

JESUIT EDUCATION

America

THE NATIONAL CATHOLIC WEEKLY

MAY 12, 2014 \$3.50



What Martyrdom Means

ON THE DEATH OF FRANS VAN DER LUGT, S.J.

PATRICK GILGER

The only cobbled street in Athens, Ga., is the one that leads to the Tree That Owns Itself, a white oak that supposedly holds the legal title to itself and all land within eight feet of its trunk. According to legend, the tree was “deeded to itself” in the early 1800s by Col. William H. Jackson, a professor at the nearby University of Georgia and an arboreal aficionado of sorts. Yet while the tree’s “self-ownership” is an intriguing proposition, says a current Athens historian, most lawyers agree that the deed has no legal standing. Under the common law, the person receiving the property in question must have the legal capacity to receive it. In other words, the person receiving the property must be—well—a person; and while the Tree is undoubtedly more charming than some people I’ve met, it is not, in fact, a person.

Nor, for that matter, is General Motors, no matter what the U.S. Supreme Court says. And Tommy the Chimp isn’t a person either, even though he too is more charming than some persons I’ve met. Tommy was the subject of a recent court case in which a group calling itself the Nonhuman Rights Project asked that the courts “recognize, for the first time, that these cognitively complex, autonomous beings have the basic legal right to not be imprisoned.” According to CNN, Pat Levery, Tommy’s owner, dismissed the notion that he is confining the 26-year-old chimp to a prison, saying that Tommy lives in a well-cared-for and expansive cage on a trailer lot in Gloversville, N.Y. “Totally ridiculous,” Mr. Levery said of the lawsuit. The judge agreed and dismissed the case outright.

I suspect, however, that the question of Tommy’s status as a person, as well as the status of other highly evolved animals like Koko the Gorilla and Shamu the Killer Whale, will continue to vex many of us. This is ironic, considering how easily we deny the

status of moral personhood to whole classes of human beings, especially those who are unborn, developmentally challenged or just plain different. We deny them their personhood—theoretically anyway—in order to affirm our own. And I don’t simply mean the Nazis or the Khmer Rouge or whoever the Evil One du jour is. I mean all of us. Think about how we use language, for example: We routinely describe people in ways that reduce them to something far less than the full human persons they are. We’ve been known to refer to innocent people killed in war, for example, as “collateral damage.” We refer to our brothers and sisters as “illegals” or grossly and collectively as “the poor.” In health care the person is the “kidney patient” or “a vegetable” or “a cohort.”

I don’t mean to suggest that we can’t use categories and labels as a kind of linguistic shorthand. I have used them in this column; it is practically impossible not to. But we must always remember that the words we’re using, even when well-intentioned, are in fact shorthand. We must never forget that the human person is in his or her reality never shorthand, but always prose; indeed, he or she is actually poetry, a living word of the Word himself, the one through whom all things were made.

Frans van der Lugt, the 75-year-old Jesuit priest assassinated in Syria last month, knew that very well. He knew that while all of creation is charged with the grandeur of God, there is something special about human beings, something that sets us apart from the Tree and the chimp and the whale. And that’s why he stayed in Syria: for the people—the persons—he loved and served. In his neighbors he saw the truth that human beings, alone among God’s creation, are created in his image and likeness, that each one of us is imbued with an inherent dignity, and that this truth is so simple, so powerful, so vital to our survival that it is actually worth dying for.

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Cover: Frans van der Lugt, S.J., celebrates Mass at a church in the besieged area of Homs, Syria, on Jan. 30. CNS photo/Yazan Homsy, Reuters

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ON THE WEB

Anthony Andreassi, C.O., talks about his history of **Regis High School** on our podcast. Plus, Leo J. O'Donovan, S.J., reviews **Jean-Baptiste Carpeaux** at the Metropolitan Museum of Art. All at americamagazine.org.



