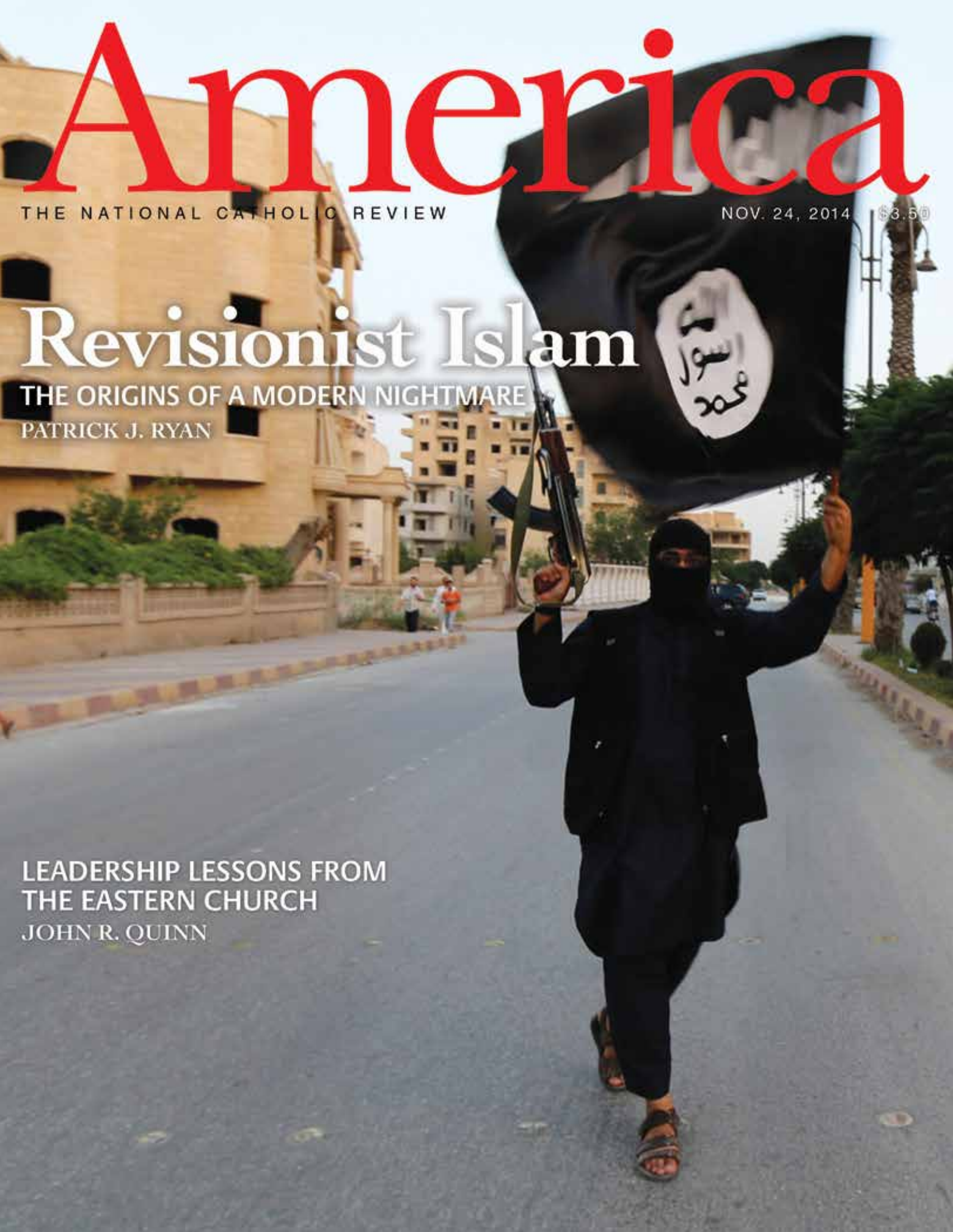
America
THE NATIONAL CATHOLIC REVIEW
NOV. 24, 2014 | $3.50



Revisionist Islam

THE ORIGINS OF A MODERN NIGHTMARE

PATRICK J. RYAN

LEADERSHIP LESSONS FROM THE EASTERN CHURCH

JOHN R. QUINN

OF MANY THINGS

On one long wall of my office in New York, arranged in two rows, are the portraits of of my predecessors, 13 in all since 1909. Among them are some of the most accomplished churchmen in U.S. history, a daily reminder that I stand on the shoulders of giants. The third portrait from the right, on the bottom row, is that of George W. Hunt, S.J., the 11th editor in chief. A native of Yonkers, N.Y., Father Hunt entered the Society of Jesus in 1954 and was ordained a priest in 1967. He earned a theology degree from Yale Divinity School in 1970, later remarking that his decision to study Kierkegaard with Professor Paul Holmer was "the best and most fruitful decision in my entire academic life," for it set the stage for a lifelong study of the literary arts.

After completing a Ph.D. at Syracuse University, Father Hunt joined the staff of **America** in 1981 as the review's literary editor, a position, he said, that provided "the ideal situation to read more widely and deeply." Father Hunt's voracious appetite for the written word afforded him a deeply sophisticated knowledge of a broad range of literary and cultural topics. "Over the years," his longtime friend and former commissioner of Major League Baseball Fay Vincent wrote in 2011, "George demonstrated to me that he knew more than just about anyone alive about football and baseball, jazz, the movies, modern fiction—especially Cheever and Updike—the Civil War, political history, Winston Churchill, Irish history, Tammany Hall and "Boss" Tweed, military history—especially World War II—and the list could go on and on."

In 1983 Father Hunt took a leave of absence to be a visiting lecturer at Georgetown University. During his time there, he came to appreciate "the work of **America** all the more, in that a writer had contact with 50,000 people per week, a number impossible to duplicate after a lifetime in the classroom." Accordingly, Father Hunt soon returned to his duties as literary editor. In 1984 he was named editor in chief. In 1987 he was among 16 Catholic journalists invited to attend Pope John Paul II's meeting in September 1987 with leaders of the entertainment and communication industry in Los Angeles.

George Hunt, S.J., retired from **America** in 1998, at the conclusion of the magazine's most prosperous year to date. He remains the longest serving editor in chief. Later that year, he was named director of the Archbishop Hughes Institute for Religion and Culture at Fordham University. Father Hunt died in 2011 at the age of 74.

His legacy, however, is still growing. **America** and the Saint Thomas More Center and Chapel at Yale University announced last month that we will award an annual prize in Father Hunt's name. Through the generosity of Mr. Vincent, The George W. Hunt Prize will recognize a writer under the age of 45 whose work embodies the qualities that Father Hunt valued most: rigor, order and discipline of thought, as well as honesty, sympathy and optimism. The selection committee will consider writers and works in a variety of genres, including journalism, fiction, poetry, drama, music, memoir, biography, history and art criticism. The recipient will receive a $25,000 award. Details can be found at americamagazine.org/huntprize.

In addition to his columns and reviews in **America**, Father Hunt was the author of book-length works of biography and literary criticism, including: *John Cheever: The Hobgoblin Company of Love* and *John Updike and the Three Great Secret Things: Sex, Religion, and Art*. Father Hunt's editorial style was, in his own words, both "welcoming and honest; its sensibility sympathetic; its viewpoint optimistic." These are the same exacting standards for future recipients of the prize that now bears his name.

MATT MALONE, S.J.

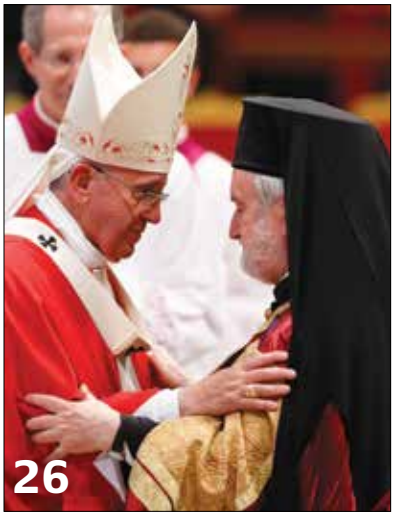
America | Media
A Jesuit Ministry

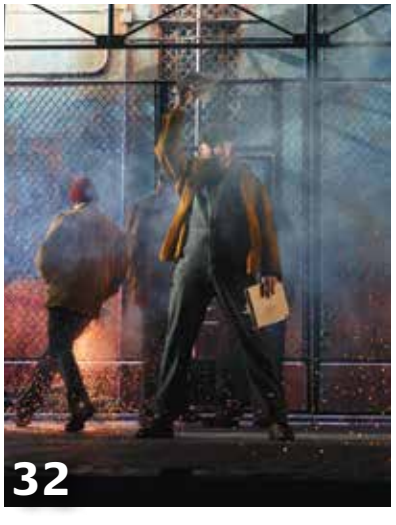
106 West 56th Street
New York, NY 10019-3803
Ph: 212-581-4640; Fax: 212-399-3596
Subscriptions: 1-800-627-9533
www.americamagazine.org
facebook.com/americamag
twitter.com/americamag

Cover: A member loyal to the Islamic State in Iraq and the Levant (ISIL) waves an ISIL flag in Raqqa, June 29, 2014. Reuters/Stringer

Contents

www.americamagazine.org VOL. 211 NO. 16, WHOLE NO. 5070 NOVEMBER 24, 2014





ARTICLES

COLUMNS & DEPARTMENTS

BOOKS & CULTURE

ON THE WEB

Nathan Schneider offers a video reflection on what he learned from **Occupy Wall Street**, and Christopher Bellito reviews an exhibit on the **Crusader Bible**. Full digital highlights on page 13 and at americamagazine.org/webfeatures.

Unlocking Washington

With a solid majority in the Senate, gains in the House and gubernatorial victories in even the bluest of states, Republicans appeared ready to sound a conciliatory tone after the midterm elections. At a press conference on Nov. 5, one of the previous night's biggest winners, Mitch McConnell, who is expected to become Senate majority leader, told reporters: "When the American people choose divided government, I don't think it means they don't want us to do anything.... We ought to start with the view that maybe there are some things we can agree on."

As the governing party, the Republicans can no longer simply pursue the path of greatest resistance to President Obama; they will need concrete legislative victories to keep their hold on Congress and in hope of putting a Republican in the White House in 2016. And while the president might be tempted to repay once-obstructionist lawmakers in kind with the veto pen, the challenges this country faces call for creative compromises. Mr. Obama could, for example, approve the Keystone pipeline project but pair it with new resources toward developing sustainable energy to point the country in the right direction on climate change. Corporate tax reform and creating jobs by investing in this country's crumbling infrastructure are both areas where there are opportunities for bipartisan cooperation

When Gallup asked Americans what they wanted from their new Congress, the largest share, one third, responded that its first priority should be to fix itself. After the two least productive sessions of Congress in modern U.S. history, it is time for Washington to get back to work.

Reviving Disarmament

At another time, there might have seemed something quaintly anachronistic about a Congressional Budget Office report that the United States was preparing to spend $355 billion over the next 10 years "modernizing" its nuclear arsenal instead of selectively decommissioning it. These days, with the sights of President Vladimir Putin's henchmen unsubtly set on the borders of Europe, some may argue that such modernization is justifiable.

It should be more critically assessed, however, as wasteful and counterproductive. Any step "forward" on nuclear weapons is sure to provoke countermeasures from other global nuclear powers. As Bishop Richard E. Pates of Des Moines, Iowa, the chairman of the U.S. bishops' Committee on International Justice and Peace, noted in a letter in October to Secretary of Energy Ernest Moniz, the modernization proposals undermine the U.S. commitment to global nuclear disarmament, a quest the church has endorsed since 1963. With U.S. and Russian treaties leading the way, the world seemed to be making progress in reducing its suicidal stockpile of atomic weapons. The United States should remain set on that goal, and should likewise persist in efforts to curtail the further proliferation of these weapons. That includes the recent and unjustifiably maligned diplomatic overture toward Iran.

The United States can perhaps be most persuasive by example. Spending $36 billion more each year to enhance its nuclear force is not leadership; it is a pandering to fear and political special interests. Nuclear disarmament remains as imperative an ambition today as when activists, horrified by the specter of global nuclear war, first proposed it. This enormous commitment of U.S. resources to retrofitting and refining U.S. weapons of mass destruction is a moral and geopolitical step backward.

Death and Dignity

The death on Nov. 1 of Brittany Maynard, who was diagnosed with inoperable brain cancer earlier this year, has revived debate around the right-to-die movement in the United States. The 29-year-old California woman moved to Oregon in order to obtain the fatal dose of medication, which she took to end her life, surrounded by family and loved ones, on the date she chose and publicized in an interview with People magazine in October.

Such suffering is hard to contemplate, but her decision—and the widespread public support she received—raises serious concerns about the spiritual state and direction of our society. While offering prayers for all those afflicted by debilitating illnesses, we must not forget that the path taken by Ms. Maynard involves significant issues of a philosophical and religious nature—not just medical ones—that must be countered with an alternative vision.

Above all else, a fundamental question needs to be considered, a sorrowful mystery the church has always dealt with, since the time when Jesus himself underwent the agony of the cross. Can any meaning or purpose come from suffering and death? Christ's answer, and the church's answer, is yes. For Christians, a prescription providing a lethal cocktail of medications will never bestow dignity on death—just as pain, losing rational faculties or becoming utterly dependent on the care of others will never strip away a person's fundamental dignity. As Archbishop Alexander K. Sample of Portland has pointed out, instead of "hastening death," we ought to use our final days to "help us to prepare for our eternal destiny."

EDITORIAL

Learning the News

Consumers of the news can be forgiven for feeling overwhelmed by the array of choices they face. We can watch any number of cable channels at any time of day, and we tailor our social media feeds to get the latest news from a multitude of sources. But what are those sources, and are they trustworthy? How can today's consumers, especially but not only young people, learn to distinguish between opinion journalism and objective reporting? Can they tell the difference between paid sponsorships and independent journalism? How can we help them to read a variety of news and opinion, not just what their friends recommend or what a Facebook algorithm determines is best? At a time when marketing, media and news are slowly converging and readers are insidiously absorbed into this trend as simultaneously consumer and product, how can we teach the news reading skills that are essential to responsible citizenship?

With these questions in mind, 115 educators, news media practitioners and digital and print literacy proponents met in Chicago for a News Literacy Summit in September. The event was sponsored by the Robert R. McCormick Foundation and other foundations, leading newspapers and the Poynter Institute, a journalism research center. The participants asked what are the "core competencies of news literacy," the skills needed to produce and understand the news?

Founded in 2008 by Alan C. Miller, a former Los Angeles Times reporter, the News Literacy Project is going national. It invites middle and high schools to give students tools to distinguish fact from fiction, understand the First Amendment and the standards for journalistic integrity and exercise civility while engaging in public debates. The project also encourages the development of student media and brings retired journalists into the classroom to help students master print, radio, television and digital media so that these will become not distracting toys but tools for intellectual development and critical thinking.

The obstacles to news literacy are many. They spring in part from our new digital culture, which has brought a variety of challenges along with many obvious benefits. Seventy-three percent of adults now participate in social media, and 30 percent of adults in the United States get news from Facebook—selected and distributed not by editors but by a mathematical formula that predicts what users might want to read. Social media companies seek to attract and hold more and more of their users' time. They promise diverse viewpoints; in fact, critics say, they allow users to create their own echo chambers and filter out what they do not agree with. For the student generation, it narrows the vision required for real news appreciation.

The news literacy movement offers several remedies. One is the traditional honors seminar. Selected faculty members teach a full-semester course for motivated students, who plunge into the media pond, read widely and discuss a collection of the leading newspapers, opinion magazines and books. They systematically follow TV newscasts with distinct angles or leanings, compare and contrast the whole family of political websites and view films like "All the President's Men" or the documentary "Page One."

Another option is to cultivate analytical skills by incorporating diverse media sources into courses like history, literature and the social sciences. Still another is to employ the professional News Literacy Project digital curriculum, a five-day program of narrated videos that includes a live webinar and chat with a prominent journalist. Add to this a three-week, teacher-led classroom unit. More than 3,700 students have experienced this curriculum during the past year.

Over the last few years this experiment has received sympathetic attention from the Columbia Journalism Review and "PBS NewsHour." To succeed, however, it will need the support of social media sites, especially Facebook, which exercise great control over what their users see. The lessons the project teachers impart are basic and should be widely embraced: Don't believe a report that has no source and be skeptical about a report with only one source.

The ultimate goal of the News Literacy movement is to recapture the imagination and ensure the integrity of the next generation of readers. Young people have an amazing ability to toggle among various sources of information, but some guidance is needed. The best way to do that is to teach students the rules of basic literary and historical research, where they must dig deep into the library as well as the Internet and bring forth a well-written, convincing report on a disputed social or political problem and publish it in a newspaper, magazine, film, radio documentary, public forum or an online article. The student will be a different young man or woman when he or she presents his research. That is what education—and literacy—are all about.

