhower's pragmatism and resolve, which were hallmarks of America's must-win mindset by late 1944 and an underlying theme of the book. *The Guns at Last Light* also offers mem-

orable portraits of the men on both sides who orchestrated the war. You encounter a top Nazi admiral reading *Gone With the Wind* and comparing the destruction of the Civil War with the ruin engulfing Europe, and you bear witness to the celebrated German Field Marshal Erwin Rommel being forced by Hitler's henchmen to commit suicide by cyanide pill after he was suspected of plotting to assassinate the Führer. You discover U.S. General Omar Bradley reflecting on lessons from a book he had recently read on Confederate General Robert E. Lee, and you see General Patton carrying along a six-volume history of the Norman conquest of England as his army rumbles across Europe. You also peek into Patton's diary near the end of the war: "In hundreds of villages there is not a single living thing, not even a chicken."

At times, *The Guns at Last Light* slows or suffers from the deluge of detail that Atkinson pours into the story. No pertinent fact—from the 4 million gallons of gasoline the Allies burned each day in Europe to the 144 bottles of gin the British brought to the remote Yalta summit with the United States and Russia—seems to be left out. The author's meticulous accounting of which armies, divisions and regiments went where when in the last months of the war also becomes a kind of dizzying alphabet soup on some pages. But those are quibbles.

Much of how Atkinson chronicles the Allies' liberation of Europe, the triumphs and the toll, is searing, even poignant, illuminated by his deft, recurring use of first-hand accounts from ordinary soldiers. That reporting puts you beside them on the front lines and eventually at the gates of Nazi concentration camps, where the shock of such unimaginable horror gave many the grit to finish off the Germans. "Hardly any boy infantryman started this cause as a moralist," one G.I. wrote. "But after the camps, a

The Eternal Ingénue

Convince the Dauphin now, dear Joan, convince
Him now; forget the peasant business. Wage
Charm on him: boy-cut hair and virgin grace.
Assert his strength to raise the English siege.

The scene is mandatory, so the spell
Only awaits your touching. They are real
Your voices: stop to listen, Joan. They call
To battle Christ and lily shod in steel.

No, do not throw your arms about: your face
Is your chief weapon. See, he starts to waver—
Seduced somewhat. Press your advantage now,
Make him proclaim you France's spur and savior.

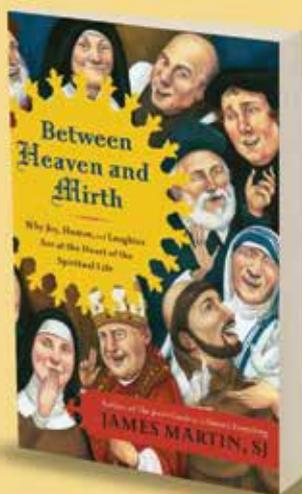
No hesitation now; depart in joy.
There will be space for sorrow at the stake
In Rouen, when the black Inquisitor
Finds your bright maidenhead too bright to break.

RICHARD O'CONNELL

RICHARD O'CONNELL lives in Hillsboro Beach, Fla. Collections of his poetry have been published by the University of Salzburg Press. His most recent collections include *Dawn Crossing* (Atlantis Editions).

From *New York Times* bestselling author James Martin, SJ. . .

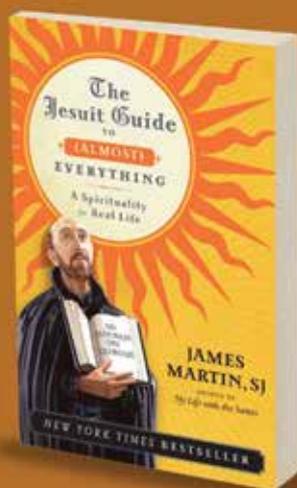
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moral attitude was dominant.”

Near the end of *The Guns at Last Light*, with Hitler dead and the shattered

German army surrendering, Atkinson takes surprising note of how many American soldiers still lacked the

spirit to celebrate. For so long, at every turn through Europe, all they had seen was more death and more destruction. U.S. forces had suffered nearly a half-million casualties since D-Day.

It is difficult to exult when the book is done. Like those G.I.s, you feel spent, mournful, relieved. But

ON THE WEB

The Catholic Book Club discusses *Enon*, by Paul Harding. americamagazine.org/cbc

Atkinson’s stirring history leaves the reader with another emotion, too: profound gratitude for the courage Allied leaders and armies showed in taking the fight straight to the Nazis and for never relenting until every vestige of that evil

regime had been wiped out and they had brought forth, in the prophetic words of Franklin D. Roosevelt, “a new earth.”

RENE SANCHEZ is managing editor of the *Minneapolis Star Tribune*, which recently won the Pulitzer Prize for local reporting.

“dumb ox,” that he didn’t complete his *Summa Theologiae* and that this very incompleteness was symptomatic of his non-self-promotional personal and professional style.

Thomas was the smartest person in the room, but he always took the last seat in the last row. So—how did Thomas the Unlikely become the founder of that periodically discarded only to be rediscovered *philosophia perennis* called Thomism? A deep Catholic sensibility is part of it. Thomas’s philosophy aces the F. Scott Fitzgerald criterion that “the test of a first-rate intelligence is the ability to hold two opposed ideas in the mind at the same time, and still retain the ability to function.” In his own little paradox, Turner characterizes Thomas’s thought as combining both the Protestant *either-or* and the Catholic *both-and*.

Turner has three tightly intertwined middle chapters (“A Materialist,” “The Soul,” “God”) where we learn, among other things, why Thomas had no rational problems with Aristotle’s argument

that the world was eternal; why he did have rational problems with the many Platonist Christians who, in their deference to Genesis, opposed Aristotle; why Thomas emphasized that humans are rational *animals* (the author’s constant emphasis); why “Thomas the Materialist” is the key to his philosophy and theology; why many of his academic colleagues and some

bishops considered his teaching dangerously heretical; why Thomas argued that the soul’s immortality is insufficient for the survival of a personal “I”; that for Thomas the existence of God is rationally debatable, even if he

