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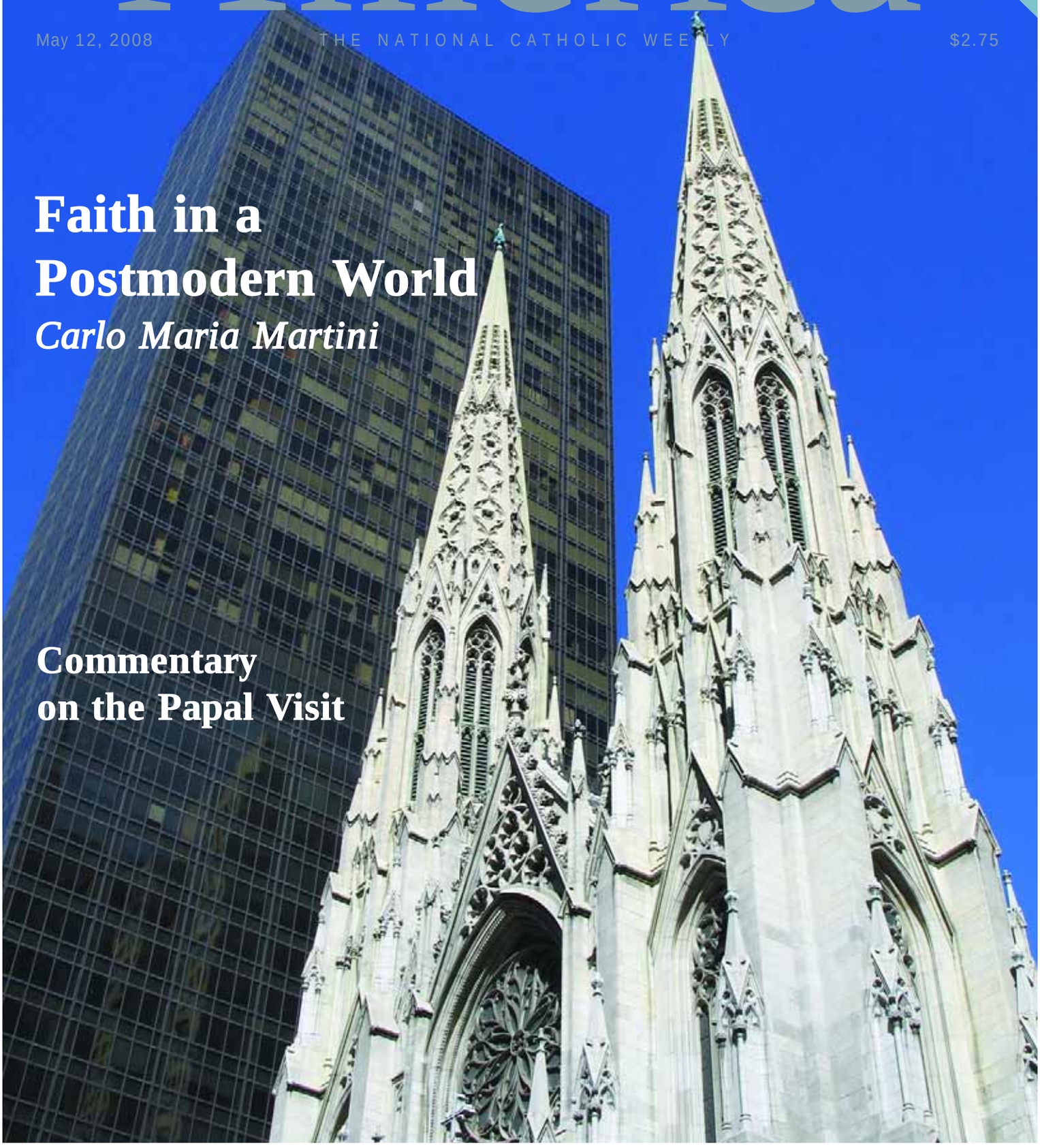

Faith in a Postmodern World

Carlo Maria Martini

Commentary on the Papal Visit

Of Many Things

MY MOVE TO BROOKLYN from Manhattan last year seemed daunting, and I am still processing that change to a different world. The link in both cases, though, has been a Jesuit parish. In Manhattan it was Nativity, now closing because of gentrification that has driven out many parishioners. In Brooklyn it is the parish of St. Ignatius. Both are small, with a mix of nationalities among the parishioners. Although my work at **America** continues full time, I have always loved the rhythms of parish life, saying Mass and getting to know parishioners in all their diversity of age, background and interests. Those at St. Ignatius in Brooklyn are from "the Islands"; but the majority are Haitian, and on Sundays I hear Creole spoken as much as English.

The parishioners' faith is evident. In fact, that whole area of Brooklyn's Crown Heights is marked by faith in the form of storefront churches. Just around the corner from St. Ignatius is a whole series of them, with names like the United Spiritual Baptist Church of God Inc. and L'Eglise Ebenezer Foi en Dieu. Passing by these and others on Sunday, you can hear lively singing and clapping.

The subway ride to **America** on weekday mornings takes longer now, and involves two trains. On the first, I am usually the only white person, so for a few minutes I am a minority member—a useful learning experience. The second train carries me for the longer part of the commute, and by then the passengers are a more diverse medley of skin colors and languages.

That second leg of 35 minutes has proven to be an ideal time for morning prayer. The whole world seems represented in that small space of a subway car, and what comes to mind is the contemplation on the incarnation in St. Ignatius' Spiritual Exercises. In it, we are asked to imagine "those on the face of the earth in such diversity of dress and manner.... Some are white, some black, some weeping, some laughing, some well, some sick." The diversity is right there before my eyes—a reminder of humanity's need for a redeemer, but also of humanity's basic goodness. During the crowded rush-hour subway ride back to Brooklyn, for example, it is not unusual to see someone offer a seat to a mother carrying a stroller, with a child in tow or in her arms.

A sadder mood arises at the sight of homeless people, for whom the subway cars and the benches on the platforms often serve as shelter. On one occasion, an elderly woman boarded a Brooklyn-bound train in the late afternoon and, seating herself opposite me, carefully arranged the huge plastic bags with her possessions at her feet. To some, her world may have seemed chaotic, but at least for a few moments, she had instilled into it a sense of order.

On one of the inbound train platforms every weekday morning, I pass an elderly Caribbean man standing with religious pamphlets in his hand, repeating over and over: "God is love, God is love. Hello! Hello!" In passing, we exchange a wave of the hand as he repeats his phrase. Often, not far from him, another older person stands with copies of a Jehovah's Witness magazine. These two represent for me the *anawim*, the humble people of God described in the Old Testament, people who know where to put their bottom-line trust. They also signify a belief in a world beyond this one.

I have reminders of that reality of another world along Eastern Parkway, my route for walking from the subway station to the St. Ignatius rectory. In front of many of the trees that line the parkway are small bronze plaques with the names of young men from the neighborhood who died in "the World War 1914-1918." Those who placed the plaques probably did not think that within little more than two decades, another, more destructive war would again cost lives on an even wider scale. In the late afternoon, the sun shines on the plaques' bronze surfaces, making it easy to read the soldiers' names, and I often stop to make them out. One was dedicated to the memory of Cpl. Frederick Haupt. Doubly saddening is the name's suggestion of German heritage. Little wonder that St. Ignatius' image of the Trinity gazing down on struggling humanity with compassion resonates powerfully today as wars continue to claim lives around the world. Faith in all its forms, from storefronts to cathedrals to mosques and synagogues, continues to cry out for peace.

George M. Anderson, S.J.

America

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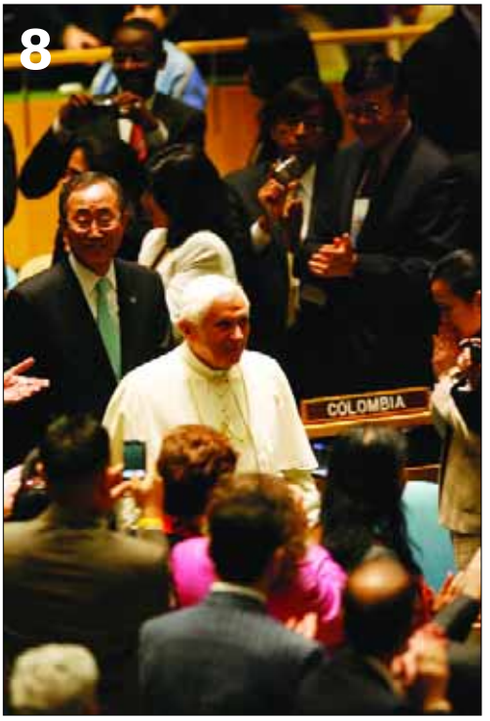
Cover photo Spires of St. Patrick's Cathedral in New York City contrast with a modern skyscraper. (Shutterstock/Christina Richards)



Articles

This week @ America Connects

Stephen Adly Guirgis discusses his new play, "The Little Flower of East Orange," on our podcast. Plus, from the archives, Cardinal Carlo Maria Martini on "A Christian Community: Toward the Third Millennium." All at americamagazine.org.

Editorial

Peace in the 21st Century

AS WE HAVE LEARNED in both Iraq and Afghanistan, security in the 21st century will demand a comprehensive response that uses a full spectrum of resources. "Soft power," in the form of diplomacy, economic development and human rights enforcement, will be far more in evidence than military force. Twenty-five years ago this month, when the National Conference of Catholic Bishops issued *The Challenge of Peace: God's Promise and Our Response*, the national preoccupation was with averting a global nuclear war. The nuclear threat is still serious, but the other great dangers to peace are not matters of grand military strategy, though they may require military personnel and logistical capacity to address. For after proliferation of weapons of mass destruction, climate change and failed states rank high on the list of strategic dangers. Both will make serious demands on policymakers, because solutions must be multifaceted and long-term, and will require the United States to shift resources from space-age military capacity to civilian agencies and constabulary forces.

The first requirement of national and world security is to strengthen the nuclear nonproliferation regime. Negotiation, backed by sanctions and limited punitive measures, may offer some promise of restoring restraint, as it did in Libya and seems about to do in North Korea. But other factors may prove more difficult to check. In Pakistan, for example, the A. Q. Khan network, which assisted North Korea, Iran and Libya in their pursuit of the bomb, remains intact, and the control of Pakistan's nuclear arsenal is unsure amid the shifting political tides in that country. With the growth of Islamic militancy in Pakistan's Northwest Frontier Province and the continuing ties between Pakistan's military and the jihadists, preventing the spread of nuclear weapons has become a daunting challenge.