REPLY ALL

Market Measures

"Market Assumptions" (11/3), by Bishop Robert W. McElroy, is a thoughtful, well-reasoned and inspired explanation of Pope Francis' statements on income inequality and how some cultural assumptions in the United States make a full appreciation of his critique and challenge difficult. I find the article's focus for meaningful change, however, simplistic, confusing and off target.

Pope Francis and many if not all of his modern predecessors focus on a relative measure—inequality of wealth between the rich (or ultra-rich) and the poor—to the near exclusion of an absolute measure, the state of the poor today as compared to prior periods. Bishop McElroy cites a startling statistic: the 85 wealthiest people in the world own more than the poorest 3.5 billion. But here is an equally startling statistic. Between 1990 and 2010, the percentage of the world's population in abject poverty was cut in half as 700 million people climbed above the extreme poverty line.

We do not have to choose between less income inequality and higher absolute standards for all, most important the poorest. But how to achieve both is a very complex question. Oversimplified statements and policies that rely on them do not help; they confuse. If Pope Francis feels that he needs to put his voice behind the inequality side of this argument to offset the prevailing culture and momentum on the other side, I can appreciate that. But I am sure that the entrepreneurs around the world who continue to heed God's call to participate in the ongoing co-creation of this world, who dream for their markets to be even freer, would appreciate more than an occasional acknowledgement squeezed between critiques of the market.

JOHN O'NEIL
Online Comment

STATUS UPDATE

In his New York Times column, "The Pope and the Precipice" (10/25), Ross Douthat suggests that the trajectory of the Synod on the Family could "sow confusion among the church's orthodox adherents" and lead "eventually to real schism." On America*'s blog, In All Things, the church historian John O'Malley, S.J., responds, arguing, "Sometimes change is required precisely in order to remain faithful to the tradition" (10/29). Readers weigh in.*

I agree with Father O'Malley that Mr. Douthat's insinuation about having another living pope feeds the fire of schism. But I applaud Mr. Douthat's strong argument, as he voiced the concern of many Catholics, who might even consider themselves "middle of the road" with respect to their views, Catholics who did not like the drum beat of "change whether you like it or not" coming from the synod followers of Cardinal Kasper et al. A well-constructed argument and debate is needed in our church, not the shouting match that masquerades as argument we have become all too used to in the United States.

TIM CALLAHAN

Mr. Douthat's article was indeed disturbing, drawing lines within the church that serve only to alarm. Father O'Malley's point about the teaching magisterium is well taken: if these are truly bishops acting in concert with the bishop of Rome, then who is anyone (on either side of these unhelpfully demarcated "lines") to question their authority? That would seem to me to be an ironic point of heterodoxy!

MIKE POLLASTRI

We must remember what "church" is. It is not an institution. It is a living, breathing collection of human beings chosen by Jesus (one hopes) to be his bride. Do brides stop growing? If you just answered no, then would it not be reasonable to believe that for the Catholic Church to remain alive, it too must change?

NANCY GARDNER

Modern Lepers

"Listening to Ebola" (Editorial, 10/27), is a thoughtful article that supports solidarity rather than fear. I must admit, as a former public health emergency preparedness professional and current professor, that I have been disturbed by the fear mongering and lack of compassion expressed by many people of faith. I expect members of Congress to pump the people up and neglect the common good, as that has become the norm, but I did not expect it from priests and other people in the church. Ebola victims are the modern day lepers. Today it would appear the Gospel instructions about caring for the sick and the poor only apply if the sick are not contagious and the poor are not people of color.

ROBERTA LAVIN
Online Comment

Common Values

Re "Commons Sense," by Nathan Schneider (10/20): It's the "tragedy of the market" that leads to over-exploitation of resources beyond their carrying capacity. Markets know no limits, especially when the state promotes an impersonal market order of individuals and economic growth at all costs. By contrast, intact, self-provisioning communities develop committed relationships among people and with nature.

In his latest book, *The Zero Marginal Cost Society*, Jeremy Rifkin demonstrates how the Internet is blowing apart private property and proprietary business models because collaborative commons are often more efficient and

innovative in generating new value. That is why most software companies build business models around open source software, why drug companies do more research via open collaborative networks and why more firms look to social participation with "prosumers" as the way to build their brands.

Incentives for betterment do not come only or even primarily through markets. Belonging to a community of peers and shared ideals is a tremendous catalyst of value creation.

DAVID BOLLIER
Online Comment

A Painful Process

My compliments to Mary Ann Walsh, R.S.M., for her comments in "Revisiting Remarriage" (10/6). Nine years ago I wrote anonymously about my experience of the annulment process in these pages ("The Anguish of Annulment," 2/28/05).

I commend her focus on streamlining the annulment process, eliminating fees for annulment, deleting the need for witnesses while taking the applicants' word on their experiences and encouraging the use of the internal forum for annulment, which would enable "individuals convinced that their first marriage was not sacramental to approach Communion according to their own well-formed conscience."

I would add one more suggestion: Eliminate the use of diocesan tribunals. Give each pastor the ability and responsibility to declare an annulment. Allow him the ability to reach that decision after meeting with his parishioner and listening to the case she or he presents. After all, pastors have the ability to forgive the most grievous of sins, something far more consequential than determining whether a person entered a marriage without fully understanding its sacramental implications.

These approaches to annulment would alleviate the turmoil and pain that were felt by my wife and me and our children in the annulment process, which are also felt by many others who have gone through a Catholic annulment and which are feared by many contemplating the annulment process.

NAME WITHHELD BY REQUEST

Funding Formation

"Everyone's Vocation" (9/29), by Russell Shaw, is an excellent take on the essential role of well-formed Catholic adults in achieving the mission of the church. In my 30 years in catechetical ministry, I have participated in the challenge of forming Catholic adults to understand this role.

After Vatican II there was a period of excitement for promoting adult faith formation. But the effort for adult faith formation has never received the ongoing commitment of personnel and resources required to provide a comprehensive and practical approach to adult faith formation in our parishes. Are church leaders willing to encourage, form and empower Catholic adults to participate in the decision-making processes at all levels of church life? To achieve this requires an authentic process of dialogue involving listening to one another, being willing to address honest questions and being open to considering new and challenging approaches.

It is sad to observe that in recent years there has been a significant reduction in the commitment of money and personnel directed specifically to adult faith formation in many parish and diocesan budgets. This does not bode well for achieving the vision that Mr. Shaw so clearly and vibrantly presented.

JAMES J. DEBOY JR.
Catonsville, Md.

Schooling Seminarians

I am far from an expert on seminary education, but it is my sense that the problem outlined in "Rough Diamonds" (10/27), by Gerard O'Connell, is a very real one indeed. Put simply, many Catholics are far better and more broadly educated than they were 50 years ago, and not surprisingly they expect similar levels of education among those who lead them. Just as an exercise, I recently checked (admittedly through Wikipedia) the educational formation of about 25 of our American bishops. With perhaps one exception, all had experience only of a Catholic education that was probably rigorist (rather than rigorous), and most had gone on to get Ph.D.'s in canon law.

Where are the scholars of history, literature or physics and so forth? Where is any evidence of engagement with the outside world and broadness of vision, of the sort one would expect of a graduate of, say, the University of Michigan or Stanford or the University of Chicago? Of course, Cardinal Bernard Law is a Harvard man. But so was Cardinal Avery Dulles, S.J.

NICHOLAS CLIFFORD
Online Comment

Lay Voices

"Looking for the New Shepherd" (9/22), by Judith Valente, proves that the history of St. Ambrose, a layman successfully elevated to bishop of Milan, lives on in Chicago. It also lives on in smaller places such as Greensburg, Pa., where we modern-day Ambrosians energetically solicited broad written input from our laity about the qualities we knew we needed in our next bishop. What an adventure as we learned to voice diocesan needs respectfully, with positives (e.g., "simple life, small house") and with prayers to the Spirit to shout or whisper our needs to the good St. Pope John. Readers can see for themselves at www.greensburgsnextbishop.org.

B. M. BROWN
Greensburg, Pa.

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

America
THE NATIONAL CATHOLIC REVIEW

Saint Joseph's Seminary

2014/15 CATHOLIC PERSPECTIVES EVENT SERIES

In the SERVICE *of the* WORD

The Catholic Media & The New Evangelization Symposium

DECEMBER 13th 2014

PROGRAM FOR THE DAY:

9:15AM **Registration and Coffee Social**

10:00 **Mass** – *Feast of St. John of the Cross*
Most Rev. John O'Hara, auxiliary bishop of the Archdiocese of New York

11:15 **Opening Session – The Mission of the Catholic Journalist Today**
Welcome: Rev. Msgr. Peter Vaccari, Rector, St. Joseph's Seminary and College
Opening Remarks: Matt Malone, S.J., Editor in Chief, *America*
Perspective on Mission:
Jeanette Demelo – Editor in Chief, *National Catholic Register*
Meinrad Scherer-Emunds – Executive Editor, *U.S. Catholic*
Paul Baumann – Editor, *Commonweal*
R.R. Reno – Editor, *First Things*

1:00PM **Lunch** – Courtesy of Saint Joseph's Seminary and College

2:00 **Panel Discussion – Reflections on Morning Presentations**
Panelists:
Jeanette Demelo – Editor in Chief, *National Catholic Register*
Meinrad Scherer-Emunds – Executive Editor, *U.S. Catholic*
Paul Baumann – Editor, *Commonweal*
R.R. Reno – Editor, *First Things*
Matt Malone, S.J. – Editor in Chief, *America*
Moderator: James Martin, S.J., Editor at Large, *America*

3:00 **Coffee Break**

3:15 **Plenary Session with Audience Participants**

4:30 **Closing Reception** – Courtesy of Saint Joseph's Seminary and College

THE CATHOLIC MEDIA HAS A VITAL ROLE TO PLAY IN RE-PROPOSING THE GOSPEL IN THE CONTEMPORARY UNITED STATES.

WHAT ARE THE CHALLENGES AND OPPORTUNITIES FOR CATHOLIC JOURNALISTS IN THE UNITED STATES TODAY?

St. Joseph's Seminary and College in Dunwoodie,
201 Seminary Ave, Yonkers, NY 10704

Please register with Kerry Goleski at 212-515-0153 or events@americamagazine.org.

Seating is limited.

Suggested donation: $25 taken at the door.

MEXICO

National Turmoil as Citizens, Church Demand Action on Missing Students

NOCHE DE LOS MUERTOS. Demonstrators demanded justice for 43 missing students in Mexico City on Nov. 8. The sign reads "Ayotzinapa, state terrorism"

PHOTO: REUTERS/EDGARD GARRIDO

The Mexican government delayed investigations into the enforced disappearances of 43 students in Iguala, Guerrero State, and the killing of 22 people in Tlatlaya, Mexico State, the New York-based Human Rights Watch alleged in a report released on Nov. 7. In the Tlatlaya case, state prosecutors sought to cover up military wrongdoing by coercing false testimony from witnesses.

Years of brutality during the war on drugs have numbed many Mexicans to the nation's ongoing violence, but these recent incidents have rocked Mexican society, provoking protests around the country among citizens, especially young people, who appear finally fed up with government incompetence, corruption or, worse, collusion with drug cartels.

"These are the worst atrocities we've seen in Mexico in years, but they are hardly isolated incidents," said José Miguel Vivanco, Americas director at Human Rights Watch. "Instead, these killings and forced disappearances reflect a much broader pattern of abuse and are largely the consequence of the longstanding failure of Mexican authorities to address the problem."

The rights group charges that in the Iguala case, officials waited 10 days after the students disappeared before opening an investigation. In the Tlatlaya case, it took the attorney general's office three months to intervene.

On Nov. 3 the Catholic bishops of Acapulco released a letter to the families of the students, urging them to live their faith in these tragic moments without succumbing to violence. "We encourage you to continue to look ahead," the bishops said. "Have hope because hope pushes to keep fighting, to continue to live with dignity, to continue working for a better world." The bishops committed themselves to supporting these latest grieving families as they have already supported "thousands of families who in recent years have experienced situations like yours, such as kidnappings, extortions, forced displacement and death of a member of family."

In a previous letter released on Oct. 2, the bishops noted, "We are amazed and concerned about the way the police behaved in this case.... We urge the authorities to fully clarify the painful events that happened because the truth is the path to justice and reconciliation."

The mystery of the missing students has galvanized critics of the nation's ineffective response to rampant drug-related violence or its outright collusion with drug gangs to commit or cover up acts of violence. Thousands across Mexico participated in the Ecumenical Day of Solidarity, 43 hours of prayer and fasting for the 43 "disappeared" students, that culminated on Nov. 6. Organizers described the effort as "a way to feed our hope against apathy, fear, death and impunity."

On Oct. 29 Mexico's attorney general reported that the identities of bodies found in Cocula, 30 minutes away from Iguala, were still under investigation, but witnesses told police that a group of armed men had thrown the bodies into a landfill. Dozens of bodies have turned up in 12 mass graves so far discovered as investigators sought to resolve the fate of the students. Since 2006, the United Nations estimates that more than 106,000 have died in

mostly drug-trade related violence. In 2012, according to Mexico's national statistics institute, just 1.8 percent of registered homicides resulted in a criminal sentence.

In the Tlatlaya episode, military personnel killed 22 people inside an empty warehouse on June 30. Accounts from witnesses said that at least 12 of them were extrajudicially executed.

In the Iguala attack, approximately 30 municipal police officers opened fire on three buses carrying about 90 students on Sept. 26, wounding more than 15. During that incident and a subsequent attack, six were killed.

The municipal police ordered students to exit a third bus, beat them and forced them at gunpoint to lie down on the side of the road, witnesses told Human Rights Watch. The policemen then forced the students into at least three police cars and drove away with them, the last time the 43 were seen alive.

NEW YORK

Parishioners Face Plan With Tears, Anger; 31 Churches to Close

First there was dead silence and then there were tears.

That is how the Rev. Robert J. Verrigni described the reaction of parishioners at St. Ursula in Mount Vernon, N.Y., to the announcement on Nov. 2 that their parish would merge with another and cease to celebrate weekly Masses after Aug. 1, 2015. The Archdiocese of New York will merge 112 of its parishes into 55. Twenty-four of the merged parishes will use two sites for scheduled Masses. St. Ursula is one of at least 31 churches that will be open only for occasional Masses and celebrations.

Father Verrigni, the parish administrator, said that longtime parishioners were most upset, but children in the religious education programs also approached him to ask where they would receive their first Eucharist and confirmation. "I told everyone, 'Right now, this is the way the church is going and we have to trust God's will for the future,'" he said.

FOND FAREWELL. Mark Hallinan, S.J., greets parishioners at St. Mary of the Assumption Church in Staten Island on Nov. 2, one of more than 30 churches that will close by August 2015.

St. Ursula is one of six parishes in Mount Vernon. After the mergers are complete, there will be three.

"Part of me is just empty," said Maria Paulercio, a parishioner at St. Ursula for 55 years. "Tears started rolling from my eyes when we heard. I feel it was a done deal from the beginning of the process. The cardinal knew what would happen, but they were trying to give the parish time to accept it," she said.

In Port Chester, a Westchester County village of 29,000 people, four parishes established to serve various immigrant communities will merge into one, with two worship sites. Harry Florentine, a lifelong parishioner of Our Lady of Mercy, which traditionally served Irish-Americans, said the merger "has the possibility of creating a stronger multiethnic, multicultural church community in Port Chester. Instead of having the divisions we now see, there would be more unity."

At St. Roch on Staten Island, Mary Lou Sanginari, a lifelong parishioner, said, "I'm devastated. I think it's a disgrace to the Catholic Church. We'll do anything to keep this church open. My daughter's an attorney. I'm going to see if she can draw up some papers and start a petition." St. Roch is slated to be merged, and its church will not be used for scheduled Masses.

Sanginari was one of several people who said they may go to a non-Catholic church if their church closes.

Eileen Mulcahy, director of the parish planning office for the Archdiocese of New York, said other dioceses found many of the people who left after the mergers later returned. "People are angry in the moment, but it's short term," she said. "This process is not one of abandoning people. The people are the ones we're focusing on."

St. John in the Bronx is the receiving parish for a merger with Visitation. The Rev. Michael Kerrigan, the St. John administrator, said, "It's easier for us, but we can understand the sense of sadness and if the roles were reversed, we'd be sad, too." A letter to the parishioners from Cardinal Timothy Dolan asked receiving parishes to recognize mergers "not as 'them' having to fit into 'your' parish, but as two parishes coming together, in the Lord's name, to be-

come a new worshipping family."

Mark Hallinan, S.J., is pastor of two Staten Island parishes that will merge into one. His parishioners are predominantly Mexican immigrants, some of whom lack legal status. He said the hardest part of the announcement is that "these people have had the experience of not being cared for. I wanted to make sure that they understand the archdiocese is not abandoning them."

