America

THE NATIONAL CATHOLIC WEEKLY

OCT. 24, 2011 $3.50

The Changing Face of Theology

T. HOWLAND SANKS

The Forgotten Pope

MO GUERNON

OF MANY THINGS

The early Jesuits made the city the landscape of their evangelization. A classic Latin verse put it this way: "Bernard loved the valleys; Benedict, the hills; Francis, the towns; Ignatius, the great cities." So we are not surprised, when it comes to environmental responsibility, that Benedictines, especially Benedictine women, have been pioneers. But Jesuits have now taken up the environmental challenge ("Jesuits Urged to Protect Creation," **Am.** 10/10).

It is not as if Jesuits have been absent from the environmental movement. For three decades Father Al Fritsch has labored out of Livingston, Ky., to provide environmental education and services for a large swath of Appalachia. In New England, Father Jack Savard has brought green spirituality to spiritual direction and retreats. In California, Father Bill Wood, who was at one time general secretary of the California Catholic Conference, blended green theology with advocacy on food and agriculture issues.

But now they are not alone. The worldwide Society of Jesus has taken up sustainability as a major theme of its apostolates; and Jesuit colleges, along with other Catholic colleges, have taken it up as part of their Catholic mission.

Sustainability refers to the management of natural resources so they will remain available for future generations. It is a work of intergenerational justice. It therefore vexes me to hear that some institutions seem to have adopted sustainability as if the church's post-conciliar commitment to the "faith that does justice" is passé and only sustainability, in a narrow sense, matters. The recent Jesuit document "Healing a Broken World" could not be more clear: Sustainability is "a justice issue."

Universities and colleges should have green audits, recycle their waste, consume biodegradable and organically grown products and use renewable energy supplies. But commitment to preserving the earth demands more than "taking out your own garbage." It requires us to take responsibility for the ecosystems of which our institutions are a part: protect our watersheds, improve air quality, heal and comfort those suffering from environmental diseases, and retrain and employ those who have lost their jobs to environmental catastrophes or new regulatory policies. Sustainability cannot be parted from environmental justice.

One has only to recall the struggles of Dorothy Stang, S.N.D.deN., to save the Amazonian forests and of the late Wangari Maathai to prevent deforestation in Kenya, or the efforts of Erin Brockovich in California and Jan Schlichtmann (the Massachusetts lawyer and hero of *A Civil Action*) to rescue water supplies from chemical pollution, to appreciate how very much ecological responsibility and the struggle for justice are intertwined.

Environmental injustice exacts enormous costs from its victims, who are often the poorest and most vulnerable members of society. What's more, claiming environmental justice from powerful vested interests demands painful sacrifices from its advocates. Sister Stang was assassinated, Matthai was imprisoned, and a bankrupt Schlichtmann attempted suicide. Jesuits, their students, parishioners and spiritual directees ought to grasp that the struggle for environmental justice requires men and women prepared for long and arduous conflict.

Insofar as sustainability aims to conserve the earth for future generations, it also entails facing up to the limits of economic growth as a way of measuring societal well-being. We Americans must imagine a different future for ourselves, with alternatives that include a fairer distribution of wealth, which may make it easier to maintain a sustainable quality of life.

DREW CHRISTIANSEN, S.J.

America

Published by Jesuits of the United States

Editor in Chief
Drew Christiansen, S.J.

EDITORIAL DEPARTMENT

Managing Editor
Robert C. Collins, S.J.

Editorial Director
Karen Sue Smith

Online Editor
Maurice Timothy Reidy

Culture Editor
James Martin, S.J.

Literary Editor
Patricia A. Kossmann

Poetry Editor
James S. Torrens, S.J.

Associate Editors
Kevin Clarke
Kerry Weber
Raymond A. Schroth, S.J.
Edward W. Schmidt, S.J.

Art Director
Stephanie Ratcliffe

Assistant Editor
Francis W. Turnbull, S.J.

Assistant Literary Editor
Regina Nigro

BUSINESS DEPARTMENT

Chief Financial Officer
Lisa Pope

106 West 56th Street
New York, NY 10019-3803

Ph: 212-581-4640; Fax: 212-399-3596

E-mail: america@americamagazine.org;
letters@americamagazine.org
Web site: www.americamagazine.org.
Customer Service: 1-800-627-9533

© 2011 America Press, Inc.

Cover: Seminarians from China, Kenya and Fiji. CNS photos.

Contents

www.americamagazine.org VOL. 205 NO. 12, WHOLE NO. 4949 OCTOBER 24, 2011

ARTICLES

COLUMNS & DEPARTMENTS

BOOKS & CULTURE

ON THE WEB

Martin Sheen and Emilio Estevez, right, discuss their film, **"The Way."** Plus, the editors talk about the death of **Steve Jobs** and the **Occupy Wall Street** protests on our roundtable podcast. All at americamagazine.org.

An App for That?

Steve Jobs, who died last week after a long battle with cancer, will be remembered chiefly for his contributions to the digital world. Under his direction, Apple Inc. revolutionized the way we listen to music, watch movies and surf the Web. Yet he may have also revolutionized the way we pray. Since the launch of the iPhone, dozens of developers have created "apps" designed specifically for prayer and reflection. Three-minute "retreats" from Loyola Press, for example, can be played on a tablet or smart phone. You can even download an app to help you prepare for confession. The goal is to employ technology to encourage an ancient practice.

Unfortunately, the devices themselves may distract from the stillness and quiet that prayer requires. Take the iPad and Amazon's latest invention, the Kindle Fire. Both devices allow you to play video games, watch television shows, listen to music and shop on the Web. The choices are plentiful—for the person of prayer, perhaps too much so. Even the most scrupulous Christian may have trouble focusing on the daily readings when e-mail beckons, not to mention last night's episode of "House."

On the other hand, some digital devices can cultivate the habits of mind necessary for prayer. The original Kindle is a good example. In its early incarnations, it was simply a reading device. Like a good book, it called for patience and concentration. Unlike a smart phone or a laptop, it did not make any unwanted noise and created a contemplative space where the Internet could not intrude.

With the advent of the Kindle Fire, that has changed: Amazon's tablet comes with all the buzz and clamor of the Web. You can still buy a traditional e-reader from Amazon or Barnes & Noble, but the days of single-use devices are numbered. The Kindle Fire is more attractive than its predecessor, but it is noisier too. It is already difficult to pray amid today's digital din. It may have just become a little bit harder.

Earth Science

Not everyone believes that human actions can cause global climate changes, but the vast majority of scientists do, especially those who monitor the environment. In 1985, for example, scientists discovered a hole in the planet's protective ozone layer over Antarctica, which they think was caused by harmful carbon emissions called CFCs (like those once used in aerosol sprays). These substances have since been banned in 191 countries, but once released into the atmosphere the chemicals linger. Thus they are still able to deplete the ozone in the stratosphere today. The moral: Human actions have long-lasting consequences.

That issue was raised anew recently when scientists found a second ozone hole, this time above the Arctic. Some scientists credit extreme cold for having activated extant ozone-depleting chemicals. That hypothesis is still inconclusive, but scientists agree on this much: Ozone depletion is a significant problem, and the process of thinning the layer or making a hole is unpredictable.

The unpredictability has to do with sorting out what occurs in nature as a result of human activity (like the CFCs) from what occurs apart from human activity (some ozone is depleted naturally, depending on the season). But here is the catch: time. It takes scientists so long to test their hypotheses and to convince the public of their results that by then it may be too late to prevent or limit harmful effects. While climate change can hurt everyone, only those who think human activity is a cause of it are working to do something about it. All the more reason for scientists who have faith in their research to do all they can to convince the doubters—while there is time.

Goodbye to Happy

As most **America** readers know, the new English translation of the Mass will be instituted on the first Sunday of Advent. (On the other hand, most Catholics do not know this: A survey by the Center for Applied Research in the Apostolate showed that 77 percent of them were unaware of the upcoming changes.) Plenty of ink has been spilled in this magazine and elsewhere on the history of the changes (e.g., about ICEL, Vox Clara and "Liturgiam Authenticam"), the reasons for the changes ("dynamic equivalence" versus literal translations) and the changes themselves (Christ dying "for many" rather than "for all"). But there is one small change that may make Massgoers less "happy."

After the Lamb of God, the priest raises the consecrated bread and wine and says: "This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper." No more. Now he will say: "Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb." How sad to lose the single place in the Mass where the people are "happy." The Latin word being translated is *beati*, but the original is taken from the Book of Revelations (19:9), where the Greek describes those at the supper as *makarioi*. But *makarioi* can mean both blessed and happy. That is why some translations of the Beatitudes begin, "Happy are the poor." Admittedly, it is a small change, but it is an unnecessary one. There are already dozens of "blesseds" in the new English translation. Was a little happiness too much to ask for?

Church, Not State?

In a now infamous Republican presidential debate, the candidate Ron Paul shrugged off society's responsibility to care for a hypothetical young man, comatose and declining, who had been too vainglorious to pay for health insurance. "That's what freedom is all about," Paul said, "taking your own risks." Should society just let him die? While Paul struggled to respond, members of the audience whooped and cheered. "Yes!" came the answer.

Paul offered another option. In his youth, he explained, the churches, not the government, took care of such unfortunate folk. "Let the church do it" has proved an appealing notion on the 2012 campaign trail. According to this proposition, if government would only get its budgets and bureaucrats out of the way, the American people, led by their churches and enriched by tax breaks that would accompany the dissolution of the state, could assume the moral and practical obligation for the general welfare. Taking Paul at his word and ignoring the substantial evidence of human misery that has gone unaddressed in America, could the churches respond today as he suggests?

The Center for Applied Research in the Apostolate decided to take a look at the potential for church-based welfare. C.A.R.A. concentrated its analysis on one federal program, the Supplemental Nutrition Assistance Program, commonly called "food stamps." Last year this $68 billion program supported the diets of 18.6 million households. Assuming that every Catholic parish household would increase its weekly giving five-fold, from an average of $9.40 a week to just over $50 each week, C.A.R.A. reports that the Catholic Church in the United States could, after paying its own not insignificant expenses, conceivably pay for half the current federal food stamp budget.

Coming up with the revenue for the rest of what government does thus appears a daunting task. Last year Professor Wayne Flynt, of Auburn University, speculated that the 10,000 or so houses of worship in his home state of Alabama might be able to take care of its poor residents. "All you have to do is for your congregation to adopt 50 to 100 poor people," he said, "and mentor them, and love them, and educate them and nurture them.... And I'll guarantee you that if you do that, it will be closer to what Christ intended than Social Security, Medicaid, Medicare." And the chances of that? "They will never do it," Flynt said. "[T]he churches will not do it."

The conceit that churches and charities could replace government neatly ignores a few mundane facts about charities and giving. Many church organizations already receive the lion's share of their budgets from government grants and contracts for services. And many of the clients charities serve are not the kind of people who evoke much sympathy from givers: the chronically unemployed, the disabled and sick, the drug-addicted, the poorly educated and, most poignantly, the children of all of these people. With government out of the way, are most citizens really prepared to open their hearts and wallets to address the many and complex needs of society's broken and vulnerable people?

And the psychological, even spiritual effects of such a wholesale conversion of government interventions to voluntary services is worth considering. Would it not reduce petitioners for assistance into powerless objects of pity, literally charity cases? Should families bankrupted by a medical crisis, workers driven from their jobs by economic structural changes beyond their control and even people disabled by their addictions have to come hat in hand for handouts? Such a structure degrades human dignity and promotes a smug delusion of autonomy and self-reliance among a patron class of society's winners, separated from, even pitted against, those in need.

The Catholic concept of subsidiarity has been invoked of late to offer a faith-based foundation for the American ideology of self-sustenance and the virtue of communal indifference. The concept does indeed discourage an overbearing government response to social concerns that could be ably addressed at lower levels of social agency. But subsidiarity does not exclude all government response to social need. Indeed, Catholic social teaching argues that it is the obligation of government—from local to state and on up to the federal level, as circumstances require—to protect human dignity that might be diminished by deprivation. The Catholic tradition, in fact, maintains an affirmative view of the positive role of government in addressing needs that have not been satisfied by the market system. And from this perspective the church accepts a collaborative, supplemental function with government, not replacing it or standing as a counterforce to it.

We all share responsibility for the common good. It is an obligation we can partly meet through our government—a higher association of our neighbors and friends and family, acting on behalf of all.

EGYPT

Coptic Protests for Protection From Extremists Turn Deadly


A woman mourns over a coffin during a funeral at Abassaiya Orthodox Cathedral in Cairo on Oct. 10.

Condemning an attack on unarmed Christians in Egypt, Pope Benedict XVI said that during the country's transition to democracy, all its citizens and institutions must work to guarantee the rights of minorities. At the end of his weekly general audience on Oct. 12, Pope Benedict said he was "profoundly saddened" by the deaths and injuries during the chaos that followed an attack on peaceful protesters on Oct. 9.