Furthermore, the progressive nuclear disarmament on which the bishops conditioned the moral permissibility of deterrence in 1983 has been stalled for a decade. Unless the nuclear-armed nations make good on their own commitments to progressive disarmament, we can continue to expect that other nations will try to acquire nuclear weaponry. The recent history of North Korea has also shown that the possession of weapons and missile capacity increases a nation's ability to resist outside interference and improves its chances for getting its demands met at the negotiating table. So the first step toward nuclear security must be manifest reduction of nuclear arms by the nuclear powers, followed by negotiation of a new nonproliferation agreement.

Climate change threatens peace because lives and livelihoods, national boundaries and human settlements are at risk—from rising sea levels, the increase in storm activity, the frequency and intensity of drought and spreading desertification. These climatic changes can also produce environmental refugees. Careful negotiation and policing will be needed to manage migratory pressures. Refugee populations, moreover, will demand multinational support and supervision. Likewise, as worldwide food riots this spring have shown, disruptions in food and water supply will require greater regional and international collaboration.

Failed states are a different problem. As we have seen in Afghanistan, Central Africa and the Darfur region of Sudan, bringing peace to long-conflicted regions demands more troops and more time than either the United States or the international community has been willing to give. Peacebuilding in such countries requires just economic and political development along with appropriate constabulary military forces. In Afghanistan, which has certainly been a high priority for international intervention, resources of every sort have fallen well below what donor nations have committed themselves to provide.

DURING HIS ADDRESS to the United Nations General Assembly last month, Pope Benedict XVI laid out an ethic for international cooperation under the rubric of "the duty to protect" (see "Duty to Protect" in this issue, pg. 9). "Questions of security, the goals of development, the reduction of inequality both locally and globally, protection of the environment, of resources and of climate," he said, "require all those who are responsible for international life to act in concert...to promote solidarity with the most vulnerable regions of the world." He challenged the permanent members of the Security Council, including the United States, noting that "a multilateral consensus" that should make such activities possible "continues to be in crisis because it is still subordinated to the decisions of a small number" of states. To supply the conditions of peace for the quarter-century ahead, the Security Council's permanent five, especially the United States, Russia and China, will have to undergo a major change of worldview.

Pope Returns to Rome 'Strengthened' by U.S. Visit

The pope began his general audience in Rome on April 30 by publicly thanking the U.S. Conference of Catholic Bishops and President George W. Bush for inviting him, and all those who greeted him with affection and offered prayers for the success of his recent visit to the United States. Of celebrating his third anniversary as pope on April 19 with a Mass in St. Patrick's Cathedral in New York, he said, "It was a moving moment, in which I experienced in a tangible way all of the support of the church for my ministry." Addressing the 20,000 people who had gathered in St. Peter's Square for the audience, the pope said he set out on the trip "to confirm Catholics in the faith, to renew and increase brotherhood with all Christians and to proclaim to all the message of Christ our hope."

Speaking in German without a prepared text, the pope said that everywhere he went in the United States, "I was able to experience the fact that the faith is alive, that Christ is there today among the people, that he shows them the way and helps them to build the present as well as the future." The pope told his German-speaking listeners that God gave him an opportunity to try to strengthen the faith of others, "but at the same time, I was strengthened and came back strengthened."

In his main talk, Pope Benedict said that the United States, from its founding, was built "on the foundation of a felicitous joining of religious, ethical and political principles, which still today constitutes a valid example of healthy secularity." The United States, he said, is a place "where the religious dimension in all its variety is not only tolerated, but is valued as the spirit of the nation and as the fundamental guarantee of human rights and responsibilities." Modern life and global realities continue to challenge the country, he said, and the Catholic Church has an obligation to offer its voice in order to help citizens build a society worthy of the human person and one that uses its resources to help others.

A Plea for the Hungry in Haiti

Haitians prepare fish to be sold in Port-au-Prince, Haiti, April 28.

Haiti's bishops and a group of Jesuits in the country called on the government to put in place short- and medium-term plans to address the hunger crisis driven by an increase in the cost of world food staples. In an April 12 statement, the Jesuits also urged the international community to "keep its promises and help the country rise out of the quagmire it has sunk into." Describing themselves as "deeply united with this suffering people and sincerely in solidarity with the victims," the Jesuits urged Haiti's President René Préval to carry out an in-depth reform of public institutions to allow development. They also called on parliament to put in place a plan to provide relief to people who cannot afford the food they need to survive.

On the same day, Haiti's bishops also expressed their compassion for the poor and offered solidarity to the families of victims of violent unrest. "The bishops' conference condemns violence, whatever its form, because violence brings conflict and it can in no way resolve our problems," they said in a statement signed by Bishop Louis Kébreau, S.D.B., of Hinche, president of the bishops' conference. They reminded Haitians that "if the right to demonstrate is sacred, this does not authorize anyone to take lives or attack property belonging to others. Those responsible for public order must protect lives and property and punish those who break the law."

Bishops Urge End to Zimbabwe Arms Traffic

Catholic bishops in southern Africa have urged the South African government to stop all shipments of armaments to Zimbabwe, which is in political and economic crisis. "On behalf of the Catholic community in southern Africa, I call on the South Africa government not to allow any more arms and munitions to enter Zimbabwe through South Africa until an acceptable solution is found to the present situation," Cardinal Wilfrid Napier of Durban said April 18 in a statement issued on behalf of the Southern African Catholic Bishops' Conference.

Zimbabwe's parliamentary and presidential elections, held March 29, prompted tensions between the government and opposition groups in Zimbabwe. While Zimbabwe's electoral commission has failed to issue final results, the leader of the Movement for Democratic Change, Morgan Tsvangirai, says he won the presidential poll, and his party took a majority of parliamentary seats. President Robert Mugabe, 84, and his supporters have prepared for a runoff and have challenged some of the parliamentary results.

A Chinese ship carrying arms to Zimbabwe was turned away from the South African port of Durban April 18 after the South African High Court refused to allow the weapons to be transported across the country.

Paraguayans Elect Retired Bishop Lugo as President

Retired Bishop Fernando Lugo was elected president of Paraguay April 20, ending the six-decade rule of the Colorado Party. Bishop Lugo took an early lead in the pre-election polls despite official disapproval from the Vatican and, initially, from the Paraguayan bishops' conference. As support for Bishop Lugo remained strong in the largely Catholic country, the conference refrained from further comment. Named a bishop in 1994, Bishop Lugo, 58, retired from the Diocese of San Pedro in 2005. The Vatican suspended him from exercising his priestly ministry when he decided to run for president but rejected his request for laicization after more than 30 years as a bishop and priest. The Paraguayan bishops' conference made no official statement after the elections, but the Paraguayan newspaper ABC quoted Bishop Adalberto Martínez Flores of San Pedro, secretary of the Paraguayan bishops' conference, as saying that the conference "accepts and acknowledges the victory of [Bishop] Lugo as president-elect of Paraguay."

States Consider Immigration Bills

States have considered more than 1,100 bills that deal with aspects of immigration this year. The National Conference of State Legislatures, in a report released April 24, said that as of the end of March, 26 states had enacted 44 laws and adopted 38 resolutions on immigration topics. In 35 states, 198 pieces of legislation were introduced dealing with law enforcement.

Meanwhile, the House passed a bill to extend a visa program for religious workers, and the governors in three border states asked Congress to extend an operation that has placed National Guard troops along the U.S.-Mexico border.

Catholic organizations and religious orders joined with other church groups in signing a letter protesting a bill introduced in Congress that would force immigrant families to live in a detention center until their immigration cases are resolved. A member of the Congressional Hispanic Caucus on April 23 called the Democratic leadership "spineless" for not taking up comprehensive immigration reform.

Christians, Buddhists Should Work Together

Christians and Buddhists should work together to promote respect for the earth and a safe, clean environment, said the Pontifical Council for Interreligious Dialogue. In a message for the Buddhist feast of Vesakh on May 12 to 18, a commemoration of the major events in the life of the Buddha, the Vatican agency urged Christians and Buddhists to work together to contribute to the public debate concerning climate change and sustainable development.

The Vatican message, signed by the council's president, Cardinal Jean-Louis Taurán, and its secretary, Archbishop Pier Luigi Celata, said Christian and Buddhist traditions respect creation and "have a common concern to promote care for the environment which we all share." All people should be concerned with the future of the planet including "matters of grave concern," like climate change, environmental preservation and sustainable development, it said.

Newman Sainthood Cause Advances

The sainthood cause of a 19th-century English cardinal has taken a step forward after the Vatican's medical commission ruled that there was no natural explanation for the healing of a U.S. deacon who prayed for the cardinal's intercession. The progress of the cause of Cardinal John Henry Newman, an Anglican priest who shocked English society by becoming Catholic, was announced April 24 by Peter Jennings, spokesman for the Archdiocese of Birmingham, England. The case of Deacon Jack Sullivan from Marshfield near Boston, Mass., was discussed and voted on by the medical commission of the Congregation for Saints' Causes, Jennings said in a statement. "The opinion of the doctors is positive," he said. The case will now be passed on to a theological commission. The theologians' task is to certify whether the alleged miracle took place after prayers for the sainthood candidate's intercession. A miracle attributed to Cardinal Newman's intercession is required before his beatification—a step toward sainthood—can occur.

From CNS and other sources. CNS photos.

Benedict in America

Message of Joy

Pope Benedict's first opportunity to address the American faithful came at the Nationals Park Mass in Washington, D.C., where he looked to the past and future of the Catholic Church in the United States. Benedict turned first to the manifold gifts that diversity has brought to the United States during the last 200 years, which have helped keep this country one of great promise. Yet he also recognized problems within American culture, among them, "signs of alienation, anger and polarization on the part of many of our contemporaries; increased violence; a weakening of the moral sense; a coarsening of social relations; and a growing forgetfulness of Christ and God."

Benedict recognized that the church too faces problems, among them "the presence of division and polarization in her midst, as well as the troubling realization that many of the baptized, rather than acting as a spiritual leaven in the world, are inclined to embrace attitudes contrary to the truth of the Gospel."