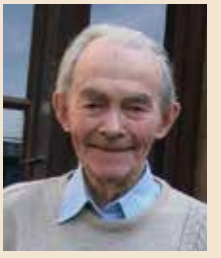
Refugee Census in Erbil

According to data collected in October by the Chaldean Diocese of Erbil, there are more than 10,000 Christian families who have found refuge in the suburbs of Erbil and other parts of Iraqi Kurdistan after fleeing Mosul and the cities of the Nineveh Plain before the advance of Islamic State militants. The local church wishes to use the refugee census to create a database to monitor and update the distribution of family units in the different areas and calibrate the distribution of aid. According to the data gathered so far (online at ankawa.com), more than 6,300 of the 10,353 households surveyed come from the area of Qaraqosh, while 1,154 families previously lived in Mosul. The majority of the displaced—7,850 families—have found refuge in Ankawa, a predominantly Christian suburb of Erbil.

Protest After Christian Couple Murdered

Catholic leaders in Pakistan protested the beating and burning on Nov. 4 of a young Christian couple accused of desecrating the Quran. "The government has absolutely failed to protect its citizens' right to life," said the National Commission for Justice and Peace of the Catholic Bishops Conference of Pakistan in a statement on Nov. 5. Condemning the brutal killing of Shahzad Masih and his pregnant wife, Shama Bibi, in their mid-20s, the commission pointed out that the killing of the couple at the hands of a mob was based on a "false accusation of blasphemy." Pakistani Prime Minister Nawaz Sharif described the incident as "an unacceptable crime" in a statement on Nov. 6. "A responsible state cannot tolerate mob rule and public lynching with impunity," he said. "I have directed the Punjab [Province] chief minister to show no mercy, and the law should take its course to punish those who are responsible for this act," he told local media. The couple had three children.

NEWS BRIEFS



Gerard W. Hughes, S.J.

A parish twinning-style relationship between St. Lawrence Parish in Tampa, Fla., and a **small Catholic community in Cuba**'s Pinar del Rio province has resulted in official permission for the construction of the first new Catholic church to be erected in Cuba in nearly six decades. ⬩ In a lecture on Nov. 6 in Manchester, England, **Archbishop Ignatius Kaigama** of Jos, Nigeria, said his government could defeat Boko Haram Islamist militants if it could muster the same political will it found to fight Ebola. ⬩ Pope Francis said on Nov. 5 that the church's marriage **annulment process** should be shorter, less burdensome and perhaps even free of charge. ⬩ Gerard W. Hughes, a British Jesuit writer on spirituality who entered the Society of Jesus in 1942 and believed that God "really is in all peoples and in all things, a loving and compassionate presence," passed away on Nov. 4. ⬩ The U.S. Court of Appeals for the Sixth Circuit ruled on Nov. 6 to uphold the rights of states to decide that **marriage may be restricted** only to heterosexual couples after four other federal courts had said such bans were unconstitutional. ⬩ The Vatican announced on Nov. 8 that U.S. **Cardinal Raymond L. Burke**, 66, formerly prefect of the Apostolic Signature, will now serve as cardinal patron of the Knights and Dames of Malta.

Chicago Abuse Documents Released

The Archdiocese of Chicago on Nov. 6 released approximately 15,000 pages of documents related to 36 archdiocesan priests who have substantiated allegations against them of sexual misconduct with minors. The documents are posted on the archdiocesan website, www.archchicago.org. All the records pertain to incidents that took place years or decades ago. Fourteen of the 36 priests have died, and none of them are in ministry in the Archdiocese of Chicago. The archdiocese released similar records pertaining to 30 other priests in January. "As we said in January, we are committed to transparency with the people we serve," Cardinal Francis E. George said in a statement. "We cannot change the past but we hope we can rebuild trust through honest and open dialogue. Child abuse is a crime and a sin. The Archdiocese of Chicago is concerned first and foremost with bringing healing to abuse victims."

From CNS, RNS and other sources.

DISPATCH | LOS ANGELES

Of Droughts and Dreams

If you have been paying any attention to California news lately, you've heard about the state's devastating three-year drought: counties worth of farms decimated, whole towns without water and government officials proposing emergency legislation. This year has been thus far the driest year California has known since it began keeping track 163 years ago. Eighty-two percent of the state faces extreme or exceptional drought conditions. To look at satellite photos is to see the lush greens of 2002 turned a burnt outback red.

But while it is clear that California is in crisis, the solutions are not always the tales most told. Take the situation of farmers. Since Edward Mulholland in the 1910s first bought water-rich land some 250 miles to the northeast of Los Angeles to ensure the city would always have water, California's farmers have told and retold the story of politicians destroying their livelihoods.

Some of those claims have a basis in fact. In the decades after the purchase of the Owens Valley property, much of that fertile farmland dried up. The remains of the Owens Lake is today one of the greatest sources of particulates (a k a dust) in the United States. At a time when other towns in the region lack drinking water, the state has had to dump into the lakebed each year the equivalent of water for 400,000 households simply to ensure a livable air quality.

Yet today some farmers are also exacerbating the state's problems. California produces more food than any other state in the nation. It is the country's leading producer of avocados, broccoli, carrots, cauliflower, grapes, onions, peppers, spinach and walnuts, among other things. But faced in recent years with fierce competition from other countries, some California farmers have turned away from annual yield crops toward higher profit nut trees that require far more water. Today, a staggering 10 percent of the state's total water usage goes just to grow almonds.

California's farmers have retold the story of politicians destroying their livelihoods.

In other places, farmers have stopped growing crops altogether and instead sell their groundwater to their peers at 10 times the normal price. "Groundwater mining" is an estimated $60 billion industry, and it is for the moment completely unregulated. A single farm can legally diminish the flow of a river that runs through other properties.

Similarly, while improving urban conservation seems key to the state's future, in point of fact Los Angeles today uses less water per capita than almost any other American city of over one million. And Los Angeles and San Francisco are among the lowest per capita water users in the state.

The state's most pressing issue is instead the shocking fragility of a major water source. The California State Water Project, which collects water in Northern California and directs it throughout the state via the Sacramento-San Joaquin River Delta, provides potable water for 25 million people. It is the largest project of its kind in the entire world.

Much of it consists of canals built on fault lines. The system's water is held back by peat levees constructed in the 1850s. Come a major earthquake—which many seismologists believe is inevitable—much or all of this system could very well collapse. This would render the entire supply inaccessible for as much as three years and probably draw salt water from San Francisco Bay into the system.

Even today, with the levees mostly intact, the system is able to provide at best 60 percent of the water it promises. (This year it delivered to Southern California only 5 percent of what was expected.) Bob Muir, spokesperson for the Metropolitan Water District consortium, which helps provide water to 19 million people in southern California, says, "The Delta is the West Coast version of the Chesapeake Bay or Florida Everglades; it's in a state of environmental collapse."

Governor Jerry Brown's administration is currently working on a $25 billion bill to fix the system by rerouting water around and under the delta. The plan has been debated for almost 10 years. Even if it is passed soon, it won't be completed until 2026.

Sean Dempsey, S.J., who is completing a doctorate in urban history at the University of Pennsylvania, notes that Los Angeles was built on the premise that human ingenuity could master any obstacle to create a land that was "mythologically exceptional, the realization of the American dream."

Today, in California that human ingenuity is taxed more than ever. But our greatest obstacle may very well be ourselves.

JIM McDERMOTT

JIM McDERMOTT, S.J., *a screenwriter, is* ***America****'s Los Angeles correspondent. Twitter: @PopCulturPriest.*

DIGITAL HIGHLIGHTS

America
THE NATIONAL CATHOLIC REVIEW

Join the conversation.

THE LIVING WORD
A video reflection from Nathan Schneider on what he learned about the Bible from Occupy Wall Street.

ART
Christopher Bellito reviews an exhibit of the Crusader Bible at the Morgan Library and Museum in New York.

PODCAST
Joseph Lingan, S.J., talks about National Vocation Awareness Week on "America This Week" on SiriusXM.

WHAT YOU'RE TALKING ABOUT:

"Surely, we are all sinners, and none of us 'deserves' the Eucharist. The fact that we get to receive it anyway is simply one example of God's innumerable gifts to us."
— Steven Krause on *Is a Precipice Yawning*

FROM OUR BLOGS

Americans to Washington: Do Something, and Leave Us Alone Robert David Sullivan

Election Los Angeles: A Tale of Two Catholics, Jim McDermott, S.J.

Steady Steadman Named LCWR Director, Mary Ann Walsh, R.S.M.

WHAT YOU ARE READING

Is a Precipice Yawning? John W. O'Malley, S.J., Responds to Ross Douthat, John O'Malley, S.J.

The Role of an Archbishop: An Interview with Cardinal Francis George Mary Ann Walsh, R.S.M.

Room for Forgiveness, Caring and Starting Over in the Church Mary Ann Walsh, R.S.M.

Pope Francis and the Devil Elizabeth Tenety

America THIS WEEK (SiriusXM)
Wednesdays at 1 p.m. on The Catholic Channel 129

Follow us @americamag | Links to these stories can be found at www.americamagazine.org/webfeatures.

Midterm Malaise

On the day after the midterm elections, pundits who misjudged the Republican wave confidently explained what it meant, Democrats played blame games and Republicans debated whether cooperation or confrontation is the best way forward. The sweeping Republican victory was shaped by history, geography and demography. History teaches that in a president's sixth year his party suffers significant losses. Geography was crucial since many key contests were in Republican states where President Obama is very unpopular. Demography was decisive since the electorate was smaller, older, whiter and richer than in presidential elections.

Other factors were at work. Voters were deeply frustrated, many convinced the country is on the wrong path, Washington is broken and the administration lacks competence. Most ominous for President Obama was not the anger of Republicans and conservatives, but disappointment and lack of enthusiasm among African-Americans, Latinos and young people, who voted in far fewer numbers than needed for Democrats to win.

This was not a vote for Republicans but against the president and his party. Republicans could not stop talking about Obama, and many Democrats only raised his name to point out their differences. A president who offered "hope and change" was trying to lead at a time of fear and gridlock. Recycled charges of a "war on women" not only did not work, but damaged Democrats. This is a party and administration where "reproductive rights" seem to be a higher priority than voting rights or immigrant rights, not to mention conscience rights.

President Obama is isolated, demonized by Republicans and criticized by Democrats. He needs to rediscover his voice and passion and decide what he will fight for and what will be his legacy. He needs to turn away from culture wars and focus on those who have been left behind without work, without hope and without a champion. President Obama should be their champion and challenge the nation and the Congress to end the silence and break the stalemate that leave a fifth of our children growing up poor. He should call on Congress to make poverty a bipartisan priority and to work together to overcome the economic and family factors that leave people poor, undermine mobility and reduce opportunity.

This was not a vote for Republicans but against the president and his party.

It used to be Republicans who relied on culture war issues to distract voters, but now some G.O.P. candidates say quietly they are pro-life but then publicly say they won't challenge the status quo. Republicans, who obstructed Obama from the outset, benefited from the gridlock they created. They pledged to repeal Obamacare, knowing that will not happen, and offer no alternative. Republican ads demonized immigrants, turning fleeing immigrant children and fears of Ebola into wedge issues. The message to Hispanics seems to be, "We wish you weren't here, but since you are, please vote for us." The battle has begun between those who want to show they can govern and those who would shut down government if they don't get their way. The 2016 campaign is underway. Will Jeb Bush or Ted Cruz lead on immigration? Who sets the agenda: Paul Ryan or Rand Paul? The corporate wing or the Tea Party wing?

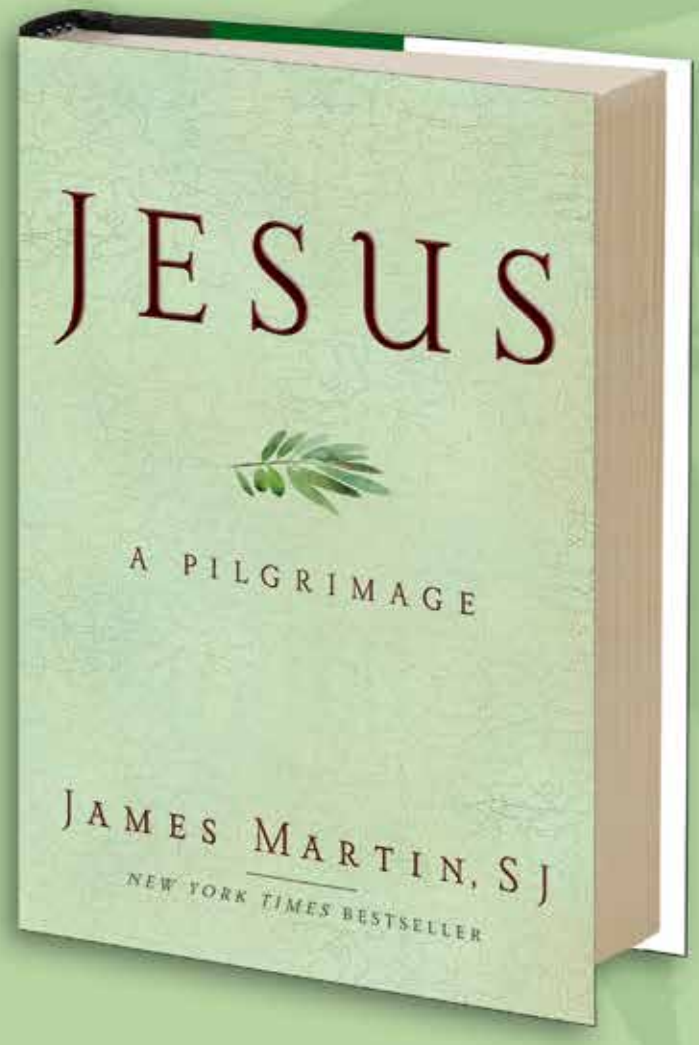
According to exit polls, Catholics voted again for the winning party (54 percent Republican to 45 percent Democratic), but there were big differences among Hispanic and white Catholics and between those who attend Mass weekly (55 percent Republican to 43 percent Democratic) and those who do not (49 percent Republican to 50 percent Democratic). This was a dispiriting campaign for Catholics who share the priorities of Pope Francis. In today's poll-tested, focus-grouped, micro-targeted campaigns, issues of human life, human dignity and common good get lost in attempts to tear down opponents or turn out the base.

Polls indicate a lack of confidence in all political leaders. No party or politician inspires trust. There is, however, one example of a very different kind of leader with high ratings who is rebuilding trust. Pope Francis insists leadership is service, acts humbly, speaks clearly, seeks advice, builds bridges and reaches out to those who are poor and vulnerable. These are not Washington's ways or priorities. But they might offer a better path forward for those who lead a divided, dispirited nation in difficult times.

JOHN CARR

JOHN CARR *is director of the Initiative on Catholic Social Thought and Public Life at Georgetown University in Washington, D.C.*

THIS CHRISTMAS, INVITE A LOVED ONE TO WALK WITH JESUS.



"One of the best books I've read in years—on any subject."
—Mary Karr, author of *Lit*

"Remarkable."
—Daniel J. Harrington, SJ

"Refreshingly innovative.... A superb gift."
—Archbishop Desmond Tutu

"Complex, compelling spiritual testimony."
—Publishers Weekly
starred review

"A masterpiece."
—Salt & Light TV

Available Wherever Books and Ebooks Are Sold

HarperOne *An Imprint of* HarperCollins*Publishers* www.harperone.com

PHOTO: REUTERS/DARREN WHITESIDE

Can this unique Islamic culture survive an era of absolutism?

Endangered Indonesia

BY DAVID PINAULT

THE HARD LINE. Members of Islamic groups, including the Islamic Defenders Front (FPI), protest against incoming Jakarta governor Basuki Tjahaja Purnama, an ethnic Chinese Christian, in Jakarta on Sept. 24, 2014.

My host paused with his hand on the lid as we stood before the long wooden box. "Are you ready," he asked, "to see the 'shawl' of Mbah Jarik?" What awaited me in that container was a glimpse of Indonesia's ancient Muslim traditions—traditions that are syncretistic, animist-tinged, tolerant of other faiths and very much under attack today by puritanically minded Islamists.

Mbah Jarik (the name means "Grandma Sarong" in Javanese) is the *penunggu* (literally the "watchman" or, more generally, the "resident guardian spirit") of a neighborhood called Kampong Candi Badut in the east Javanese city of Malang. The "shawl," I knew, was an animal that had been captured in the woods on the edge of the kampong: an area known for its freshwater spring, steep forested ravine, thick bamboo groves and numerous snakes that emerge at night to hunt for prey.

DAVID PINAULT *is the director of the interdisciplinary program in Arabic, Islamic and Middle Eastern studies at Santa Clara University. His latest book is the novel* Museum of Seraphs in Torment.

I nodded in response to my host's invitation, and he removed the box's lid. Coiled inside lay a 10-foot-long python. My guide expressed enthusiasm over its color, rippling waves of white, black and chocolate brown. "Like the patterns on a shawl," he explained.

As we spoke, the snake suddenly opened its eyes. This was one garment that was very much alive.