Deadly Indifference

As tensions mount in the Central African Republic, the Obama administration has appointed a special representative to coordinate a U.S. response, and the United Nations agreed on April 10 to dispatch a peacekeeping force to the malfunctioning state.

More than 630,000 people are in flight from the violence that has plagued the country since March 2013, when Seleka rebels briefly seized power. Now 2.2 million, about half the population, are in need of humanitarian aid. Children are dying from hunger and preventable diseases, their desperate parents unable to seek either food or assistance because of insecurity in the streets. Tit-for-tat violence has continued between self-appointed protectors among the nation's Christians and rebel Muslim fighters.

The proposed U.N. force of 10,000 troops and 2,000 police is not scheduled for deployment until September. Must the defenseless wait four months? African Union and French troops are already patrolling C.A.R. communities. Surely these forces could be beefed up while the U.N. deployment is prepared. The new U.S. special representative must do everything in his power to equip and embolden the forces on the ground right now.

Days after the United Nations approved the September deployment, U.N. officials met to somberly commemorate the 20th anniversary of the Rwanda genocide. The international community did too little, too late to respond to rising tensions in that central African state. To its great shame, the result was genocide. Will the world's nations meet 20 years hence to mull over the many failures and strategic foot faults that contributed to a similar catastrophe in the Central African Republic? Time is short.

Fast, Invisible Hands

Most small "retail" investors, gamely poking around for profit on laptops or iPads in bedrooms and coffee shops, are at least somewhat aware that they operate on a field far removed from the gamesmanship of the big players on Wall Street. They may be surprised to learn, however, that there is a new breed of Wall Street player that puts even the deep benches of a Goldman Sachs or a Morgan Stanley to shame.

High-frequency traders move in and out of short-term positions on equities, sometimes in microseconds, aiming to capture just a fraction of a cent in profit on every trade. The phenomenon, growing since 2009, has been blamed for increased market volatility, including the "flash crash" of May 6, 2010. Some argue that such firms are simply

skimming the world's trading systems and bringing further discredit to the U.S. financial industry.

Flash Boys: A Wall Street Revolt, a new book by Michael Lewis, focuses a strobe light on these lightning-fast traders, arguing that this emerging industry is just more evidence of a rigged marketplace. Supporters of high-frequency trading say its trade-gobbling algorithms actually depress volatility and lower transaction costs for retail investors.

Federal regulators have so far declined to rein in high-frequency trading, but its excesses could be curtailed with the long-sought restoration of a financial transactions tax, a move supported by major economists and even U.S. billionaires. The tax also has a supporter in Rome, Pope Emeritus Benedict XVI. In 2011 he suggested that revenue from transaction taxes could be devoted to responding to global humanitarian and development crises. This could put Wall Street productively to work on the world's glaring inequities market.

Read All About It!

When the Pulitzer Prize winners are announced each year, many journalism professors are eager to see whether any of their former students have won. But this year journalism educators had another point of pride. The student papers' local competitors are now the ailing "real" papers in town. At the University of Michigan, news broke in January that the football team's senior place-kicker had been "separated" permanently from the university because of a sexual assault in 2009, but the story had been covered up until his football career came to an end last winter. It was the student-run Michigan Daily, not The Ann Arbor News, a chain paper that has cut back to twice a week in print, that broke the story. With a staff of 200 to 250 students and a five-day-a-week publication schedule, the students have stepped in to meet the town's need for sports and cultural coverage.

According to "Local News, Off College Presses" (The New York Times, 4/14), Michigan is not alone. While roughly 1,800 U.S. colleges and universities sponsor student newspapers, only 1,380 cities have daily papers, and many are shrinking. Journalism programs, rather than withdrawing from the fray, are becoming more professional. Arizona State University produces print, online and broadcast stories syndicated to 30 news outlets in the state. Meanwhile, The Harvard Crimson reported on the university administration's secret search of the email accounts of 16 resident deans. Within a few years, expect the Pulitzer committee to give a prize to the best college paper for investigating a national scandal.