The pope's homily to priests and religious at St. Patrick's Cathedral in New York was perhaps the most effective address of his entire visit. Benedict brilliantly used the metaphor of the cathedral for the entire Catholic Church. First, he noted the magnificent stained-glass windows, which on the outside are dark, but which on the inside "reveal their splendor." How, he asked, can we draw into the church people who see only its darkness? The cathedral is highly complex, yet designed with a purpose. Can we help people see this truth? That strong edifice is also "born of the dynamic tension of diverse forces" that keeps the building standing. Can we see this as a symbol of church unity? Finally, the cathedral's spires in the midst of a secular city are a reminder of the "constant yearning of the human spirit to rise to God."

Toward the end of the Mass the pope also offered, spontaneously, a brief meditation on his role as the successor of St. Peter, which may be remembered even more than his dazzling homily. With admirable candor, Benedict reminded his listeners that he is, like St. Peter, a "man with faults," and asked for their prayers.

The homily at Yankee Stadium lacked the newsworthiness of Benedict's other addresses, but it included a clear call to the American faithful to embrace difficult tasks in order to grow closer to God. Quoting St. Paul, Benedict spoke of the "obedience of faith," even though words like "obedience" and "authority" are hard to hear in our culture. Yet these words express "the truths that set us free.

CNS PHOTO/RICK MUSACCHIO

A deacon distributes Communion in the upper deck of Yankee Stadium in New York April 20 during a Mass celebrated by Pope Benedict XVI. Approximately 60,000 people attended the Mass on the final day of the pope's pastoral visit to the United States.

They are the truths which alone can guarantee respect for the...dignity and rights of each man, woman and child in our world—including...the unborn child."

A preacher or homilist, however, communicates with more than just words. During his homilies at Nationals Park and Yankee Stadium in particular, his message of taking joy in the church was underscored by the joy that Benedict obviously felt as he worshiped with so many of the faithful. ***James Martin, S.J.***

The Duty to Protect

Forty-five years ago last month, Pope John XXIII published his groundbreaking encyclical *Pacem in Terris*, arguing that world peace depended on respect for and promotion of human rights. On Friday, April 18, just a week after the *Pacem in Terris* anniversary, Pope Benedict XVI addressed the United Nations General Assembly and made the same argument, but gave added emphasis to the responsibility of the U.N. to uphold human rights even if it means overriding national sovereignty. An obligation more frequently referred to in American circles as "humanitarian intervention," the "duty to protect," Benedict told the assembly, "was implicit in the founding of the United Nations, and in fact, it increasingly characterizes its activity." Drawing on John XXIII's teaching that a government that fails to protect its people against violation of their rights or which itself violates them is illegitimate, Benedict proposed that intervention by the international community to re-establish the rights of a population is neither "an unjustified imposition" nor "a limitation on sovereignty."

Nuns watch Pope Benedict XVI's speech at the United Nations after the 5th Annual National Catholic Prayer Breakfast in Washington, D.C., on April 18.

CNS PHOTO/JOSHUA ROBERTS

A major function of the alliance of weak and strong nations in the U.N. system, Benedict contended, is that in a time of crisis the strong come to the aid of the weak in the spirit of solidarity. He referred particularly to "certain African countries" and others adversely affected by globalization and natural disasters. Protection in such cases does not necessarily mean military intervention; it refers rather more broadly to any international action taken to respond to the failure of domestic authorities. These include emergency relief, refugee protection and human rights monitoring.

In linking "the duty to protect" so closely with the purpose of the United Nations and other international organizations, Pope Benedict made the most explicit statement yet of any pope in favor of strengthening the capacities of the United Nations, and he offered a very strong challenge to all governments to protect the rights of the victims of war, predatory government, economic inequality and natural disaster. Such action, he added, should not be unilateral. Given the nationalistic and sometimes xenophobic character of the current political climate in the United States, Benedict offers Catholics an extraordinary thesis with which to confront this year's presidential candidates. Precisely because it contests the conventional wisdom, "the duty to protect" is a topic to be pressed in every available forum. ***Drew Christiansen, S.J.***

'A Land of Great Faith'

At a meeting with bishops and cardinals at the National Shrine of the Immaculate Conception in Washington, D.C., on April 16, Pope Benedict XVI delivered the most comprehensive talk of his visit, drawing much attention to his views on immigration and the sexual abuse of minors. "I want to encourage you and your communities to continue to welcome the immigrants who join your ranks today," Benedict noted, "to share their joys and hopes, to support them in their sorrows and trials and to help them flourish in their new home." He also acknowledged that the church's response to incidents of sexual abuse by priests and religious was "sometimes very badly handled."

Overall his message was positive, praising America as "a land of great faith," and "prosperous and generous." Yet he issued several challenges, often in the form of questions rather than condemnations: "Is it consistent to profess our beliefs in church on Sunday, and then during the week to promote business practices or medical procedures contrary to those beliefs? Is it consistent for practicing Catholics to ignore or exploit the poor and the marginalized, to promote sexual behavior contrary to Catholic moral teaching, or to adopt positions that contradict the right to life of every human being from conception to natural death?" He also noted "the sharp decline of the family as a basic element of church and society," "the subtle influence of secularism," and "the dictatorship of relativism," and lamented the violence and pornography depicted in the media.

Benedict also noted the special nature of American culture: "It strikes me as significant that here in America, unlike many places in Europe, the secular mentality has not been intrinsically opposed to religion. American society has always been marked by a fundamental respect for religion and its public role, and, if polls are to be believed, the American people are deeply religious."

The heart of his message, in his own words, might be this: "I believe that the church in America, at this point in her history, is faced with the challenge of recapturing the Catholic vision of reality and presenting it, in an engaging and imaginative way, to a society which markets any number of recipes for human fulfillment." Indeed, echoing the theme of the visit, Christ our Hope, he challenged the church in the United States to go forward with the Risen Lord, with compassion, commitment and hope.

Peter Schineller, S.J.

Pastor to the Victims

The landmark meeting with victims of sexual abuse, arranged by Cardinal Sean P. O'Malley, O.F.M.Cap., of Boston, was for many Americans the moment when their understanding of Pope Benedict XVI changed. Yet that meeting marked only one of several times when the pope raised that painful issue. The pope spoke about the crisis first with the media en route from Rome, expressing "deep shame"; second with the U.S. bishops, telling them, using the words of Cardinal Francis E. George, O.M.I., that they had handled the crisis "sometimes very badly" and urging them to redouble their efforts and support the innocent priests who make up the "overwhelming majority" of the clergy; third with the victims from Boston; and fourth with the faithful in his homilies.

The official Vatican press release describing the meeting with abuse victims was spare in its language. The pope had "listened to their personal accounts and offered them words of encouragement and hope." Arguably the most powerful moment of the trip was also the most private.

The pope's ministry at ground zero also showed an instinctive understanding of a trauma, this one suffered on Sept. 11, 2001. During a brief ceremony, the pope knelt at the site of the former World Trade Center, lit a single candle and spoke with family members of several victims. Television cameras captured the emotion on the face of the pope as well as of the families, who were clearly moved by this encounter. Both encounters—one private, one public—reminded Americans that the pope is also very much a pastor.

James Martin, S.J.

The Dialogue of Truth

Pope Benedict XVI's messages on interreligious dialogue during his visit to Washington, D.C., were received with hope, happiness and a little realism after the mixed communications of the previous three years. When he visited with Jews to deliver his personal greetings for Passover, he reaffirmed the Second Vatican Council's teaching on Catholic-Jewish relations and reiterated the church's commitment to dialogue. At the larger interreligious gathering, entitled "Peace Our Hope," he quoted de Tocqueville and Franklin Roosevelt, and extolled the vibrant connections in U.S. society between religion and freedom and between faith and reasoned recognition of common ethical values for the common good.

There were other surprises. Benedict dedicated two-fifths of his major address to the "dialogue of truth" that explores questions of human origin and destiny, good and evil and the end of existence. Making brief reference to Christianity's belief in the unique salvific role of Jesus Christ, he reasserted that the higher goal of interreligious dialogue "requires a clear exposition of our respective tenets." Thus dialogue "will not stop at identifying a common set of values" but will "probe their ultimate foundation."

In many ways, Pope Benedict restored interreligious dialogue to where it was three years ago at the time of his election. During the long pontificate of John Paul II, mutual understanding, cooperation for social justice and for the common good, spiritual companionship and mutual exploration of beliefs in the search for truth were carefully articulated as distinct goals for interreligious dialogue. Urged by John Paul II, the Pontifical Council for Interreligious Dialogue had clarified these goals, working closely with national and regional bishops' conferences and with other Catholic associations and institutions active in interreligious dialogue.

Curiously, when Pope Benedict reaffirmed these goals at the Pope John Paul II Cultural Center, he did so without any reference to his predecessor, other than mentioning the name of the building. Present were 56 Jews, 55 Muslims, and Buddhists, Hindus, Jains and Christians, mostly Catholics involved in interreligious dialogue or friends of the Cultural Center. The absence of a customary quotation from the inspirational John Paul II was not lost on the Cultural Center's trustees and friends, and others, especially Jews, noted it too.

Pope Benedict also did not refer to the bishops' conference, dioceses or any Catholic establishments where dialogue is promoted other than Roman institutions, but he did mention colleges, universities and study centers where candid exchange of religious ideas can occur. Universities will welcome this encouragement, even though it is not always clear how such dialogue should take place. Furthermore, the Pontifical Council, which he did not mention, lacks the competence it had in 2005, and

the U.S. bishops' staff, to which he also did not refer, is down in size and budget by 35 percent.

What Pope Benedict could not witness was the fellowship among the invited guests during the required three-hour wait before his arrival, a clear sign of the health of interreligious dialogue in the United States.

John Borelli

A Model for Educators

One month before Pope Benedict XVI's arrival in the United States, The Washington Post published a front-page prediction that he would deliver "a stern message" to the leaders of Catholic colleges and universities, who, according to the Post reporters, "are intently watching for a rebuke from Pope Benedict XVI during his Washington visit next month." When he arrived at Catholic University, Pope Benedict was greeted warmly by his audience of Catholic college presidents, diocesan superintendents and a sprinkling of bishops who serve on the governing board of The Catholic University of America. At no point did the pope deliver a stern message or a rebuke, but spoke of the extraordinary importance of Catholic education at every level. "Set against personal struggles, moral confusion and fragmentation of knowledge," said Benedict, "the noble goals of scholarship and education, founded on the unity of truth and in the service of the person and the community, become an especially powerful instrument of hope." While the pope's message was delivered gently, it was a serious one that argued forcefully for an understanding of Catholic identity that is larger than statistics and deeper than litmus tests.