Ular ini, I was told, *adalah hewan peliharaan Mbah Jarik*: This snake is Mbah Jarik's pet. Villagers bring this python offerings of fresh flowers and chickens—the flowers to honor the *roh* or resident spirit with which the animal is associated (the spirits are nourished as they inhale the flowers' pleasing fragrance), the meat to satisfy the snake's more substantive appetites.

Several villagers told me of dreams in which they saw Mbah Jarik "wearing her shawl," appearing to the dreamer with a python draped about her neck. They explained to me that *penunggu-penunggu* (guardian spirits) like Mbah Jarik typically take up residence in local trees (often banyans) and will protect the locality's human community as long as humans show her honor by doing no unnecessary violence to the kampong's river, vegetation or wildlife. (When I asked about the propriety of caging a snake, I was told Mbah Jarik would cause it to escape back into the jungle if it were not treated respectfully.)

Pak Warto, the python's keeper, is also the *orang ketua* or headman of Kampong Candi Badut. The neighborhood's population is almost entirely Muslim; but the locality's most famous monument, Candi Badut, is an eighth-century Hindu temple. Still visible as one tours the site are the remains of statuary, like a multi-armed figure of the warrior goddess Durga.

What I found especially intriguing about this site is that it is still very much in use by the Muslims of the local kampong. Pak Warto, the village headman, python-minder and intermediary between the communities of humans and nature-spirits, visits this temple to make offerings whenever a moment of crisis arises in the kampong. As a local Javanese Catholic priest explained to me when we toured the site together, "These villagers know that over a thousand years ago, holy people lived and prayed here and left a lingering influence that makes this a special, sacred place."

Islamic Defenders

To this day, pre-Islamic temples and sacred forests throughout east Java attract worshippers of many faiths. At such sites I have met Javanese Catholics, Hindus and Muslims. Villagers pray before certain trees, where indwelling spirits expedite their petitions to God.

But folk customs like these have drawn the anger of the Front Pembela Islam, the Islamic Defenders Front, also known by its Indonesian acronym F.P.I. Militants affiliated with the Defenders Front have launched campaigns of intimidation—raiding villages at night, cutting down trees associated with *penunggu* veneration and denouncing worshippers as *kafir* (infidels) and *musyrik* (polytheists).

A CULTURE UNDER THREAT. Masked dancers in trance ritual at a rural penunggu (tree-spirit) shrine, in East Java, Indonesia.

These tactics are characteristic of the F.P.I., which began in 1998, as President Suharto's dictatorial regime disintegrated and Indonesia's emergent democracy opened up space for long-suppressed Islamist movements. The F.P.I.'s website announces the group's purpose: *Pelayan ummat dan pembela agama*—"service to the community of believers and defense of the faith." A flashing headline reads, "Allah is our goal; Muhammad is our model; the Quran is our guiding text"—echoing Article 5 of the Covenant of Hamas, the Gaza-based Palestinian group that grew out of Egypt's Muslim Brotherhood. The F.P.I.'s mission statement concludes, "Jihad is our path of struggle; a martyr's death is our hope."

For the Islamic Defenders Front, jihad entails a campaign to Islamicize Indonesian society. The group first gained national attention for its vigilante attacks on nightclub customers, prostitutes and *bancis* (transgender people). It won further notoriety by protesting a concert by Lady Gaga. Indonesian fans had purchased over 50,000 advance tickets

PHOTO: DAVID PINAULT

Masks and food offerings used in trance rituals at rural penunggu

for a performance in Jakarta scheduled for June 2012, but threats of violence by F.P.I. leaders led her to cancel the show. F.P.I. members thronged the capital's streets with signs reading, "Allah, protect me from the temptation of Satan Gaga, the accursed!"

The F.P.I. casts a wide net. Its members also engage in violence against adherents of the Ahmadiyah, a sect widely loathed in Muslim countries for its belief that prophecy did not end with the death of Muhammad. F.P.I. militants frequently target Christian churches (sometimes setting them afire) and warn of the nation's imminent "Christianization." In 2011 F.P.I. members were sentenced to jail terms of only a few months after being convicted of stabbing a pastor of the Batak Protestant Church and assaulting worshippers at an outdoor prayer service in West Java.

But the F.P.I. is not the only Islamist organization active in Indonesia.

On a recent visit I stopped by the Javanese village of Tenggulun and the grave of Amrozi Nurhasyim. A member of the militant group Jemaah Islamiyah, Amrozi (along with his brother Ali Gufron) was executed for his role in the nightclub bombings in Bali in 2002 that killed 202 tourists and Indonesians. Friends had told me Amrozi's grave has become a pilgrimage site for Islamists; and in fact a number of young Muslim men thronged the burial ground when I was there.

Free From 'Foreign' Influence

One of the young men proved to be Amrozi's nephew. Conversation with him led to an invitation to visit his family's home. There I met two of the Bali bombers' older brothers, Ja'far al-Shadiq and Hajji Muhammad Chozin. The two brothers are influential in Tenggulun and the surrounding region: besides being Hajj-guides (who lead groups of Indonesian pilgrims annually to Mecca), they also are senior instructors at a local *pesantren* (Islamic boarding school).

I spoke for hours with Hajji Muhammad during a hot, waterless afternoon during Ramadan. He identified himself explicitly as a Wahhabi, claiming proudly that Wahhabism is the only form of Islam that is "free of any influence from culture" and that comes directly from the seventh-century prophet of Islam himself. (He did not mention that Wahhabism has its own cultural context and historical moment of origin, a moment that came well after the time of the prophet Muhammad: the mid-18th century, when the reformer Ibn 'Abd al-Wahhab began preaching in central Arabia.)

Hajji Muhammad Chozin condemned the folk Islam I had been investigating (with its tree-spirits and sacred snakes) because of what he called its "contamination" by Javanese culture—by pre-Islamic Hinduism, Buddhism and animism. Contamination like this, he complained, taints all too many Muslim practices in Java.

Unsure of what kind of response I would get, I asked his opinion of the Bali bombing, for which his two younger brothers had been executed. He not only admitted their responsibility and leadership roles in this act of terrorism, but

Early Modern Catholicism and the Visual Arts Series

Series Editor:
John W. O'Malley, S.J.

Unique among university presses . . .

Saint Joseph's University Press's internationally renowned series, "Early Modern Catholicism and the Visual Arts," is unique in the publishing world of university presses for its focus on the visual arts and richness of the forms they took in early modern Catholicism, with special attention to the cultural mission of the Society of Jesus. This series combines original scholarship of the highest quality with outstanding production values, and has been critically acclaimed as "groundbreaking," "highly original," and "prestigious."

New releases

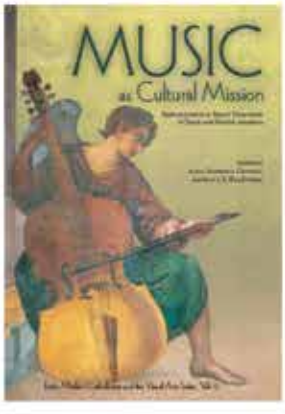
Jesuit Mapmaking in China: D'Anville's Nouvelle Atlas de la Chine (1737)

edited by Roberto M. Ribeiro with John W. O'Malley, S.J.

In the early 1700s, Jesuit missionaries in China persuaded Emperor Kangxi to employ them to map his vast empire. Thus was launched the most extensive, scientifically based cartographic undertaking in the history of the world up to that time. *Jesuit Mapmaking in China* tells the fascinating story of that undertaking and the story of the subsequent struggle to have the maps published. It then reproduces the maps themselves as they appeared in a pirated edition in The Hague. This book will appeal to everyone interested in the history of China, the history of the Jesuits, and the history of cartography.

Early Modern Catholicism and the Visual Arts Series, Vol. 11

ISBN 978-0-916101-181-7 | hardcover | 172 pp. | index |
18 images + 42 maps in color | $70.00



Music as Cultural Mission: Explorations of Jesuit Practices in Italy and North America

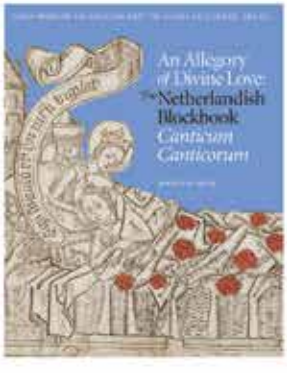
edited by Anna Harwell Celenza and Anthony R. DelDonna

"*Music as Cultural Mission* . . . is composed of an informative introduction (The Jesuits and Music), followed by ten scholarly articles organized into two major sections: 'The Jesuit Cultural Mission in Early Modern Italy' and 'The Jesuit Cultural Mission in North America.' Enhanced with the inclusion of 33 full color and black-and-white images, an extensive Bibliography, and a comprehensive Index, *Music as Cultural Mission* . . . is a seminal body of extraordinary work and very highly recommended. . . ."

Midwest Book Review

Early Modern Catholicism and the Visual Arts Series, Vol. 9

ISBN 978-0-916101-80-0| hardcover | xii + 229 pages | index |
33 color and b/w images | $65.00



An Allegory of Divine Love: The Netherlandish Blockbook "Canticum Canticorum"

by Marilyn Aronberg Lavin

"As informed and informative as it is stunningly beautiful, . . . *An Allegory of Divine Love: The Netherlandish Blockbook "Canticum Canticorum"* is very highly recommended. . . ."

Midwest Book Review

Early Modern Catholicism and the Visual Arts Series, Vol. 10

ISBN 978-0-916101-79-4 | hardcover | viii + 238 pages | index |
207 color images | $85.00

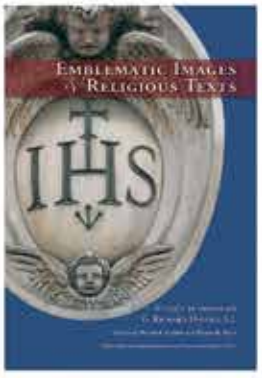
SJU Saint Joseph's University Press

www.sjupress.com

Also available in this series

1. **The Meditative Art: Studies in the Northern Devotional Print, 1550-1625**
by Walter S. Melion

ISBN 978-0-916101-60-2 | cloth with dustjacket | ix + 394pp. | index | 157 color and b/w images | $90.00



2. **Emblematic Images and Religious Texts: Studies in Honor of G. Richard Dimler, S.J**
edited by Peter A. Daly and Pedro F. Campa

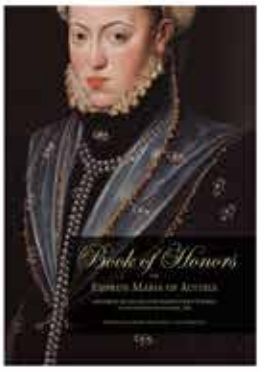
ISBN 978-0-916101-61-9 | cloth with dustjacket | xi + 364pp. | index | 86 color and b/w images | $110.00

3. **The Bible in the Literary Imagination of the Spanish Golden Age**
by Terence O'Reilly

ISBN 978-0-916101-63-3 | hardcover | xvi + 262pp. | index | 53 color and b/w images | $65.00

4. **Picturing the Scientific Revolution**
by Volker Remmert

ISBN 978-0-916101-67-1 | hardcover | 295pp. | index | 103 color and b/w images | $65.00



5. **Book of Honors for Empress Maria of Austria Composed by the College of the Society of Jesus of Madrid (1603)**
A Translation with an Introductory Study and Facsimile of the Emblems
prepared by Antonio Bernat Vistarini, John T. Cull, and Tamás Sajó

ISBN 978-0-916101-73-2| hardcover | 273pp. | index of emblems | 37 images | $65.00

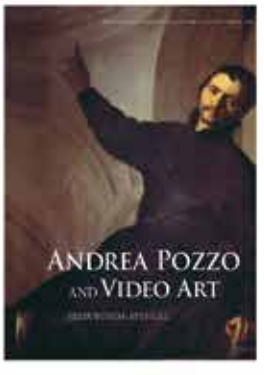
6. **The Art of Painting in Colonial Quito/El arte de la pintura en Quito colonial**
edited by Suzanne L. Stratton-Pruitt and organized by Judy de Bustamante

ISBN 978-0-916101-69-5 | cloth | 352pp. | index | 231 color images | $75.00

7. **Acting on Faith: The Confraternity of the Gonfalone in Renaissance Rome**
by Barbara Wisch and Nerida Newbigin

Winner of the Newberry Library's Weiss/Brown Publication Subvention Award

ISBN 978-0-916101-74-9 | cloth | 512pp. | index | 229 color images | $100.00



8. **Andrea Pozzo and Video Art**
by Felix Burda-Stengel

ISBN 978-0-916101-78-7 | hardcover | 191pp. | index | 95 color and b/w images | $70.00

Forthcoming volumes in this series in 2015

Art, Controversy, and the Jesuits: The "Imago primi saeculi" (1640), edited by John W. O'Malley, S.J.

Athanasius Kircher's "Most Celebrated Museum" at the Roman College (1678), facsimile, with translation, commentary, and afterword by Peter R. Davidson

expressed pride in their actions.

Asked how, as an Islamic scholar and educator, he could justify such violence, he cited the Quranic phrase *al-amr bi'l-ma'ruf wa-al-nahy 'an al-munkar* ("the promotion of virtue and the prevention of vice," a phrase that is also used in Pakistan and Afghanistan by Taliban apologists). The phrase recurs frequently in Islamic scripture, sometimes in the context of God's granting believers permission to engage in combat after they have experienced persecution and the rejection of their message.

Hajji Muhammad emphasized that the "prevention of vice" should be accomplished peacefully, if at all possible; violence is only a last resort, in the case of repeated rejections of Allah's message, which led him to the 2002 Bali bombings engineered by his younger brothers. The nightclubs targeted in these blasts were sinkholes of vice, and their proprietors had disregarded all warnings, all preachings.

And what precisely, I asked, had the disco-dancers been guilty of?

Mereka berpesta, he replied promptly: "They were partying." Such actions, he explained, violated Shariah law and Islamic scripture, which explicitly condemn frivolous behavior.

Accompanying me on this visit was a good friend, a young Javanese Muslim who managed to maintain his courtesy and deference to Hajji Muhammad throughout our interview. But as soon as we left, my friend voiced his bitterness at how this Islamist ideology threatens to destroy the traditional Java he loves.

Overshadowing Indonesia's Islamist politics in recent months has been the violent success of the Islamic State. In August 2014 members of Jakarta's National Counterterrorism Agency met to discuss what local Indonesian news sources described as "the growing domestic support for the Islamic State of Iraq and the Levant."

Fighting for the Islamic State

Dozens of young Indonesian Muslims already have gone to Iraq to fight for the Islamic State. In July, as reported by The Jakarta Post, some 500 adherents of a Javanese group called Ansharul Khilafah ("those who help bring about the caliphate's victory") gathered in Malang to pledge their *bay'at* (oath of allegiance) to the self-proclaimed the Islamic State caliph Abu Bakr al-Baghdadi.

Mainstream Islamic organizations in Indonesia have condemned the Islamic State. But the response by the Islamic Defenders Front—whose members I encountered in east Java—has been more ambivalent.

In August 2014 its Indonesian-language website issued a "proclamation concerning ISIS." Without ever explicitly criticizing the Islamic State, the F.P.I. deplored "all forms of sectarian warfare and violence among fellow Muslims caused by differences in denominational identity" as well as "the killing or oppression of non-combatant civilians"—atrocities for which the Islamic State has become notorious.

But the difference between the Islamic State and Indonesia's F.P.I. seems tactical rather than ideological. In a "me too" tone that suggests anxiety about losing popularity to a fellow Islamist group, the Islamic Defenders' website reminds readers that "the F.P.I. remains committed to the struggle to establish Islamic Shariah law in the most comprehensive way in Indonesia" and that it also "remains committed to encouraging all Islamic jihad movements throughout the world in resisting all forms of tyranny imposed by the Global Hegemony/New Imperialism, in order to form a worldwide Islamic caliphate in accordance with the exemplary lifestyle of the Prophet" Muhammad.

The website's final suggestion is that Abu Bakr al-Baghdadi's Islamic State troops join with Aiman al-Zawahiri's Al Qaeda militants in order to "become united and act as brothers, in concert with all Muslim holy warriors throughout the world." The F.P.I.'s activities to date—burning churches, stabbing pastors, persecuting minorities, imposing a Shariah-minded notion of public morals—offer a taste of what caliphate life would be like in Indonesia.

Given this situation, Indonesia is fortunate in having elected as its new president Joko Widodo, a man who already has demonstrated a commitment to religious pluralism and communal harmony. He will have his work cut out for him.

Revisionist Islam

The origins of a modern nightmare in Iraq and Syria

BY PATRICK J. RYAN

"Hegel remarks somewhere that all great world-historic facts and personages appear, so to speak, twice," Karl Marx notes in *The Eighteenth Brumaire of Louis Napoleon* (1852). "He forgot to add: the first time as tragedy, the second time as farce." Entirely too many protagonists of both tragedy and farce have made their appearance lately in the Muslim world. In eastern Syria and western Iraq over the last few months a violent military force has materialized calling itself the Islamic State, formerly known as ISIS, or the Islamic State in Iraq and Syria. Currently in its tragic phase, the farce is yet to come, now that ISIS claims to be the Sunni Caliphate, the rule of the Islamic world by the caliphs or successors of Muhammad.