JAMES R. KELLY

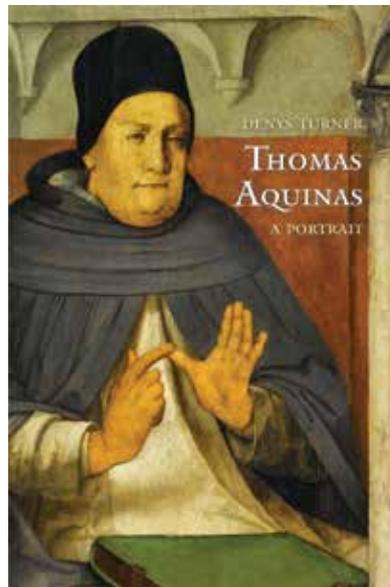
INCOMPLETE PHILOSOPHER

THOMAS AQUINAS A Portrait

By Denys Turner
Yale University Press. 312p \$28

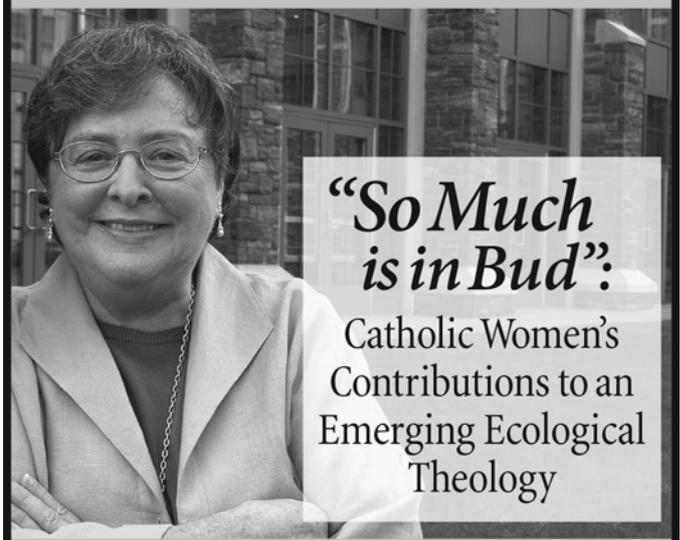
In his very first sentence, Denys Turner, professor of historical theology at Yale University, tells us that in his portrait of that most Catholic of Catholic philosopher-theologians, St. Thomas Aquinas (1225-74), “I have not until undertaking this work given more careful consideration to an intended readership.” That is you and me, the non-specialist looking for conversations, written or oral, about the foundational questions mostly skipped in homilies, pamphlets and catechisms but noisily raised by the New Atheists (Richard Dawkins, Christopher Hitchens, Sam Harris, Daniel Dennett) and by almost any report in the Tuesday New York Times science section on neuroscience and its neuroimaging informing us that we have lost our minds to our brains. Before offering a judgment about Turner’s success, let’s talk about what he’s done.

He is modest. He calls his portrait a “caricature,” but redefines the term to mean not *distortion* but *exaggeration*, as a teacher might do in an early morning class. This works wonderfully for his account of Thomas the man, the Dominican and the saint. We learn that Thomas disappointed his ambitious parents when he joined the recently formed Dominicans, who sided with the era’s 99 percent with their off-putting vow of poverty and their street-preaching, that he did grow fat and balding, that he knew no Greek, that he unhesitatingly drew on Arabic sources of Aristotle, that his sermons were “mercifully short,” that he was not scintillating, that he had a plodding deadpan style, that he too thought of himself as a



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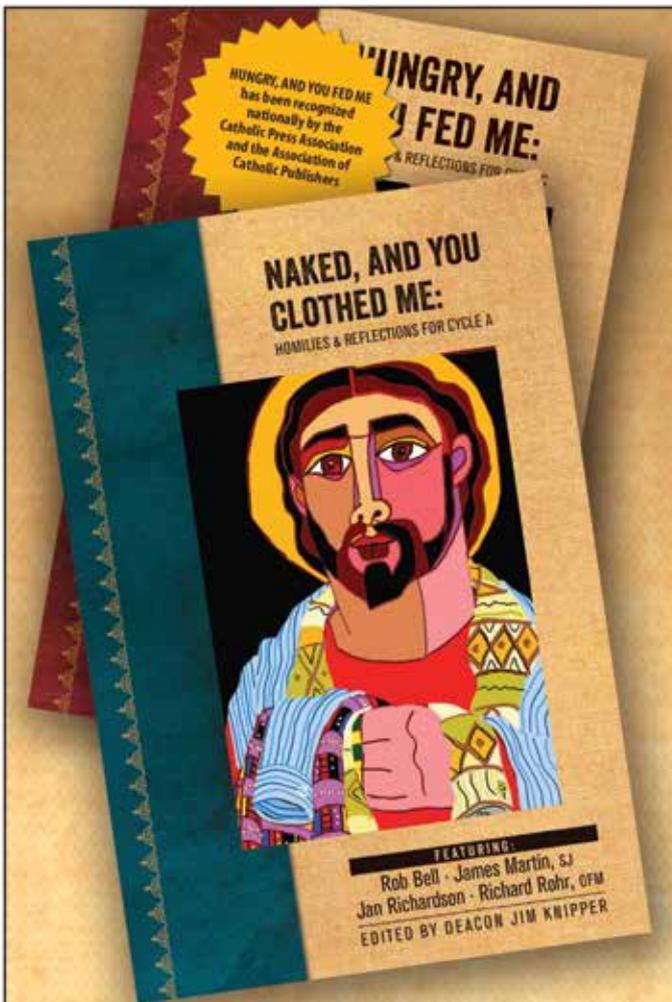
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knows as a matter of faith which side ought to win; that rationally monotheism is no easier to establish than the Trinity; that while humans must ask questions about a creator—why is there something rather than nothing?—the answers are not inevitably provable; that for Thomas this negative theology is the exact inverse of atheist denial; that regarding free will, both God and “I” are the causes of my free action.

In all these complex and paradoxical philosophical reasonings, Turner, always the conscientious teacher, assists the reader with apt analogies and punchy one-liners. Still, these middle chapters remain oceans away from beach reading.

Turner’s Chapter 6, “Grace, Desire, and Prayer,” begins, “It would be impossible to overestimate the importance of friendship in Thomas’s moral theology and the role that friendship plays in his theology of grace.” This chapter warrants a slow reading and prepares us for what I took to be perhaps the contemporary core of Turner’s *Portrait*: Thomas’s teaching on the eucharist, which is the culmination of both his philosophical reflections and his spirituality.

After that Thomas wrote not one more word, leaving his *Summa* incomplete. He died three months later. Turner argues that Thomas’s “elected incompleteness” signified not (as the legend has it) that his reflections on the Eucharist unmasked his heavy thinking “as straw,” but rather that he had brought them to the edge of the soul-filling silence of mysticism. In terms of Thomas’s apotheosis embrace, Turner then reflects on what the term “transubstantiation” can and cannot tell us today and whether it obscures the depth of what Thomas, the Council of Trent and today’s church mean by the Eucharist. This chapter alone almost—but it’s still an almost—eases the underlinings and double-readings required by the

preceding chapters.

Here is an apt way to decide if you want to buy this worthy and demanding book. Download Part 5 of the 2004 BBC program “The Atheism Tapes,” in which, like Aquinas, Turner in his conversation with the neurologist Jonathan Miller presents a portrait of the honest seeker who refuses to sever reason and faith and is com-

fortable with a rational silence. Turner closes *Aquinas* with suggestions for further reading, helpfully arranging the sources by their pertinence to each of his chapters. A reader could profitably spend a semester with this book.

JAMES R. KELLY is emeritus professor of sociology at Fordham University in New York City.

JAMES LANG

A GENEROUS, LOVELY CHAMPION

GEORGE ORWELL A Life in Letters

By George Orwell, Edited
by Peter Davison
Liveright. 560p \$35

In April 1938, the British writer Stephen Spender sent a letter to George Orwell asking how Orwell could justify attacking Spender for his politics and then—after the two writers had met—changing his attitude and treating Spender in a more amicable and generous manner. Orwell responded with a handwritten letter in which he explained that “when you meet anyone in the flesh you realise immediately that he is a human being and not a sort of caricature embodying certain ideas.”