CNS PHOTO/PAUL HARING

Pope Benedict XVI listens as Archbishop Daniel E. Pilarczyk of Cincinnati presents a question during a meeting with U.S. bishops at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., on April 16.

The pope drew applause on two occasions: first, when he repeated his belief that Catholic education was of paramount importance, and thanked Catholic educators for "your selfless contribution, from outstanding research to the dedication of those working in inner-city schools, [you are] serving both your country and the church." And again, when he made a "special appeal to religious brothers, sisters, and priests: do not abandon the school apostolate; indeed, renew your commitment to schools, especially those in poorer areas."

Throughout his talk, Benedict's content and style offered a model for teachers: no finger-wagging, no hint of coercion. His teaching was thoughtful, respectful, challenging and invitational.

Michael Guerra

In his address to Catholic educators assembled at The Catholic University of America, Pope Benedict XVI reminded his listeners of the history of Catholic education in the United States, citing the historic contributions of Saint Elizabeth Ann Seton, Saint Katharine Drexel and all the other religious sisters, brothers and priests who "together with selfless parents" established a Catholic educational system that supported generations of immigrants as they moved from poverty to mainstream society.

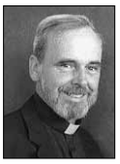
The Catholic identity of our educational institutions, the pope reminded his audience, should not be measured by the number of Catholic students or even by the "orthodoxy of course content." The critical test must be the authenticity of the religious faith that animates such institutions. "Do we accept the truth Christ reveals? Is the faith tangible in our universities and schools?" The pope reminded faculty at Catholic colleges and universities that while academic freedom was rightly respected and "of great value," it could not be used "to justify positions that contradict the faith and the teaching of the church." To do so would betray the mission and identity of such institutions. Teachers and administrators at all Catholic institutions, universities, colleges and schools must provide the kind of instruction and formation to their students that give public witness to "the way of Christ." The pope singled out for praise those catechists, both lay and religious, who help young people to appreciate the gift of faith.

Joseph A. O'Hare, S.J.

Washington Correspondents

John Borelli, special assistant for interreligious initiatives at Georgetown University and national coordinator for interreligious dialogue and relations for the U.S. Jesuit Conference, served more than 16 years at the U.S. Conference of Catholic Bishops and 17 years as a consultor to the Pontifical Council for Interreligious Dialogue.

Michael Guerra is president emeritus of the National Catholic Education Association.



Cicero and Jesus in the United States

'Ultimately, truth is a person.'

What is needed, I am convinced, is a greater sense of the intrinsic relationship between the Gospel and the natural law on the one hand and, on the other, the pursuit of authentic human good, as embodied in civil law and in personal moral decisions.

–Benedict XVI, April 16, 2008

THERE HAS BEEN enough commentary, to be sure, on Pope Benedict's visit to the United States. For those of us who looked to his visit with heightened interest, we have probably already shared our high points and disappointments. For myself, I had no disappointments, from the moment when I saw Benedict confessing our shame over the child-abuse scandal, to his healing encounter with the victims, to the powerfully moving session with our handicapped brothers and sisters ("marginal persons," as some philosophical geniuses describe them), to his last-day prayer at ground zero and the Mass at Yankee Stadium. Indeed, it was a sojourn of hope.

What particularly struck me was the deft way that Benedict spoke both to Catholics and Christians as well as to the rest of humanity who do not share our faith. There are two challenges we believers face: how do we raise our voices in the public square without imposing our religious ethos on others, and how do we engage our own zeal to bring Christ to the world?

In speaking to Jews, Muslims, Hindus, Buddhists and other believers as well as unbelievers, Benedict reminded me of the capacious Cicero. Cicero is known as an orator and Roman senator, but I admire him for his intellectual reach and integration. Even in his own time, he discerned that there were moral constants uniting all humans beyond the reach of Rome—quite a stretch for a Roman senator. During Benedict's visit to the United States, it was as if he were introducing Cicero to the public square. Thus, each of the following paragraphs will begin with Cicero's words, from *De Republica*, Book III, 33 (from Lactantius).

There is truly a law that is right reason fitted to our nature. Benedict holds that all men and women are gifted with reason by the very fact that they are human. Our ability to use reason is both from our nature and at the same time critically reflective on our nature, our flourishing and our authentic fulfillment. This is the search for the "truth" of our humanity, of which Benedict so frequently speaks.

Proclaimed to all humans, constant and everlasting. No decree of Senate or people can free us from it. There will not be found one law at Rome and another at Athens, one now and another later, but one law everlasting and unchangeable extending to all nations at all times. The law of our nature, known to us by reason, is available to any human. It transcends the vagaries of time and the spray of cultures. Slavery was not good, ever, even though people may have accepted it. And it was only by an appeal to a more universal law than positive law that, as Benedict points out, slavery could be challenged and overthrown. It was that "higher truth" that confirmed Gandhi in his quest for Indian independence. Tellingly, it is the foundation for the U.N. Universal Declaration of Human Rights, so dear to Benedict.

With one common teacher and ruler of us all, God, this law's founder, promulgator and enforcer. Cicero's acknowledgement of the divine lawgiver is a forerunner of Benedict's appeal to all who believe in God, the Most High. But it rests upon the conviction that God could not will us to do something contrary to our rational nature, as God has created us. As Benedict said at the University of Regensburg, to understand the Fourth Gospel's "In the beginning was the word," is to see that the Greek word *logos* means both "reason" and "word," a "reason which is creative and capable of self-communication." Benedict's hope for dialogue is based upon this "breadth of reason," an endowment all humans are blessed with as images of God.

The human who does not obey flees from himself...and despises human nature in himself. This is Cicero's (and Benedict's) move to appeal to any humanist. Whether you believe in God or not, the rejection of your very self is the deepest rejection you can make. Thus dialogue opens even for the nonbeliever, unless the nonbeliever thinks rejection of one's self is to be admired. For Benedict, as for Cicero, morality is a matter of whether we choose to be faithful to the truth of what we are as humans.

Commentators after Cicero, crystallized in Aquinas, would note that an essential characteristic of any law is that it be for the common good; and determining the "authentic" common good is, as the pope notes, the task of civil law and the conscientious choice of the citizen.

When you add Jesus to the mix, it radicalizes everything, not for the nonbeliever, but for us. Christians, as Benedict pointed out in his talk to Catholic educators, have been granted the "vision of the Logos, God's creative reason, which in the incarnation is revealed as goodness itself." The vision is the face of Jesus Christ, prompting Benedict at St. Joseph's Seminary to proclaim, "Ultimately, truth is a person." Reason may be the foundation for our common discourse. But love is its purpose. God, after all, as Benedict wrote in *Deus Caritas Est*, is not just reason, but a reason that loves and affirms the good. The radical revelation of our Christian faith is that even the least of our brothers and sisters bears the face of God in Christ. This truth is both the key to our salvation and the basis of our mission in the world.

Injustice, depersonalization and violence are not matters of mere politics. They are matters of sacrilege.

John F. Kavanaugh

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Cardinal Carlo Maria Martini

PHOTO REUTERS/MAX ROSSI

Teaching the Faith in a Postmodern World

– BY CARLO MARIA MARTINI –

WHAT CAN I SAY about the reality of the Catholic Church today? The theme is enormous and so much more difficult for me, living as I do in Jerusalem, with little contact with the daily life of our church communities. I am inspired, however, by the words of a great Russian thinker and man of science, Pavel Florenskij, who died in 1937 as a martyr for his Christian faith: "Only through immediate experience is it pos-

CARDINAL CARLO MARIA MARTINI, S.J., is the retired archbishop of Milan, Italy. This article is adapted from a talk he gave at the 44th General Chapter of the Institute of the Brothers of the Christian Schools in Rome on May 3, 2007. Reprinted with permission.

sible to perceive and value the treasure of the church." To perceive and value the treasures of the church, one must enter through the experience of faith.

It would be very easy to draw up notebooks of complaints, full of things that are not going very well in our church. But this would be to adopt an external and depressing vision, not to see with the eyes of faith, which are the eyes of love. Of course, we should not close our eyes to things that are not going well, but we need to understand the overall picture in which the problems to be resolved are situated.

We are not all living in the same historical age. Some are still living in the time of the Council of Trent...others are well advanced into the third millennium.

A Unique Period in Church History

As I consider the present situation of the church with the eyes of faith, I see especially two things.

First, there has never been in the history of the church a period as fortunate as ours. Our church has its greatest geographical and cultural spread and yet finds itself substantially united in the faith, with the exception of Lefebvre's traditionalists.

Second, in the history of theology there has never been so rich a period as the last era. Even in the fourth century, the era of the great Cappadocian fathers of the Eastern church and the great fathers of the Western church, like St. Jerome, St. Ambrose and St. Augustine, there was not so great a theological flowering.

It is enough to recall the names of Henri de Lubac and Jean Daniélou, of Yves Congar, Hugo and Karl Rahner, of Hans Urs von Balthasar and his master Erich Przywara, of Oscar Cullmann, Martin Dibelius, Rudolf Bultmann, Karl Barth and of great American theologians like Reinhold Niebuhr—not to mention the liberation theologians (whatever judgment may be made in their regard now that they are being given new attention by the Congregation of the Doctrine of the Faith) and many others still alive, including the great theologians of the Eastern church of whom we know too little, like Pavel Florenskij and Sergei Bulgakov.

There can be very different and nuanced views of these theologians, but they certainly are an impressive group such as never existed in the church in times past.

All this has taken place in a world full of problems and challenges, such as the unjust distribution of goods and resources, poverty and hunger, and the problems of violence and maintaining peace. Another problem is the difficulty in fully understanding the limits of civil law in relation to moral law. These problems are very real, especially in certain countries, and they are often subject to a very lively dialectic of interpretation.

Indeed, sometimes it is possible to imagine that we are not all living in the same historical age. Some are still living in the time of the Council of Trent, others of the First Vatican Council. Certain people have digested the Second Vatican Council well or poorly; others are well advanced into the third millennium. We are not all true contemporaries, and this has always been a great burden for the church and requires plenty of patience and discernment.

Yet I would like to put these problems aside for now and consider our pedagogical and cultural situation and the problems associated with education and teaching.

A Postmodern Mentality

To seek a fruitful dialogue between the people of this world and the Gospel and to renew our pedagogy in the light of the example of Jesus, it is important to look closely at the so-called postmodern world, which forms a backdrop for many of these problems and which conditions the solutions.