At least 26 people—mostly Christians—were killed and nearly 500 were injured as gangs armed with firebombs, sticks, swords and rocks attacked about 1,000 people who had been staging a peaceful sit-in outside the headquarters of Egypt's state television. As the violence escalated, a speeding military vehicle mounted a sidewalk and rammed into a group of protesters, killing a number of them. The protesters, Muslims as well as Christians, had been calling for greater action to protect Christians in Egypt after a number of attacks had been made against Christian sites. Witnesses said headless bodies lay in the street after the worst sectarian violence since the ousting of President Hosni Mubarak in the Arab Spring revolt earlier this year.

Pope Benedict said Egypt has been "lacerated by attempts to undermine peaceful coexistence among its communities." Safeguarding harmony and cooperation is essential for a future of true democracy, he said.

Street skirmishes in Cairo continued through Oct. 10, with several hundred Christians pelting police officers with rocks outside the hospital to which many of the victims were taken. In a televised address on Oct.

NATIONAL

'Occupy Wall Street' Goes Viral

What started as a small demonstration in a New York City park to protest corporate influence over public policy and demand accountability from Wall Street bankers may now be close to becoming a national movement. In late September, as the quixotic effort seemed to be on the verge of dissipating, a video of a New York police inspector pepper-spraying peaceful protestors went viral, rejuvenating the Occupy Wall Street effort and inspiring parallel demonstrations around the nation. Occupy demonstrations were quickly organized in Boston, Atlanta, Denver, Chicago and other cities. These new protests were conducted for the most part without incident, but in Boston more than 100 people were arrested in the early hours of Oct. 11 as police cleared an encampment of protesters.

The movement began as an emulation of Egypt's Tahrir Square occupation. This U.S. version of people power was intended explicitly to protest the role of corporate power and money in American politics. That theme remains consistent as the demonstrations have continued, but the effort has been by definition leaderless. As a result, a wide variety of issues have been raised at the national gatherings. But most protests remain consistent with an overarching concern with the role of money in public policy, the lack of accountability for Wall Street missteps leading up the to nation's 2008 economic collapse and the continuing inattention to job creation in Washington.

On Oct. 6 "occupiers" landed in Washington with multiple events, including a demonstration outside the U.S. Capitol and separate encampments at downtown sites.

Helma Lanyi of suburban Bethesda, Md., is convener of the

10, Egypt's prime minister, Essam Sharaf, blamed the violence on foreign intervention and warned Egyptians that such actions would delay the country's transition to civilian rule. But the Rev. Rafic Greiche, a spokesperson for the Catholic Church in Egypt, implicated the nation's governing council in the worst spate of violence since Mubarak's downfall. He said, "We are accusing the army and the police who used vagabonds, a rabble force of street fighters, to attack the demonstrators."

Father Greiche said the problem had moved beyond sectarianism: "The army and the police are confronting the Copts. This is the problem.... It is not a Christian-Muslim problem anymore.... People—not just Christians but many Muslims, too—are frightened for the future of our country."

He added: "Since the fall of Mubarak, the fundamentalists have developed a very loud voice. The government leaves them to do whatever they want." Father Greiche accused Islamic extremists of using Facebook and other social media to call for Christians to emigrate to the West. He said Islamists were determined to implement Islamic Shariah law in Egypt.

The spark for the crisis was violent protests by hardline Salafi Muslims against the construction of two churches in southern Egypt. Four churches have been subjected to arson attacks in as many months. The Christian demonstrators were protesting one such attack on a Coptic Orthodox church and were seeking greater protection from authorities. Antonios Aziz Mina, the Catholic bishop of Giza, said that Christians are asking to be able to live peacefully in their own country. "If they [the police] had taken a position of being against those who destroyed the churches, we would never have gotten to this point," he said.

Cardinal Antonios Naguib, the Coptic Catholic patriarch of Alexandria, called the situation "complex." He said even the armed forces have a dilemma: Do they "face the people creating conflict by [using] force or act very cautiously, giving the impression they are slow and lack resolve?"

Episcopal Peace Fellowship's Washington chapter. A native of Germany, she said she was concerned that U.S. democracy was at risk. "What has happened in our country over the last 30-40 years is that the emphasis has shifted from the human person to corporate greed," she said. "Polls have shown that the public is not behind the policies of the government," adding that from her experience in Germany she has "seen what happens when democracies are undermined."

In New York, where the protests began, Catholic religious who are active in calling Wall Street to account voiced admiration for the campaign. The protest puts into words and pictures "the extent of the pain and suffering that Wall Street has visited upon thousands of people by their reckless betrayal of the public trust, their sustained lack of remorse, their cozy relationship with Washington leaders and regulators and the inability and unwillingness of both sectors to keep people in their homes and create jobs," said Seamus Finn, a member of the Oblates of Mary Immaculate. Father Finn is on the board of directors of the Interfaith Center for Corporate Responsibility.

Less enthusiastic was Father Robert Sirico, founder of the Acton Institute for the Study of Religion and Liberty in Grand Rapids, Mich. "The ethos of this all is the rage against wealth for wealth's sake," he said. "But how do you alleviate poverty without creating wealth?" Father Sirico said he could find common cause with the protesters on one condition: "If they want to define what they're protesting, and they want to say we're protesting the bailouts, I say fine, sign me up."

Demonstrators in New York on Sept. 30

Child Refugees at Risk

Where "public opinion and political expediency" have led to harsher treatment of refugees and asylum seekers, people still have an obligation to make special efforts to assist child refugees, said Archbishop Silvano Tomasi, the Vatican's representative to U.N. agencies in Geneva. Archbishop Tomasi focused on the mistreatment of asylum seekers, especially unaccompanied minors, during an address on Oct. 4 before the Office of the U.N. High Commissioner for Refugees. In 2008, he said, 11,292 asylum applications were lodged by unaccompanied minors in 22 European Union states. With the violence across North Africa and the Arab world this year, he said, "Hundreds of unauthorized lone boys from the Middle East…are making their way across Europe," facing possible exploitation and requiring special attentiveness from immigration authorities.

Priests in Mexico Face Violence

In Mexico during 2010, more than 1,000 priests were victims of extortion, 162 were threatened with death and two were kidnapped and killed. Kevin Mullins, an Australian-born Columban priest, has personally escaped the violence, but he has been touched by it through the lives of his parishioners at Corpus Christi Church in Ciudad Juárez. During Advent 2008, though, there was a time when parishioners and fellow priests were praying for his soul, thinking he had been killed by drug cartel gunmen. But, Father Mullins explained, "It was actually an Anglican minister who had a heart attack and was found in his car a few blocks away from my house." In Mexico, the sight of a priest slumped over in a car is not completely unheard of. In 2005, the Rev. Luis Velásquez Romero was found in his vehicle in Tijuana, handcuffed and shot six times, and in 2009 a priest and two seminarians were gunned down in their car. More than 40,000 people, including 12 priests, have been killed since the war against the nation's drug cartels began in 2006.

No Christian Churches, Schools in Afghanistan

There is not a single public Christian church left in Afghanistan, according to the U.S. State Department, a stark reflection of the poor state of religious freedom in that country 10 years after the United States overthrew its Islamist Taliban regime. In the intervening decade, U.S. taxpayers have spent $440 billion to support Afghanistan's new government, and more than 1,700 U.S. military personnel have died there. The last public Christian church in Afghanistan was razed in March 2010, according to the State Department's International Religious Freedom Report. Released in September, the report also notes that "there were no Christian schools in the country." The government's level of respect for religious freedom "in law and in practice," according to the report, declined during the reporting period—July through December 2010—"particularly for Christian groups and individuals." It said Christians are reluctant to speak of or practice their faith openly in the conflict-ridden nation.

From CNS and other sources.

NEWS BRIEFS

Francesco Zanardi

Francesco Zanardi arrived at the Vatican on Oct. 10 after walking almost 350 miles to deliver a letter to Pope Benedict XVI asking him to meet Italian victims of clerical abuse and to work harder to ensure bishops worldwide follow Vatican norms on sexual abuse. ✦ Cardinal **Donald W. Wuerl** welcomed 71 members of a former Episcopal parish into the Catholic Church on Oct. 9 at the Basilica of the National Shrine of the Immaculate Conception in Washington. ✦ Archbishop José H. Gómez of Los Angeles praised Gov. Jerry Brown for authorizing the final components of **California's Dream Act**, allowing undocumented graduates of the state's high schools to go on to college. ✦ Leaders of the **Society of St. Pius X** met on Oct. 7 to study the Vatican's conditions for full reintegration into the church. ✦ **Richard A. Beyer** became the ninth president of Wheeling Jesuit University, West Virginia's only Catholic university, on Sept. 29. ✦ Worried about dwindling numbers, the **Catholic Church in India** is exhorting its flock to have more children, challenging government efforts to limit family size in that nation of more than 1.2 billion people.

"Reflections of God's Love"

Mirrored Music Box

Plays the melody
"The Lord's Prayer"

- Fully mirrored music box, hand-crafted of beveled glass with elegant etched designs on four sides
- Intricately detailed, silvery sculptural cross crowns the lid
- Elegantly etched message: "I Am With You Always" adorns the front
- Included original poetry card movingly expresses your faith
- Hand-numbered with Certificate of Authenticity

Shown smaller than actual size of about 4½" L x 4" H

INCLUDES A POEM CARD!

God's Love is a True Reflection Of Faith, Hope, and Peace
A precious gift to Cherish, A salvation to all those who Seek
When you look into this Mirror, God's Grace you will find
For the Heart of God's Love Is in Your Body, Soul, and Mind.

A Masterpiece Mirrors the Beauty of Faith

This limited-edition music box is an exquisite work of art and a meaningful expression of faith. It is available exclusively from The Bradford Exchange, but only while supplies last. Order now at the issue price of $49.99*, payable in two installments of $24.99, with the first payment due before shipment. To reserve your music box, send no money now. Your purchase is backed by our unconditional, 365-day money-back guarantee with no risk. The edition is limited to just 95 firing days, and strong demand is expected. So don't miss out! Return the Reservation application now.

Shimmering silvery finishes enhance the graceful design of the cross

www.bradfordexchange.com/religious

©2011 BGE 01-13739-001-BI

RESERVATION APPLICATION **SEND NO MONEY NOW**

THE BRADFORD EXCHANGE COLLECTIBLES

9345 Milwaukee Avenue · Niles, IL 60714-1393

YES. Please reserve the "Reflections of God's Love" Mirrored Music Box for me as described in this announcement.
Limit: one per order. Please Respond Promptly

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

Address _____

City _____

State _____ Zip _____

01-13739-001-E39411

*Plus a total of $8.99 shipping and service. Limited-edition presentation restricted to 95 firing days. Please allow 2-4 weeks after initial payment for shipment. Sales subject to product availability and order acceptance.

MARGARET SILF

The Look of Love

The flight from Glasgow to Dubai is full. As we wait at the departure gate we are entertained by the squeals and squalls and squabbles of scores of children, who are under 5 and who will also be making the journey. Probably I am not the only one who hopes that I won't be sitting too close to any of them. Eventually we board. I discover with a flicker of dismay that one of the louder children, a boisterous 2-year-old, is indeed sitting just across the aisle from me.

For the first few hours of the flight he lives up to the reputation he gained in the departure hall. His young mother, a woman in her early 30s, her gentle features half-veiled by her hijab, strives tirelessly to keep him in check. She responds to his kicking and screaming with a firm tenderness and never raises her voice. She gives him her attention unstintingly, and when the meal arrives, she patiently feeds him. He responds with more demands and more crying. She perseveres. She is alone, and he is a full-time job and may well be so for the next 20 years or more, until he produces grandchildren and she begins all over again.

At last her patience is rewarded, and he falls asleep, stretched out across both their seats. She squeezes herself into a tiny corner, so as not to disturb him, and for a while peace reigns. Perhaps now she can snatch an hour of quiet for herself, I think. But next time I glance across the aisle, she has turned her face to the window. Her head is bowed. Her hands are unobtrusively outstretched in supplication in a way that very few would notice. She is praying!

The serenity I had first noticed in her face—a serenity more powerful than the heat of a toddler's fury—now spreads across the aisle and enfolds me too.

"When you pray, go to a quiet place and close the door."

She has "closed her door" and is quite oblivious to those around her, to the cabin crew jostling by with their drinks trolleys and the passengers shuffling up and down the aisle, exercising their extremities, pacing out the impatient hours that still separate us from our destination. She is perfectly still. Her child sleeps. She is with God.

> I have seen the face of God in the heart of a loving mother.

I glance at the moving map on the screen in front of me and notice that at this very time we are flying right over Baghdad and Basra, narrowly bypassing Fallujah. My neighbor shares the faith of many of those who have been embroiled in combat down there. She lives it in her own way, a way of love more powerful than force.

Her prayer lasts for around half an hour; then she returns to our world. She strokes her wayward son's hands as he sleeps. Her prayer and her love are one. Her contemplation flows directly into action for the one entrusted to her care. And gradually her own head nods. Her eyes close. She rests, like a weaned child in the arms of God. I silently add my own Amen to this scene of quiet sanctity, thanking the God we both worship for the privilege of witnessing this hour of grace.