One cannot help but apply this statement to the latest volume of Orwell’s letters, edited by Peter Davison, who has previously compiled and edited Orwell’s complete *oeuvre* into a 20-volume collection that stretches beyond 8,000 pages. For this new (and mercifully more brief) col-

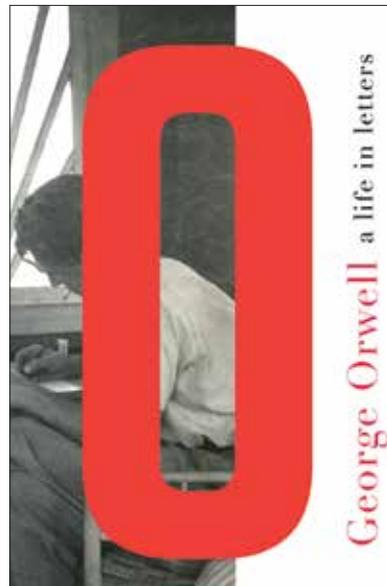
lection of letters, Davison selected material that he hoped would “illustrate Orwell’s life and hopes.”

In short, Davison wants readers to catch a glimpse of the human being—born Eric Arthur Blair but known for most of his adult life, even to friends, as George Orwell—behind the celebrated author of two very famous works, *Animal Farm* and *1984*, and a remark-

able output of lesser-known writings, from book reviews and literary and sociological journalism to his earlier novels like *Burmese Days* or *Keep the Aspidochelone Flying*.

The task is a worthy one. Although some of the specific targets that Orwell attacked in his non-fiction and his novels have faded from our view, his critique of the political and economic systems that

create and justify poverty and his personal courage in the face of threats to freedom and injustice remain as relevant and inspirational for us today as they were in the years leading to and following World War II, his most prolific literary period. When Orwell



died in 1950 at the age of just 46, his popularity and influence were at their height, evidenced by the fact that his friends in publishing and bookselling were raising money for him to travel to Switzerland to fight the tuberculosis that eventually killed him. They understood the power of Orwell's work and wanted to give him the opportunity to continue producing it.

The George Orwell that Davison presents to us is an appealing one: indefatigable writer, generous friend, champion of the poor and oppressed, avid gardener and outdoorsman. Particularly appealing for the reader who has even a casual interest in Orwell's work will be the earlier periods of his life, in which we see him as a hopeful and struggling writer, one who seems resigned to a life of literary hackwork and financial struggle.

In a letter to his lifelong agent, Leonard Moore, in 1932, he complains that his teaching position is interfering with his ability to write. In response to Moore's question about whether he will be producing a new book anytime soon, Orwell writes: "I have got to produce a school play, and I have not only had to write it, but I have got to do all the rehearsing and, worst of all, make most of the costumes. The result is that I have practically no leisure." (Readers of Orwell's novel *A Clergyman's Daughter* will remember how he later translated this challenging and comical task of costume-making into fiction.)

Even after the success of *Animal Farm* had brought him considerable international recognition, Orwell seems not to have foreseen the level of fame that his works would earn him after his death. "I'm glad you liked the book," he writes to Frederic Warburg, the publisher of his final books, in December of 1948. "It isn't a book I would gamble on for a big sale, but I suppose one could be sure of 10,000 any way." The book he was referring to is 1984.

Like many British artists and in-

tellectuals in the first half of the 20th century, Orwell saw democratic socialism as the most just political and economic system available to modern societies. His commitment to the poor and oppressed peoples of Europe stemmed in part from the years he spent living as a tramp, or working horrendous hours for small pay in the kitchens of luxury hotels in Paris or in the farm fields of southern England—experiences he documented in books like *Down and Out in Paris and London* and fictionalized in *A Clergyman's Daughter*. But unlike many of his peers, Orwell saw quickly that the corrupted Communist society established in Russia did not represent an ideal toward which British socialists should look for inspiration.

As a result, Orwell found himself frequently clashing with other artists, writers and even his own publishers on political questions. He did so with courage and honesty. In one case he sent a letter to the editor of a pro-Communist publication that was giving him regular work, letting them know that because of their whitewashing of Communist activities in Spain he could no longer write for them. "Let me say how sorry I am about this whole business, but I have got to do

what little I can to get justice for people who have been imprisoned without trial and libeled in the press."

As any life in letters will reveal, of course, Orwell was neither uniformly strong nor saintly. After his wife dies under anesthetic on the operating table, leaving Orwell a widower at 42, with their adopted infant son to care for, he makes awkward overtures to a series of younger women. "You are young and healthy," he writes to Anne Popham, "and you deserve somebody better than me: on the other hand if you don't find such a person, and if you think of yourself as essentially a widow [owing to Orwell's poor health], then you might do worse—i.e., supposing I am not actually disgusting to you." Orwell's loneliness and desperate search for companionship in these years can make for painful reading.

Catholic readers might certainly take offense at Orwell's deep animosity toward the Catholic Church. Multiple letters reveal his distrust not only of Catholicism, but of anyone with strong religious convictions, even when their politics matched his own. In response to a reader's question about Gandhi, Orwell describes him in a 1941 letter as one of the "right-hand men" of the colonial government,



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whose nonviolent resistance "made it easier for the British to rule India." (In a later and more generous letter, after India achieved independence, he seems to acknowledge that he has been mistaken about Gandhi.)

The technical qualities of the book can also put barriers in the way of it substituting, as Davison hopes it will, for an Orwell autobiography. The letters are annotated with copious footnotes, and one has to flip back to the biographical pages frequently to remind oneself about the identity of his various correspondents. Readers who are not familiar with the details of the Spanish Civil War or the politics of wartime England might also find themselves confused by some of the detailed political wrangling in which Orwell engages

with his correspondents.

But Orwell as a writer deserves a wider audience—a statement that might seem absurd in the face of 1984's omnipresence on the American high school syllabus. To limit the work of George Orwell to that work does him a serious injustice, as his descriptions of poverty and social injustice, and their causes, have much to teach us today. If Davison's compilation of Orwell's letters, which help fill out our understanding of this oft-caricatured writer, can draw readers more deeply into the life and catalogue of George Orwell, then he will have accomplished an important objective.

JAMES LANG teaches English at Assumption College in Worcester, Mass.

CLAIRE SCHAEFFER-DUFFY

A LUSCIOUS ACCOUNT

COUNTRY GIRL A Memoir

By Edna O'Brien
Little, Brown and Company. 368p
\$27.99 (Reprint edition)

Edna O'Brien had a dream. In it, she is a very young girl on her way to school when she trips and falls on the road, gashing her forehead open. Out spills her brain, which becomes a spinning top that passers-by, young and old, dance and trample upon.

Reality for O'Brien has proved far less cruel, thank God. There has been no stamping into silence the whirling mind of this Irish writer, whose early novels were once denounced in her homeland as too salacious. Over the past five decades, she has spun out tales of fiction, biographies, essays and a collection of poetry, her work garnering numerous honors, including the Irish PEN Lifetime Achievement Award.

You need not to have read any

of O'Brien's books to be drawn into *Country Girl*, the memoir O'Brien swore she would never write. From page one, she irresistibly pulls us into the wild heart of her life with masterly prose and a sagacity born of observant living. In this luscious account, O'Brien writes of her raw and solitary childhood in rural Ireland, of her impetuous marriage to the writer Ernest Gébler and their divorce, of illicit and constant loves, of her successes and failures as a writer—"the fame and the slaughter"—of exhilarating evenings among the literati of London and New York and times of inward unraveling, and of the reading and writing that sustained her through the years. A survivor's tale. A reckoning exquisitely rendered, *Country Girl* is a testament to the holy craft of writing, its power to reveal how life, for all its vicissitudes, is a bountiful gift.