PATRICK J. RYAN, S.J., *is the McGinley Professor of Religion and Society at Fordham University in New York City.*

When was the idea of a caliphate first conceived? Events that occurred on the date Muhammad died—June 8, 632—lie at the root of the great divide between Sunnis and Shiites in the Muslim world to the present day. Muhammad's son-in-law and first cousin, 'Ali ibn Abi Talib, as well other members of Muhammad's patrilineage, took charge of the hasty burial of the prophet, having wrested the corpse away from Muhammad's distraught youngest wife, 'A'isha. While the prophet's blood relatives busied themselves with the funeral arrangements, two of Muhammad's senior lieutenants, Abu Bakr ('A'isha's father) and 'Umar, devoted their attention instead to preventing possible secession from the Medina-based Muslim community. Indigenous Medinans had grown restive under Meccan domination after the year 622. By the end of the day on which Muhammad died, Abu Bakr, with the able assistance of 'Umar, had pacified the Medinans and secured for himself the undefined role of

CNS PHOTO/REUTERS VIA REUTERS TV

BUILDING THE CALIPHATE. Members of a group linked to Islamic State militants published a video on the Internet on Sept. 22 claiming responsibility for the kidnapping of Hervé Gourdel of Nice, France.

caliph (*khalifa*), successor of God's messenger or even possibly deputy for God. Thus began the Sunni caliphate, which despite several centuries of eclipse in the second millennium, continued to exist in theory, if not in fact, until the early 20th century.

Abu Bakr died a natural death two years after his acclamation as caliph; he was the only one of "the four righteous caliphs," as later Sunni Muslim piety calls them, to die peacefully. 'Umar ruled in succession to Abu Bakr with vigor for 10 years but eventually died at the hand of an assassin in 644. No pattern had been set for the election of a caliph by the first two caliphs; if anything, it would seem that Abu Bakr and 'Umar had agreed between them that the elder should succeed the Prophet first and the younger wait his turn. While he was dying, 'Umar appointed a consultative committee (*shura'*) of six older Meccans to pick his successor. It is paradoxical that in the 20th century this gerontocratic committee has been suggested as an Islamic model for democracy, so-called shurocracy.

One of the consultants appointed to the committee was 'Ali ibn Abi Talib; another was a weaker figure named 'Uthman ibn 'Affan, a man whose Meccan family was well connected in the Arab trading communities already plying the Syrian trade routes for several generations. At the meeting of the consultative committee, 'Ali would not commit himself to the continuance of policies initiated by Abu Bakr and 'Umar, so the more pliable 'Uthman succeeded 'Umar and ruled the burgeoning Muslim empire from Medina for 12 years until his own assassination in 656. Finally, much later than he had hoped, 'Ali was elected caliph to succeed 'Uthman.

Influential relatives of 'Uthman, and especially his cousin, the governor based in Damascus, Mu'awiya, were never satisfied that 'Ali had done enough to prosecute 'Uthman's assassins, at least some of whom had cheered the accession of 'Ali to the caliphate. One year after his election, 'Ali and his partisans fought a major battle with the army commanded by Mu'awiya in Syria. 'Ali's army splintered into more and less rigorist Muslims, the latter calling for a negotiated peace with Mu'awiya and the former insisting on fighting Mu'awiya until death. Unable any more to maintain his authority in Medina and basically outmaneuvered in negotiations with Mu'awiya, 'Ali withdrew from Syria to Kufa in Iraq where he in turn was assassinated in 661.

Deputies for God?

Later generations of Sunni Muslims, for religious and political reasons, have agreed to describe all the first four caliphs as righteous, but several of the caliphs involved held much more critical views of one another. The Sunni caliphate, then, began as a dream, hard to define, and gradually developed into a nightmare. Even the meaning of caliphate was disputed early on. Were the caliphs, whether virtuous or villainous, deputies for God like Adam, called God's *khalifa* in the Quran (2:30)? Or were they merely successors of Muhammad in his role as head of state, but not in his role as prophet? This argument raged in the dynasty descended from Mu'awiya that ruled from Damascus between 661 and 750.

Rejecting the Sunni caliphate, Shiite Muslims hold that men directly descended from 'Ali and Fatima were meant to rule the Islamic community as imams from the time of Muhammad's death.

Mu'awiya restored a certain calm to Syria in the largest sense of the word: today's Syria, Lebanon, Israel, Palestine and Jordan. He ruled this territory fairly well over the next two decades, at first relying (until about the year 700) on Christian Syrian civil servants like St. John of Damascus, people who knew how to handle the necessary paper work. John of Damascus famously criticized the iconoclasm of the Byzantine emperors of the early eighth century; his ability to do so safely owed not a little to the fact that he lived within the borders of the Damascus-based caliphate.

When Mu'awiya's self-indulgent son Yazid succeeded him in 680 as caliph (an arrangement Mu'awiya had insisted on at the beginning of his reign), Husayn, 'Ali's younger son by Fatima, the daughter of Muhammad, led an abortive revolt against Yazid that ended with the slaughter of Husayn and his immediate family on the field of Karbala in Iraq. Shiite Muslims find in the assassination of 'Ali in 656 and the martyrdom of Husayn in 680 the emotive symbolic center of their version of Islam. Rejecting the Sunni caliphate, Shiite Muslims hold that men directly descended from 'Ali and Fatima were meant to rule the Islamic community as imams from the time of Muhammad's death.

Shiites even maintain that Muhammad himself had designated 'Ali as his heir-apparent some months before the Prophet's death. The full theory of the Shiite imamate only evolved after the death of the 11th in that line around the year 870; a putative infant 12th imam was supposedly hidden away until his partisans could ready the world to receive him and his rule worthily. Shiite military commanders often seized power in the territories of the Sunni caliphate on the premise that they represented the 12th imam until he should reappear. The Ayatollah Khomeini from 1979, and

his less riveting successor, 'Ali Khamanei, after 1989, are only the most recent of such self-proclaimed representatives of the hidden 12th imam.

The Umayyad Sunni caliphate begun by Mu'awiya in Damascus drifted from dream into nightmare in the eighth century and was toppled in 750 by insurgents of a lineage descended from 'Abbas, an uncle of Muhammad, and thus called the 'Abbasids. Even though they did not adhere to what was developing as the Shiite interpretation of Islamic rule, centered on the lineage descended from 'Ali and Fatima, the 'Abbasids began by claiming to represent Muhammad's family, even if they were not really descendants of 'Ali and Fatima or willing to hand over actual power to any of 'Ali's heirs. The black flags of the marauders calling themselves the Islamic State today—like the black flags flown in Fallujah more than a decade ago by the Sunni allies of Saddam Hussein—recall the pretense of the 'Abbasid rulers to be mourning for Muhammad's family while they were grabbing power for themselves. Power soon corrupted the 'Abbasid caliphs, who developed a taste for luxury in the new capital of the caliphate they had constructed in Iraq, Baghdad.

Rise of the Sultans

More and more reliant as time passed on mercenary non-Arab soldiery, by the middle of the ninth century the 'Abbasid caliphs had begun to delegate much power to these army commanders. By the middle of the 11th century military commanders, supposedly servants of the caliphate, deposed Sunni caliphs as they deemed necessary, and little semblance remained of the ideal of the caliph either as God's deputy or as a successor to the messenger of God. Increasingly, many of the military commanders, now called sultans, were not even Arabs or Sunnis, but Persian and Turkic Shiites. The nightmare of the dominated caliphate had replaced the dream of caliphal rule on behalf of God or on behalf of God's messenger. Al-Ravandi, a Persian historian writing about the political situation of the Seljuk sultanate in the late 12th century, when one caliph tried to assert his independence against his military overlord, notes that the sultan's plenipotentiary minister took the caliph to task: "The caliphs should busy themselves with sermons and prayers, which serve to protect worldly monarchs and are the best of deeds and the greatest of activities. They should entrust kingship to the sultans and leave the government of the world to this sultan."

The Mongol warlord Hulagu Khan, the grandson of Chingiz (Genghis) Khan and the brother of Kublai Khan, swept down from Central Asia and conquered Baghdad in 1258, beheading the last 'Abbasid caliph. The nightmare of the caliphate ended, and the farce commenced in the shape of a puppet dynasty sponsored by the self-ruling military slaves (*Mamluks*) who dominated Egypt from the 13th century on. It was not until 1517 that the Ottoman sultan, Selim the Grim, having conquered Egypt, arrogated to himself the title of caliph. In the 19th century, this shadow caliphate took on some flesh for a while as the Ottoman sultans parried with the Russian czars as respective protectors of the Muslim minorities in the Russian empire and the Orthodox Christian minorities in the Ottoman Empire. The secularist founder of modern Turkey, Mustafa Kemal Atatürk, abolished the Ottoman sultanate in 1922 and the shadow caliphate in 1924.

The caliphate as mirage has loomed once again on the horizon during the last few months along the borders of Syria and Iraq. This mirage is not likely to last very long, but much blood has been shed already and still more will be shed before the mirage evaporates. Unlike the caliphates that reigned between the seventh and the 13th centuries, this new caliphate persecutes and kills non-Muslim minorities (Christians, Yazidis) and non-Arab minorities (Kurds, Turkmen). Sunni Muslims from Syria and Iraq, many of them former partisans of Saddam Hussein and the secularist Baath party, serve as the principal agents of the new Islamic State, rebelling against the domination of Iraq and its historical Sunni capital, Baghdad, by Shiites, and the dominance of Syria and Damascus by the minority 'Alawites. Saddam Hussein's government was not notably religious in its orientation, but it proved particularly unfriendly to the Shiite majority in that country. Iraq as we know it has little history before modern times. It was created by Winston Churchill in one of his moments of supreme hubris as colonial secretary, when he drew lines with a ruler on a map of the defunct Ottoman Empire, as he described it, "one afternoon in Cairo in 1921."

An Unrealistic Vision

When I was teaching Islamic studies in Ghana more than 30 years ago, I had to contend with a Muslim colleague to include in the curriculum the history of Islam after the era of the idealized first four caliphs. I fear that many of those now traveling from overseas to join up in the struggle for the Islamic State know very little about the history of Islam and adhere to the unrealistic ideal vision of the four righteous caliphs. It is reliably reported that not a few of the European and American Muslims who have volunteered to join this army of the restored caliphate bought copies of *Islam for Dummies* from Amazon.com before they left for the battlefront. Such ignorance may be bliss for unhappy Muslims nurtured in the West, but it spells disaster for most of the people, Muslim and non-Muslim, who live in Syria and Iraq today. It has become increasingly obvious that the major Western powers, some of them active participants in the destruction of the past tyrannies in a more secular Iraq and a more secular Syria, will now have to return to put down the havoc caused by the dogs of war they have let slip.

Closer to Communion

What the patriarchates mean for today's church

BY JOHN R. QUINN

The fact that before the year A.D. 325, synods were held everywhere in the church demonstrates that the bishops realized, as the author Msgr. Michael Magee put it, that "no bishop was entitled to exercise his office in isolation from the common good of all the Churches, or from his brothers in the episcopacy." Bishops understood that their judgments and acts were not the private acts of an autocrat. They were the judgments and acts of a bishop in communion. The monarchical episcopate—in the sense of a single bishop in each church—had become universal during the second century. And with this development, synods provided a counterweight to excesses in the exercise of episcopal authority by an individual bishop in his local church.

The Council of Nicaea, however, shows that there was still a further development underway. A structure that would include more than one metropolitan province was taking shape. And so we read in Canon 6 of Nicaea I, "The ancient customs of Egypt, Libya and Pentapolis shall be maintained, according to which the bishop of Alexandria has authority over all these places, since a similar custom exists with reference to the bishop of Rome. Similarly in Antioch and the other provinces the prerogatives of the churches are to be preserved." Two things should be noted, however: The Council of Nicaea does not use the term *patriarch*, which was only to develop later. And the council did not create the patriarchal structure. Rather, it refers to this arrangement of several provinces under the authority of a *protos* as already an "ancient" custom.

The position of most scholars is that Canon 6 is talking about what later was called a patriarchate and not just a large metropolitan province. The patriarchate consisted of several provinces with their metropolitan bishops. It was, therefore, the prerogative of the bishop of Alexandria to ordain the metropolitans of Egypt, Libya and Pentapolis. In this prerogative of ordaining the metropolitans lay the basis for the title patriarch: the bishop of Alexandria was the father of the other fathers, the first father.

MOST REV. JOHN R. QUINN, *now retired, was archbishop of Oklahoma City and San Francisco. He served as president of the National Conference of Catholic Bishops and taught at Santa Clara University, the University of San Diego and the University of San Francisco. This article is adapted from his book* Ever Ancient, Ever New: Structures of Communion in the Church *(Paulist Press).*

The Council of Nicaea mentions four sees as having a certain pre-eminence: Rome, Alexandria, Antioch and Jerusalem, which in the canon is called Aelia. Alexandria is the only one mentioned that has a specific territory identified. Canon 7 makes it clear that the bishop of Jerusalem did not have "the dignity proper to the metropolitan," but it is not clear that the authority of the bishops of Rome and Antioch extended at that time to a whole civil diocese. Nevertheless, the reality later known as the patriarchal office was making its appearance in the case of Alexandria. In the case of Rome, the bishop of Rome did exercise authority in central and southern Italy and the Italian islands. This was comparable to the authority exercised by the bishops of Alexandria and Antioch.

At this point (the early fourth century), what role did the *protos*, called the archbishop, play in these groupings comprising several provinces? He presided at the regional synods and ordained all the metropolitans. But what principle lay behind this structural development?

It was not a drive toward conformity within civil territorial boundaries. We know this because Alexandria, which had authority over several metropolitan provinces, belonged to the civil jurisdiction of Antioch. What lay behind this whole development was a movement toward ever-increasing unity, unifying the churches around a center. And the center was determined not so much by its civil prominence as by the fact that the center had been the origin of the other churches that shared its theology, spirituality and liturgy. Unity and communion lay behind the development of these larger groupings.

Canon 6 of the Council of Nicaea, then, is a recapitulation and a description of church order. The council did not create or originate that order. It affirms that what would later be called the "patriarchal" ordering of the church was an "ancient" tradition in regard to Alexandria. Msgr. Michael Magee maintains that it was the liturgical and spiritual traditions that gave rise to the patriarchates and that these, therefore, belong to the very definition of the patriarchate. However, other scholars see the origins of the patriarchates also in the recognition that, in larger territories, there had to be a *protos* (a head or first bishop) to serve the needs of order and communion among the churches. In fact, the first prerogative of the *protos* mentioned in the Council of Nicaea is the administrative act of confirming the election of bishops in the province.

A BROTHER'S EMBRACE. Pope Francis greets Metropolitan John of Pergamon, head of the Orthodox delegation from the Ecumenical Patriarchate of Constantinople, at the Vatican on June 29.

CNS PHOTO/PAUL HARING

The patriarchal ordering of the church has endured in the Eastern Orthodox churches and in six of the Eastern Catholic churches, namely the Coptic, Melkite, Syrian, Maronite, Armenian and Chaldean churches. In the Latin Catholic Church, the only patriarchate has been Rome. There were, in the first-millennium West, great metropolitan churches, like Carthage in Africa or Arles in France. But the gathering of several metropolitan churches into a larger structure, a patriarchate, did not develop in the Western church. The only see functioning as a patriarchate was Rome. For many centuries, the pope had the title "Patriarch of the West." But Pope Benedict suppressed that title in 2006. While it is not entirely clear why he did this, we do know that both Joseph Ratzinger, as a theology professor, and Yves Congar, O.P., had raised serious questions about whether the pope could function in any really effective way as patriarch of the West in the modern world.

Exercising Papal Authority

As we have seen, the Council of Nicaea affirmed that the bishop of Rome did have authority extending beyond the limits of his province; and over the course of the first millennium, this authority of the pope came to be recognized as extending over the whole western half of the Roman Empire. But in the first millennium, there was a distinct difference between the way the popes exercised authority in the western half of the Empire and the way they exercised it in the eastern half. For instance, the popes appointed the bishops of Thessalonica as their vicars in the easternmost part of the western empire but never attempted anything like that in the eastern patriarchates. This fact is one of the reasons for describing the exercise of authority by the bishop of Rome as patriarchal in the western half of the empire, as distinguished from his exercise of truly papal authority in matters concerning the whole church, like essential questions of doctrine.

But after the separation between the East and the West—usually placed around the year 1054—the popes exercised authority only in the West. Consequently, there was no longer any basis for a distinction between the patriarchal and the papal exercise of authority. The result was that the exercise of papal authority in the whole Latin Catholic Church had the characteristics of patriarchal administration; in the second millennium, this developed into a centralized papal monarchy.