A postmodern mentality could be defined in terms of oppositions: an atmosphere and a movement of thought that stands opposed to the world as we have known it until now. This mentality willingly distances itself from metaphysics, Aristotelianism, the Augustinian tradition and from Rome, considered as the center of the church, and from many other things.

This mindset keeps its distance from a former platonic Christian world, in which there was taken for granted the primacy of truth and values over feelings, of intelligence over the will, of the spirit over the flesh, of unity over pluralism, of asceticism over life, of the eternal over the temporal. In our world there is a spontaneous preference for feeling over the will, for impressions over intelligence, for an arbitrary logic and the search for pleasure over an ascetic and prohibitive morality. This is a world in which sensitivity, emotion and the present moment come first. Human existence, therefore, is a place where there is freedom without restraints, where a person exercises, or believes he can exercise, his personal empire and creativity.

At the same time this movement is also a revolt against an excessively rational mentality. From literature, painting, music and the new human sciences (in particular psychoanalysis), many people no longer believe they live in a world ruled by rational laws, in which Western civilization is a model for the world to imitate. It is accepted that all civilizations are equal, whereas previously we insisted on the so-called classical tradition. Nowadays there is a little of everything on the same plain, because there are no longer criteria by which to verify what is a true and authentic civilization.

There is opposition to rationality, which is seen as a source of violence, because people believe rationality can be imposed because it is true. There is acceptance of every form of dialogue and exchange because of a desire to be always open to another and to what is different, to be suspicious of oneself and to mistrust whatever wishes to affirm its identity through force. That is why Christianity is not easily accepted when it presents itself as true religion. I recall a young man who said to me recently: "Above all, don't tell me that Christianity is true. That upsets me, that blocks me. It's quite something else to say that Christianity is beautiful...." Beauty is preferable to truth.

In this atmosphere, technology is no longer a means at humanity's service, but a milieu in which someone perceives the rules to interpret the world. There is no longer an essence of things, but only the use of things for a certain end determined by the will and desire of each person.

In this atmosphere, the refusal of sin and redemption is always present. It is said, "Everyone is equal, and each person is unique." There is an absolute right to be singular and to affirm oneself. Every moral rule is out of date. There is no more sin, nor pardon, nor redemption, nor self-denial. Life can no longer be thought of as sacrifice or suffering.

A last characteristic of this movement is the refusal to accept anything that smacks of centralism or a desire to direct things from on high. There is an "anti-Roman complex" in this way of thinking. We have passed from a context in which the universal counted for more; what was written and general and timeless, what was durable and unchanging was preferred to what is particular, local and dated. Today, the preference is for a knowledge that is more contextual, local, pluralist, adaptable to different circumstances and different times.

I do not wish to say all of this is completely false. A great deal of discernment would be needed to distinguish the true from the false, what is said as an approximation from what is said with precision, that which is simply a tendency or a fashion from what is a solid declaration. What I am saying is that this mentality is everywhere, especially where there are young people, and it needs to be taken into account.

And I say something more. Perhaps this situation is better than the one that existed previously. Christianity has an opportunity to show better its character of challenge, of objectivity, of realism, of the exercise of true freedom, of a religion linked to the life of the body and not only of the mind. In a world such as we live in today, the mystery of an unavailable and always surprising God acquires greater beauty; faith understood as risk becomes more attractive; a tragic view of existence is strengthened with happy consequences in contrast to a purely evolutionary vision. Christianity appears more beautiful, closer to people, and yet more true. The mystery of the Trinity appears as the source of meaning for life and an aid to understanding the mystery of human existence.

'Examine Everything With Discernment.'

To teach the faith in this world is nonetheless a challenge. To be prepared one must take to heart the following attitudes:

Do not be surprised by diversity. Do not be frightened by what is different or new, but look upon it as something in which is found a gift from God. Prove that you can listen to things quite different from what we usually think, but without immediately judging the speaker; try to understand what is being said and the basic arguments put forward. Young people are very sensitive about an attitude of nonjudgmental listening. This attitude gives them the courage to say what they really feel and to begin to distin-

guish what is really true from what only appears true. As St. Paul says, "Examine everything with discernment; keep what is good; keep your distance from every trace of evil" (1 Thes 5:21-22).

Take risks. Faith is the great risk of life. "Whoever wishes to save his life will lose it; but the one who loses his life for my sake will save it" (Mt 16:25). Everything has to be given up for Christ and his Gospel.

Befriend the poor. Put the poor at the center of your life because they are the friends of Jesus who made himself one of them.

Nourish yourself with the Gospel. As Jesus tells us in the discourse on the bread of life: "For the bread of God is that which comes down from heaven and gives life to the world" (Jn 6:33).

Prayer, Humility and Silence

To help develop these attitudes, I propose four exercises:

1. Lectio divina. This is a recommendation of John Paul II: "It is especially necessary that the listening to the Word becomes an essential meeting, following the ancient and present-day tradition of lectio divina, enabling us to discover in the biblical text the living word that challenges us, directs us, which gives shape to our existence" (*Novo Millennio Ineunte*, No. 39). "The Word of God nourishes life, prayer and the daily journey, it is the principle of unity of the community in a unity of thought, the inspiration for continuing renewal and for apostolic creativity" (*Setting Out Again From Christ*, 2002, No. 24).

2. Self-mastery. We need to learn anew that the frank opposition to desires is sometimes more joyful than endless concessions to everything that seems desirable but ends in boredom and satiety.

3. Silence. We need to move away from an unhealthy slavery to rumors and endless chattering, from characterless music that only makes noise, and find each day at least one half-hour of silence and a half-day each week to think about ourselves, to reflect and pray for a longer period. That may seem difficult to ask, but when you give an example of the interior peace and tranquility that result from the exercise, the young take courage and find it to be an unprecedented source of life and joy.

4. Humility. Do not think that it is up to us to solve the great problems of our times. Leave room for the Holy Spirit, who works better than we do and more deeply. Do not wish to stifle the Spirit in others: it is the Spirit who breathes. Rather, be sensitive to its most subtle manifestations, and for that you need silence. A

From the archives, Cardinal Martini on "A Christian Community: Toward the Third Millennium," at americamagazine.org.

Partners in Ministry

The role of women in Jesuit education

BY AMALEE MEEHAN

THE YEAR IS 1522, just outside the town of Manresa in northeastern Spain. A pilgrim clothed in sackcloth seeks the assistance of a well-dressed woman of wealthy background. Arrested by the singular conviction yet warmth in his eyes, Inés Pascual offers the pilgrim food, lodging and compassion. Her offer leads to a friendship that will stretch over time and distance to support not only the man, Inigo de Loyola, but his future companions. So begins the story of the first benefactor and friend of the Society of Jesus.

Currently in the field of Jesuit education, a Jesuit/lay partnership has become a new paradigm for schools and universities in the Western world. A relatively new phenomenon, it is a partnership anticipated by the Second Vatican Council, welcomed by most Jesuits since that time and explicitly affirmed by the general congregations of the Society of Jesus held in 1983 and 1995.

The extent to which this Jesuit/lay partnership depends on a partnership with women goes back to the earliest days of the Jesuit order. Although intimately involved in the formation of the fledgling Society of Jesus since the 1520s, women, for particular historical reasons, were not associated with the Jesuit ministry of education in its origins. Today, however, women participate in Jesuit education not only as students and teachers but increasingly in designated positions of leadership. A review of the history of why women played such an important role in the origins of the Society of Jesus and yet were conspicuously absent in Jesuit education may be instructive for the challenges of today.

Ignatius and Women

For someone who has been perceived so often as a "man's saint," Ignatius was very much influenced by women. Despite the early death of his mother, women played prominent roles throughout his life. From his foster mother María Garín to the Infanta Juana of Spain, women promoted his interests, introduced him to influential people and recommended him for important positions. In turn, he acted as spiritual director to countless women, set up houses for prostitutes and women in danger of falling victim to prostitution, and provided shelter for female victims of unhappy marriages. Ignatius was kind, understanding and active on behalf of women, and received their support in return. His *compagnia* invited women to join them, sometimes even entrusting them with responsible positions, albeit within the constraints of propriety common to 16th-century culture. One striking exception, however, was the field of education. In this ministry, which would come to characterize the new Society, women played no role. Against such a background, we can understand more easily why there are so few women in positions of leadership in Jesuit educational institutions today.

A Cautious Approach

There are at least two historical reasons for the absence of women in the early history of Jesuit education. First, Ignatius the pilgrim seems to have generated both admiration and slander wherever he went. The fact that women were attracted to him was often the occasion for this mixed reaction. The same curse that undermines many radical initiatives today—poisonous tongues and gossip—followed Ignatius on his journey. He learned the price exacted in a basically medieval culture for mingling too easily in female circles. Ignatius had to defend himself, his orthodoxy and his nascent Society against many ill-founded accusations throughout his life. Although he accepted suspicion and resentment as an inevitable reaction to any kind of radical reform, even a reform modeled on the life of Christ, the waste of time spent in ecclesial wrangling left him wary of situations that could spark such suspicion, a concern that was to greatly influence his formal dealings with women.

Second, Ignatius' refusal to allow women a role in education corresponded to the cultural norms of 16th-century Europe. When formal education did occur, boys were taught by men, and girls by women. Such norms exerted a strong governing influence on society, not least on those in religious life.

'A Taste for Divine Things'

Did this mean that Ignatius distrusted women or kept them at a distance? On the contrary: women were integral

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Students gather for a prayer service at Saint Ignatius College Prep in San Francisco.

PHOTO COURTESY OF SAINT IGNATIUS COLLEGE PREP

to the Society as patrons, pupils, partners and figures of inspiration. From the time when images of "a certain lady" bedeviled his recuperation, relationships of trust with female benefactors, members of the nobility and religious constituted a positive element of Ignatius' life. The widows of Manresa were the first to care for him with food, lodging and laundry. Hugo Rahner, S.J., tells us women were the first to whom Ignatius spoke about the content of the Spiritual Exercises. As his first disciples, these women acquired "a deep understanding and taste for divine things."