The youngest of Lena and Michael O'Brien's five children, Edna was born in 1930 and raised at Drewsboro, her

father's decaying estate in western Ireland. Michael O'Brien is a gambling man and alcoholic, and young Edna lives within the folds of her fiercely loving mother. The outdoors provide refuge from a home lacking in money and "fraught with tension."

As a child, O'Brien thought Drewsboro the "loveliest, leafiest place in the whole world." It is here in fields of wildflower and burdock, where family ghosts and Mad Mabel roam and Carnero, the farmhand, sings saucy ditties as he takes his weekly wash that 8-year-old O'Brien first pursues her "daft ambition" to be a writer, jotting down essays on the natural world to submit to a local newspaper.

O'Brien's childhood is imbued with a stifling Catholicism, her people forever petitioning Christ to save them from their own bodies. For all her mother's prayers, O'Brien inclines to rapturous, hectic loves. At age 23 she elopes with the Irish writer Ernest Gébler, who, unknown to her, has been recently abandoned by his American wife and

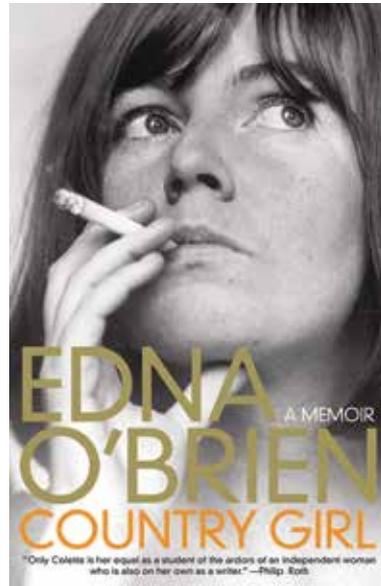
child. The couple have sons, Carlo and Sasha, and move to London. In "bleak suburbia," amid the desolation of a marriage to a moody, controlling man, she scrawls *The Country Girls* in three short weeks, writing while the children are away at school and before bringing her husband his afternoon tea. Set in Ireland, O'Brien's debut novel, the first in a trilogy, receives high praise from reviewers but condemnation from many of her countrymen for its sexual passages.

As O'Brien's literary star rises, her already ailing marriage plummets. After one furious evening during which the depressive and jealous Ernest attempts to choke her, she walks out of the house and suffocating marriage,

putting behind her the "twin governance of parents and husband." (O'Brien later said reliving that exodus of 1962 was the most difficult part of writing this memoir.)

The years that follow bring their upheavals and joys, which O'Brien recounts with penetrating precision, capturing the smell of memory and hue of mood as well as landscape.

Ireland, the homeland O'Brien left decades ago, is in the very marrow of this sublime telling. It suffuses her chapters on childhood, Dublin, Donegal and the North. It can be heard in O'Brien's voice, felt in the melancholy that rims this tale, making the joys appear more luminous. It was the light of Belfast that she first noticed



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when she journeyed to the city in 1974 to write of the Troubles. "A gray, rainy light, working-class Protestant and Catholic houses, identical, Lilliputian size, the presence of mountain and sea, and heaped clouds that cried out for poetry and not bloodshed."

Those expecting a kiss-and-tell memoir from O'Brien will be disappointed. She devotes just 10 pages to her two love affairs, and these are remotely described. Far more revealing and specific is her chapter on the LSD trip taken under the supervision of the Scottish psychotherapist R. D. Laing and her hilarities reckoning with dry spells in writing. The woman who wrote a novel in three weeks finds herself facing wordless seasons and pursues myriad methods to conjure away her barrenness.

"There were so many me's," writes O'Brien. Imaginative, repressed child, pining lover, committed mother and wise woman with a wicked sense of humor, all vividly appear in these pages. But it is O'Brien the writer, unflinch-

ing observer of self and world, pursuing her craft with the same rigor a saint pursues union with God, who makes this memoir a tale of warrior's perseverance as well as an account of love's yearnings and losses. Criticized by her friend Norman Mailer for producing prose that is "too interior," O'Brien remains committed to the interior view, giving us the heart of a scene in exquisite detail.

Devour this book in a day, if you choose, but then reread and savor. Its landscapes alone evoked an awe in me akin to what I felt in the cathedrals of Europe. The sheer beauty of O'Brien's descriptions make you want to drop down on your knees and stammer "thank you" for all that is gorgeous on this planet. "The world is so beautiful," she writes. Indeed, when O'Brien has pen in hand, that truth is made more obvious.

CLAIRE SCHAEFFER-DUFFY is a freelance writer and member of the Sts. Francis and Therese Catholic Worker community in Worcester, Mass.

chimes, the carillon,/ the ring of ice cream vans, a bird's high phrases,/ church bells that bonged out colors, blue for bridesmaids." The tone shifts as the list of sounds continues: "a wall clock, punctuating my father's silences,/ his sister lost, cutting through the toneless/ black-white headlines and the radio's spondees/ loud as tower bells: *death camps, mass graves.*"

In many of these poems we see music as lament, praise, passion, solace or prayer: the blues of Miles Davis and Billie Holiday, the operatic tenor of Enrico Caruso, "Handel's Messiah" which in the poem's opening quatrain asks "the question, still unanswered,/ *why do nations furiously rage together?*" And in its closing quatrain declares: "Now horns acclaim. I don't know if Messiah/ has come, will come to save us, or will come/ too late to save us, but never mind,/ let the bass roar with winds that tell the story."

Schulman addresses faith and art in several poems, including "The Printmaker," based on El Greco's painting of Veronica's veil with Christ's image. In the stunning poem "Letter Never Sent," Schulman adopts the persona of Gerard Manley Hopkins, S.J., speaking to Walt Whitman, a poet Hopkins both admired and disdained. We see the two poets' shared awe of nature: "Let each in his way/ catch the hawk alive in air,/ tongue-tied, stammering,/ in whatever whirled words/ will suffice." A few lines later: "*The more desirous to read you,/ the more determined/ I will not,/ for my eyes lift to Heaven,/ not simply the heavens/ of puffed clouds and stars.*"

Schulman's interest in religion and culture is expansive; her vision is one of unity. In the poem "Havdalah," as Schulman describes this Jewish ceremony, she writes, "the flame/ tells me that *havdalah*, meaning separation,/ divides only to join." In the candle's flame she sees "yellow for the luminous medallion/ in a Muslim prayer rug" and "silver in a chapel's blue-green tapestry."

CLAUDIA MONPERE McISAAC

THE MUSE CANNOT BE LEASHED

WITHOUT A CLAIM

By Grace Schulman
Mariner Books. 96p \$14.95

THE LIFE AND DEATH OF POETRY Poems

By Kelly Cherry
Louisiana State University Press. 80p
\$19.95

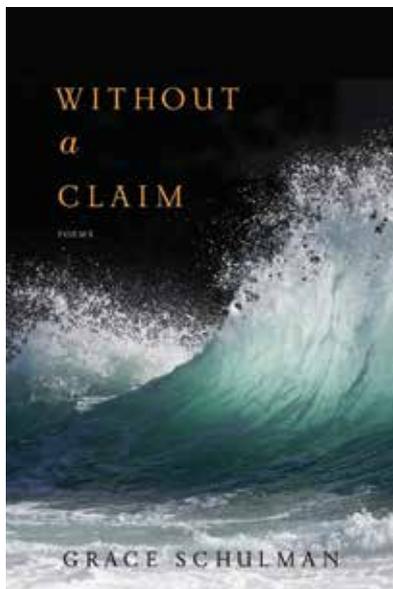
Without a Claim, Grace Schulman's dazzling seventh poetry collection, immerses us in a richly textured world where "dread-and-joy" are neighbors ("Charles Street Psalm") and nothing is truly ours: "We rent, borrow, or share even our bodies,/ and never own all that we know and love" ("Without

a Claim"). Nothing is truly ours, yet under Schulman's probing eye, she offers us new ways of seeing and listening; her language soars in song.