With the discovery of the New World in the 15th century and the missionary expansion of the Latin Catholic Church in the 16th century and later, the patriarchal kind

of papal government was gradually extended over the worldwide Catholic Church, bringing with it uniformity of liturgical language and practice, the choice and appointment of all bishops by the pope and the appointment of papal delegates in all countries where the Catholic Church had been planted. So in practice there was no longer any distinction between the patriarchal and the papal functions of the bishops of Rome.

While the separation between the East and the West, and the missionary expansion beyond Europe, increasingly blurred the distinction between patriarchal and papal roles of the pope, another development was taking place that served to underline the difference between these roles of the bishop of Rome. Since the 12th century, when a group of Eastern Christians called Maronites formally reconfirmed their communion with Rome, there have been communities of Eastern Catholics who have continued to use their traditional liturgy and language and have continued to have a certain autonomy in the election of their patriarchs.

The number and variety of such relatively autonomous churches in communion with the See of Peter increased as a result of the efforts of Latin Catholic missionaries to bring groups of Eastern Orthodox Christians into communion with Rome. Others, like the Ukrainian Greek Catholic Church, on their own initiative entered into visible communion with Rome. The presence of all these Eastern churches in the Catholic Church shows clearly that there is indeed a difference between the pope's exercise of patriarchal authority over the Latin Church, where he appoints all the bishops and exercises other administrative authority, and his exercise of papal authority over the Eastern Catholic churches in communion with Rome. This distinction has been made even more explicit by the promulgation of the *Code of Canons of the Eastern Churches*, in which the relative autonomy of these churches is upheld.

It is not surprising, then, that Father Ratzinger would write, "Unity of faith is the pope's function; this does not prohibit independent administrative agencies like the ancient patriarchates." And he went on to say: "The extreme centralization of the Catholic Church is due not simply to the Petrine office but to its being confused with the patriarchal function which the bishop of Rome gradually assumed over the whole of Latin Christianity. Uniformity of church law and liturgy and the appointment of bishops by Rome arose from a close union of these two offices. In the future they should be more clearly distinguished." It is evident, then, that both Father Congar and Father Ratzinger included the administrative dimension in their understanding of the patriarchal office. What is to be said, then, regarding their observations about the need for new patriarchates on the basis of the fact that the present Latin Catholic Church, which comprises such a large portion of the globe, is increasingly unmanageable as a single patriarchal division? Both these theologians saw the weaknesses of what Father Ratzinger called "extreme centralization" when such a vast and diverse territory is involved.

It is an administrative problem because it is self-evident that a central authority cannot, in fact, adequately know and understand such vast and diverse cultures and territories. Cardinal Stephen Fumio Hamao of Japan, who had studied in Rome and later (after being bishop of Yokohama) served for some years in the Roman Curia, pointed out in an interview that "most people in the Roman Curia are European- and American-minded. They cannot understand the mentality of East Asia and the Far East." Having had the experience of teaching Latin to the crown prince of Japan, the cardinal said, speaking of Rome's encouraging of the use of Latin, "It is impossible for Asians…. That is European-centered. It is too much!"

The establishment of new patriarchal structures in the Latin Catholic Church could be a way of solving 'extreme centralization.'

There is no principle or doctrine of Catholic faith, nor any canonical provision that prevents the establishment of new patriarchal structures in the Latin Catholic Church along the lines of the Eastern Catholic patriarchal churches. Creation of such structures could be a way of solving "extreme centralization." This would not only promote the inculturation of the Gospel but would, as well, open up a more effective way for evangelization. The bishops of Japan, for instance, have said for many decades that their inability to attract many converts is due to the fact that they are made to present Christ with a Western face.

The Second Vatican Council explicitly noted the link between the modern episcopal conference and the ancient patriarchates. How such structures might function in practice and what safeguards would be necessary to ensure Catholic unity not only with Rome but among such different countries and cultures themselves could fruitfully be the subject of a carefully prepared deliberative papal synod. This might include not only an examination of the history of patriarchal structures in the church, their strengths and weaknesses, but would necessarily envision how bishops would need to be prepared for such new structures in order to function effectively in them.

Good Stewards

"You know that I am preparing an encyclical on ecology; be assured that your concerns will be present in it," Pope Francis told 150 representatives of grassroots movements from 80 countries when he met with them in the Vatican on Oct. 28.

As pastor in Buenos Aires, he knew the potential of such movements, and when elected pope he invited two of their representatives—from the wastepaper-pickers' organization (*cartoneros*) and the shanty towns—to be present at his inauguration ceremony.

Convinced that excluded people, when organized in grassroots movements, can be motors of social change, Francis wants the church to listen to them and to explore ways to network and accompany them in their struggles for social justice.

One year ago, he asked the Pontifical Council for Justice and Peace, headed by Cardinal Peter Turkson, in liaison with the Pontifical Academy for Social Sciences, led by Bishop Marcelo Sánchez Sorondo, to invite them to the Vatican.

The meeting on Oct. 29-30 brought together leaders of grassroots movements from all continents, representing organizations of increasingly excluded social sectors, including workers in precarious employment conditions, the unemployed, the peasants, the landless, indigenous peoples, those at risk from agricultural speculation, those living in the peripheries, migrants and displaced peoples.

Pope Francis spent almost two hours with them and delivered an inspiring speech that is being described as a miniature social encyclical, in which he supported their fight for "land, housing and work." Aware that some criticize him for touching such issues, he remarked: "It's strange; but if I speak about this, for some the pope is a Communist. They don't understand that love for the poor is at the heart of the Gospel."

"I want to unite my voice with yours in this fight," he told these leaders from different religions, cultures and countries. He hailed the meeting as "a great sign" because they came "in the presence of God, and of the church" to speak about "a reality that is often silenced. The poor not only suffer injustice, they also fight against it."

> Excluded people can be motors of social change.

He assured them that the issues they are concerned about—land, food, housing, work, peace, ecology, exploitation, oppression, human trafficking—will be present in his encyclical on ecology. That encyclical, he revealed on the flight back from Korea, will be "a magisterial document" that focuses on "the essentials that we can affirm with assurance." It will be published in 2015.

He encouraged these leaders to work together, saying, "Solidarity means to think and act in terms of the community" and "to fight against the structural causes of poverty, inequality, unemployment, and [loss of] land, housing, social and labor rights." It means "to confront the destructive effects of the 'Empire of Money'"—namely "forcible displacements, migrations, human and drug trafficking, war, violence." Solidarity, "understood in its most profound sense, is a way of making history, and that is what the grassroots movements are doing."

He emphasized the need for agricultural reform and the right of every family to have a home of their own. He denounced the great neglect of "millions of our brothers and sisters" in large cities where "we build towers, malls and businesses, but abandon the parts where the marginalized reside—the peripheries."

He denounced the economic system that "needs to plunder nature to sustain a frenetic level of consumption," that causes climatic changes with negative effects especially on the poor. He pointed to rising unemployment that deprives people of their dignity and said, "We must put the human person at the center of our whole social and economic system."

Speaking of "peace and ecology," Francis said, "There cannot be land, housing or work if we don't have peace, if we destroy the planet." These issues cannot be left in the hands of the politicians alone; the people and their organizations must also speak up, he said.

João Pedro Stédile, a leader of the Sem Terra movement in Brazil, praised Francis' "great contribution" and his affirming agrarian reform "not only as an economic and political problem but also a moral one." But the most important thing is the symbolism, he said: "No pope has ever organized a gathering of this kind with the social movements."

GERARD O'CONNELL

GERARD O'CONNELL *is* ***America****'s Rome correspondent.* ***America****'s Vatican coverage is sponsored in part by the Jesuit communities of the United States. Twitter: @gerryorome.*

Finding Forgiveness

One man's jouney from death row to a new life

BY CAMILLE D'ARIENZO

On June 11, 2001, the U.S. Government executed Timothy McVeigh in the federal penitentiary in Terre Haute, Ind. Six years earlier, on the morning of April 19, 1995, the ex-Army soldier and security guard had parked a rented Ryder truck in front of the Alfred P. Murrah Federal Building in downtown Oklahoma City. Inside that vehicle was a bomb. At precisely 9:02 a.m., the bomb exploded, killing 168 people and injuring several hundred more.

At Terre Haute, in the cell adjoining McVeigh's was David Paul Hammer, a man sentenced to die for killing a cellmate. Both inmates were intelligent. McVeigh had been an altar boy; David was preparing to become a Catholic. However, each man held different reactions to his own crime. McVeigh was not remorseful; David was.

I learned of David's repentance when he first contacted me in December 1998. He was then facing an execution date of Jan. 14, 1999. His letter, inspired by a story the Associated Press ran describing my opposition to the death penalty, contained this sentence: "I am looking for someone to serve as a spiritual guide for the remaining weeks of my life and to pray for me and for my victim...whom I killed in prison."

Over the following months I had become aware of the man's past—his miserable childhood, his dependency on drugs, the crimes that led him to prison and, eventually, into my life. In the 15 years since that introduction, annual visits, occasional phone calls and many letters have brought us together and fashioned our friendship.

I first visited David in a penitentiary in Allenwood, Pa., and brought along a friend. As our visit progressed, David poured out his sorrow for his many crimes. I asked David, who was not Catholic, if he knew about confession. He said he did—from the movies—and he wanted to engage in a conversation about forgiveness. I excused myself and he and my friend, a laicized priest, spent an hour talking.

A few months later, when David had been relocated to the U.S. Federal penitentiary in Terre Haute, he was inspired and encouraged by bi-weekly visits from Sister Rita Clare Gerardot, a Sister of Providence. One night David called to tell me he had decided to become a Catholic. "Why?" I asked. He replied, "Because the people in my life who have shown me the greatest kindness have been Catholics, and I want to die one of you."

On Oct. 27, 2000, at David's request, Archbishop Daniel Buechlein came from Indianapolis to confirm David at a private Mass on death row. He wore the vestments appropriate for a service in the cathedral. The makeshift altar was beautifully prepared. That day I became David's godmother. Sister Rita Clare was also there, along with three other inmates. David was required to remain in a caged area during the Mass. The archbishop anointing David through the cage's food slot was deeply moving, as was David's reception of his First Eucharist. I felt the truth of "We, being many, are one Bread." Perhaps, above all, David had

Christmas cards by David Hammer

CAMILLE D'ARIENZO, R.S.M., *a radio commentator and writer based in New York City, is a member of the Sisters of Mercy of the Institute of the Americas. A Christmas card order form is available from cherilife@aol.com.*

come to believe in God's absolute love and desire to forgive all who repent.

As McVeigh's execution date approached, David tried to convince McVeigh of that belief. He spoke to McVeigh of the need to express sorrow and ask forgiveness of the victims' families. That did not happen.

After McVeigh's execution, I traveled from Queens, N.Y., to Terre Haute to visit David. His nearest neighbor was gone, and he felt sorrow at having failed to convince McVeigh to express remorse. The reality of the possibility of his own death by lethal injection weighed heavily on him. David was depressed. He judged the whole of his life by his failure to influence McVeigh and saw himself as useless, without purpose.

As the end of our visit approached, I had an idea: "David, you do artwork. How would you feel about designing a Christmas card? I'll provide the text, get it printed and do the marketing. Whatever money we make can go to help children who are poor and at risk." He perked up and within a month he sent me the first of a dozen cards—one each year—that have helped raise approximately $92,000, which we have distributed to agencies that care for children. The Sisters of Mercy who run residential schools in Jamaica, West Indies, have received money for woodworking and computer supplies, as well as funding for their animal husbandry and catering projects. Agencies from Brooklyn to Indianapolis have been recipients of the proceeds. Those organizations include an agency serving incarcerated or paroled women and their children; an agency serving developmentally challenged adults; an after-school enrichment program for children of immigrants and computer training and ESL for neighborhood adults; and a medical missionary.

During the month of June 2014, David Hammer was afforded a retrial in the First U.S. District Court in Philadelphia. His presence in the courtroom via Skype allowed him to observe the proceedings but not to participate in them.

David's excellent attorney had summoned several of his family members to testify to the vast changes in his character and behavior. Except for his relatives, I was probably the witness who knew David most intimately, having served as a spiritual guide for 14 years. I spent several hours on the witness stand over two days, being questioned by the defense and prosecution.

At 56, David is a far cry from the abused, violent 19-year-old drug addict who had received a sentence of 1,200 years. Self-educated through televised courses, conversations and readings, he now uses his legal skills to help indigent inmates. His voluminous correspondence includes letters counseling children already in protective custody. He advises them to cooperate with those devoted to helping them and to take advantage of the safe harbor David never knew as a boy.

The judge listened attentively to all who spoke for the prosecution and the defense. The attorney invited me and three other women religious, whose agencies have benefitted from the sale of David's cards, to testify.

But David's impact, particularly his involvement in the cards project, has gone far beyond that courtroom. The cards have been sent around the world, and many people have been surprised to learn that something of such great beauty and benefit could come from a harsh place of confinement.

At the conclusion of the trial, the judge decided that David would receive life without parole, and he was removed from death row. Our testimonies about the benefits of David's art and his determination to help others, helped to save him from the death penalty. He, in turn, plans to continue to spend his time in prison serving others in whatever way he can. A

THEATER | ROB WEINERT-KENDT

STAYING AFLOAT

Two new productions navigate chaotic times

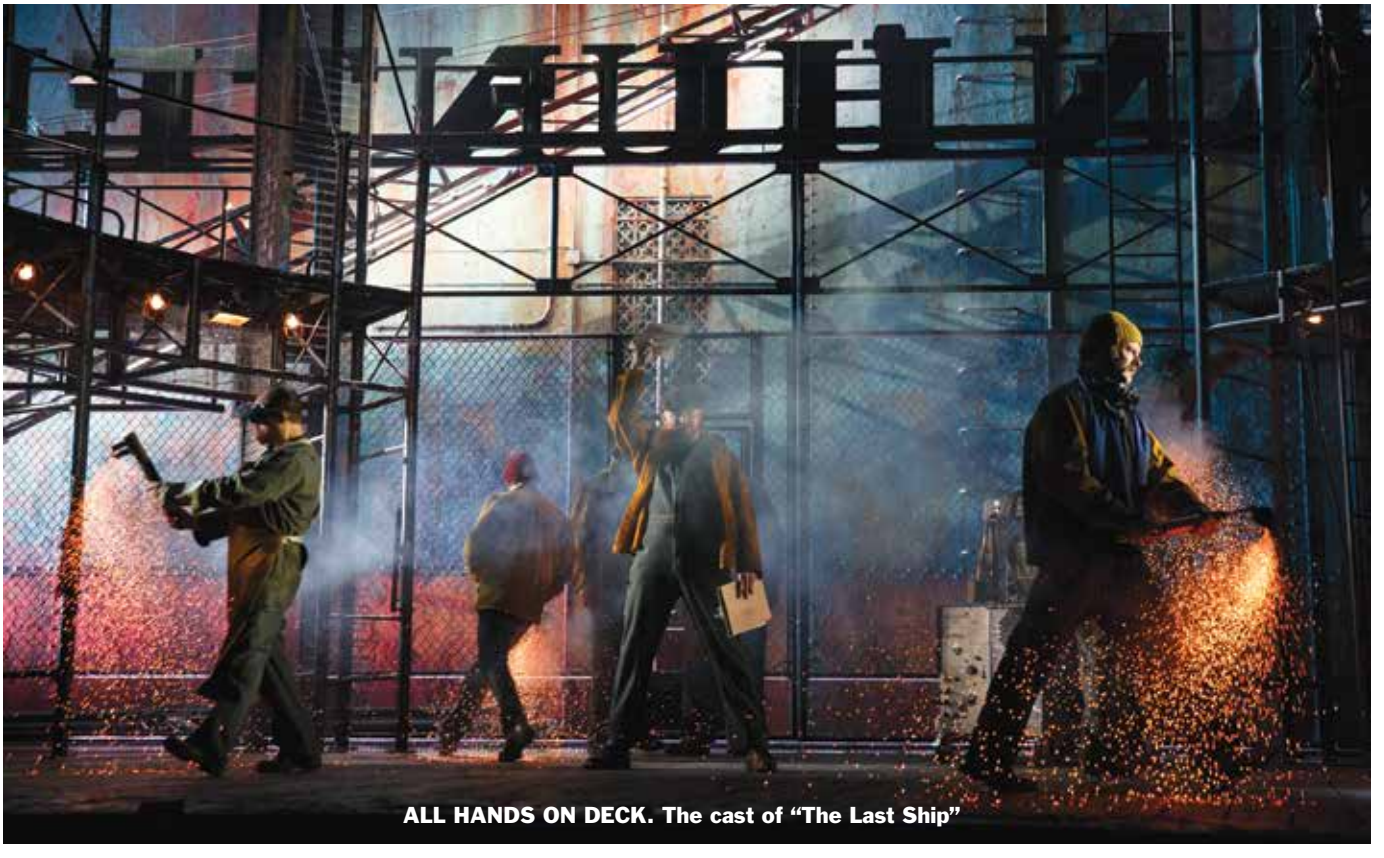
Father Jim O'Brien, an Irish priest in the northern English shipbuilding town of Wallsend, is supposed to preach on the passage about the "salt of the earth" in Matthew's Gospel, but he has got something else on his mind. Setting the Scripture aside, he directly addresses his flock: working men and their families, who yearn for the return of meaningful paid employment to their all-but-closed-down burgh.