Although women continued to exert influence, to become partners with Ignatius' venture and to request spiritual direction from him throughout his life, not all of his dealings with women were happy. Indeed, Ignatius often demonstrated a marked ambivalence in his transactions with women. Such is the case with Isabel Roser and her two female companions who took vows as Jesuits, and the Infanta Juana of Spain who, widowed at age 19, took vows, lived and died as a Jesuit. Ignatius accepted the Infanta very reluctantly, totally anonymously and against his will. Further, after releasing Isabel and her two companions from their vows, he made it clear that admitting female members to the Society should never happen again and successfully petitioned the pope to affirm this position.

Women and the Society of Jesus

The question of whether Ignatius intended women to be apostolic members of his Society and ministry obscures the more fundamental issue. What is certain is that through the Spiritual Exercises, women formed a partnership with Ignatius, not so much at the apostolic level but at the deeper level of life with God. Mary Ward, for example, who founded the teaching order of the Institute of the Blessed Virgin, and Madeline Sophie Barat of the Society of the Sacred Heart, though not contemporaries of Ignatius, were much influenced by the Spiritual Exercises.

To understand the role of women in Jesuit ministries today, it is necessary to prescind from the cultural milieu of Reformation Europe and focus on the defining commitments of the early Society, grounded in the Spiritual Exercises. This also must be our point of departure as we look to the future of any Jesuit ministry, not merely education.

Although Jesuit education is associated with the curriculum and pedagogy outlined in the *Ratio Studiorum* (the official plan for Jesuit education), it is fundamentally a spiritual process. The Spiritual Exercises of Ignatius define the orientation of every Jesuit ministry. Through the experience of

the Exercises, every person can establish a profoundly personal relationship with God and discern for himself or herself the kind of Christian life to which God is calling. This was and is the radical message of the Spiritual Exercises. It is estimated that during the lifetime of Ignatius, the full four-week Exercises were given to some 1,500 women. Perhaps what attracted women to the Exercises was the focus on freedom, finding out what God—not husband, father, religious superior or bishop—wants for each person. To avoid scandal and temptation, when Jesuits gave the Exercises to women, they did so in a church, a public and open place.

Women and Jesuit Education Today

The personal call of the Exercises is fulfilled only when a person making them becomes committed to serving others, which can include praying for others in the contemplative life. The Jesuits founded colleges to be centers of influence for all sociocultural activities, not just teaching establishments. The groups of Jesuits housed there were expected to carry out a wide variety of ministries, with the emphasis always on giving the Exercises. If the Jesuit ministry of education is rooted in Ignatian spirituality, and if women are to participate in that ministry in increasing numbers, then the relationship between Ignatian spirituality and women in Jesuit schools is a critical one. Women need to see themselves as full and active partners in the 21st-century version of the Jesuit educational venture and fully accept responsibility for its defining charism. The Society of Jesus must assure that women are appreciated and fully prepared to work as partners with lay men and Jesuits, by providing formation programs and making spiritual direction available for women in Jesuit schools.

It would be unreasonable to presume that all women (or men) who work in Jesuit schools share the Society's strong faith commitment. Recent studies show that teachers in Catholic schools have varied religious backgrounds. In our secular, postmodern age, it is safe to assume that some teachers in Jesuit schools may not even be religious in any formal way. Still, it is critically important that women know there is a home and always has been a home for them in Ignatian spirituality. The Exercises come directly from Ignatius' own conversion experience, which was mediated by women and can be adapted for people with a wide range of backgrounds, sensibilities and religious traditions without diluting the power of the Ignatian tradition.

Moving Forward

There is a classic story told of Gloria Steinem, the stylish American feminist leader and editor of Ms. magazine. On the occasion of a significant birthday, a surprised reporter objected, "But you don't look 40," to which Ms. Steinem retorted, "*This* is what 40 looks like!" Perhaps it is time to embrace the changing profile of Jesuit education and the expanding role of women and proudly exclaim, "Yes, *this* is what Jesuit education looks like."

Jesuit education in the future will be a two-winged bird, as Jesuits entrust women with leadership roles and women prove ready to accept such roles. While women have always been part of the Jesuit story, their place in the Jesuit ministry of education has been defined more sharply in the present historical moment. Jesuits, in their "way of proceeding," need to recognize that women are a rich and still largely untapped resource. Recalling the origins of the Society of Jesus, when Ignatius invited women to enter into the spirituality of the Exercises, will help us conserve the past while creating the future. A

This week on our podcast, an interview with playwright Stephen Adly Guirgis, at americamagazine.org.

‘Life After Life After Death’

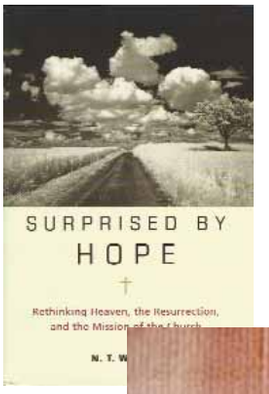
Surprised by Hope

Rethinking Heaven, the Resurrection, and the Mission of the Church

By N. T. Wright
HarperOne. 352p $24.95
ISBN 9780061551826

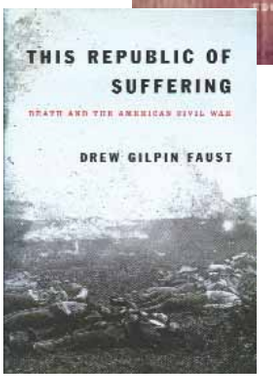
N. T. Wright, an Anglican bishop and one of the best biblical theologians in the English-speaking world, is known especially for the three volumes that make up the series *Christian Origins and the Question of God*, published between 1992 and 2003. The 15 chapters of *Surprised by Hope* represent lectures delivered and reworked between 2001 and 2006. One can only imagine that those lectures were clear, engaging and delivered with conviction. Wright’s unwavering faith in the resurrection is quite evident as he defends the Easter narratives on historical and theological grounds. The lectures span the time when he must have been completing *The Resurrection of the Son of God*, the hefty third volume of the *Christian Origins* series. That book is far more detailed and polished than the chapters that make up *Surprised by Hope*, which is more suited for Bible study groups, undergraduate classes and an educated Christian readership in search of a more informed assent to their central beliefs.

Many Christians, Wright argues, carry ideas in their heads about the resurrection of Jesus, the ascension, heaven, the kingdom of God and the relation between matter and spirit that are uninformed and naïve. Some of these misconceptions are reinforced by poems and hymns that have become Christian favorites. So he sets about rethinking basic Christian ideas and images. He examines the nature of early Christian hope (Chapter 3); the novelty of a story about the raising of just one individual from the dead (Chapter 4); God’s intention for creation (Chapters 5 and 6); the meaning of Jesus’ ascension and the belief in his second coming (Chapters 7-9); the raising of our bodies from the dead (Chapter 10); the nature of purgatory, paradise and hell (Chapter 11); and how Easter faith leads us to rethink the nature of salvation, the kingdom of God, and the mission of the church (Chapters 12-15). Quite a bit to think about.



Throughout the book, Wright keeps reminding us of the limitations of the language and images employed by the New Testament writers as they gave expression to ancient Christian hope. “All Christian language about the future,” he writes, “is a set of signposts pointing into a mist...but that doesn’t mean they aren’t pointing in the right direction.”

He explains texts. When Paul writes that one day we are “to meet the Lord in the air” (1 Thes 4:17), the apostle has in mind how citizens would go out to meet the emperor and escort him back to their city. Paul was not proposing that believers would literally meet Christ “in the air” or be taken up “into the clouds.” The point of Easter faith, Wright emphasizes repeatedly, is not about leaving the earth but, led by the Spirit of the risen Jesus, dedicating ourselves to rebuilding and renewing it. “The whole Christian theology of resurrection, ascension, second coming, and hope,” he writes, “was born out of confrontation with the political authorities.” Thus the sadly naïve “rapture theology” on the part of some Christians today is unfaithful to the New Testament conviction that if Jesus is Lord, then Caesar is not—a conviction that must be preached. The conclusion: all false lords will be dislodged; or, as Mary said, brought down from their thrones.



Commenting on 1 Pt 1:4—“an inheritance that is...kept in heaven for you” (N.R.S.V.)—Wright explains:

> heaven is the place *where God’s purposes for the future are stored up*. It isn’t where they are meant to stay so that one would need to go to heaven to enjoy them; it is where they are kept safe against the day when they will become a reality on earth. If I say to a friend, “I’ve kept some beer in the fridge for you,” that doesn’t mean that he has to climb into the fridge in order to drink the beer.

Wright absolutely refuses to compromise Christian belief about the raising of Jesus bodily from the dead and the great hope for us that follows from this belief. The raising of Jesus from the dead does not transport kingdom expectations into the next life; the resurrection of Jesus fixes the kingdom of God more surely within human history. The material universe is not a transit area through which we must pass on the way to becoming pure spirit. For Wright, resurrection faith is not about life after death; it is about life *after* life after death. He takes the scriptural language about a new creation in the offing with utmost seriousness.

When writing about bodily resurrection, of course, a bit of theological reserve is in order. In thinking about life after death, or life after life after death, or the “materiality” of the risen body, we can only speculate. To be sure, one can examine—as Wright does—biblical texts and work out what the texts are telling us. But even Paul, who had much to say about res-

The Reviewers

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urrection, was employing his imagination. I doubt that Paul enjoyed greater clarity than Jesus about the transformation of our bodies and what life after life after death would be like—and Jesus did not have a great deal to say about such things. When it comes to eschatology, the best we can do is to give voice to our hope, realizing that what we hope for, and the words and images we use to house that hope, are not the same thing.

Reflecting on the notion of "reigning" in texts like Rom 5:17 and 1 Cor 6:2, Wright says that the renewal of the cosmos will leave "plenty to be done, entire new projects to undertake...the garden will need to be tended once more and the animals renamed." He admits that these are "only images"; yet they serve as "true signposts to a future reality—a reality to which most Christians give little or no thought." Still, tending gardens in a transformed universe comes close to sounding like science fiction.

Most of us probably do not spend a lot of time wondering what it might be like to "reign" over creation. After all, that is what God is supposed to do. Still, letting the imagination range freely can help us appreciate how Easter hope aims us in a certain direction. We dare to live in the present with the assurance that our labors—with a bow to *Gaudium et Spes*—as "artisans of a new humanity" will bear fruit. Origen, the great 3rd-century thinker and Scripture scholar, let his imagination roam when he thought about what might await human beings after death. For him, it would involve ongoing seminars where he could learn more about cosmology and the nature of the stars. For us, perhaps instead of wondering about what the next life might bring, reflection on Easter and the raising of the dead is more likely to focus on the messenger's instruction to the women about returning to Galilee—to the Galilees that make up our world—as if we were being given the chance to start our lives all over again.