The human family often behaves like a fractious toddler, still perhaps in our infancy. When we fail to get what we want, we scream and fight for it. There are interludes of peace; but when we wake to the reality of our condition, our first response is to cry again and resume our inexorable demands on one another and on our earth. Only love is big enough to hold all this. Tonight I have seen what love looks like in practice. I have seen the face of God in the heart of a loving mother.

Love is gentle. Love is kind. Love is patient and long-suffering. Love does not return rage for rage but seeks to calm rage with quiet reason. Love does not coerce, but coaxes. Love shows itself in actions and not just in words. Love knows that to prevail, it must remain connected to its source, and so love prays. And though we may have the power to subdue the nations and the wealth to purchase our every desire, if we have not love we are merely clashing cymbals, signifying nothing.

Love has countless faces. Tonight, on a flight from Glasgow to Dubai, she wears a hijab and honors Ramadan and reminds me that where love is, there is God. Her silent presence tells me, with an eloquence beyond words, that in the presence of love our borders dissolve, and heart encounters heart in the deep silence of a mystery who alone can hold all our tensions in its healing, transforming light.

MARGARET SILF *lives in Scotland. Her latest books are* Companions of Christ, The Gift of Prayer *and* Compass Points.

-Special Sale for *America Magazine* Readers-

SAVE over 55% - *Following Christ on His Way: An Introduction to Ignatian Spirituality*

SALE for America Readers

12-CONFERENCE AUDIO RETREAT including FREE ELECTRONIC STUDY GUIDE

Understand the nearly 500-year-old Jesuit way of experiencing God in your everyday life.

Explore and experience Ignatian spirituality with one of its leading living experts, Fr. Joseph Tetlow, as your personal guide. Whether you are a layperson tangentially familiar with Ignatian spirituality or a Jesuit seeped in its tradition, you will benefit from this unique series. Enter into Ignatian prayer forms: consideration, meditation and contemplation. Explore Jesuit spirituality's leading concepts and convictions.

This series demonstrates how 500 years of Jesuit spiritual practice can enrich your own life, faith and relationships. You will gain personal knowledge and insight into the spirituality that St. Ignatius' Spiritual Exercises inculcates and supports.

Begin this series by understanding the special implications of Ignatian spirituality. Focus on Jesus Christ in both theology and asceticism. Next, follow Fr. Tetlow as you explore God at work in the world. Find Christ in His Mystical Body, the Church. Explore the work of the Holy Spirit in each individual. Discover God's hope for us. Understand what it means for God to lead us to live our 'vocation', or career, in his service. Come to know where our own spirit is moving through The Examen of Conscience practice, which leads to Ignatian 'discernment of spirits.' See how to

rid your mind of prejudgments about what God is doing and what God wants us to do.

Finally, allow Fr. Tetlow to help you understand what it means to ask the Lord to give us the grace of the deep union with the Father that the Son of Man lived - perfect trust, absolute obedience and passionate love.

About Your Presenter

Joseph Tetlow, S.J. is the director of Montserrat Jesuit Retreat House, where he gives retreats, workshops, and writes. He spent several years in Rome as head of the Jesuit General's Secretariat for Ignatian Spirituality, guiding the efforts of 250 Jesuit retreat houses. He was also a professor of Theology at St. Louis University and an associate editor of America Magazine. He has served on the Board of Directors of SLU, the University of Seattle, and Harvard's Institute for Educational Management.

Fr. Tetlow has written numerous articles and books. Among them are *Ignatius Loyola: Spiritual Exercises*, *Choosing Christ in the World*, *Making Choices in Christ*, and a commentary on the full cycle of Sunday readings in America.

SAVE $50.00 Order By November 24, 2011

Now You Know Media 12115 Parklawn Dr, Unit B, Rockville, MD 20852

Order Online or by using this coupon www.NowYouKnowMedia.com 1-800-955-3904

Following Christ on His Way: An Introduction to Ignatian Spirituality

4 CDs Sale $39.95 (list price $89.95)
(Including Electronis Study Guide)
+ $8.75 S&H

Program Title	Price	Line Total
Following Christ on His Way: An Intro to Ignatian Spirituality **(including FREE Electronic Study Guide)**	$39.95	
MD Residents, Add 6% Sales Tax:		
S&H:		$8.75
Total:		

☐ ☐ ☐ ☐ ☐ check

Account # ______ exp. date ______ verification code ______

Signature ______

Name (please print) ______

Coupon Code: A1565

Mailing address ______

City/State/Zip ______ Phone ______

Email ______

(required for free electronic study guide)

Order Risk Free: 90-day no questions return policy

☐ **YES!** I want a **FREE** Catalog! No Purchase Necessary

A TRADITION IN PROCESS

The Changing Face of Theology

BY T. HOWLAND SANKS

A few years ago Roger Haight, an American Jesuit theologian, published an article (**Am.** 3/17/08) that highlighted the amazing diversity and richness of Roman Catholic theology as it has developed since the Second Vatican Council and pointed out some lessons to be learned from those developments. He concluded, however, that there is "a kind of theological illiteracy among the laity and clergy regarding the work of the academy." Many who are not professional theologians themselves have the impression that theology merely repeats or rehashes the theological debates of the early church—the Christological or Trinitarian controversies or those that arose with the Reformation. Others think that theology merely passes on a rigid set of dogmas and doctrines: catechism with footnotes. I hope to dispel these misimpressions.

Having taught theology for the last 40 years, I have noted other changes that have taken place, at times gradually and imperceptibly. Theology mediates between faith and culture, as Bernard Lonergan, S.J., once said. Therefore, as the cultural context changes, so does theology. And in the last 40 years the social, cultural and historical context has changed dramatically.

Consider, for example, who does theology and for whom it is done. At Vatican II, all the theological experts were male clerics. By contrast, when the church convenes its next ecumenical council, a majority of the theological experts will likely be lay theologians and a large number will be women.

PHOTO: SHUTTERSTOCK.COM/OLLY

T. HOWLAND SANKS, S.J., *is professor of historical and systematic theology at the Jesuit School of Theology of Santa Clara University in Berkeley, Calif.*

Why? These are the people doing theology today. To see them, look at the theological faculties in the graduate and professional schools and at the students currently enrolled in doctoral programs. These are the future theological experts.

Another difference is country of origin. At Vatican II, most theologians came from Europe and North America. Today some of the world's most creative, innovative theologians come from Africa, Latin America and Asia. Note, for example, the presenters and participants at the international meeting of moral theologians in Trent in July 2010. Some 600 theologians came from 75 countries, including Kenya, Ivory Coast, South Africa, Nigeria, Ethiopia and Cameroon; Brazil, Peru, Argentina, Bolivia, El Salvador and Chile; India, Sri Lanka, Australia, Japan and the Philippines. In 40 years the church has experienced the globalization of theology.

The prospective audiences or constituencies for whom theology is being done have also changed. At the time of the council, Roman Catholic theology was done primarily for the benefit of the church community and was heavily focused on training priests to hear confessions and administer the sacraments. Although some U.S. diocesan seminaries were located at universities (like The Catholic University of America in Washington, the American College at Louvain and the North American College in Rome), most were isolated from other intellectual currents and academic disciplines. Today, by contrast, theology takes place mainly in university departments and divinity schools, which typically are part of universities. Theology is directed not only to the church but also to the academy and the wider society. The intended audience is not just prospective members of the clergy but the community of intelligent inquirers, both Christian and others. Theology aims not only to provide an understanding of the Christian tradition but also to contribute to the discussion of contemporary issues and to provide guidance for contemporary society. Theology today addresses three constituencies: church, academy and society.

Context Matters

A major development in the last 40 years has been the extent to which theology has become contextualized—historically, socially and culturally. John Courtney Murray, S.J., pointed out that "the issue that lay continually below the surface of all the conciliar debates [was] the issue of the development of doctrine." The council thus accepted the principle that as the historical context changes, so does the formulation of church teaching. Theology is always related to the context in which it is done. Prior to the council, theology was thought to be perennial, the same yesterday, today and forever.

But it is not only the historical context but also the social and cultural context that affects how theology is practiced. Attending to this requires what Pope John XXIII and the bishops at Vatican II referred to as "reading the signs of the times." No longer is Western Europe or the North Atlantic the sole context for doing theology. The diverse contexts of Asia, Africa and Latin America provide the bases for the non-Eurocentric pluralism that characterizes contemporary theology. An intensified awareness and experience of religious pluralism is one of the major signs of our times.

As the cultural context changes, so does theology. And in the last 40 years the social, cultural and historical context has changed dramatically.

This pluralism has been complicated recently by the processes of globalization. Globalization is not a single phenomenon, but a series of processes that lead to the interdependence and mutual influence of many actors—nation states, multinational corporations, nongovernmental organizations and "super-empowered individuals" like Osama bin Laden. Increasing interdependence occurs not only in the economic sphere but also in the political, social and cultural fields. These areas of human life can be distinguished but not separated. As a result, cultures that once seemed relatively autonomous are ever more porous and dynamic. Political upheavals in the Middle East or drought in China, for example, have immediate and tremendous impact on other economies and cultures around the globe.

More than currencies and commodities circulate globally. Ideas and values, like individual freedom and consumer lifestyles, are exported through the media to other contexts and are modified. A theological proposal that comes out of one particular historical, social and cultural context—like Latin American liberation theology—may be adopted and adapted in another. This is what Robert J. Schreiter, C.PP.S., of Catholic Theological Union in Chicago, Ill., calls "global theological flows." The notion that salvation entails integral liberation, not only from sin but also from poverty and oppressive dehumanization, resonates not only in Lima but in Manila and Nairobi as well.

Hubble Replaces Galileo

A second major change has been called the "new cosmology." Our understanding of the physical universe has expanded

dramatically in what John F. Haught, of the Woodstock Theological Center in Washington, D.C., terms the "three infinities": the infinitely immense, the infinitesimally small and the infinitely complex. We live in a universe of "unfathomable temporal depth and spatial extension," writes Professor Haught, 13.7 billion years old and of an estimated 125 billion galaxies racing away from one another at an ever-increasing rate of speed. Actually, we may not live in a universe at all but in a "multiverse" with multiple parallel universes. The expectation that we are not alone in this universe, that intelligent life probably exists elsewhere, is part of our mental furniture.

In the direction of the infinitely small, consider the atom, once thought to be the ultimate building block of all matter. Particle physics has shown that the atom (ironically, the word means one, undivided) is composed of ever-smaller subatomic particles, which are made up of other almost unobservable particles (mesons, quarks, etc.). Discoveries in the biological sciences give ample evidence of the infinitely complex. Within this new cosmology, theology is carried on.

Postmodernity

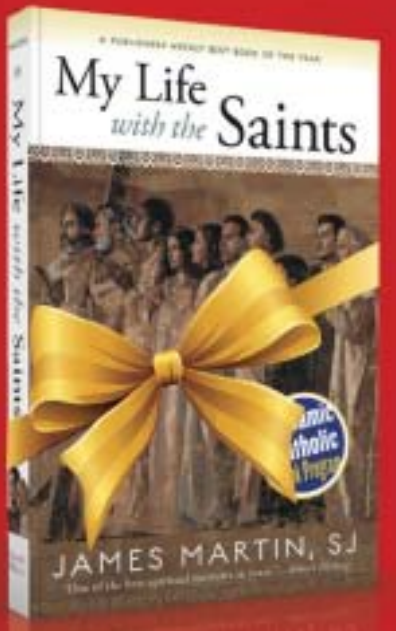
As the Rev. David Tracy, of the University of Chicago Divinity School, has said, "We live in an age that cannot name itself." But we know that the modern world of the last century and a half is changing, so we call ourselves *post*-modern. The term postmodernity is ambiguous; it refers to different things in different times and places and in different academic disciplines. But some shared characteristics are an increased awareness of the plurality of cultures, races, ethnicities, religions and socio-political ways of organizing ourselves. We live with a variety of styles in art, architecture, literature and mores that are seemingly incompatible, without trying to harmonize them into a coherent whole. Indeed, we are suspicious of those who try to impose an overarching narrative on reality (like Marxism or neoliberal capitalism). There is an increasing awareness and acceptance of the "other" as other, despite the jingoist attitudes that still exist in U.S. society and elsewhere. We emphasize the particular, local and regional (international corporations tailor their products to local cultures in micromarketing). There is also an increasing expectation and emphasis on participation and dialogue in politics, international relations, education and religion. All of these characteristics and sensibilities affect how theologians ply their trade today.

Theological Questions

Although theology has always been done in and from a particular context, theologians were not always conscious of this, nor did they intend it. Today theologians are much more attentive to social location. To read the signs of the times, theology not only addresses itself to philosophy, its

32% OF CATHOLICS ATTEND MASS ONLY AT CHRISTMAS AND EASTER.

Don't let them leave empty handed this Christmas!



Winner of Christopher Award and one of Publishers Weekly "Best Books of the Year," ***My Life with the Saints***, by **Father James Martin, SJ** is available this Christmas for as little as $2 a copy through the 2011 Dynamic Catholic Book Program. Gift a copy to everyone in your parish this Christmas.