Faith, visual art, music, the family, natural and urban landscapes, history: Schulman moves seamlessly through these subjects, often in the same poem, in brilliant associative leaps. Her vision places history squarely in our lives, and there are frequent references to the Holocaust. (Schulman's Polish father immigrated to America, but his sister was killed in the Warsaw ghetto uprising in 1943.)

In "Bells," Schulman begins with an exuberant Whitmanesque list that sings with alliteration and consonance: "I hear the summer bells, the

Schulman's poems are filled with images of fragmentation and words like *broken*, *chipped* and *cracked*. Yet the poems insist that all people, places and things are connected. Many of Schulman's poems are dedicated to or inspired by others: writers, musicians, artists—also strangers. This connection moves many of her poems to a place of awe and praise that is deeply moving, never sentimental. The urban and natural world often appear side by side, both deserving of praise, as in "Variations on a Line By Whitman": "Bless the waters/ that hurry like the morning rush hour,/ praise the audience that chatters/ before the Verdi starts, the small talk/ lifting my heart like tidewater through stones." Oh, how our hearts, too, are lifted, reading these magnificent poems.



In *The Life and Death of Poetry*, winner of the L. E. Phillabaum Poetry Award in 2013, Kelly Cherry explores language and poetry in the long tradition of the *Ars Poetica*. Her own language, as we would expect in this ninth collection of poetry, is exquisite: imaginative, vivid and rhythmic, in a voice that is alternately curious, meditative, mournful, witty, wise.

In the first section, "Learning the Language," Cherry explores a vast territory: of sounds teetering on the edge of meaning, of words spoken and unspoken, of animals as texts and witnesses, of words that amuse, enlighten, confuse, forgive, "reveal us to our selves" ("A Voice Survives").

Cherry's rhythm is masterful, and she delights us with rhyme, often internal, like the opening lines in "Seen but

Not Heard": "A thrill of cobwebs in the trees,/ the breeze strumming gossamer like a guitar."

The poem "Night Vowels" is full of rich images and skillful end-rhyme, beginning with "Breath of wind that clouds the moon./ Shriek of eagle, cry of loon/ threading through fog." The final couplets are beautiful: "And is that you I hear, weeping/ while the rest are sleeping?/ O,O,O,O,O/ u,u,u."

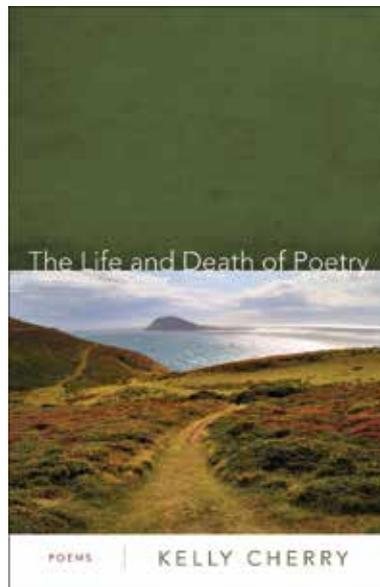
Individual letters appear in another poem, "The Loveknot," a surprisingly moving poem about stillborn mice: "would-be twins/ clutching each other/as if either/could save his brother./ The size of thumbs,/ tails still curled./ Two Q's/ spelling nothing./ Spelling it twice."

Cherry often weaves together images of animals and language: "The words have flown/ sprouted wings and taken off/ Your throat is an empty nest" ("Against Aphasia"). And we learn in the villanelle "Ars Poetica" what the muse is not: "No dog, the muse cannot be leashed or trained."

In "Welsh Table Talk," a sequence of 18 poems, Cherry explores a couple's inability to connect during a stay on Bardsey Island. The relationship's failure is juxtaposed with the bond between the man and his young daughter—whom the woman hopes will become her stepdaughter—and

the playful way the daughter and her friend interact. These mournful poems, all from the woman's perspective, are grounded in bleak island imagery of fog, rain and sea, of "wind from the north shrieking its own sad cries" ("On Bardsey Island"), of "clouds worn thin as slippers" ("A Day Spent Walking and Writing").

The book's final section, "What the Poet Wishes to Say," deepens Cherry's *Ars Poetica* in a voice of authority and humor. "The Life and Death of Poetry" is the least successful poem in this section; the connections between poetry and Christ's life, death and resurrection seem strained. But "On Translation" is thoughtful and witty as Cherry speaks to her students and to us: "Okay," she writes. "You know already/ that Frost said poetry is/ what gets lost in translation,/ and so it is, standing/ there helplessly, its arms/ by its sides as cars zoom by/ and the sun lowers itself/ into the blue bath of evening."



The fascinating poem "What the Poet Wishes to Say" claims in its first line that it "cannot be said," and then explores the daunting demands poetry makes on writers, like the idea that "what the poet wishes to say" is "a word-field of music, as it's less a text/ and more a space of time profoundly charged/ by feeling."

We trust Cherry's vision and instruction in this poem. And we feel that what she wishes to say throughout this collection, she has indeed said—with a discernment, imagination and music that leave us enchanted.

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ROBERT J. DALY

HOW EVERYTHING HANGS

RENÉ GIRARD AND SECULAR MODERNITY Christ, Culture, and Crisis

By Scott Cowdell
University of Notre Dame Press
272p \$34

A new Darwin, indeed one who does a better job of explaining who and what we are than even Sigmund Freud? Someone who offers a key to all the mythologies? And, even in this age of secular modernity, one who offers an intellectual synthesis that actually holds faith, reason and science together? That one can answer yes to these questions and point to the work of one person, the French-American anthropologist and cultural critic René Girard, is the bold claim of this book.

What enables Cowdell to make this claim is the extraordinary explanatory power of Girard's mimetic theory, a theory that finds in the way human beings instinctively imitate the desires of others the fundamental dynamic

that characterizes all human social, religious and political activity. Originally brought to light from a reading of the world's great literature, and then confirmed by a reading of the Bible, the universal applicability of this theory has also been supported by recent discoveries about imitative behavior in cognitive neuroscience.

Key to this theory is Girard's understanding of the archaic sacred, the mechanisms of sacred violence. This applies especially to the scapegoat mechanism, which formerly protected us from our self-destructive mimetic urges but now, having been progressively unveiled by secular modernity, is becoming increasingly ineffective in doing so.

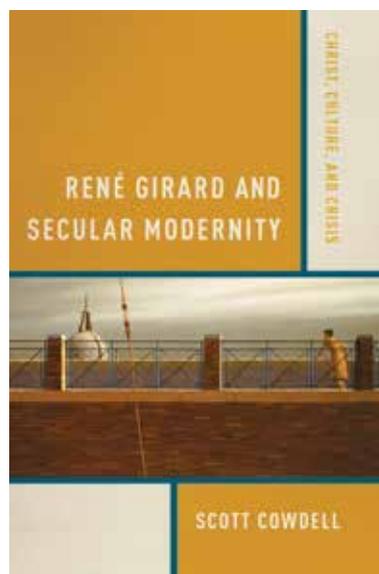
One of the unique and controver-

sial aspects of this theory is the claim that it is the Bible, and more precisely Christianity, that is primarily responsible for the secularization that indeed liberates us from the shackles of the "false sacred" but also, ironically, from the scapegoat mechanism that we have been using to save ourselves from the effects of our rivalrous desires.