The Climate Crisis

Climate change is an issue of unusual complexity that requires attention, discipline and international cooperation. Unfortunately, these are exactly the virtues that are in short supply among the world's leaders at this moment in history. In a country suffering from political paralysis, where our leaders cannot see beyond the next election cycle, climate change demands bold, far-reaching initiatives. In an international community riven by parochial disputes, climate change forces us to look beyond our borders in the interests of protecting the earth for all its inhabitants.

Under these circumstances, deciding how to respond in a fruitful way to the latest reports from the United Nations' Intergovernmental Panel on Climate Change is a daunting prospect. Yet to ignore it would be disastrous. The report, which was released in two final installments this spring, seeks to refocus international attention on climate change at a time when a sense of urgency seems to be flagging. The Rio+20 conference on sustainable development in 2012 was a disappointment. Legislation to limit carbon emissions is stalled in the United States. The I.P.C.C. report intends to awaken world leaders from a dangerous slumber. It states bluntly that the window for addressing the forces driving climate change is closing quickly.

The report calls attention to the global ramifications of inaction. Not only will sea levels rise and glaciers continue to melt, but climate change threatens to disrupt agricultural production and even destabilize governments. In some quarters, the unrest in Syria has been blamed on a devastating drought that provoked anger among the country's farmers. In a recent interview, retired Army Brig. Gen. Chris King warned that for the military, climate change "is like getting embroiled in a war that lasts 100 years...there is no exit strategy." Addressing climate change is also a matter of social and economic justice. The polluting practices of the world's richest nations have their most pronounced effect on the earth's poorest inhabitants.

The church has long been concerned about climate change and its effects on the world's inhabitants. In the first week of May, the Pontifical Academy of Sciences and the Pontifical Academy of the Social Sciences are sponsoring a conference titled, "Sustainable Humanity, Sustainable Nature: Our Responsibility." The meeting will look at the intersection of environmental policy and human flourishing. "Our idea is not to catalogue environmental problems," the conference organizers write. "We propose instead to view Humanity's interchanges with Nature through a triplet

of fundamental, but inter-related Human needs—Food, Health, and Energy—and... invite experts from the natural and the social sciences to speak of the various pathways that both serve those needs and reveal constraints on Nature's ability to meet them." This language may seem too theoretical to those who prefer to focus on rising temperatures and carbon dioxide levels. But the church knows how to take the long view, and its focus on the human factor may help to broaden discussion of environmental policy beyond think tanks and nongovernmental organizations to religious communities. If world leaders are to undertake the ambitious steps laid out in the I.P.C.C. report, they will need the encouragement and support of people of faith.

Policymakers must now decide what action to take. In the United States, public policy solutions are undermined by public figures who question the legitimacy of climate change science. Yet as the U.S. Catholic bishops wrote in "Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good," "What we already know requires a response; it cannot be easily dismissed." That pastoral letter was written in 2001. We cannot wait another 10 to 15 years to act upon its wisdom. The common good is a much-invoked concept in the Catholic moral tradition, but it is especially relevant to the discussion of climate change. The condition of our environment affects everyone living on the planet. Catholic schools and churches should continue to teach and preach on this issue, and if they have not done so already, conduct "green audits" and examine how they can improve their own environmental profile.

According to reports, Pope Francis plans to address the state of the environment in his next encyclical. Perhaps his unique ability to challenge people in a disarming way will mobilize more people to act. The pope has spoken eloquently of the "globalization of indifference," and here is an issue, surely, where indifference is our besetting sin. "The culture of comfort, which makes us think only of ourselves, makes us insensitive to the cries of other people," the pope said at Lampedusa. How much more difficult it is to imagine the cries of people who will suffer 50 or 100 years from now. To address the challenge of climate change will require an extraordinary feat of empathy, to think not only of ourselves but of all God's children, in this generation and in generations to come.