CALL **513.221.7700** OR VISIT:

DynamicCatholic.com
Be Bold. Be Catholic.

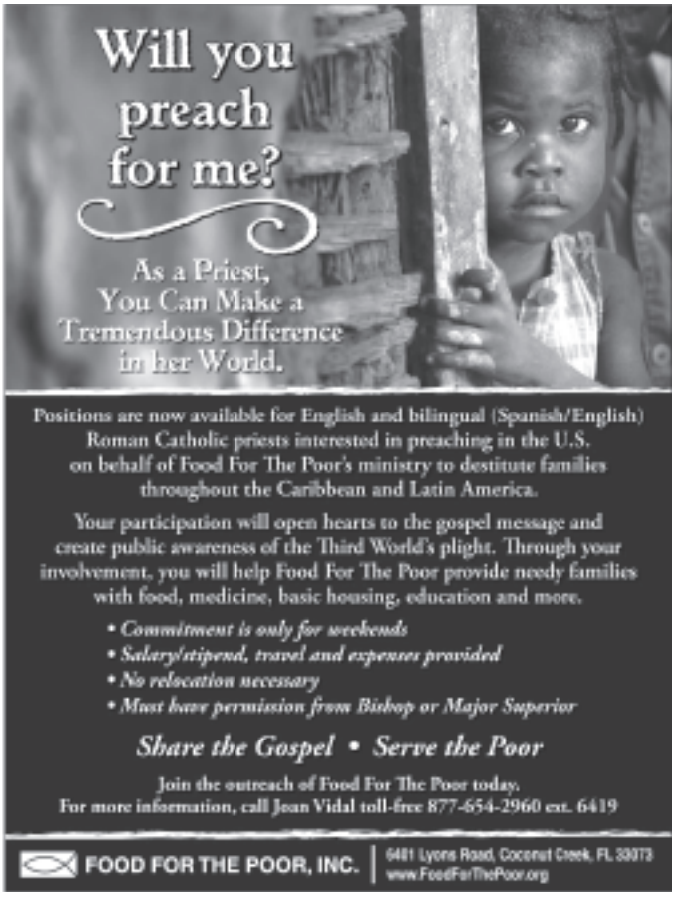
perennial dialogue partner, but engages with the social sciences, literature and the arts. These are all sources for theological reflection. The signs of the times are read and interpreted in the light of both the Christian Scriptures (the soul of theology) and the whole of the Christian tradition, which in turn is read and reinterpreted in the light of ever-shifting contexts.

In whatever context theology is done, though, particular questions force themselves upon theologians: questions of war and peace, justice and inequality, massive poverty and oppression, globalization and the new international social, political and economic order. These issues are being addressed by moral theologians and social ethicists, biblical scholars and historical, systematic and pastoral theologians.

Other issues arise from an awareness of a new pluralism within Christian theology. Strangers or cultural "others" are no longer distant; through migration and the electronic media, they live next door. We theologians acknowledge the variety of ways Christianity can be understood and practiced in Africa, Asia and Latin America. How can we inculturate Christianity in these diverse cultures and also maintain some kind of unity, catholicity? Religious pluralism has become an urgent concern as we have recognized, since Vatican II, that there may be truth, grace and even salvation through non-Christian religious traditions. How are Christians to understand the uniqueness of salvation in Christ; what is the mission of the church in this context? Do other religious traditions have a place in God's plan, or have they escaped God's providence? These questions concern many Christians, whose firsthand experience of non-Christian religion often comes when a family member marries someone of another faith.

Questions also cluster around the new cosmology. How do we rethink or re-imagine our notion of God, the Trinity and salvation in Christ in the light of Professor Haught's three infinities? How do we understand the beginning and ending of human life in the light of new discoveries in the biomedical sciences? Issues that once seemed relatively clear are infinitely more complex today. Expanding scientific knowledge raises the question of atheism all over again. And scientific rationality causes us to rethink the kind of knowledge religion is, the relation of logos to mythos, as Karen Armstrong, a prolific author of religious books, suggests. How are these different forms of human knowing related? Many educated Christians today are comfortable with what they know of the universe from basic scientific discoveries.

Finally, all these questions give rise to a new pluralism within Christian theology and raise questions of theological method. How do theologians do theology in light of this expanding, exploding knowledge of the cosmos? The horizons of our work have been infinitely expanded, and theol-



Nourish Your Soul, Body & Heart.

Attend a retreat. Encourage a loved one to participate in a retreat. Give a donation to a retreat house.

Retreat listings are posted on www.americamagazine.org

Retreat centers can advertise in America's print or online editions, or both. Fore more information contact Julia Sosa: ads@americamagazine.org; (212) 515-0102.

ogy itself has therefore expanded.

To see how these new questions and issues are being dealt with today, consider a random sample of topics for some recent graduate theses and dissertations: "The Ecological Dimensions of Peace and the Church Mission From an African Perspective," "Towards a Kaiviti Theology in Fiji," "Conversion and Retrieval of Fihavana Culture in Madagascar," "Imagination, the Spiritual Exercises, and Korean Protestants," "Globalization Interpreted: A Teilhardian World View," "A Reflection on HIV/AIDS in the Democratic Republic of the Congo," "The Poor as the Basis for Interreligious Dialogue," "Theology, Church, and Economic Globalization." This sample demonstrates not only a breadth of interests and concerns but also how different theological disciplines are converging or crossing boundaries after many years of relative isolation in their respective silos. Interdisciplinarity is the order of the day.

ON THE WEB
Additional examples of contemporary theology.
americamagazine.org

This is not to imply that more traditional topics in theology are being neglected. If anything, the present concerns of religious pluralism, poverty and injustice, inculturation and globalization and the new cosmology are forcing theologians to revisit and re-examine our understanding and way of imagining God, Christ, salvation, revelation and faith.

Future Direction

What of the future? Some trends are likely to continue. Despite efforts to reach the U.N. Millennium Development Goals, the issues of poverty, injustice and inequality are likely to be front and center for concerned Christians. And despite globalization, religious and cultural pluralism will be an increasing part of the theological context. The unanswered questions will not go away and cannot be repressed.

We can also expect reactions against exploring these cutting-edge issues. There is always a legitimate concern that some aspects of the Christian tradition may be lost and a desire to preserve the fullness of the tradition. We will experience both continuity and discontinuity with the past. Conflicts in theology will persist, as will attempts to bring order and system to this pluralism. The task of theologians is precisely to pose questions to the tradition and, with modesty and humility, to formulate them as questions, not as firmly held assertions. Theologians have been compared to the research and development branch of a corporation, and management ignores them at its peril. The goal remains, as Scripture says, "Always be ready to make a defense to anyone who asks for a reason for the hope that is in you, and make it with modesty and respect." (1 Pt 3:15). A

Bernardin Scholarship
at Catholic Theological Union

Preparing ministers and leaders committed to building upon the work of Joseph Cardinal Bernardin

Full tuition scholarship....toward an M.A. in Theology or an Ecumenical Doctor of Ministry degree at CTU.

More than a scholarship...learn from today's Church leaders about Cardinal Bernardin's signature issues, and through participation in apprenticeships and mentorships with CTU's world-renowned faculty, obtain invaluable practical experience.

Apply today...Download your application at www.ctu.edu. For additional information call 773.371.5432 or email us at bernardincenter@ctu.edu.

Catholic Theological Union
Preparing effective leaders for the Church

The Bernardin Center for Theology and Ministry
5401 S Cornell Avenue Chicago, Illinois 60615

LOYOLA INSTITUTE FOR MINISTRY
A Quality
CATHOLIC GRADUATE EDUCATION
without Breaking the Bank

Master of Religious Education
Master of Pastoral Studies

ON CAMPUS • ONSITE • ONLINE

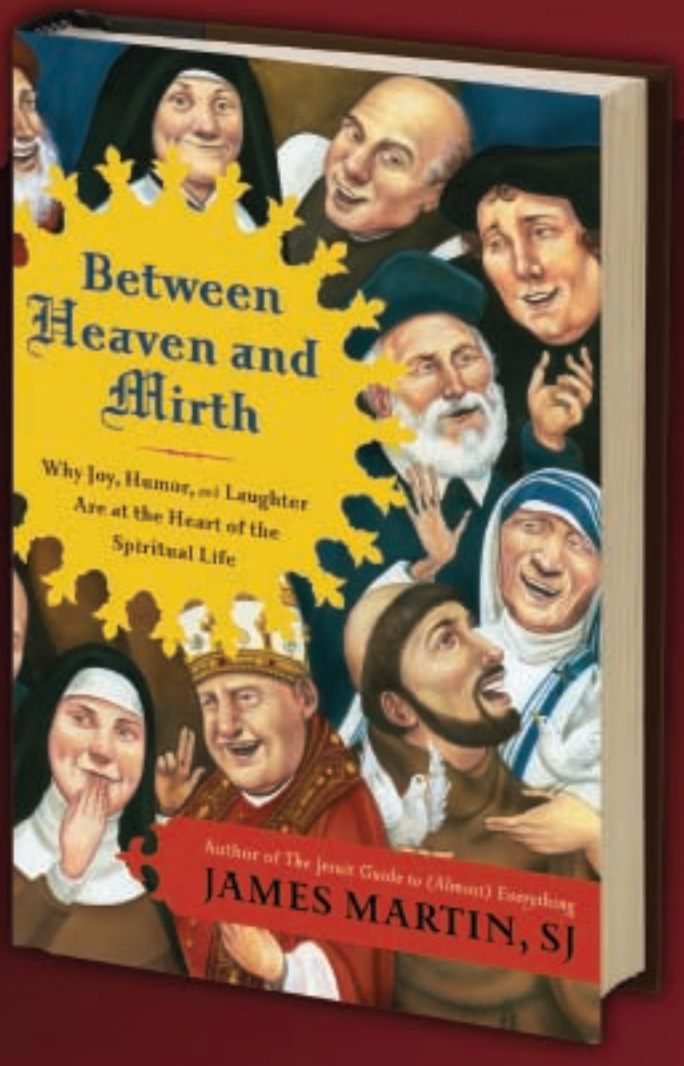
Apply now!

(504) 865-2109
www.liminfo.loyno.edu

LOYOLA UNIVERSITY NEW ORLEANS

"Between Heaven and Mirth will make any reader smile…"

–The Most Reverend Timothy M. Dolan, Archbishop of New York



Read the new book from *The New York Times* bestselling author of *The Jesuit Guide to (Almost) Everything.*

Available wherever books and e-books are sold.

"Winsome and comical but also provocative and thoughtful…"

–Publishers Weekly

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

The Forgotten Pope

Why Albino Luciani's holiness should be celebrated

BY MO GUERNON

On the Second Sunday of Easter, Pope Benedict XVI declared John Paul II "blessed," a milestone in the late pope's journey to sainthood. The speed at which Karol Wojtyla's cause for canonization has progressed is singular. Under the church's rules, the process cannot begin until a candidate has been deceased at least five years, but Pope Benedict dispensed with that requirement in this instance.

Not so with John Paul's namesake and immediate predecessor, Albino Luciani, whose own cause, initiated nearly eight years ago, still sluggishly wends its way through the labyrinthine Vatican bureaucracy, its ultimate resolution still in doubt.

For those whose faith was rekindled by that gentle pope, the lingering uncertainty about his canonization is disheartening. Albino Luciani's life was so exemplary that it could inspire a world grown weary and cynical and yearning for the "greater gifts" and a "more excellent way."

"He passed as a meteor which unexpectedly lights up the heavens and then disappears, leaving us amazed and astonished," Cardinal Carlo Confalonieri aptly observed at the pope's funeral Mass in 1978.

'Humilitas'

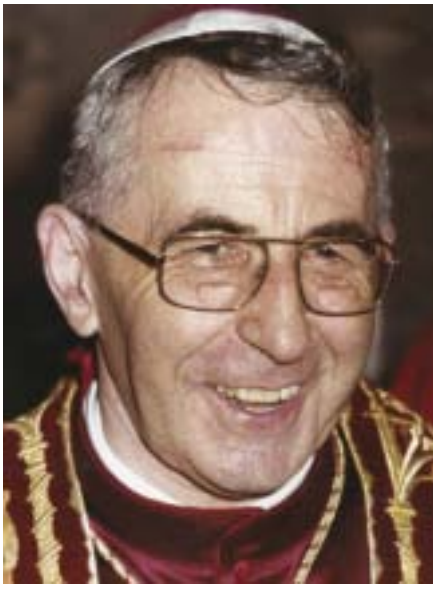
It is consoling to remember this holy man. Hundreds of millions, however, have no such consolation, for Luciani's fleeting 33-day papacy has been eclipsed by that of John Paul II, whose illustrious 27-year tenure was of impressive duration and historical consequence. But papal longevity itself is no criterion for sainthood, and it is wrong to conclude that Luciani left no legacy of import to succeeding generations.

In just a month Pope John Paul I captured the hearts of people worldwide, Catholic and non-Catholic alike, who witnessed in him the welcome but unexpected triumph of humility. Many of us intuitively recognized in the flash of his benign grin, the gentleness of his manner and the compassion at the core of his public talks a beacon of hope. That Luciani transfixed the world during his abbreviated pontificate is no exaggeration: he was a radiant man who taught us how to live and love.