But this liberation is incomplete; enough of the archaic sacred perdures in our world to continue to make violently sacrificial readings of the Bible still possible, as, e.g., in "Christian fundamentalism whose angry God underpins a myth of redemptive violence in American culture."

In a central chapter, "Modern Institutions and Violence," Cowdell spells out how the archaic sacred helped pre-modern societies to protect themselves from constant violent disruptions by maximizing "external mediation" and limiting "internal mediation." In the external mediation of desire, for example, peasants did not think of themselves as equal to their lords and masters and thus possibly their rivals. But with the onset of equality and its concomitant dilution of religious authority, secularized modernity in the West has had to rely on the nation state and, more recently, the market to control and divert, distract and dilute the violent conflictual mimesis of internal mediation (everybody equal to everybody else) that equality seems to make inevitable.

In a final chapter, "War, Terror, Apocalypse," Cowdell expounds Girard's vision of this emancipation of mimetic desire from traditional constraints as moving us inexorably toward a situation of absolute war, a



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situation better understood, Girard claims, not just in terms of the West versus Islam, but as a global civil war based on the erasure of difference.

Far from being just another in a long series of jeremiads, Girard's apocalyptic fears and Cowdell's measured description of Girard's listing of the actual phenomena and events leading to this unhappy end, this Girardian vision does not leave us without a sliver of hope. For even though we cannot keep ourselves from imitating someone else's desire, that same dynamic can be not just the deadly cancer but also the healing cure.

That begins to happen when the desire that we imitate is, for example, the kenotic (i.e., self-giving, self-emptying) desire of Jesus. According to Girard and especially his Christian interpreters and followers, in that kind of dynamic—not restricted to Christians, as the life of Ghandi shows, and admittedly not well supported by the bloodstained history of the Christian

church—violent, acquisitive mimesis is replaced by a nonviolent transformative mimesis.

How powerfully transformative that can be is illustrated by what happened to St. Ignatius, the founder of the Jesuits. Driven no longer to imitate the glorious feats of knights and warriors but the self-giving desire and feats of Jesus and the saints, Ignatius' life was transformed. The daunting question with which the more recent work of Girard leaves us is: will enough of this kind of transformation be taking place in our world to counteract a seemingly inevitable slide toward global civil war?

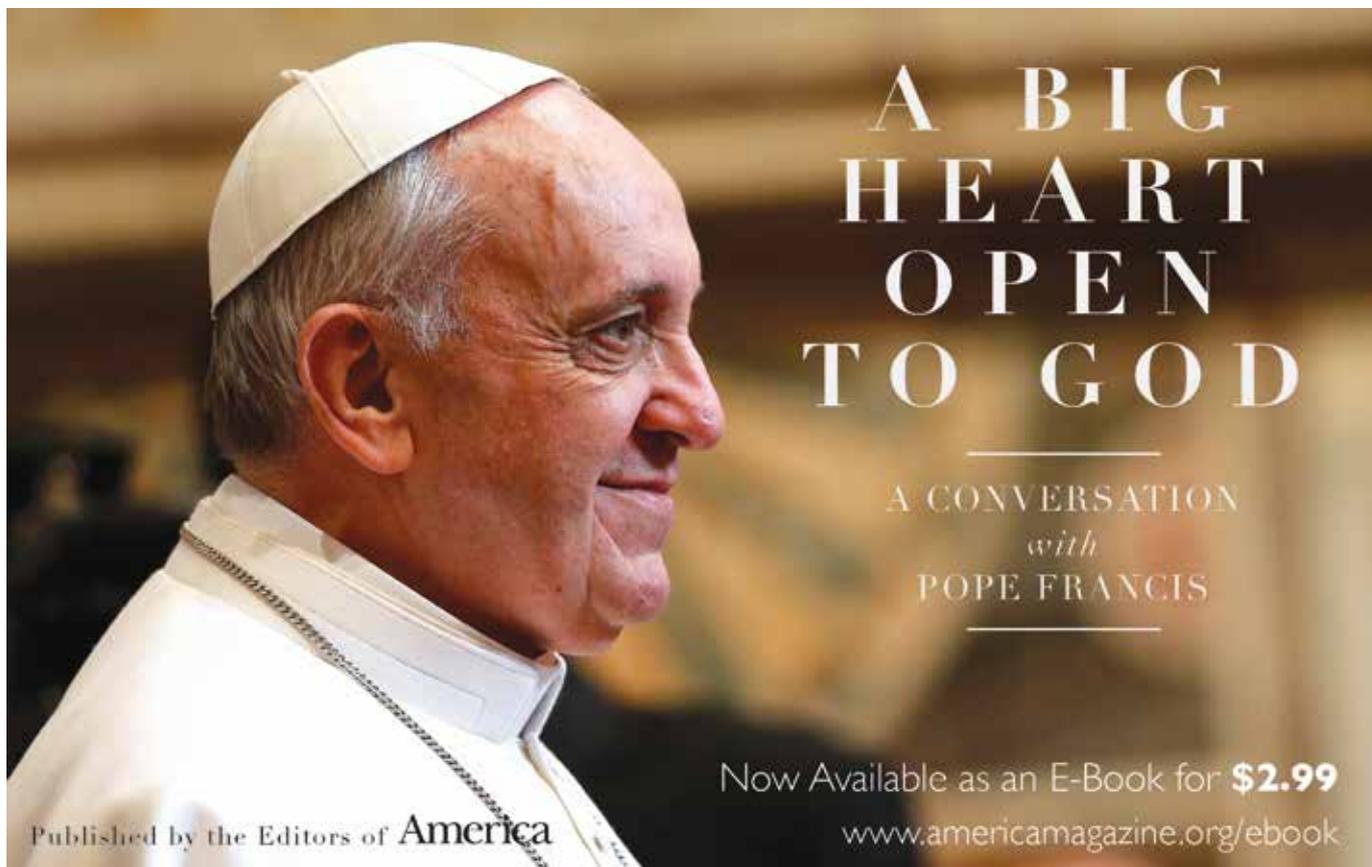
The strength of this book is the chilling clarity with which it explains the origins and the dynamic operations of human civilization as we know it, and the profound internal threats to that civilization that have been developing in secular modernity.

The weakness of the book is that it is not an easy read, not even for those

already open to Girard's vision. But it does reward the persistent reader with a remarkable sense of how everything hangs together. And it actually achieves this to an extent that, to my knowledge, no other theory can claim. The persistent reader will be rewarded with a comprehensive glance into the "key to all the mythologies" that George Eliot's Edward Casaubon so vainly sought and that, somewhat later, Nietzsche glimpsed but could not bring himself to accept. For, as Cowdell notes in his opening words, appreciation of this theory requires a certain amount of personal conversion, although, as the extraordinary range of Girard's followers indicates, not necessarily conversion to Christianity or even to religion.

In other words, this is a good book on a very, indeed vitally important subject.

ROBERT J. DALY, S.J., is a retired theology professor at Boston College.