William Reiser

His Life So Far

Special Orders

Poems

By Edward Hirsch
Knopf. 80p $25
ISBN 9780307266811

Edward Hirsch, president of the John Simon Guggenheim Memorial Foundation, has contributed mightily to our appreciation of poetry. *How to Read a Poem and Fall in Love With Poetry* (1999) discourses on all the aspects of poetry, drawing widely on what the poets themselves have had to say about it. *Poet's Choice* (2006) is Hirsch at his best—130 chapters of two or three pages each, introducing poems from every corner of the world, with pithy comment. These pieces all appeared in his column in The Washington Post Book World. Their range is remarkable.

Hirsch has published six small collections of poetry prior to *Special Orders. Wild Gratitude* (1986), which received the National Book Critics' Circle Award, includes some real classics, like "The Night Parade" and "Edward Hopper and the House by the Railroad (1925)." The title poem is an affecting tribute to the half-daft Christopher Smart (18th century) "and his grave prayers for the other

lunatics,/ and his great love for his speckled cat, Jeoffry."

The title poem of this present volume, "Special Orders," tells of the diligence of Hirsch's father as he worked for over 50 years in a box and paper company. Other poetic memoirs, many including his father, start off this slim volume. A few poems set in post-World War II Europe follow. In "Kraków, 6 A.M.," the poet looks back at America as a "gangly teenager" still sprawling in sleep, while the Old World, "where poetry matters," is waking up once more and off to work.

Hirsch loves to meditate on art works. He does so here in "Soutine: A Show of Still Lifes," about an artist drawn to depict animal life bloody and splayed out. In "The Chardin Exhibition," admiring more still lifes, the poet muses upon a friend lying at home elsewhere at that time "for a nap, one of your last." He appreciates Chardin as defying death.

Edward Hirsch knows much about the variety of poetic forms. He has said, "Fresh or changing conditions ferment fresh forms." However, the above poems fall into a kind of mold—three- or four-line stanzas that can be vivid but have the more relaxed and less tense pace of prose. The second half of the book is superior, perhaps because of its opener, "Late March," the poet's excited and half dreamy visit to a Manhattan pier to see off a "queenly ship…the passengers clustered at the rails on deck." "Suddenly," as the ship goes off, he writes, "a great cry went up."

"Green Night" locates the poet at an artists' camp in the Adirondacks in 1982. "It was a green night to be a poet in those days./ We didn't care if the country didn't care about us." "Boy with a Headset" presents his teenage son, ahead of him, "weaving through traffic" on Broadway, "a wild fledgling,/ who tilts precariously on one wing." And I favor two rhymed poems, "To Lethargy" and "As I Walked Home from the Hospital." The latter takes place in mid-July, on a "scathing day/ when nothing could stop/ my relentless joy."

All is not sunny, however, in this volume. In "More than Halfway," the author, introspective and "halfway to the grave," tells us "God is an absence whispering in the leaves." "Green Couch," about a stuffed chair that he has hauled around the country, reminds him of all the books he has read in it. Some are about "the reasons

for Reason, Being and Nothingness,/ existential dread and the death of God," which makes him comment, "I'm still angry at Him for no longer existing." In the final poem, "After a Long Insomniac Night," more sanguinely, the poet goes down to the shore, swims out, "and my soul floated over the whitecapped waves."

A poem is a cake that has to rise. Sometimes it doesn't; but often, thank God, as here, it does.

James S. Torrens

Did They Die in Vain?

This Republic of Suffering

Death and the American Civil War

By Drew Gilpin Faust
Knopf. 368p $27.95
ISBN 9780375404047

The dramatic question in the headline above was asked by—among many others—the Rev. John L. Girardeau, a Presbyterian theologian, at a ceremony honoring the Confederate dead from Gettysburg being re-interred in Charleston's Magnolia Cemetery, in 1871. The question was meant rhetorically, of course (and defiantly, for if the South had been defeated on the battlefield, Southerners were still fighting on, as some still are today, politically and otherwise). But no patriotic orator, on either side, would ever dream of giving anything like a negative answer. Readers of Drew Faust's powerful new study, however, are likely to be a lot less certain.

Now best known as the new president of Harvard University, Faust is a historian whose previous five books all deal with the Old South, a perspective that might well engender some skepticism about a "new birth of freedom" with a price tag of at least 620,000 lives. Our national mythology soars to dizzying heights of inspiration about fearful if necessary redemptive sacrifices; but what kind of redemption was it if nearly a century-and-a-half after Fort Sumter people are still wondering whether America is ready for a black man as president?

Faust's approach could not be more simple and direct. She begins *This Republic of Suffering* by reminding us of the staggering casualties: a death rate six times higher, proportionately, than in World War II; 50,000 civilian deaths; one in five Southerners of military age killed; unspeakably bad medical care; twice as many deaths from disease as from combat, etc. She then thematically reviews the devastation through a series of grim gerunds: "Dying" (the overwhelming scale and monstrous new technology of the Civil War seemed to make the time-honored *ars moriendi* (obsolete), "Killing" (four years of fratricide created a lot of cognitive dissonance), "Naming" (almost half the dead, despite heroic efforts, were never identified by name), "Realizing" (the agony of bereaved civilians), "Believing and Doubting" (the challenge posed by the bloodbath to previously optimistic Christian churchgoers), "Accounting" (the postwar process of reclaiming and reburying the dead), "Numbering" (the decades-long struggle to get a statistical handle on casualties), and "Surviving" (a brief final reflection on what Frederick Douglass called "the sacred significance" of the war).

Along this corpse-littered road to closure—whose end we obviously have not reached—Faust stops to meditate on the ways that the war reshaped the culture out of which it grew, or exploded. First and foremost, death itself was changed. Traditional images of the Good Death—a single gray-haired elder dying at home in bed, at peace with the Lord and surrounded by loving kin—were erased by the en masse deaths in battles like Antietam (still the bloodiest day in American military history), of young men who were not just mowed down, but cut to pieces and sometimes completely annihilated without the least warning, hundreds of miles from home. Grieving wives, parents, siblings and children might not be informed until many days or weeks later—or not at all; and with no bodies (though undertakers soon developed a profitable business embalming and shipping home the remains of officers and other better-off victims of war), there could be no proper funerals or normal grieving.

If the death of his dear friend Arthur Henry Hallam from a stroke, in his 20s, drove Tennyson into traumatic question-

ing of God, human life and history, the massacres of the Civil War inevitably confronted Americans with the same questions multiplied more than three million times (the number of combatants).

Since the Civil War was, by every conceivable standard, a tragedy, one might have expected popular consciousness to take on a more or less permanent tragic imprint from it. But, in one of the rare moments where Faust passes a damning judgment on her compatriots (another is the Southern atrocities against black Union soldiers), she notes that "the predominant response to the unexpected carnage was in fact a resolute sentimentality that verged at times on pathos. Songs abounded in which soldiers entreated their mothers to 'come, Your Boy is dying,' to 'bless me…ere I die,' or 'kiss me once before I go,' or 'make me a child again just for tonight.'" The second biggest bestseller of the 19th century, after *Uncle Tom's Cabin*, was Elizabeth Stuart Phelps's saccharine *The Gates Ajar* (1868), which aimed at consoling war widows and other mourning women with visions of heaven as a sort of ultra-comfortable Victorian home "filled with books, pianos, and pictures."

Some bitter or negative voices *were* heard, like that of Ambrose Bierce, who saw more action in the war than any other major American writer. But even the otherwise unbelieving Oliver Wendell Holmes Jr.—who had been badly wounded and almost died at Antietam—displayed the inveterate American need to affirm *something* in the face of apparent chaos, when he declared on Memorial Day 1895, "The faith is true and adorable which leads a soldier to throw away his life in obedience to a blindly accepted duty, in a cause which he little understands, in a plan of campaign of which he has no notion, under tactics of which he does not see the use." Something like *The Charge of the Light Brigade*, only worse, a fitting creed for the European Armageddons that were right around the corner.

Other, less ideological, transformations of the Civil War included the herculean labors of the government to establish national cemeteries for the 303,000 of the 360,000 Union dead who were not already in family plots. This proved to be the biggest federal intervention to date in the lives of its citizens and a sort of prelude to the welfare state. (The 258,000 Confederate dead had to be tended to with private funds.) Nursing care, military bureaucracy and statistics-gathering also underwent major transformations.

But, needless to say, it was the cataclysm of modern war itself, with its false promises of a quick end, its astronomical costs (Faust doesn't mention the $8 billion [19th century] dollars spent waging the war, the $3.3 billion in veterans benefits, or the horrific devastation of southern lands and property), its fiendish new weapons and its cult of memory that most transformed the nation.

Another topic Faust barely mentions is the seemingly endless legacy of sectional hatred and racism left by the war. But she does not have to: her account is so brisk, pungent and arresting that such issues arise all by themselves, more forcefully than ever. *This Republic of Suffering* should be an instant classic of American studies, even as it raises the agonizing question that we rueful connoisseurs of later civil wars (Vietnam, Iraq, etc.) must go on asking ourselves: Was it worth it?

Peter Heinegg

Classifieds

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Books

UNDERSTANDING THE BIBLE*: A Layman's Guide to the Historical-Critical Method*, and *Purgatory: An Historical and Contemporary Analysis*, two new must-read books from Edward J. Hahnenberg. Available online from Amazon, Borders, Barnes & Noble, etc. Check out author's Web site, Hahnenberg Productions: www.hahnenberg.org.

Positions

THE ARCHDIOCESE OF CINCINNATI CATHOLIC SOCIAL ACTION OFFICE is looking for a full-time Regional Director. The REGIONAL DIRECTOR is responsible for the development and maintenance of an effective Catholic Social Action presence in the Dayton and northern areas of the archdiocese. This includes supporting parish and school constituencies for the development of social ministry and promotion of Catholic social teaching, educating Catholics about the church's social tradition, overseeing Catholic Relief Services programs and performing other activities as assigned by the Director. The Regional Director should have a minimum of a bachelor of arts degree in theology or a related field, at least three years of experience in church-related, community organizing or other field that demonstrates a personal commitment to the promotion of the life and dignity of the human person and a care for God's creation. Candidates should have knowledge of Catholic social teaching and an ability to articulate it clearly. He/she should also have a history of organizing people and resources to accomplish specific tasks, experience with public speaking and writing and also a demonstrated managerial ability. Résumés should be sent by May 31, 2008, to: Human Resources Office, Archdiocese of Cincinnati, 100 East 8th Street, Cincinnati, Ohio 45202. E.O.E.