Luciani picked "Humilitas" as his episcopal motto, an appropriate choice for a prince of the church who regarded himself as "poor dust." "We must feel small before God," he preached; and he lived that conviction faithfully, often describing himself publicly as "a poor man accustomed to small things and silence."

How Can I Serve You?

There was a nobility in Luciani's simplicity, and evidence of his humility abounds. As bishop of Vittorio Veneto, for example, he visited his parishes by bicycle, a rather unassuming means of transport for a man of his station. Later, when taking official possession of St. Mark's Basilica, he dispensed with the fanfare traditionally accorded the new patriarch of the ancient archdiocese of Venice. At his official residence he literally opened his door to all who knocked: priests, penitents, prostitutes, drug addicts, drunks, the destitute—everyone.



Luciani eschewed the accouterments of high ecclesiastical office, preferring a tattered black cassock to the regal purple and red hues signifying the ranks of bishop and cardinal to which he had reluctantly been raised. Strolling through the streets of Venice, Luciani would furtively stuff his zucchetto in his pocket, content to be mistaken for a parish priest by the pedestrians he encountered. After one such solitary twilight walk, the patriarch returned home sporting a bruised and swollen cheek. When the sisters asked him what had happened, he replied dispassionately, "Oh, nothing.... I met a drunkard.... He hit me in the face."

Even Luciani's speech patterns reflected the austerity that characterized his life. Like any great teacher, he had a gift for conveying profound insights in unadorned, easily understandable prose. Though blessed with a probing intellect, prodigious memory and vast learning, he sprinkled his discourse with humble anecdotes from

MO GUERNON, *a former newspaper reporter and columnist based in Rhode Island, is writing a biography of Pope John Paul I.*

life and literature, clearly illustrating great truths that even the young and untutored could readily grasp.

As pope, Luciani quickly discarded the royal "we" and disdained the *sedia gestatoria*, or portable throne in which popes, hoisted onto the shoulders of their subjects, were carried in majestic procession like conquering monarchs. At his papal installation he also abandoned the traditional crowning with the ostentatious, jewel-encrusted, triple tiara, insisting instead on receiving a simple shepherd's pallium as symbol of his new role as bishop of Rome. This pope's unexpected greeting to those who met with him at the Vatican was, "How can I serve you?"

And there were private instances—only recently disclosed—in which John Paul I revealed his abiding humility in ways the public could not have imagined.

A Niece Remembers

This past summer I made a month-long pilgrimage to Italy and retraced Luciani's life journey from Canale D'Agordo, his birthplace in the Dolomites, to St. Peter's Basilica, where the pope's earthly remains rest in a crypt not far from the bones of St. Peter.

I also examined documents written in his own hand and spoke extensively with several people who knew and loved him, including nieces, prelates and secretaries from his days as bishop, patriarch and pope.

One of them was the pope's favorite niece, Pia Luciani Basso, daughter of Luciani's younger brother Edoardo. Their relationship, she confided to me, was so close that he was like "a second father" to her.

She explained how her uncle's soothing presence and gentle encouragement eased her mind when she left home to attend a distant school. Despite a pressing schedule as bishop, Luciani volunteered to accompany her when her father fell ill. "He always put aside his own problems to help others in need," she recalled.

Her father was fond of telling about an incident that illuminates the pope's extraordinary selflessness even as a youngster. The Luciani family was poor, and hunger was an almost constant companion. Even so, one day Albino came home with some white bread, a precious commodity. Instead of eating it himself or giving away a part of it, he gave Edoardo the entire piece and watched with satisfaction as the younger boy devoured it.

ON THE WEB
From the archives, the editors on the death of John Paul I.
americamagazine.org/pages

"His humility was a choice, because he was always conscious of his intelligence, but he was conscious too that this was a gift from God," the niece explained.

Mrs. Basso noted that Luciani thought of himself as an ordinary priest. "His dream was to have a parish in the lake region and bring with him his mother and his father, because he said his mother would be happy to be in a house on the lake." He never realized his dream.

Instead, Luciani would reluctantly accept what ambitious clerics yearned for: promotion to the highest ranks in the church hierarchy. "I must accept the will of Providence," he would say resignedly, according to Mrs. Basso.

Just before entering the conclave that elected him, Luciani wrote to her expressing relief that he was "out of danger."

"I think he was afraid of that. He was hoping that it wouldn't happen," she conjectured.

Santo Subito!

"Lived holiness is very much more widespread than officially proclaimed holiness.... Coming into Paradise, we will probably find mothers, workers, professional people, students set higher than the official saints we venerate on earth," Luciani once wrote. That is undoubtedly so, and though he would surely deem himself undeserving to be counted among them, his life is a testament to his worthiness.

In his book *Making Saints*, Kenneth L. Woodward defines a saint as an individual who is recognized as especially holy. By that standard alone, Albino Luciani should have been canonized decades ago. The church's official recognition of a saint confers special status on an individual in the eyes of the faithful, for it is the saints whose lives we celebrate and whose virtues individuals of conscience strive to emulate. It is they whose memory endures in perpetuity.

The Pope Luciani Foundation, based in Canale d'Agordo, Italy, his birthplace, is devoted to the laudable goal of memorializing him. Its director Loris Serafini, author of the delightful biography *Albino Luciani, The Smiling Pope*, informed me recently that dedication of a museum and library in the pope's honor will coincide with the centenary celebration of his birth on Oct. 17, 2012.

That is a heartening development, but to those whose souls Luciani touched, it is not enough; his cause for sainthood should proceed apace.

Today, a broken world desperately needs moral enlightenment. The life and teachings of the first Pope John Paul can provide that in abundance. Thus it would be an incalculable loss to those in current generations—as well as future ones who never knew him—for his memory to fade into oblivion.

A streaking meteor, spectacular as it is for the glorious moment we behold it, leaves not a trace of its luminous presence once it hurtles beyond our vision. Pope Benedict has the power to prevent the fading of Albino Luciani's light by canonizing this extraordinary pope. A

FILM | KERRY WEBER

IMMACULATA'S MIRACLE

Tim Chambers's 'The Mighty Macs'

In 1970, 22-year-old Cathy Rush accepted a job coaching the women's basketball team at Immaculata College for $450 a year. This was her first step toward leading this small Catholic institution outside of Philadelphia to three national championships and the whole country toward a new vision of what women's basketball could be.

The team's amazing journey from a makeshift gym to the national spotlight has been adapted for the big screen in **The Mighty Macs,** a plucky, inspiring but uneven film, written and directed by Tim Chambers.

In the opening scene, Cathy Rush (Carla Gugino), portrayed in the film as a stubborn coach who must work to overcome past struggles and low expectations, drives along quiet roads that wind through gorgeous fields. If that scene sounds familiar, you've probably seen "Hoosiers." This classic 1986 film is loosely based on the story of a tiny high school in rural Indiana whose basketball team transforms itself from a group of scrappy underdogs into state champions. In that film's opening scene Norman Dale (Gene Hackman), a coach who must work to overcome past struggles and low expectations, also drives along quiet roads that wind through gorgeous fields.

Since "Macs" opens with this homage, it is hard to avoid drawing comparisons between it and

© 2011 QUAKER MEDIA. ALL RIGHTS RESERVED.

Carla Gugino as Cathy Rush and Marley Shelton as Sister Sunday in "The Mighty Macs."

"Hoosiers," which ESPN once called the greatest sports movie of all time. Much of the structure and the main themes of the two films are similar, and on one level "Macs" measures up. In the game scenes the girls hold their own, executing convincing plays and showing great form on the court. But on the sidelines "Macs" falters a bit. Where "Hoosiers" provides an Oscar-nominated performance from Dennis Hopper as an alcoholic assistant coach trying to stay sober, "Macs" offers the assistant coach Sister Sunday (Marley Shelton), who is reconsidering her vocation. This struggle is no less serious, perhaps, but this sort of internal turmoil lacks the same onscreen drama.

Like the Norman Dale character, Rush is a tough coach who pushes her players to their mental and physical limits. Gugino is convincing and charismatic in this role and seems as comfortable striding through the school hallways in her high heels and oversized, 70s-style collars as she is wearing her whistle and warm-ups under the hoop. She is unafraid of the imposing but ultimately soft-hearted Mother St. John (Ellen Burstyn), the head of Immaculata College. The determined pair make for a good team of their own as they work to overcome the college's financial struggles. Burstyn plays her role with just the right combination of sternness, sympathy and humor. When Cathy requests money for new team equipment, the sister gestures to her sparsely furnished room and replies, "Help yourself to anything I have."

Like "Miracle," a film that examines the 1980 U.S. Olympic hockey team's victory over the Soviets in light of that era, "Macs" uses the microcosm of a team to explore the zeitgeist of the 1970s. A car radio broadcasts news of women hoping to earn equal pay for equal jobs, and the issue of a woman's role in society is reflected in both Cathy and Sister Sunday, who search for fulfillment in their respective vocations. Their team, as a whole, reflects well the emotions and experience of teenage girls at the time, as they raise questions about marriage and careers. The girls wonder: Why should Cathy work if she has a husband? They struggle with their own relationships and families, as Rush teaches them to define themselves not by the men in their lives but by their own dreams and accomplishments.

Rush's marriage embodies this struggle. She is a newlywed, married to N.B.A. referee Ed Rush (David Boreanaz), but in the film it is difficult at first to see why she is attracted to him. Ed grows annoyed when his wife accepts the coaching position and grows angry when she tries to review his games with him. Their marital tensions are convincing, but the resolution less so. After the viewer watches a relentlessly crabby and moody Ed for the first half of the film, his sudden embrace of Cathy's career in the second half is as inexplicable as it is welcome.

The real-life Macs, like those of the film, faced the loss of their gym to a fire, the embarrassment of old, blue, box-pleat tunics as uniforms and financial shortfalls at Immaculata, a school founded by the Sisters, Servants of the Immaculate Heart of Mary in 1920. On top of that, basketball, as one character points out, is not considered ladylike. While watching the film, it is not hard for the viewer to root for the girls as a team, but seeing the characters as more than the issues they represent can be difficult. Occasionally, expository or inspirational dialogue takes the place of the kind of character development and team banter a viewer needs to connect with individual characters. As individuals, they can seem one-dimensional, only hinting at the potential of the real-life Macs, who continued to have an impact on the game, their school and the world long after graduation.

The real women included Marianne

Coming this winter: The editors reflect on their favorite Advent and Christmas carols.
americamagazine.org/video

Crawford Stanley, who guided Old Dominion to three national titles and became a coach in the W.N.B.A.; Denise Conway Crawford, who was honored for her contributions as a youth basketball coach; Judy Marra Martelli, who raised over $5 million for cancer research through an organization called Coaches vs. Cancer; Rene Muth Portland, who coached the Penn State women's basketball team for 27 years; and Teresa Shank Grentz, who coached at Rutgers University and at the University of Illinois for 13 years before returning to Immaculata, where she now holds the title of vice president for university advancement.

ON THE WEB
Emilio Estevez and Martin Sheen discuss their film "The Way."
americamagazine.org/culture

The Macs won the national championship in 1973 and 1974 as well, but the school chose not to offer athletic scholarships to its women, even after Title IX required this of co-ed institutions, and top players were inevitably lured to schools with more resources. Nonetheless, when Rush retired in 1977 her record was 149 and 15. The school is now a co-ed institution known as Immaculata University, and the women's basketball team plays in Division III.

The film is at its best when Chambers trusts the emotion and the action of the story to carry a scene. Every sports film must have those moments, backed by a swelling score, in which the team's growth, victory or defeat is best played out on the faces of the players and the fans. In that arena "Macs" does not disappoint. The camera often circles the girls at practice, emphasizing their growing sense of unity. And one scene, in which the team truly unites at an early-morning practice session in a sunlit gym, makes you want to break out your sneakers and start practicing free-throws. The use of light and shadow as the team returns on a bus on a dark night after a tough loss, with streaks of moonlight and tears across their faces, is particularly compelling. And when the camera pans across a smiling crowd of classmates lining multiple levels of the school's rotunda to cheer on their team, you can't help but cheer along.

The crowd of supporters rejoicing at the final game makes for a great Hollywood ending, but the real-life Macs had to wait until they arrived home to celebrate with supporters. Only five of the team's fans made it to the game itself, but hundreds filled the airport to greet the victorious team upon their arrival home.

In the film, the sisters line the bleachers as religiously as they do the pews. It seems at first like a sweet trope, created for the novelty of amusing viewers unaccustomed to seeing religious women outside of a church, but the real-life I.H.M. sisters were just as dedicated—probably more dedicated—than their counterparts in the film. Fans would arrive at the game to see rows of sisters in full habit, banging on empty buckets and praying with their rosary beads—an intimidating sight for any opponent. Remarkably, the buckets do not factor into the film, but the sisters' onscreen enthusiasm is contagious. As a whole, "Macs" does not reach the level of success attained by the team whose story it tells, but you find yourself rooting for it, just the same.