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HAIL, STAR OF THE SEA

One museum sheds light on English Catholicism



Detail of an engraving depicting the sinking of the English warship *Mary Rose* on July 19, 1545.

The cries, it was recorded, could be heard on shore. The piteous shrieks of men “drowning like rattens.” They were the crew of Henry VIII’s beloved flagship, the *Mary Rose*, the pride of the English Navy Royal, which sank before his very eyes during the Battle of the Solent on July 19, 1545.

Just why the *Mary Rose*, the “noblest ship of sail,” sank is a mystery. Too many bodies and armaments aboard, some claimed. A sudden gust of wind caused her to list, allowing the seawater to gush into her open gun ports, said another. Whatever the reason, of the estimated 500 crewmen, no more than 35 survived. Most were trapped below decks or snared beneath the antiboarding netting that covered the main deck.

This past spring, on the feast of Corpus Christi, the official opening ceremony of the magnificent new *Mary Rose* Museum in Portsmouth Dockyard, right next to where she was built, brought a form of closure to the ship’s strange, eventful history. The

creation of the museum also marks the first time the hull of this 16th-century warship and its artifacts will be reunited. More than 19,000 artifacts and the crew’s mortal remains were recovered from the wreck (179 identified individuals).

In the ceremony, the ship’s bell was solemnly conveyed from over the wreck site, where the ship had lain for 437 years, and was the final object to be installed in the museum. The museum is dedicated to the crew, and one unknown sailor is buried in Portsmouth Anglican Cathedral, originally the parish church of Portsea and the first church dedicated to St. Thomas Becket, just a few years after his martyrdom.

The excavation and “resurrection” from the deep of the *Mary Rose* in 1982 remain unparalleled coups in the field of maritime archaeology. Almost 28,000 dives took place in the world’s largest underwater

historical salvage operation. Each object in the museum has been carefully conserved through a groundbreaking process that is still ongoing.

“*Domini exaudi orationem meam et clamor meus ad te veniat*” (“O Lord, hear my prayer, and let my cry come unto thee”). These words of a soul in distress, from Psalm 102, were inscribed in Latin around the border of the most ornate book cover to be recovered from the wreck. What could be more apt? Or more prophetic? The drowning men would surely have called upon God, and a great many would, it appears from objects recovered, have called upon the Virgin Mary and the saints as well.

Henry VIII had broken with Rome several years earlier, and the English Reformation, driven from above, was slowly extending its official grip on the nation. Following the dissolution of the monasteries, Henry’s coffers were replenished, and he was able to afford a substantial and expensive refit of the *Mary Rose* in 1536.

The *Mary Rose* was engaged in sea-battle with the ships of Catholic France when she sank, yet, intriguingly, no fewer than 10 rosaries were recovered from the wreck. Mechanical rosary praying had been banned in 1538 (and all use of the beads was condemned in 1547), yet deeply ingrained Catholic practices were still clearly being observed. There was popular resistance to the new religious prescriptions. The beads are made variously from boxwood, coral, brass and silver. Two chaplets have cone-shaped

beads with three dots drilled into them, representing the Trinity.

As well as the rosaries, or *paternosters* as they were familiarly called, archers’ wrist guards from the ship bear religious symbols and prayers. Two are inscribed with words of prayer to the Blessed Mother: “*Ave Maria gracia*

ON THE WEB

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[sic] *plena dominus tecum...*" (the first words of the Hail Mary in Latin); and, almost certainly, this poignant line from the Salve Regina: "*Et jesum benedictum fructum ventris tui nobis post hoc exilium ostende*" ("and after this our exile, show unto us the blessed fruit of thy womb, Jesus"). Until the Reformation, England was known as Our Lady's Dowry.

Another wrist guard depicts the crucifixion, and another carries the crossed keys associated with St. Peter (and the papacy), although this was also the heraldic device for the Diocese of Exeter, from which several of the bowmen may have come. An ornamental serving flagon carries the motto in Latin: "If God is for us, who can be against us" (Rom 8:31). Due to the difficulty of storing water, the crew were allocated one gallon of ale a day. Henry had constructed four breweries in Portsmouth to supply his fleet.

The ship's very name recalls a happier time before the rift in Christendom. When the ship was first built in 1511, Henry was a loyal son of the church. Indeed, a few years later, he was honored with the title *Defensor Fidei* for his defense of orthodoxy against Luther.

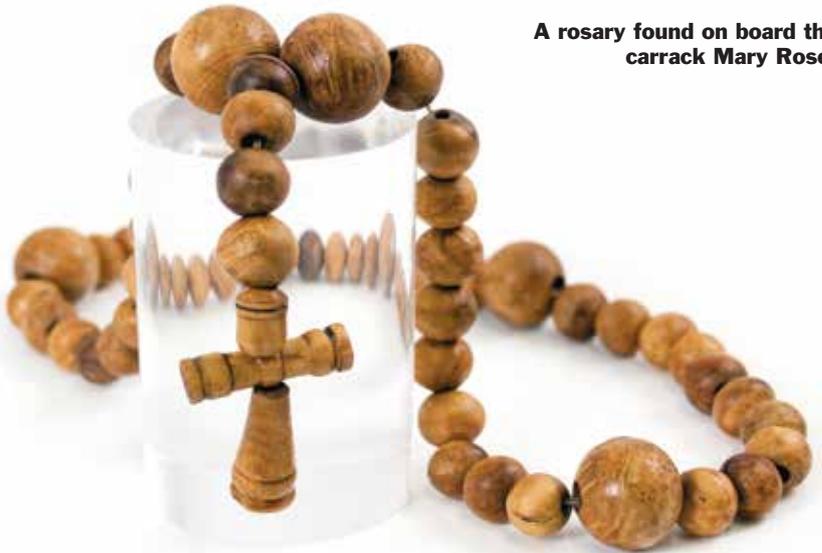
It was long held that the Mary Rose was named after Henry's sister, Mary Tudor, and after the Tudor rose. But no direct evidence for this exists. Now it is argued that the ship's name revered Our Lady, the Mystical Rose. There was a long-standing tradition of such pious naming and two of Henry's other great ships were called Henry Grace à Dieu and the Peter Pomegranate, the pomegranate being Catherine of Aragon's royal emblem.

The museum design, built around the venerable oak hull of the Mary Rose, has been ingeniously conceived as a finely crafted wooden jewelry box. And infinite treasures lie within under strict environmental conditions. Lights are dim. The space evokes the feel of a shrine, with exhibitions

glimmering over several subterranean floors, while the sound of creaking timbers and the clanging bell cast the visitor once more onto the briny deep.

Thanks to facial reconstruction, visitors can look certain members of the

might started with the Mary Rose." Indeed, she marks a turning point in history. She was almost certainly the first ship to fire a broadside in anger, but one of the last to use archers and longbows to shoot arrows. Following



A rosary found on board the carrack Mary Rose.

crew—a carpenter, a cook, a master gunner—in the eye and discover their personal and professional belongings.

It is both moving and amazing to discover these men, their lives and this great ship through all the precious relics on display. Hatch, the ship's dog, is now an alert skeleton. Combs come complete with nits and human fleas. There is a pewter bleeding bowl and a syringe, courtesy of the barber-surgeon. From the galley we have a four-legged stool used for chopping meat, the backbone of a cod and even charred fuel logs from the oven, untimely quenched. There are precious peppercorns, a type of early backgammon board and tiny dice; a mighty cannon and an array of weaponry, including a great many longbows, which we learn were pulled at almost twice the weight previously thought. A bowman's skeleton reveals a repetitive strain injury to his shoulder and a twisted spine.