Thus does the title song of Sting's rollicking, uneven new musical **The Last Ship** start as a sermon. Father Jim envisions Mary Magdalene finding Christ's tomb empty, then noticing a "solitary figure in a halo of light" hurrying away from the grave. Over a grinding sea-shanty waltz, with a haunting tune that alternates single repeated notes with leaping arpeggios, she asks him:

Tell me, where are ye going, Lord, and why in such haste?"
"Now, don't hinder me, woman, I've no time to waste
For they're launching a boat on the morrow at noon
And I have to be there before daybreak
Oh, I canna be missing, the lads'll expect me
Why else would the good Lord himself resurrect me?

By the time this sermon/song is done—or rather, has segued into an impromptu rally at the local pub—Father Jim has made this apocryphal mission explicit: He will use church building funds to help finance a worker-led reoccupation of the shipyard. There they will construct one final ship, he explains, then sail it around the world themselves. Inquires one worker: "But Father, who's the ship for? Who's the client?" Replies Father Jim (played crisply by Fred Applegate): "Humanity. Redemption. Grace."

That is "The Last Ship" in a nutshell: impish yet earnest, free with its employment of iconic stories and tropes—from the Bible, from classic



ALL HANDS ON DECK. The cast of "The Last Ship"

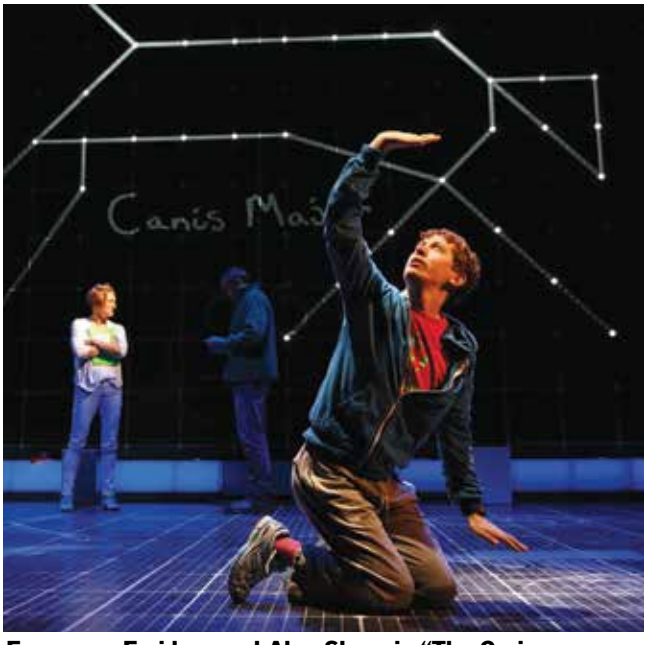
PHOTOS ON PAGES 32 AND 33: JOAN MARCUS

musical theatre, from a dozen other post-industrial-comeback narratives—and sentimental to a fault. In a paradox that nearly dooms the show, the serviceable, slightly sketchy book by Brian Yorkey and John Logan never makes this dubious, quixotic shipbuilding effort very credible. However, it is undeniably stirring as an organizing idea and inspires many a rousing, full-cast song, led by either the priest or by the town's other authority figure, the grizzled but unbowed yard foreman Jackie Green (Jimmy Nail, a native Newcastler to his bones and a bracing breath of fresh Northern air on Broadway).

The show makes more sense, and is arguably much more grown-up, with its other storyline, that of Gideon (Michael Esper), a prodigal son returned to bury his father and settle unfinished business with his old girlfriend Meg (Rachel Hunter), but it struggles mightily to make this familiar plot interesting.

What keeps the show afloat, to an extent, are the gorgeous, compulsively listenable songs by Sting, the former Police frontman, who has not only done his musical-theatre homework (there are clear call-outs to Rodgers & Hammerstein, to Kurt Weill, to "Fiddler on the Roof") but has reached deep into his own craft, and his own Newcastle upbringing, to come up with one of the richest Broadway scores in memory. There are occasional lapses into cheesy mid-tempo pop and a few clumsy lyrics, but these are overshadowed by an astonishingly surefooted series of standard-worthy ballads, expansive anthems and stomping dances. "The Last Ship" has the unmistakeable sound of a fine musician finding his bliss in a new form. We hope Sting sticks with the theater and sees fit to write another show, this time with a book as seaworthy as his music.

The brilliant choreographer for "The Last Ship," Steven Hoggett, makes dance out of everyday gesture and gait, and vice versa, and he is doing much the same trick in another Broadway show across town, **The Curious Incident of the Dog in the Night-Time,** an import from London's National Theatre. Based on Mark Haddon's compact, mesmerizing novel, "Curious Incident" is not a musical, though it has its own immersive, otherworldly wavelength as it follows the circuitous path of an autistic teenager, Christopher (Alexander Sharp), who is trying to uncover the mystery of a pet's murder and instead learns uncomfortable truths about his parents.



Francesca Faridany and Alex Sharp in "The Curious Incident of the Dog in the Night-Time"

Whereas Haddon's first-person prose could powerfully evoke the compartmentalized logic of Christopher's Aspergers-like mind through indirection and understatement, onstage we stand outside him and watch him do battle with the confusing, even menacing world outside his head; that outside world necessarily has a more literal, multivocal presence onstage than it does on the page.

The solution, pulled off mostly beautifully by playwright Simon Stephens and director Marianne Elliott, is to recast the story as a play-within-a-play conjured between Christopher and his para-educator, Siobhán (Francesca Faridany), and to stage it within a kind of cell that evokes the "Tron"-like workings of Christopher's mind. An LED grid is projected on three imposing walls around the stage, and the sound design is replete with beeps, blips, static and feedback. But even this too-orderly space has its share of secret compartments, escape hatches and dangerous blind spots.

If the family drama roiling around Christopher occasionally takes on a well-worn shape—bad parenting and infidelity colliding with the needs and limitations of a challenging child-turned-adolescent—the course it takes is unexpected, surprising and occasionally intensely suspenseful, as when Christopher decides to leave his home in sleepy Wiltshire for the chaos of London.

The narrative landscape, in short, may seem familiar, but our usual maps will be no help here; emotional outcroppings are never quite where we expect them, and no matter how attentive we are, we are going to hit a wall. Just when we think we have it figured out, "Curious Incident" sneaks up and knocks us out—a rough analog for Christopher's journey from misunderstanding to be-careful-what-you-wish-for clarity. This odd, engaging play begins as an exercise in seeing the world through another's eyes; its destination is a place of radical empathy for all our blinkered perspectives.

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

AVOIDING ABSOLUTISM

Among the subjects of debate and ostensible controversy that arose during the 2014 Synod on the Family and continue in its wake, one in particular captured my attention: whether doctrine can change or develop. The answer is: it certainly does develop. It always has.

One of the synod participants, Cardinal Reinhard Marx, archbishop of Munich and Freising, said publicly toward the end of the synod that church doctrine, "doesn't depend on the spirit of time but can develop over time." He added, "The core of the Catholic Church remains the Gospel, but have we discovered everything?"

Cardinal Marx's question echoes his prelate predecessor Blessed John Henry Newman (d. 1890), who wrote the now-classic text, *An Essay on the Development of Christian Doctrine*. Newman engaged this question about the possibility of change and development in the church's teaching and affirmed that, both historically and theologically, doctrine indeed develops. Newman goes on to say that doctrinal developments were not only natural, but also intended by the Creator. Newman writes that many of the core Christian doctrines...

> cannot be fully understood at once, but are more and more clearly expressed and taught the longer they last—having aspects many and bearings many, mutually connected and growing one out of another, and all parts of a whole, with a sympathy and correspondence keeping pace with the ever-changing necessities of the world, multiform, prolific, and ever resourceful....

The central theme here is that though we may speak abstractly about a "deposit of faith" that is eternal and remains unchanging, we finite human beings do not understand the full meaning of these teachings immediately. We come to a fuller understanding of our faith with time, experience and the guidance of the Holy Spirit. This was true going back to the pre-New Testament *kerygma* the (early preaching of the apostles), through the earliest ecumenical councils, through the Second Vatican Council and beyond.

The church teachings on usury, slavery and religious freedom are often invoked to illustrate this development. But there is also a clear development—in Newman's sense of fuller understanding and clarification—of even the most fundamental dogmatic statements of our faith. If there could be heated debates about the consubstantiality of the Son and Father on the path toward doctrinal definition during the first Christian centuries, then many of the allegedly "nonnegotiable" themes discussed at the synod may be fair game too.

As Thomas Reese, S.J., reminded us in an article in The National Catholic Reporter on Oct. 7, this way of thinking about doctrine in static, objective and absolute terms is a return to what the theologian Bernard Lonergan, S.J., called the classicist approach to theology, which misunderstands the authentic development of doctrine and disregards historical consciousness.

The reduction of church teaching to propositional claims alone is a sort of doctrinal Docetism—a misguided belief that faith claims simply "appeared" from above without any historical grounding. Just as the Christological heresy of the same name denied that Jesus Christ was truly human, asserting instead that he was only divine and appeared from heaven without any tie to creation, so too doctrinal Docetism is an outlook that denies the development of Christian doctrine as humans seek to understand their faith more fully. The truth is that God did not send us a pre-existing book, a "cosmic catechism" from heaven that states clearly and completely the unchanging "deposit of faith." Just as Scripture must be interpreted in order to understand its fuller sense, so too sacred tradition must be interpreted and develop over time for us to understand its fuller meaning.

Sacred tradition must develop over time for us to understand its fuller meaning.

It is important to remember that many of the early council fathers and others over the centuries entered the councils with views that would anachronistically be called "heretical," only to come out with those same views ultimately declared orthodox. We must trust in the Holy Spirit and be open to the possibility that we do not yet understand the fullness of our faith. We have so much more to learn and discover.

DANIEL P. HORAN

DANIEL P. HORAN, O.F.M., *is the author of several books, including* The Franciscan Heart of Thomas Merton *(2014).*

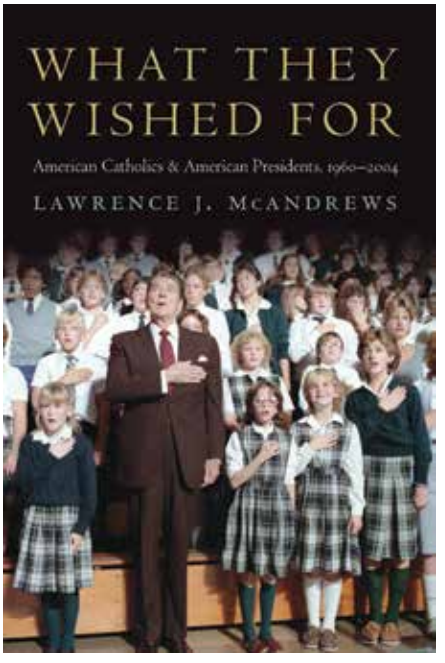
BEHIND THE DEBATES

WHAT THEY WISHED FOR
American Catholics and American Presidents, 1960-2004

By Lawrence J. McAndrews
University of Georgia Press. 472p
$49.95

History happens. In 1960 as John F. Kennedy ran for President, I headed to graduate school to study American political history. J.F.K. enchanted me; after that no president won my heart. Catholicism filtered—sometimes shaped—my judgments about politics and presidents. And, I have to admit, my judgments about politics and presidents sometimes filtered my understanding of faith and my judgments about my church. The dialogue of faith and culture, so beloved by theologians, was for me a bit of a wrestling match. Lawrence J. McAndrews has now turned my own complicated civil religion into history as he tells us in great detail about how Catholics (more precisely Catholic bishops) and American presidents dealt with one another, from J.F.K. to George W. Bush.

Professor McAndrews offers a chapter for each president, and each chapter has three sections, corresponding to what McAndrews takes to be the central areas of Catholic teaching: war and peace (the just war tradition), social justice (Catholic social teaching) and life and death (Catholic teaching on human life, especially abortion). McAndrews, a diligent researcher, has made good use of presidential libraries and the archives of the national bishops' conference. The overall pattern he describes is familiar: liberal engagement around civil rights, social welfare and peace, climaxing with the pastoral letters of the 1980s on peace and economy, slowly giving way to political and theological divisions among the bishops and across the Catholic community, followed by an increasing emphasis on "life" issues, "non-negotiable" demands directed particularly at Catholic politicians. Kennedy, the first Catholic president, enjoyed strong Catholic support; John Kerry, the next Catholic candidate, upset many bishops and lost the Catholic vote.



McAndrews enriches this familiar story with reports from previously unavailable sources in the White House and in the offices of the bishops. McAndrews is a good scholar: he wants to set out the record, not tell a story or make a case. And there is far more here than can be covered in one volume. So he makes selections within each area: for example arms control and not Vietnam with Kennedy; ill-fated efforts at guaranteed annual income, not environmental regulation or aid to higher education, with Nixon; and the Clintons' ill-fated health care initiative but almost no mention of so called "welfare reform." Yet bishops were as deeply and effectively engaged with some of the omitted issues as with the ones covered.

Readers will find much here to think about. They will admire the range and sophistication of Catholic advice on many public policies. They will sympathize with the persistent public engagement of the bishops and their staffs, all the while trying to avoid partisan politics. They will be impressed with the attention (usually respectful) that presidential staffs gave to questions coming from the bishops. And they will be reminded of some remarkable Catholic achievements, including the church's central role in the resettlement of Vietnamese refugees and the church's timely and intelligent commentary on nuclear arms control and disarmament.

They will also find that honest differences existed among the bishops over every major policy, including family allowances under Nixon, housing and full employment under Gerald Ford, arms control with Jimmy Carter and health care under Clinton. And they will see Cardinal Joseph Bernardin's consistent ethic of life in action and the gradual displacement of Bernardin-era negotiation by a more confrontational insistence on pro-life doctrines, the stance that hurt John Kerry.

Those who follow these matters will wonder that there is almost no discussion of education, a major concern of Catholics, especially in the Kennedy-Johnson-Nixon years. There is even less of higher education, although Catholic colleges and universities might well have gone under without assistance from the government (assistance unavailable to elementary and high schools). McAndrews recalls extensive discussion of world hunger in the Ford-Carter years but says little of development, foreign assistance or human rights questions in other administrations.

The material here offers Catholics some help for current reflections:

1. Politicians control the agenda. Administrations of both parties paid lip service to their support for issues the church cared about, but their actions often lagged far behind.

2. Bishops and their staffs know what they are talking about. On domestic social justice issues, the bishops can draw upon the on-the-ground experience of Catholic charities—both their own and those of religious orders and independent movements. On abortion and life issues, they can draw, when they choose (as Pope Francis reminds them), on wide pastoral experience with real people facing problem pregnancies. On global matters, they have the resources of the Vatican and the global church, and effective relationships with hierarchies in other lands.

3. Catholic capacity for influence is greater on domestic questions than on international ones. Each bishop has a charities office and a pastoral presence among people with great needs. There are personnel on the ground ready to receive and implement teachings about poverty, racism and homelessness. And active pro-life volunteers are ready to help on abortion and related issues. But almost no diocese any longer has offices dealing with peace or international justice, and the religious orders that used to take care of these matters are far weaker. So when the bishop gets mail about poverty. he has someone to give it to; that is not true on global questions.

So this is a history worth thinking about: the hard reality behind debates about faith and civic and secular responsibilities. The common good matters, but it is hard to turn that into policy. It is wonderful that peacemaking, not peace, is the center of Catholic teaching, but translating that into policy for Syria or Colombia is both intellectually challenging and politically ambiguous. Readers of McAndrews's fine book will sympathize with the bishops, and they may emerge perhaps more sympathetic as well to the likes of Kennedy and Kerry, John Boehner and Nancy Pelosi.

DAVID O'BRIEN *is emeritus professor of history at the College of Holy Cross in Worcester, Mass.*

ANTHONY J. POGORELC

NO PLACE LIKE ROME

ON THE LEFT BANK OF THE TIBER

By Gerald O'Collins, S.J.
Connor Court. 310p $29.95

Gerald O'Collins, S.J., has written a delightful memoir on his years in Rome at the Gregorian University. With Rome's history in mind, he shares a series of personal and touching stories to explain the matrix that generated his theological and spiritual writings. Yet they communicate not only one man's experience but represent the essences of persons and institutions, what the sociologist Max Weber called "types." I advise anyone in Rome to get to know a priest of O'Collins's type. He is straightforward and honest and not afraid to engage contrary opinions, though this has sometimes landed him in trouble. Fearing that he had been too frank with a reporter, he recounts being "rescued" by Italian thieves who stole the tape of the interview from the reporter's car. This is a great book for anyone who loves Rome or who hopes to live or study there.