COORDINATOR OF YOUTH MINISTRY to develop and direct shared high school/junior high programs for two active parishes in the Cleveland area. Applicant should be committed to the eight goals of comprehensive youth ministry, possess pastoral and organizational skills, a background in theology and catechesis, and previous youth ministry experience. $40,000 to $50,000 with benefits. Job description is available at www.divinewordkirtland.org. Résumé can be submitted by April 30, 2008, to: Rev. George Smiga, St. Noel Church, 35200 Chardon Road, Willoughby Hills, OH 44094.

DIRECTOR OF CAMPUS MINISTRY. Emmanuel College, founded in 1919 by the Sisters of Notre Dame de Namur, is a coed, residential, Catholic liberal arts and sciences college in Boston. We are a community with a strong sense of mission, a vibrant and confident faith and a joyful spirit. We challenge ourselves to act, to lead and to give generously to others. Campus Ministry is at the heart of this mission and seeks candidates for a unique opportunity to help create and sustain a vibrant faith community on campus.

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The Director will serve as a member of the Student Affairs team, assisting in campus life programming, and will work collaboratively with the Chaplain in the planning and implementation of College liturgies and pastoral care of students. Additional responsibilities include organizing and implementing the R.C.I.A. program for students, selecting and training peer ministers, creating an educational faith enrichment program, taking part in the annual alternative spring break program, facilitating discussions on issues of interest to students of various ethnic backgrounds and religious traditions, challenging and supporting students to integrate their faith into everyday life and promoting Catholic social teaching through educational programs and discussion groups.

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Letters

Dumb Brutes

Regarding Stafford Betty's "Letter to a Reluctant Atheist" (4/14): It is very difficult to conceive of contemplative experience divorced from any theological construct. After all, human nature is rational. We strive to find answers to our fundamental questions, to find meaning in and around us. To experience anything at all without finding meaning or adequately understanding what has been experienced amounts to life in the animal kingdom.

Joanna Ionescu
Toronto, Ont.

Executing Orders

Dale S. Recinella ("Ending the Death Penalty," 4/28) remarks that if just one Catholic justice were to change his opinion on execution, "the death penalty could soon be abolished in the United States."

Justices Scalia and Thomas have voted to sustain the constitutionality of capital punishment. As Catholics, they are surely aware of the church's stand on the death penalty, and one suspects they find it morally abhorrent. If they were state legislators, they would probably vote to abolish the penalty as a matter of political morality, for the reasons cited by Recinella. But they are Supreme Court justices entrusted with the task of interpreting the Constitution. In this capacity, they have been asked to determine whether the death penalty violates the Eighth Amendment. Their answer happens to be no. Unlike the justices who decided Roe v. Wade, Scalia and Thomas have declined to incorporate their personal moral views into the meaning of the Constitution.

Donald P. Kommers
Notre Dame, Ind.

Priorities

Before I read "Ending the Death Penalty" (4/28), I heard the news that the Supreme Court had declared execution by lethal injection to be constitutional. We should not think that having five Roman Catholic justices on the court will make a bit of difference. Being a Republican seems to trump being a Catholic any day.

Mary Margaret Flynn, M.D.
San Carlos, Calif.

Measure for Measure

I particularly appreciated Dale S. Recinella's assessment (4/28) of 31 years of data on executions in the United States, revealing that those states with the highest proportions of Catholics have had the lowest number of executions since the death penalty was reinstated in 1976.

As a biostatistician, I offer my thanks for the author's testament to the power of the transparent use of quantitative data in the fight against injustice. Statistics "give exact results of our experience," according to Florence Nightingale. "To understand God's thoughts, we must study statistics, for these are the measure of His purpose."

John Preisser
Chapel Hill, N.C.

Indefectibility

I have one quibble with "Catholicism and the New Atheism," by Richard R. Gaillardetz (5/5). He writes that "church dogma, although not erroneous, is not exempt from the linguistic and philosophical limits to which all human statements are subject...."

That which is subject to linguistic and philosophical limits is, logically, subject to error. He rightly attributes errors to us, mere humans attempting to grasp the mysteries of the Trinity; but errors they are, and it is not logically correct to claim that dogma (or any other human endeavor) is without them.

John Rich
Arlington, Va.

Obstinate Ignorance

Thank you for "Against All Odds," by Maryann Cusimano Love (5/5), on the conditions in the eastern Democratic Republic of Congo. The rape of this country and its women is one of the great tragedies of our time, and yet this exploited nation and its suffering people are largely ignored by the media.

Madeline McComish
Everett, Mass.

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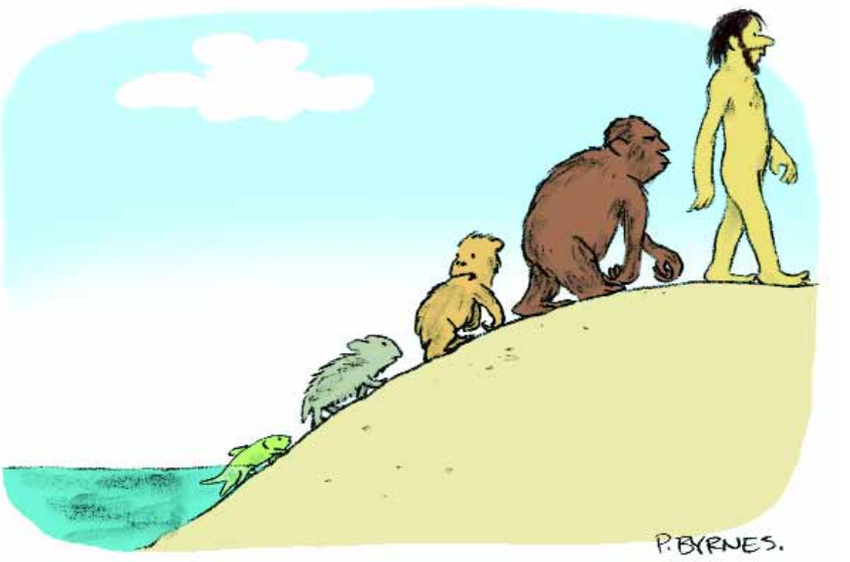

"You're going to wish you'd kept those gills when you hear what they've done to the polar ice cap."

CARTOON BY PAT BYRNES

Who Is God for You?

Most Holy Trinity (A) , May 18, 2008

Readings: Ex 34:4-6, 8-9; Dn 3:52-55; 2 Cor 13:11-13; Jn 3:16-18

"The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you" (2 Cor 13:13)

ART BY TAD DUNNE

WHO IS GOD FOR YOU? That is a question to stop a conversation or empty a room, even of learned and devout Christians. It is at once a very personal question (since we each experience God in a unique way) and a very broad one. The phrase "for you" is important, since the God whom we Christians worship is not an abstract principle or an "unmoved mover" who created the world and let it run on its own. No, the God whom we acknowledge and worship is "for us," has entered into personal relationship with us and cares for us both individually and communally.

On reflection we should find it easy to begin to answer the question "Who is God for you?" because we stand in a theological tradition that can help us speak about who God is. We derive that tradition from Scripture and from statements issued by early church councils. Those councils made definitions about the nature of God (one God in three persons) and Christ (human and divine). Those conciliar definitions made sense of and gave system to what the Scriptures say about God as Father, Son and Holy Spirit. They were necessary from the perspective of history and remain foundational for Christian faith throughout the ages.

Yet if we look at the Scripture readings for Trinity Sunday, we will find a different emphasis, one that is also necessary and important. We will find that the Scriptures emphasize how we relate to God and how God relates to us. There is always a personal, relational and experiential dimension to what the Scriptures say about God. A good starting point for grasping the biblical understanding of God is the final verse (13:13) of Paul's Second Letter to the Corinthians. It is familiar to most Catholics today because it has become the greeting most often used at the beginning of Mass in many parishes. It can provide a useful framework for reflecting on today's other texts from Exodus 34 and John 3:16-18.

The grace of our Lord Jesus Christ…. The word "grace" in a theological context refers to divine favor. In Christ, God has shown favor toward us humans, a special care for us and a desire that through Jesus' life, death and resurrection we might find and enjoy right relationship with God. Jesus Christ, the Word of God made flesh, is proof of God's loving care for us. This recognition has been captured most memorably in the words of John 3:16: "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life." Christ is God's gift to us, the ultimate sign of God's favor, God's grace incarnate. How we respond to that grace is our gift to God.

And the love of God…. We often use the phrase "the love of God" to describe our response to God and our duty to love God. That is both correct and appropriate. But what comes first is God's love for us. The Scriptures emphasize that God has loved us first and that our love for God is only a fitting response. Today's reading from Exodus 34 is as close as the Bible comes to giving a definition of God. According to that text, the Lord is "a merciful and gracious God, slow to anger and rich in kindness and fidelity." Every part of that statement stresses God in relationship to humankind, and it emphasizes especially God's great love for us. This is no distant and impersonal God. This is no first principle or deity or even a "higher power." This is a God who loves us with a mother's love, as the Hebrew word translated "merciful" (derived from the word for womb, *rechem*) suggests. This is a God who shows infinite patience with us, enters our lives, acts within our history, forgives our sins and works for our salvation. The passage from Exodus 34 goes on to remind us also of the justice of God. The two most prominent divine attributes in the Bible are justice and mercy; usually divine mercy wins out over divine justice. This is the God whom we call "the Father of our Lord Jesus Christ."

And the fellowship of the Holy Spirit.... On Pentecost Sunday we celebrated the descent of the Holy Spirit upon the apostles 50 days after Easter and the abiding presence of the Spirit in the church throughout history and today. The Holy Spirit guides, empowers and teaches in Christ's place. The Holy Spirit brings us together in faith, love and hope. The Holy Spirit shapes and animates the life of the Christian community. We live our Christian lives in the fellowship, or *koinonia*, formed by the Holy Spirit.

Daniel J. Harrington

Praying With Scripture

- Who is God for you? How might you explain this to someone?
- Does your own experience of God correlate with the approach found in the Bible?
- How do you balance the mercy of God and the justice of God?

DANIEL J. HARRINGTON, S.J., is professor of New Testament at Weston Jesuit School of Theology in Cambridge, Mass.