John Lippiett, a former senior Royal Navy officer now chief executive of the Mary Rose museum, said: "Maritime

her loss, the Navy redesigned its ships to make them less top-heavy and also altered its tactics to fight in open water.

Entering the rarefied Admiral's Gallery at the end of the tour is like entering into Hans Holbein's painting, "The Ambassadors." Here are astonishing musical instruments: two violins, tabors and a shawm (an early form of clarinet). There is fine pewter ware to eat and drink from, fashionable garments and books to read, including, it is believed, the Bible in English.

Lippiett summed up the Mary Rose as "the world's finest insight into life and death five hundred years ago. When their world ended, our story began, and yet we have barely scratched the surface of what we can learn from the collection."

Here's to further explorations.

PHILIP CRISPIN is a lecturer in drama at the University of Hull, England. A version of this article appeared at indcatholicnews.com.

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Pilgrimage

Ignatian and Carmelite Spain and Fatima, May 14-24, 2014; Montserrat, Manresa, Xavier, Loyola, Burgos, Madrid, Avila, Alba de Tormes, Fatima. Jesuit spiritual directors Paul Macke and Michael Cooper. Information at ParableTravel.wordpress.com, (727) 744-4684; mwcooper1@verizon.net, (727) 644-5544.

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An Annoying Faith

TWENTY-NINTH SUNDAY IN ORDINARY TIME (C), OCT. 20, 2013

Readings: Ex 17:8–13; Ps 121:1–8; 2 Tm 3:14–4:2; Lk 18:1–8

“Yet because this widow keeps bothering me, I will grant her justice” (Lk 18:5)

Hey, want to hear the most annoying sound in the world?” That is Jim Carrey’s character, Lloyd, speaking in the 1994 comedy “Dumb and Dumber.” He goes on to demonstrate the world’s most annoying sound. Some people might find a lowbrow comedy like this, as a whole, a collection of some of the most annoying sounds in the world. Hold on to that thought; this might work out for you spiritually.

It seems that the annoyance factor works two ways. On the one hand, God hears our persistent, bothersome pleas; on the other hand, God asks us to engage in behavior that punctures polite convention. Jesus’ parable in Luke regarding the dishonest judge and the annoying widow is one of those biblical passages that takes one aback each time it is encountered. I keep wondering, when I hear of the widow who because of her persistent badgering receives justice from “a judge who neither feared God nor had respect for people,” whether I am truly getting the point or missing some profound spiritual insight that my surface reading cannot perceive.

In the parable, Jesus indicates that persistence in bringing our pleas to God in prayer matters. Even the unjust judge grants the wishes of the woman when she will not cease calling out to him, though it must be said he has his own needs in mind. As he explains, he is concerned she will “wear me out by continually coming.” But that is the point: if an

unjust judge will render a proper verdict when one is persistent in pleading one’s case, how much more will God render the proper verdict?

The question I just asked is a way of arguing common among the rabbis, known in Hebrew as a *qal wa-homer* argument, “an implicit argument from the lesser to the greater, and vice-versa.” The parable of the annoying widow and the unjust judge has at its heart an implicit *qal wa-homer* argument.

God is not unjust; God is not unwilling to hear us; God does not render justice just to get rid of us. So if we approach God with our prayers, our pleas, our pain, our suffering, our loneliness, not only will God hear us; God will render justice not to get rid of us and not because we have worn God down with the most annoying sounds in the world, but because God loves us, wants what is best for us and wants to hear from us, over and over again.

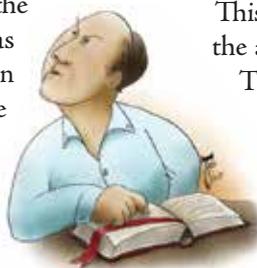
And so, as the parable nears its conclusion, Jesus asks: “Will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? I tell you, he will quickly grant justice to them.”

Yet the parable ends with a question designed to challenge us: “And yet, when the Son of Man comes, will he find faith on earth?”

Do we see God as an unjust judge? Do we see God as unconcerned about our problems? Do we see God as someone who does not want to hear from us? This parable asks us to perceive

God properly as the one who desires us, whom we can never annoy, who is more than open to welcoming our concerns. God yearns for us to lay our burdens down.

This is the persistence with which the author of the Second Letter to Timothy, traditionally identified as Paul, instructs Timothy to live the Christian life. In this passage, Paul functions in the role of a coach as he encourages Timothy to “continue in what you have learned and firmly believed,” holding up



PRAYING WITH SCRIPTURE

Place yourself at the judge’s home in Jesus’ parable. What do you need to ask of God, over and over again?

the Scripture as a faithful guide, for “all Scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness.”

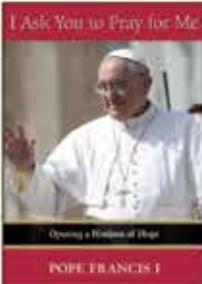
Paul says that in view of Christ’s “appearing and his kingdom,” Timothy should “proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching.”

At stake is our life with God, so we must be persistent in approaching God and in proclaiming the message. The most annoying sound for God, according to Jesus, is our silence, not our persistent knock, knock, knocking on heaven’s door. Let’s make some noise.

JOHN W. MARTENS

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

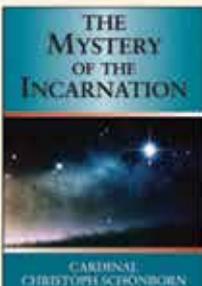
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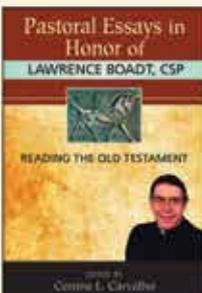
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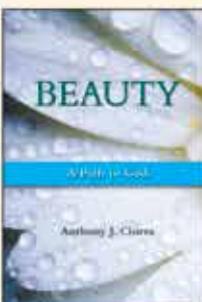
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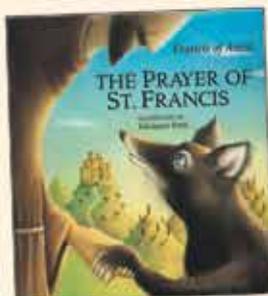
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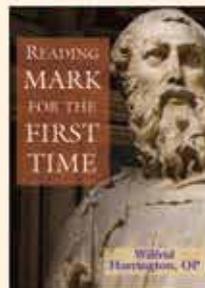
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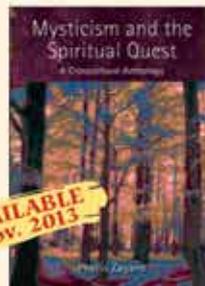
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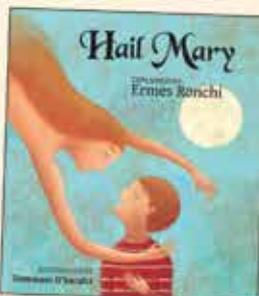
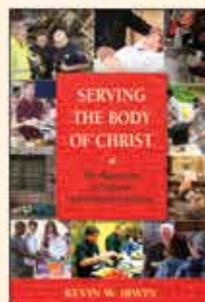
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