KERRY WEBER *is an associate editor of* ***America****.*

BOOKS | THOMAS P. RAUSCH

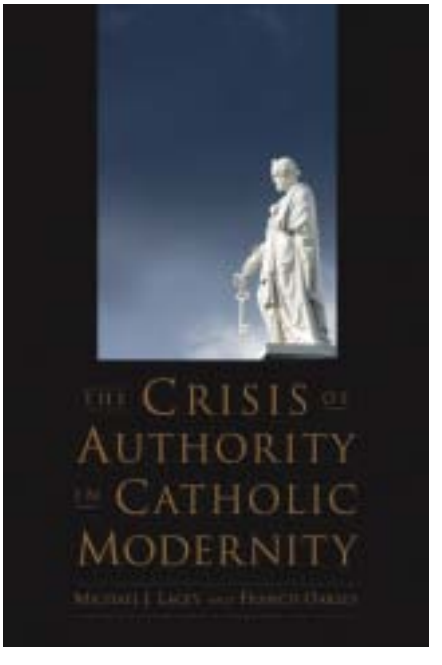
A CHURCH IN FLUX

THE CRISIS OF AUTHORITY IN CATHOLIC MODERNITY

Ed. by Michael J. Lacey
And Francis Oakley
Oxford Univ. Press. 392p $35

At the heart of the crisis of authority in modern Catholicism is the lack of connection between the authority claimed by the magisterium in questions of conscience and belief and what the faithful are willing to accept. And the gap continues to widen. Modern Catholics, at least in North America and Europe, insist on their ability to think for themselves, even if Vatican officials, members of the hierarchy and even many of those preparing for the priesthood continue to presume a world of deference to their authority that no longer exists.

This is the thesis of the present volume, edited by Michael Lacey and Francis Oakley. Their purpose is to contribute to an intra-Catholic dialogue. To illustrate this they have assembled an excellent collection of essays, sponsored by the Institute for Advanced Catholic Studies at the



University of Southern California.

The first essays provide some historical background. Oakley returns to the argument he sketched in an earlier volume; he maintains that the conciliarist constitutionalism of the councils of Constance (1414-18) and Basel (1431-49), recognizing the rights of bishops in extraordinary cases over popes, endured in universities and religious orders down to the latter half of the 19th century, in spite of the defeat of the conciliarist party at Basel. He sees its later rejection not as doctrinal development but as a radically discontinuous change in the church's self-understanding. Lacey traces Leo XIII's arguments against liberalism and popular sovereignty, concerned as he was to defend the unity of throne and altar as the modern democratic nation-state was emerging. Joseph Komonchak gives a nuanced interpretation of Pope Benedict's 2005 address to the Roman Curia, contrasting a "hermeneutics of discontinuity or rupture" with "the hermeneutics of reform." He sees Benedict's aim as defending a "continuity of principles," to persuade traditionalists like the followers of Archbishop Lefebvre of the legitimacy of the teachings of the Second Vatican Council.

The second section looks at various theological, canonical and philosophical issues. Francis Sullivan, raising the question of how particular traditions might differ from authentic embodiments of the Tradition, traces developments that effectively reversed longstanding positions, using slavery, religious liberty, salvation outside the church and capital punishment (undergoing change) as examples. His conclusion is that some longstanding traditions are really human traditions, not authentic expressions of the word of God.

Using a concept from Charles Taylor, John Beal argues that canon law is still embedded in a "baroque social imaginary," for it provides for no separation of powers, while bishops and pastors are accountable only to their superiors, not to those they serve. Gerard Mannion's article on the magisterium suggests that "dissent" in a church that leaves little room for genuine debate, discussion and the lived experience of people and blurs gradations in teaching authority is another name for having the courage of one's convictions or doubts.

ON THE WEB
Our monthly editors' roundtable.
americamagazine.org/podcast

Lisa Sowle Cahill shows how Catholic moral theology since Vatican II has become more biblically based and focused on relations, more integrated with social ethics and done by lay theologians as well as clergy. Cathleen Kaveny calls for a renewal of the casuistical tradition in Catholic theology—that is, an effort to integrate principles and rules with particular factual circumstances in regard to particular cases. She laments the lack of a common formation for Catholic moralists today such as once was provided for priests being trained to hear confessions. Charles Taylor, writing on magisterial authority, regrets that too often authority transgresses the contingency of moral judgments or falsely sacralizes simplistic readings of the natural law or historically based conceptions of gender, using homosexuality or women's ordination as examples. He also calls for a greater respect for the "enigmatic," reminding his readers that the prophetic spirit cannot be confined to one hierarchical level.

The final section addresses practical questions. The sociologist William D'Antonio and his associates argue from their surveys that the Catholic Church in the United States has become virtually a voluntary association, with Catholics increasingly finding authority in their individual consciences. In a fascinating article that

Strategic Planning
Leadership Search
Leadership Development
Fund Development
Peace-making/ Mediation

Focus: Your Future

The Reid Group
Transforming Challenges Into Opportunities
Partners: John Reid, Tom Reid and Maureen Gallagher

Are you looking for . . .
. . . a strategic plan for moving your organization into a vital and hopeful future?
. . . search processes that bring you new and dynamic leaders to guide you into the future?
. . . leadership development to deepen the vision, skills and capacity of your leaders?
. . . new funding resources to support your re-vitalized future?
. . . strategies for dealing with change and managing conflict as you make your hoped-for future a reality?

Call The Reid Group
We have extensive experience helping Catholic dioceses, parishes, religious communities, colleges and universities and professional associations meet their unique challenges.

Contact us to start transforming your challenges into opportunities for a strong and vibrant future.
The Reid Group, 12535 15th Ave. NE, Suite 211, Seattle WA 98125
800-916-3472 / 206-432-3565 / info@TheReidGroup.biz

traces the pre-history of the birth control controversy, Leslie Tentler shows how confessors, particularly after 1965, were largely responsible for this new emphasis on conscience. Uncomfortable with church teaching against birth control, they encouraged married penitents to follow their consciences, with a resulting decline in the number of penitents and a loss of authority for confessors, particularly in sexual matters. As an educated laity became increasingly autonomous morally, the church drifted into irrelevancy.

Finally Katarina Schuth, O.S.F., who has long studied trends in the formation of priests, paints a disheartening picture of the relations between priests and parishioners in the future. She outlines the differences between older priests, who see themselves as "servant leaders," ready to collaborate with the laity and lay ministers, and younger priests and seminarians, often called "John Paul II priests," who subscribe to a cultic model of priesthood, stressing separateness, an ontological difference from the laity and an ecclesiology less related to Vatican II. With the shortage of priests, these younger priests no longer face a long apprenticeship before becoming pastors; many are made pastors within three years or less of ordination. The influx of seminarians today from other countries (about 25 percent), many with weak academic backgrounds, has led to adjustments in seminary curricula. Furthermore, perhaps one-third of seminarians have experienced a "reconversion." Unfamiliar with parish life, many tend to be inflexible, overly scrupulous and fearful.

The book, with its balanced and scholarly essays, represents a sober assessment of contemporary Catholicism. In his epilogue, Oakley notes four common themes: the deepening divisions over the interpretation of Vatican II and between clergy and laity; an "ecclesiological monophysitism" that stresses the unchanging divine dimension of the church at the expense of the confusion, variability and sinfulness that accompanies its embodied existence; the fact of change, everywhere apparent but too often unacknowledged; and the efforts of authority to impose all-or-nothing teachings on the faithful. This is a book that should be widely read by bishops as well as theologians.

THOMAS P. RAUSCH, S.J., *is the T. Marie Chilton Professor of Catholic Theology at Loyola Marymount University in Los Angeles, Calif.*

DENISE LARDNER CARMODY

BECOMING PRAY-ERS

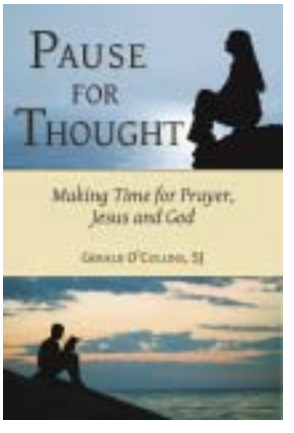
PAUSE FOR THOUGHT

Making Time for Prayer, Jesus and God

By Gerald O'Collins, S.J.
Paulist Press. 160p $14.95

When I received this book to review, my reaction was, "Terrific. If Gerald O'Collins wrote it, it will be a delight to read." It is a slim book and I expected to read it in a few hours. Had I paid attention to the subtitle, I might have been less cavalier in my allotment of reading time.

Simply put: I could not read this book. Each time I tried, I found myself praying. While this might be a fine endorsement of O'Collins's theological and pastoral gifts, it poses something of a challenge for a reviewer. Finally, I surrendered. I would first use the book for prayer and then reread it for the purpose of writing the review.



The author's intention is to inspire readers to become habitual prayers, despite the pressures of their professional and personal obligations. O'Collins is convinced that frequent "pauses for thought" will allow God to clarify our hearts' desires and deepen our spiritual lives. This book aims to make us share his conviction. The author's credentials are impressive. He is currently teaching at Australian Catholic University after 33 years at the Gregorian University in Rome. His prolific writings and lectures on spirituality undergird an international reputation that resulted in his being made a Companion of the General Division of the Order of Australia, the highest civil honor granted by the Australian government.

The book has five parts of unequal length: Prayer, The Coming and Mission of Jesus, The Suffering and Death of Jesus, The Resurrection of Jesus and his Risen Life and Our God. Within each of these parts, there are chapters of varying lengths.

The chapters consist of reflections—each complete in itself while also contributing to the whole. The part on prayer is both beguiling and deceptive. In one chapter, O'Collins speaks of six images of prayer: letting ourselves go into deep silence, prayer as looking, as talking to God and ourselves, as depth experience, as putting our heads into our hearts and as being delivered from false images.

Another chapter uses Gospel passages to suggest that prayer might occasion God's questioning us: "What are you looking for?" "Will you also go away?" "Do you love me?" Nor does the author shy away from accusations

that time spent in prayer would be better spent in pursuing social justice or that set prayer times destroy spontaneity.

Lest we remain in the realm of theory, the final two chapters of this section on prayer offer several texts—two from the New Testament and two poems—that might lure us into prayer. Throughout the book, the simple language is comforting, enticing, full of familiar situations and common experiences. It is only on closer reading that we see that O'Collins also warns us of the hard work that all serious praying involves. He asserts firmly that prayer requires a fixed time and place, a method and a commitment that will not waver when emotions fade.

The remaining four parts of *Pause for Thought* contain about three dozen reflections. Some are whimsical ("In Praise of Christmas Cards" or "Kissed Into Life" or "Crazy About Jesus"), but all are likely either to prod gently or simply startle the reader into new ways of responding to God's love. In "The Passion of Jesus According to Matthew and Luke," for example, O'Collins lays out Matthew's catalogue of those who deny responsibility for their roles in Jesus' death: Judas, who scatters the money in the sanctuary of the Temple; the priests, who refuse to put the coins in the treasury; and Pilate, who publicly washes his hands of blame. Slowly we come to see that we too bear responsibility for Christ's passion.

While this is certainly a salutary admission, O'Collins moves us on to Luke's Gospel, filled with themes of forgiveness and healing: Jesus calls Judas by name at the moment of betrayal; Jesus heals the ear of the servant wounded by the disciple's sword; Jesus gazes at Peter as Peter denies him. Luke includes these scenes, along with the restoration of the friendship between Pilate and Herod, the promise to the good thief, Jesus' prayer to his Father to forgive all and the fact that Luke alone says that the male disciples witnessed "at a distance" the death of the Lord. In folding the accounts of both Evangelists into one reflection, O'Collins seems to be telling us that as we accept personal responsibility for our sinfulness, we must also steep ourselves in the love of Jesus, whose forgiveness and healing are unlimited.

The number of reflections that deserve attention is too great for this space. Some highlight individuals, like Bartimaeus, Veronica or Judas. Others put before us specific events: Holy Thursday, Holy Saturday or the Resurrection. The following snippet shows the freshness of the writing. Based on Jn 20: 19-31, the meditation is entitled "The Real Thomas." Despite what we often hear in homilies about Doubting Thomas, O'Collins writes: "When Jesus appears to the disciples on the evening of the first Easter Sunday, they are hiding away in fear behind locked doors (Jn 20:19). Where is Thomas? Seemingly he is out bravely showing his face around town. He is not afraid like the others, or at least does not let fear lock him up in hiding." Thomas evidently had the courage to face trouble—perhaps even death. Yet he lacked the courage to believe in the Resurrection. How consoling for us in our struggle to believe! Thomas, O'Collins asserts, unifies John's Gospel that begins with the Word-made-flesh and ends with Thomas exclaiming, "My Lord and my God."

Love is the constant motif in this prayer-filled book. "The Body Language of Love" sums up what the author is teaching and what our faith confirms. Let's give O'Collins the last word:

> Shortly before he died his love manifested itself in the body language of the Eucharist. In that great sacrament he does not shrink from giving himself to us in a very bodily fashion. The body language of the Eucharist draws us together to Jesus and to one another, and transforms our relationship with him and with each other."