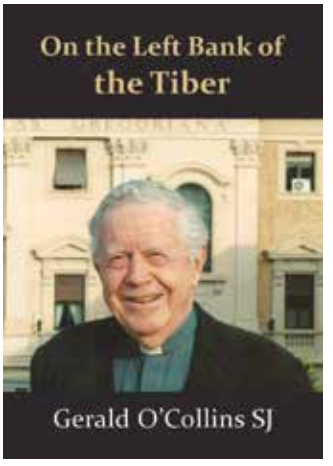
O'Collins is the kind of priest whose faith is evident and who loves relationships and collaborating with others. He places great importance on family and friends, and his loyalty is lasting. He describes the steady stream of his visitors flowing though the Gregorian, some going back to his Australian origins and others who are world figures, including the former Archbishop of Canterbury, George Carey, and his wife, Eileen. His stories show him to be an excellent colleague, mentor and friend. He appreciates both human and artistic beauty. His loyalty to his friend Jacques Dupuis, called Jim, is touching, and his account of how his collaboration with colleagues and students contributed to his development as a theologian is edifying. He is proud of his students and their successes.

Seeking a deeper encounter with multiculturalism, O'Collins initially sought assignment to India, but he unexpectedly found the encounter at the Greg, with its connections to national colleges and its international student body. He saw how global inequality resulted in deficiencies in early education that caused difficulties in enrolling students and how a certain ruggedness there made it challenging to recruit full-time faculty. With humor and regard he reveals the unity and the diversity that characterized the international Jesuit community. We meet characters like Felice Cappello, S..J., a canonist in and out of favor with popes, and saintly alumni like Archbishop Romero and Sr. Luz Marina, who became martyrs. He reflects on three styles of theology that laid the foundation for his "retrieving fundamental theology." One is classical European academic theology centered on the verbal expression of truth; the second is Latin American liberation theology that strives to live the truth while seeking justice; and the third flows from the Eastern churches' expression of truth in worship.

The papacy is central to Rome, and O'Collins witnessed three pontificates during his time there. The first was that of the frail and lonely Paul VI. The second was that of the gracious pastor John Paul I, who reigned for only one month. The third was John Paul II, a complex and innovative man who as

bishop of Rome regularly visited parishes and was the first pope to visit a Roman synagogue. O'Collins offers an honest and thoughtful discussion of his pontificate that extends over two chapters. He was impressed by John Paul's use of the language of experience. As a communicator he was a star and at his best when he spoke simply and directly. He also identifies shadows of this papacy. One was a tendency to over-centralize the church; another was his heavy-handed treatment of the Jesuits, especially Pedro Arrupe. The third appeared as insensitivity to Latin America, demonstrated in his treatment of Archbishop Romero. Overall he evaluates John Paul II's legacy positively and cites his major role in the downfall of Communism and his promotion of the well-being of families and ecology. He was a pioneer in encouraging all religions to embrace a common responsibility for human welfare. Though not perfect, he truly displayed heroic virtue.

O'Collins predicted that whoever succeeded John Paul II would take the name Benedict because it responded to the greatest need of the time: reconciliation. Yet he offers frank criticism of that successor, Joseph Ratzinger, who presided over the Congregation for the Doctrine of the Faith during O'Collins's years in Rome. Here the type of bureaucracy, rooted in ancient Rome, helps us to interpret events.



Weber said that bureaucracy could be a very efficient form of organization, but it could also be an iron cage. Bureaucracy can lead good people to exercise bad behavior. A lack of transparency can allow faceless men to wage vicious battles in which pettiness, misinterpretation and misunderstanding prevail. O'Collins criticizes the bureaucratic functioning of the C.D.F. under Ratzinger, which he said lacked professionalism, lacked respect for biblical scholarship and produced theologically flawed documents. O'Collins had a mixed relationship with the Vatican, and his detailed account of the investigation of Jacques Dupuis from 1998 to 2004 represents bureaucracy at its worst.

A Belgian, Dupuis came to the Gregorian after many years in India, where he had been immersed in interreligious dialogue. He displayed a passion for recognizing the treasures of world religions not unlike that of Pope John Paul II. O'Collins asks if the Dupuis investigation might be a case of misplaced aggression against the pope himself. O'Collins, who served as Dupuis's spokesperson before the C.D.F., asserts that fair process was lacking and Dupuis was accused of holding views he did not hold. Dupuis loved the

Settlers' Gravestones, Millersburg, Ohio

There is no poem like a gravestone,
that tersely worded, lapidary tercet,
the name, the numbers, and the R.I.P.
that are the skeleton key to all biography.
Some lie embedded, trapdoors in the grass,
while others rear their monumental
cornices and angels, like cathedrals
where worms receive the body's bread and wine.
The purest poetry's in settlers' gravestones,
the kind you find in small Ohio towns
named for the clan that cleared the woods
and staked their claim by planting loved
ones in the ground like fenceposts. These are names
the rain has made a thousand rubbings of.
It takes a second to subtract in your head
the birth year from the death year and discover
the old, old names like Fannie and Pearl
died when they were three years old.
It's only the stone's
sense of timing and command of tone
that lets you glimpse them in their frocks and curls
scurrying down these mouseholes to the underworld.

BY AMIT MAJMUDAR

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

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION
(Act of Aug. 12, 1970; Section 3685, Title 39, United States Code)

1. Title of Publication: America. Publication Number 016920.

2. Date of Filing: 9/16/14.

3. Frequency of Issue: Weekly except for 11 combined issues: Jan. 5-12; Jan. 19-26; April 27-May 4; May 25-June 1; July 6-13; July 20-27; Aug. 3-10; Aug. 17-24; Aug. 31-Sept. 7; Dec. 7-14; Dec. 21-28

4. Location of known office of publication: 106 West 56th St., New York, NY 10019.

5. Location of the headquarters or general business offices of the Publisher: 106 West 56th St., New York, NY 10019.

6. Names and addresses of publisher, editor and managing editor. Publisher: Edward Spallone, The America Press, Inc., 106 West 56th St., New York, NY 10019. Editor: Matthew F. Malone, S.J., 106 West 56th St., New York, NY 10019. Managing Editor: Robert C. Collins, S.J., 106 West 56th St., New York, NY 10019.

7. Owner: The America Press Inc., 106 West 56th St., New York, NY 10019 (nonprofit, non-stock corporation).

8. Known bondholders, mortgagees and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: None.

9. The purpose, function and nonprofit status of this organization and the exempt status for Federal income tax purposes have not changed during preceding 12 months.

10. Extent and nature of circulation:	Average no. copies each issue during preceding 12 months	Single issue nearest to filing date
A. Total No. Copies printed:	36,374	37,067
B. Paid Circulation		
1. Mailed Outside-County Paid Subscriptions:	34,531	37,067
3. Paid Distribution Outside the Mails:		1,236
C. Total Paid Circulation:	35,767	36,621
D. Free Distribution by Mail(Sample Complimentary, and Other Free)	304	246
E. Total Free Distribution	304	246
F. Total Distribution	36,071	36,867
G. Copies Not Distributed	303	200
H. Total	36,374	37,067
I. Percent Paid/or Requested Circulation	99%	99%

11. I certify that the statement made by me above is correct and complete. (Signed) Edward Spallone, Chief Financial Officer, AMERICA.

church and wanted to be loved by her; his love for Christ and the church was strong until the day he died in 2004.

O'Collins loved Italy and the Italians, who favor individual freedom over national unity and speak a language filled with cute ironies. He appreciated their kindness and devotion and made many Italian friends for whom he provided pastoral services like weddings, consolation in sickness and funerals. He also loved his travels throughout the world, many of them connected with pastoral purposes. He comes across as a man who is always growing and shows a willingness to make changes in the beginning, middle and latter part of his life. He has worked well with his brother Jesuits, his fellow theologians, the Catholic hierarchy and leaders of other religions. He is definitely not the bureaucratic type, but truly a man for others.

ANTHONY J. POGORELC, *a Sulpician priest, is a research fellow at the Institute for Policy Research and Catholic Studies at the Catholic University of America.*

Daily Distractions

FIRST SUNDAY IN ADVENT (B), NOV. 30, 2014

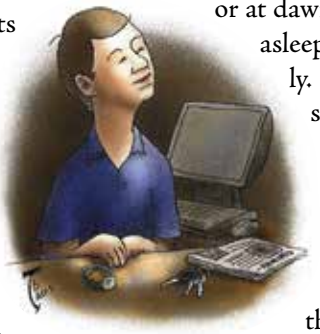
Readings: Is 63:16–64:7; Ps 80:2–19; 1 Cor 1:3–9; Mk 13:33–37

"Beware, keep alert; you do not know when the time will come" (Mk 13:33)

Pope Francis said, on World Environment Day, June 5, 2013: "We are losing the attitude of wonder, contemplation, listening to creation. The implications of living in a horizontal manner [is that] we have moved away from God, we no longer read His signs." He was referring to the physical environment, but he links the lack of awareness of our physical surroundings, nature and the human milieu to inattentiveness and distraction concerning the spiritual world. If we do not attend carefully to the things of this world, including ourselves, we lose sight of God.

During Advent we need to refocus our spiritual attention. One way we can do this is to gently question our need for instant gratification and quick answers in all areas of life. How many of us today are bound by our smartphones, responding thoughtlessly by reaching for our phone whenever we hear e-mail or direct message tings, regardless of what we are doing or with whom we are talking? Our devices follow us everywhere, not allowing us time to think or reflect.

We are losing the sense of wonder and contemplation, unable to read the signs of the times because of distractedness. This has an impact on our prayer, sense of community and family, and spiritual reflection. Distraction has permeated our daily lives so completely that intellectual, spiritual and emotional focus can no longer be taken for granted. Distractedness does not allow us to wait; it does not allow for patience, for it wants what it wants now.



Constant access to information and sources of knowledge is not a substitute for wisdom. It can, however, draw us into the mire of minutiae, away from real thinking, wonder and contemplation, and lead us to ignore our need to wait patiently to be prepared to encounter Christ. Patient waiting is neither distracted nor empty behavior. Patient waiting allows us to contemplate our lives and consider how we will prepare to greet the coming of Christ during Advent, to wonder about the signs of God and what they are speaking to us, to listen attentively to Scripture and what it is saying in the church and in the world.

We need to adopt an internal quiet to wait with and for Jesus. Before his arrest and crucifixion, Jesus taught his disciples how to wait patiently for his return by means of a parable. He taught them to "Beware, keep alert; for you do not know when the time will come." This is not an instruction to anxiety, but guidance on attentiveness. The instructions for waiting on Christ are outlined in the parable. The slaves were asked to take charge of the household, "each with his work," and the doorkeeper was commanded "to be on the watch." The household is asked to continue its work and its daily routines with their minds attuned to when the master would return. Jesus calls for vigilance.

In the final part of the image, Jesus instructs his disciples: "Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake."

"Keep awake" is not about sleep, but about spiritual torpor, which in our day manifests itself often as busyness in the form of distractedness. Distractedness is a way of not paying attention to oneself or the needs of others or the voice of God because we are so busily doing nothing. Being awake when the Messiah arrives depends upon our ability to wait quietly and to be aware enough to recognize Christ when he comes. To wait for Christ patiently demands active attention. The prophet Isaiah says, "There is no one who calls on your name, or attempts to take hold of you." But how can one call on someone they no longer know? The difficulty today is not necessarily that people reject Christ, but that they are not awake and attentive to the signs reminding us that the Messiah is coming.

JOHN W. MARTENS

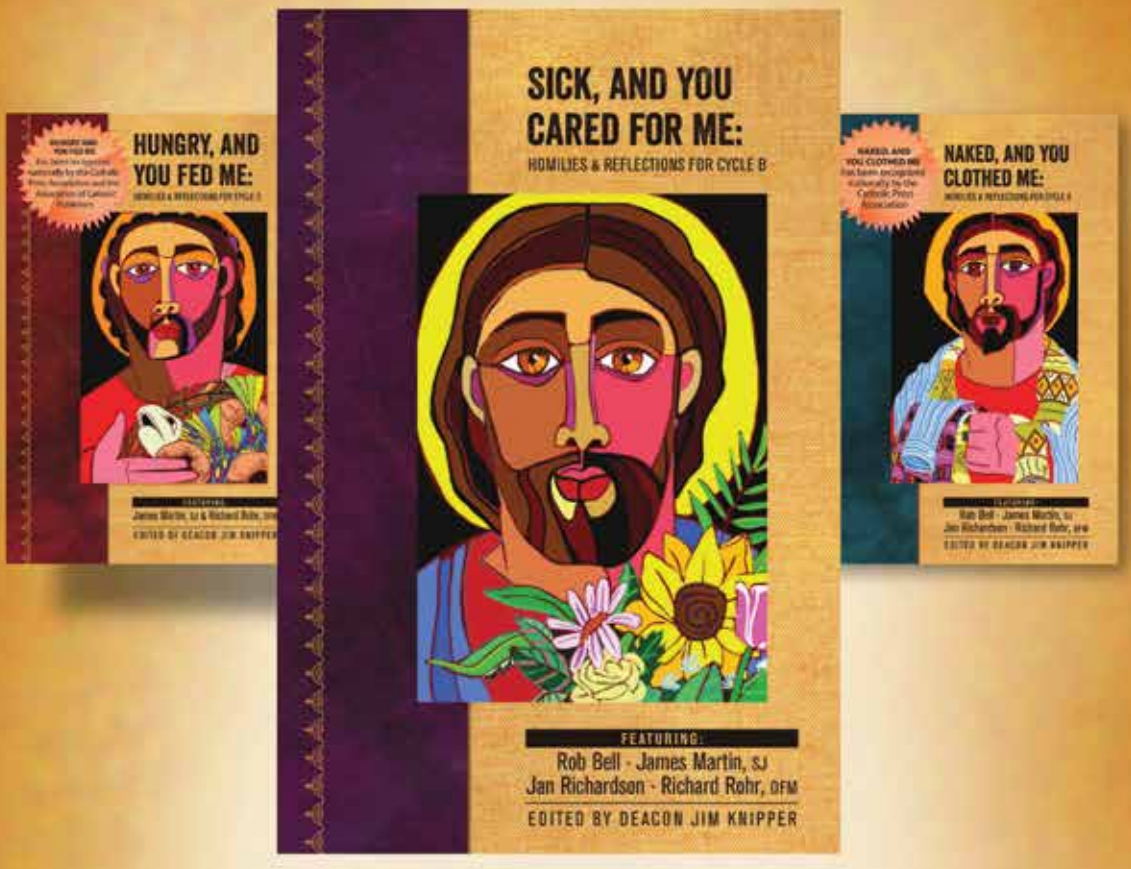
PRAYING WITH SCRIPTURE

How can you reduce distractedness as you await the coming of Christ?

ART: TAD A. DUNNE

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

America (ISSN 0002-7049) is published weekly (except for 13 combined issues: Jan. 6-13, 20-27, April 28-May 5, May 26-June 2, June 9-16, 23-30, July 7-14, 21-28, Aug. 4-11, 18-25, Sept. 1-8, Dec. 8-15, 22-29) by America Press Inc., 106 West 56th Street, New York, NY 10019. Periodical postage is paid at New York, N.Y., and additional mailing offices. Circulation: (800) 627-9533. Subscription: United States, $56 per year; add U.S. $30 postage and GST (#131870719) for Canada; or add U.S. $56 per year for international priority airmail. Postmaster: Send address changes to: America, P.O. Box 293159, Kettering, OH 45429.



NEW RELEASE!

Some of the finest homilists come together under the moniker of "Homilists for the Homeless" in this compilation of homilies and reflections for the Sundays and Feast Days in Cycle B. The gift made by these contributors make it possible for proceeds of every book to go towards feeding and sheltering the homeless and those in need.

CONTRIBUTORS INCLUDE:

Rob Bell, James Martin, SJ, Jan Richardson, Richard Rohr, OFM, as well as:

Fr. William J. Bausch
Dr. Margaret Blackie
Rev. Joel Blunk
Fr. Gregory Boyle, SJ
Fr. William J. Byron, SJ
Sr. Simone Campbell, SSS
Sr. Joan Chittister, OSB
Rev. Dr. David A. Davis
Deacon Bill Ditewig, Ph.D.
Msgr. Michael Doyle
Michelle Francl-Donnay
Fr. James J. Greenfield, OSFS
Fr. Paul A. Holmes, S.T.D.
Fr. Daniel P. Horan, OFM
Deacon Greg Kandra
Deacon Jim Knipper
Michael Leach
Fr. Richard G. Malloy, SJ
Rev. Carol Howard Merritt
Rev. Penny A. Nash
Msgr. Walter E. Nolan
Christine Valters Paintner, Ph.D.
Mary Elizabeth Sperry
Rev. Martha Sterne
Fran Rossi Szpylczyn
Patrick J. Wenrick

Artwork by: Br. Michael O'Neill McGrath, OSFS

To order your book, go to: http://clearfaithpublishing.com/homilies/
To follow us, go to: www.facebook.com/Homilists