DENISE LARDNER CARMODY *is a professor in the religious studies department at Santa Clara University, Santa Clara, Calif.*

TOM DEIGNAN

DUBLINERS OF A CERTAIN AGE

BULLFIGHTING
Stories

By Roddy Doyle
Viking. 224p $25.95

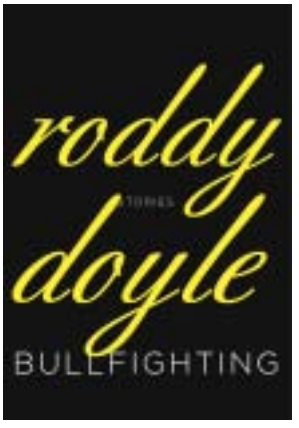
Ray Romano is best known for his performance in the mega-hit sitcom "Everybody Loves Raymond," but in recent years he has appeared in the modest yet poignant TNT cable network show "Men of a Certain Age," alongside Scott Bakula and Andre Braugher. I would not be surprised to learn that the best-selling Irish writer Roddy Doyle has seen an episode or two.

The men in these 13 stories by Doyle (eight of which appeared in The New Yorker) are certainly not old. They are in their 40s, but they are aware that they are now closer to old age than they are to their youths. They must confront crumbling marriages (from the story "Recuperation": "There was no row or anything when she moved into the girls' room."), sputtering careers (from "Teaching": "Things changed. It wasn't just him.... [H]is heart wasn't in it. He wished he was somewhere else.") and mortality (from "The Photograph": "They say

it's early enough…with the chemo and that.")

One story is even entitled "The Funerals," and deals, yes, with death but also with another inevitable aspect of advanced adulthood: elderly parents. ("He hadn't noticed it starting. [His parents'] decline, the slide.")

A strength of these stories, it must be added, is that they are not excessively grim or whiny. Doyle's men still have cheerful pals down at the pub, and some have seen their marriages (even their sex lives!) flourish, now that the children are leaving the nest.



The title story, "Bullfighting," is the longest in the collection and also one of the more curious. It is, first and foremost, about a rare creature: a contented father and husband, 48-year-old Donal.

"He'd loved the life, even the stress of it. He'd be knackered tired sometimes, red-eyed and soggy.… Making a dinner he knew none of them would eat, or charging in to Temple Street Hospital with a wheezing or a bleeding child.… [Still] the boys had been the rhythm of every day, even when he was sleeping. He woke before they did always. None of his lads had ever walked into an empty kitchen first thing in the morning," Doyle writes.

Donal has pints with his pals at his local, where the barman is Polish and the waitress "Lithuanian…or Latvian," which doesn't bother Donal at all.

We're almost waiting for the skeletons (or the pregnant mistress or the decomposing corpse) to come tumbling out of the closet. And Donal's opportunity for transgression eventually comes when his pals decide to "go away together, to Spain."

Much drinking and chatting and juvenile joking ensue. Before they return to Dublin, the lads visit Valencia, where Donal is stunned to see a ring for bullfighting. He sees a group of locals unload the beast, and then—shockingly—set the bull's horns ablaze. When the animal is let loose, Donal hits the floor, though he was never in any danger. The story concludes on a more or less contented note, one that gets you thinking about a casual remark Donal's friend had made earlier, as he tried to sell insurance. "It's not about the years you've left," he said. "It's about the years you've already lived." In a story collection defined by angst and anxiety, the chord of hard-earned satisfaction struck in "Bullfighting" rings particularly true.

Those familiar with Doyle will not be surprised by his style. When his characters are happy, they unspool lyrical Dublinisms. More often, however, with anxiety comes a clipped, disorienting voice, one that regularly contradicts itself to create a sense of anxiety. "Nothing had happened. It had just happened," the unhappily married narrator of "The Joke" says. Meanwhile, toward the beginning of "Ash" Doyle writes: "His wife had just told him she was leaving him. Or he was leaving her. One or the other."

"Ash" also illustrates another of Doyle's great strengths—charting Dublin's ongoing evolution. The story culminates with the Icelandic volcano eruption that crippled much of Europe, and that compels the father in the story to realize his daughter does not know what ash is. "There were no coal fires in the house.… There was no real religion, at home or in school, so Erica has never noticed the grey thumbprints on Ash Wednesday, on the foreheads of the old and the Polish."

There are references to the notorious sex scandals that have rocked Ireland in recent years. Ultimately, though, this collection is a departure from Doyle's previous story collection, *The Deportees*, published in 2008. That collection was focused like a laser on the changes in Ireland wrought by immigration, secularization and the economic boom and bust. Those elements are inevitably present in "Bullfighting." But the works in *The Deportees* were bound by a specific formula. (Most stories were 800 words because they had initially been written as newspaper columns.) So here we have Doyle's first proper collection of stories unbound by length or theme. It chronicles men—and a nation—reaching a certain age, an age of profound change that brings with it neither misery nor glee, but instead plenty of anxiety and uncertainty.

TOM DEIGNAN, *author of* Coming to America: Irish Americans, *is working on a novel about a New York City high school.*

CLASSIFIED

Parish Missions

INSPIRING, DYNAMIC PREACHING: parish missions, retreats, days of recollection; www.sabbathretreats.org.

Positions

THE LEADERSHIP CONFERENCE OF WOMEN RELIGIOUS is an official, canonically established organization for leaders of religious institutes of women, whose purpose is to assist its members in carrying out the service of leadership in furthering Christ's mission in today's world. The EXECUTIVE DIRECTOR administers the 1,500-member conference. L.C.W.R. seeks a Catholic woman religious who is committed to the conference and its goals and who will represent the conference in national and other public forums. The person should be a woman of vision, rooted in the Gospel, experienced in religious leadership, multiculturally sensitive and knowledgeable about major ecclesial trends. The conference is looking for a dynamic leader, energetic initiator, skilled communicator and team builder who is both creative and resourceful. Deadline for application: Nov. 4, 2011. Preferred starting date: Spring 2012. Job description and application at www.lcwr.org (under What's New), or call (301) 588-4955.

THE UNIVERSITY OF DAYTON seeks to hire a CHAIR OF THE DEPARTMENT OF RELIGIOUS STUDIES. Applicants must have an academic record of excellence in teaching and scholarship suitable for appointment with tenure at the rank of associate professor or (preferably) professor. The position requires commitment to the University's Catholic and Marianist mission, to the department's central role of stewardship of that mission, to the department's multi- and inter-disciplinary approaches to religious studies and the ability to lead collaboratively. Responsibilities include: hiring and support of new faculty members and administration of a complex department with multiple constituencies. The department plays a central role in the common academic program and has a strong major program on the undergraduate level. At the graduate level, the department has master's programs in theological studies and pastoral ministry, as well as a Ph.D. program in theology that emphasizes a U.S. Catholic context (see www.udayton.edu/~relstudy). Preference will be given to those with a demonstrated ability to oversee curriculum development, to lead effectively, to serve as an influential voice inside and outside the University and a commitment to diversity and inclusion in academic community, curriculum and pedagogy. For a complete position description and to submit an application, visit: http://jobs.udayton.edu/applicants/Central?quickFind=52444. A complete application for the position consists of a letter of intent, C.V. and the names of three references. Review of applications will begin on Nov. 1, 2011, and continue until the position is filled. Address inquiries to: Prof. Vincent Miller, Chair, Religious Studies Search Committee, University of Dayton, Dayton, OH 45469-1530; or Vincent.Miller@notes.udayton.edu.

The University of Dayton, founded in 1850 by the Society of Mary, is a top-10 Catholic research university. The University seeks outstanding, diverse faculty and staff who value its mission and share its commitment to academic excellence in teaching, research and artistic creativity, the development of the whole person, and leadership and service in the local and global community. To attain its Catholic and Marianist mission, the University is committed to the principles of diversity, inclusion and affirmative action and to equal opportunity policies and practices. We act affirmatively to recruit and hire women, traditionally under-represented minority groups, people with disabilities and veterans.

Retreats

BETHANY RETREAT HOUSE, East Chicago, Ind., offers private and individually directed silent retreats, including dreamwork and Ignatian 30 days, year-round in a prayerful home setting. Contact Joyce Diltz, P.H.J.C.; Ph: (219) 398-5047; bethanyrh@sbcglobal.net; bethanyretreathouse.org.

Translator

SPANISH TRANSLATOR. Luis Baudry-Simon, specialized in religion/human sciences, will translate into Spanish any book, article, essay, blog or Web site. Also available for Spanish copywriting/editing and S.E.O. Contact: luisbaudrysimon@gmail.com, (815) 461-0321.

Wills

Please remember ***America*** *in your will. Our legal title is: America Press Inc., 106 West 56th Street, New York, NY 10019.*

Seek Wisdom

Interfaith Institute: Prayer
October 28-30
Christian, Jewish, Muslim traditions

Taizé Contemplative Retreat
December 2-4
Melinda and Bruce Gardiner

Buddhist Meditation Retreat
January 27-29, 2012
Roshi Pat Enkyo O'Hara

Contemplative Retreat
in the Quaker Tradition
February 24-26, 2012
Linda Chidsey & Carolyn Moon

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

LOOKING FOR A JOB IN THE CATHOLIC SECTOR?
HIRING AT YOUR CHURCH OR SCHOOL?
GET THE WORD OUT WITH AMERICA!

Job Listings are accepted for publication in America's print and web editions.

For more information contact Julia Sosa at jsosa@americamagazine.org
Telephone: 212-515-0102 or visit:

WWW.AMERICAMAGAZINE.ORG

America

America *classified. Classified advertisements are accepted for publication in either the print version of* ***America*** *or on our Web site, www.americamagazine.org. Ten-word minimum. Rates are per word per issue. 1-5 times: $1.50; 6-11 times: $1.28; 12-23 times: $1.23; 24-41 times: $1.17; 42 times or more: $1.12. For an additional $30, your print ad will be posted on* ***America****'s Web site for one week. The flat rate for a Web-only classified ad is $150 for 30 days. Ads may be submitted by e-mail to: ads@americamagazine.org; by fax to (928) 222-2107; by postal mail to: Classified Department,* ***America****, 106 West 56th St., New York, NY 10019. To post a classified ad online, go to our home page and click on "Advertising" at the top of the page. We do not accept ad copy over the phone. MasterCard and Visa accepted. For more information call: (212) 515-0102.*

LETTERS

Delusionalism

In response to V. Bradley Lewis's "American Exceptionalism" (10/3), there are still more sinister connotations to that word. Not only does it distract us from facing our problems, but it implies that the nation is entitled and favored by God to be number one in everything. Humility and respect for other nations and people are apparently unnecessary. Consequently our invasions of other nations and the resulting deaths, directly or from "collateral damage," are justifiable in order to maintain our wealth and status. I suggest that claims of "exceptionalism" are delusional.

JOE D'ANNA
Los Alamos, N.M.

Back to Fundamentals

Thank you for your editorial "A State of Their Own" (9/26). Israel's position that Palestinian statehood should be accomplished through negotiations, considering what has been taking place on the ground these past years, can readily be interpreted as a strategy for further territorial expansion. The one-sided support of Israel and its policies by some Christian fundamentalists and evangelicals is troubling. They seem to ignore the teachings of Jesus as these apply to their Palestinian brothers and sisters. As the United Nations examines the process of statehood for Palestine, peace for Israel and Palestinians could better proceed if these Christians would take a fresh look at how the Gospel relates to the long-suffering occupied Palestinians.

JOHN J. LEIBRECHT
Bishop Emeritus
Springfield-Cape Girardeau, Mo.

America (ISSN 0002-7049) is published weekly (except for 12 combined issues: Jan. 3-10-17, 24-31, May 2-9, June 6-13, 20-27, July 4-11, 18-25, Aug. 1-8, 15-22, Aug. 29-Sept. 5, Nov. 28-Dec. 5, Dec. 19-26) by America Press, Inc., 106 West 56th Street, New York, NY 10019. Periodicals postage is paid at New York, N.Y., and additional mailing offices. Business Manager: Lisa Pope; Circulation: Judith Palmer, (212) 581-4640. Subscriptions: United States, $56 per year; add U.S. $30 postage and GST (#131870719) for Canada; or add U.S. $54 per year for international priority airmail. Postmaster: Send address changes to: America, 106 West 56th St. New York, NY 10019. Printed in U.S.A.

Truth Hurts

Reading "To See With God's Eyes," by Timothy O'Brien, S.J. (10/3), reminded me that when Scripture asks us to suffer in order to know God's son in a truer sense, this suffering manifests itself in incalculable ways in each individual soul. Whether we are rich, poor, beautiful, ugly, proud or humble, there is a cross to bear.

I read Ms. Karr's memoir *Lit* and was fascinated with her struggle for meaning and, indeed, sanity. I like her refusal to sugar-coat in order to please. Telling the truth to yourself as well as to others is accompanied by suffering. The truth may set you free, but it will be hard won.

JERRY FELTY
Orient, Ohio

Somewhere, Hope

I have just devoured the story by Luke Hansen, S.J., "The Prosecution Rests" (9/26), about Lt. Col. Darrel J. Vandeveld, whose faith required him to leave his position at Guantánamo. What a wonderful witness to the power of the Gospel when it is taken seriously. In my own timid efforts to witness for peace and justice, Col. Vandeveld has given me hope that in the worst of circumstances people can still see the difference between good and evil.

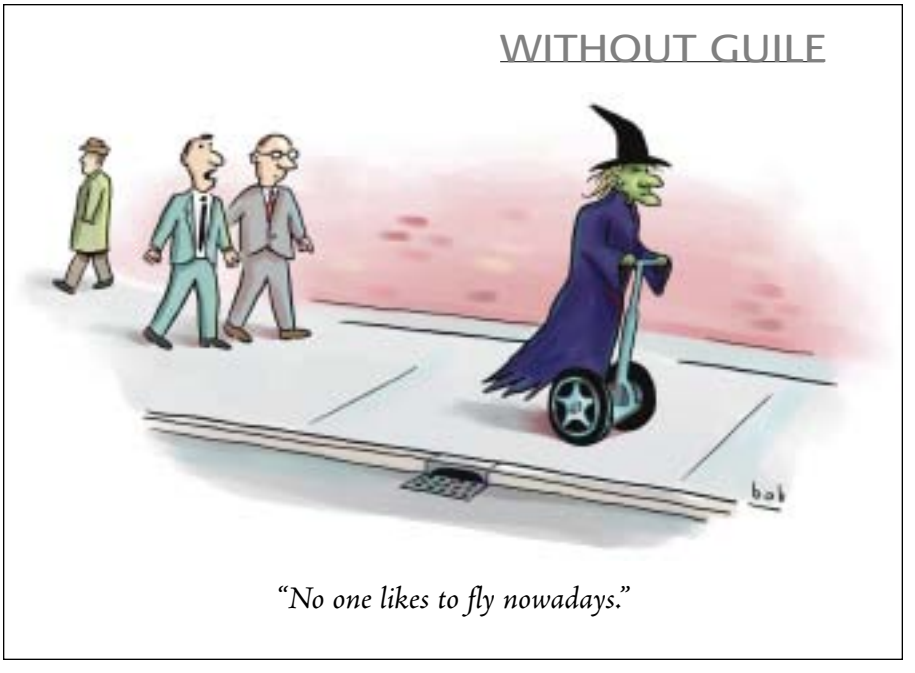
MARIE D. HOFF
Bismarck, N.D.

Against Emotionalism

As the rector of the Phoenix cathedral mentioned in your editorial "Save the Altar Girls" (10/10), I feel compelled to respond to the distortion and emotionalism contained therein. I told the assistant editor who contacted me, "As the rector, I am the chief liturgist of the parish. I do not, as a general rule, consult our parish council on liturgical matters since the typical parish council (and ours, specifically) is not comprised of members formally trained in theology and liturgy. As many in the media have demonstrated clearly, the absence of formal theological and liturgical training leaves far too many individuals evaluating this decision from a purely emotional, subjective standpoint.

Naturally, I consulted with the bishop, as he is the canonical pastor of the cathedral; but he leaves the final decision and implementation to me."

To go point-by-point through the editorial to unmask the distortions would require more time and effort than I have available to invest. If one



"No one likes to fly nowadays."

CARTOON BY BOB ECKSTEIN

knows the actual history of altar service one knows that prior to the establishment of the seminary system, altar boys were apprentices for the priesthood, and the service pointed to that specific vocation. It was actually the boys who were replaced at the altar by dissident clergy in the late 1980s and early 1990s prior to the permission being given by the Holy See. So this all started with disobedience, which is the epitome of clericalism. The obsession with priestly image is the problem. The first step in ending the distortion of this publication would be to share Vatican II's actual teaching on the identity (sacramental character) of the priest. That is, unless one dissents from the church's theology of priesthood.

(VERY REV.) JOHN T. LANKEIT
Rector, Ss. Simon and Jude Cathedral

The Human Word, Not Male

Your editorial "Save the Altar Girls" (10/10) is right on target. Excluding girls from serving at the altar is theologically baseless and vocationally misguided. The vocation of a boy or young man who is attracted to the priesthood because he likes to see only males around the altar should be examined for authenticity. We are saved because the eternal Word became human, not because she became male. May the Holy Spirit enable the church to overcome the patriarchal mentality whereby only males can serve at the altar.

LUIS GUTIERREZ
Montgomery Village, Md.

Constantine's Parish

The editorial "Save the Altar Girls" (10/10) did not adequately identify in context the reported parish in Ann Arbor, Mich., and the diocese in Nebraska where eliminating altar girls led to increased vocations. The Ann Arbor parish is Christ the King Catholic Church, on Ave Maria Street, led by the same group that founded Ave Maria Law School, which left Ann Arbor because it found the city too hostile to its conservative ways. The church identifies itself as "charismatic," and Constantine and the Inquisition would feel at home there.

The diocese in Nebraska has been known for years as the most conservative in the country. We do need to be aware of these radical churches, but they are far from trend setters. They represent a desperate effort to continue to avoid the truth: the church is declining in numbers and priests because it is serving itself and the elitist boys' club that runs it rather than God.

KATHY JOHNSON
Ann Arbor, Mich.

Those Were the Days

Re "Save The Altar Girls" (10/10): Returning to the pre-Vatican II days is a good thing—back when Mass was a holy experience rather than a Godforsaken rock concert; when churches looked like churches instead of movie theaters; when nuns wore nuns' clothing and people knelt to receive Communion in awe and fear, instead of taking Him into their filthy dirty hands as if they were grabbing for a potato chip.

The editorial mentioned the priest not consulting his parish council. Of course he shouldn't. There shouldn't be a thing like that in any parish. The priest is father of the family. That's why we call him "Father." What would your editorial call him? "Dude" or "Bro"? As for altar girls, consider the Blessed Mother as an example. She is Queen of Heaven, but she was happy to be behind the scenes, "arranging the flowers" while the male apostles were busy being bishops.

CHARLES JONES
Atlanta, Ga.

To send a letter to the editor, use the link that appears below articles on **America**'s Web site, www.americamagazine.org, or send letters to **America**'s editorial office (address on page 2) or by e-mail to: letters@americamagazine.org.

WAKE UP, LAZARUS!

On Catholic Renewal

by Pierre Hegy

Chap. 1-3 Catholic decline and its causes
Chap. 4 The Missionary Church of Bayville
Chap. 5 St. Mary's, Community of communities
Chap. 6 Planned Renewal
Chap. 7 Renewal for Horizon 2030

Order from::
- www.amazon.com
- www.iuniverse.com
- hegy@adelphi.edu

America

TO SUBSCRIBE OR RENEW

❑ New subscription ❑ Renewal

Yearly rates are $56 for each subscription. Add $30 for postage, handling and GST on Canadian orders. Add $54 for foreign subscriptions. Payment in U.S. funds only.

❑ Payment enclosed ❑ Bill me

On occasion **America** gives permission to other organizations to use our list for promotional purposes. If you do not want to receive these promotions, contact our List Manager at our New York offices.

FOR CHANGE OF ADDRESS AND RENEWAL:

Please attach the mailing label from the front cover when writing about service or change of address. Allow 3 to 4 weeks for change of address to take effect. Thank you.

EA0909

Name
Address
City State ZIP
E-mail

Mail to: **America**
P.O. Box 293159, Kettering, OH 45429-9159
or call 1-800-627-9533
or visit www.americamagazine.org

Walking the Talk

THIRTY-FIRST SUNDAY IN ORDINARY TIME (A), OCT. 30, 2011

Readings: Mal 1:14–2:2, 8–10; Ps 131:1–3; Thes 2:7–9, 13; Mt 23:1–12

"They preach but they do not practice" (Mt 23:3)

What should be done when leaders do not practice what they preach? In today's Gospel, Jesus addresses the crowds and his disciples, giving them directives for how to respond when they are faced with leaders who do not "walk the talk." He first urges respect for the office, "the chair of Moses," and advises that they sincerely take to heart what truthful teachers say. But when leaders act ostentatiously and revel in honor and privilege, Jesus tells his hearers not to imitate them. He emphasizes that all are brothers and sisters, with only one who is deserving of special titles and honor: God. He undercuts the conventional pyramidal models of authority and obedience by asserting that in a community of equal disciples of brothers and sisters there is no one who occupies the place of sole authoritative teacher, father or master.

Unlike the teaching found in Col 3:18–4:1 and Eph 5:21–6:9, where the traditional household codes—in which husbands, fathers and masters are set over wives, children and slaves—are reinforced with Christian motivation, Jesus' teaching in today's Gospel would undo such a structure. It is not a simple reversal that Jesus proclaims, by which the one at the bottom of the pyramid takes the place of the one at the top, but rather a circular structure, in which all are brothers and sisters, equal in discipleship.

To create such a community, whoever has enjoyed exalted positions of privilege would need to humbly relinquish such status markers, and those who have been humiliated through structural injustice would be lifted up to their rightful, equal place at the table.

In such a community, greatness is evident through service to the whole. In the second reading, Paul gives us an image of how that can be. He tells the Thessalonians that he has been like a nursing mother with them, putting the care and feeding of those who have been entrusted to his care uppermost in his concerns.

Moreover, just as a nursing mother surrenders her very self to her child, so Paul gives his very self in proclaiming the Gospel—an exemplary leader who "walks the talk." In addition, he works so as not to be a burden to any of them.

The contrast is great between this approach and that of the leaders who tie up heavy burdens and lay them on other peoples' shoulders. In another part of the Gospel, Jesus speaks about the lightness of his burden for those who will take his teaching upon their shoulders. He is intent on lifting heavy burdens from those who are weighed down and taking them upon himself instead (Mt 11:28-30). And like Paul, Jesus also speaks of his leadership as being like that of a mother bird who wants to keep her brood safely enfolded in her wings (Mt 23:37).

In Jesus' community of disciples, there is no room for ostentatious displays of piety. Devout Jews wear phylacteries (leather boxes containing the parchment texts of Ex 13:1-16; Dt 6:4-9 and 11:13-22, which are strapped to the forehead and arm during morning prayer) as a reminder to observe all of God's commands (see Nm 15:38-39; Dt 22:12). They are not meant to impress others, but are tangible reminders to internalize and act on the Commandments.

The readings for the feast of All Saints reinforce the message that all are equally beloved as children of God and that this love and belonging in the family of God is already manifest, not something that must be awaited (1 Jn 3:1-3). Likewise, the Gospel Beatitudes affirm the ways in which saintliness is evident here and now, ways in which those who walk the talk already experience the happiness that will be brought to completion at the end time. **BARBARA E. REID**

PRAYING WITH SCRIPTURE

- Ask Jesus for the grace to more fully "walk the talk."
- Ask the Spirit to guide you and your faith community in creating structures in which all are equally sister and brother, led by servant leaders.
- Pray with the image of a nursing mother or a sheltering maternal bird as leader.

ART: TAD DUNNE

BARBARA E. REID, O.P., *a member of the Dominican Sisters of Grand Rapids, Mich., is a professor of New Testament studies at Catholic Theological Union in Chicago, Ill., where she is vice president and academic dean. Her latest book,* Abiding Word: Sunday Reflections for Year B *(Liturgical Press), is a compilation and expansion of articles that first appeared in* ***America.***

WISHING YOU A BLESSED

Christmas SEASON

FROM OUR FAMILY TO YOURS

from America Press

SEARCHING FOR THE PERFECT CHRISTMAS GIFT FOR A LOVED ONE?

This Christmas you can give **America** at the special gift price of only $36 for one full year.

THAT'S OVER 75% OFF THE COVER PRICE!

Share all the insight, hope and inspiration that you have come to love with this very special gift.

Know someone who loves the Internet? Perhaps they'd like a Web-only subscription.
Give a Web-only subscription this Christmas at the special price of only $18 for one full year!
With your order the recipient will receive an announcement.

To take advantage of either offer, just call our toll free number: 1-800-627-9533
(mention code BC3180), or fill in the cut-out form below and mail it to:
America Subscription Department, PO Box 293159 Kettering OH 45429-9159.

Code: BC3180

For additional orders, please include each name and address on a separate sheet of paper.

To cover postage and GST, please add US $30 for Canadian subscriptions.

All subscriptions payable in US funds only. All new subscriptions will commence 4 to 6 weeks after receipt. Offer valid on new subscriptions only. Offer expires Jan. 31, 2012 .

☐ Yes! Please start a one-year print gift subscription at the special rate of $36 for:

Name

Address

City State Zip

E-mail (optional)

BILLING INFORMATION

Name

Address

City State Zip

E-mail (optional)

☐ Yes! Please start a one-year Web-only gift subscription at the special rate of $18 for:

Name

Address

City State Zip

E-mail (optional)

☐ CHECK ENCLOSED ☐ BILL ME

☐ PLEASE BILL MY CREDIT CARD

Name on card

Card No.

Exp. Date / Security code*

* last three digits on back of card