REPLY ALL

True Greatness

I was surprised and grateful to read “Ford’s Foundation,” by Aaron Pidel, S.J. (3/31), about the true greatness of John C. Ford, S.J.

When I was a young Jesuit in philosophy studies at Weston College, Father Ford helped me greatly to deal with a number of spiritual and psychological problems with which I was struggling. He was/is the kindest person I have ever met. It is truly sad and tragic that he is judged and ostracized for his support of “*Humanae Vitae*” and not judged on the great academic and pastoral work he accomplished. Although he was a very busy priest and academic, he helped many individuals in his pastoral ministry to deal with the various difficulties and problems for which they sought help.

It is my hope that this article might restore in some small way the legacy of this kind and generous person, Jesuit and priest.

WILLIAM L. MULLIGAN, S.J.
Cambridge, Mass.

We Remember

Aaron Pidel, S.J., claims that John C. Ford, S.J., has been forgotten these last 25 years. Father Pidel refers to one book, *John Cuthbert Ford, S.J.: Moral Theologian at the End of the Manualist Era*, by Eric M. Genilo, S.J. (Georgetown University Press, 2007), but I think he underestimates the book’s influence and thereby overstates the “forgotten” legacy of Father Ford.

A much-recognized work, the book won honorable mention as a Book by a First-Time Author at the 2008 Catholic

Press Association Book Awards. In 2009 Brian Johnstone, C.S.S.R., wrote in *The Catholic Historical Review* that the book “should be required reading for any course in the history of moral theology.”

I’m sure that Father Pidel is right that some have forgotten Father Ford, but at least we in the field of moral theology have not.

JAMES F. KEENAN, S.J.
Chestnut Hill, Mass.

Acts of Sacrifice

Re Of Many Things (3/31): The commentary of Matt Malone, S.J., about his visit to California was quite moving, especially his connection to Marine Sgt. John Basilone of Raritan, N.J. We Americans have a habit of forgetting the acts of sacrifice our neighbors from all over our country have made, bringing peace and freedom to numerous peoples around the globe.

As a young soldier, I had the privilege of serving at Arlington National Cemetery, which was populated with the graves of many sung and unsung heroes like Sergeant Basilone. Citizens like him continue to serve and sacrifice for us and many innocent people around the world. It is nice that Father Malone took the time to help us remember them. Thank you.

BRIAN FLANAGAN
St. James, N.C.

Sharing Faith

For me, the contributions of John W. Martens to “The Word” column have deepened and developed over time into consistently simple, clear, excellent commentaries.

I have read many thoughtful and fine Word columns over the decades

by a long list of faithful believers and outstanding illuminators. But I do not recall a column better than “Away With Death” (3/31). Thank you, Professor Martens, for the work of sharing your faith.

ROBERT B. MURRAY
Braintree, Mass.

Discontinue the Ad

Thank you for “A Road Map to Nowhere?” (Current Comment, 3/24). Many abhor the Israeli government’s systematic injustice toward Palestinians in the West Bank and Gaza. It’s hard to fathom our government’s continual, unconditional and massive monetary aid to Israel and its military, even though they march forward with their apartheid-like system. Our collaboration affects our credibility at many levels.

Hopefully a solution will come from the inside, since many of the diverse peoples living in Israel have been working together. They are fed-up with war, violence and the government’s rhetoric; they yearn for peace based on equality. Let’s support those peoples and organizations working creatively and nonviolently.

Divestment and boycott, especially toward goods produced in the occupied territories, is a good strategic move. As in apartheid South Africa, let’s affect the economy of a structurally unjust system. As a sign of solidarity with this, I hope that **America** will discontinue the full-page advertisement from the Ministry of Tourism, Government of Israel that has appeared on the back cover of previous issues.

RAFAEL GARCIA, S.J.
Kansas City, Mo.

Role of Community

As an investment analyst for over 45 years, I read “Noble Vocations,” by Joseph J. Dunn (3/24), with more than casual interest, expecting to find some degree of scolding about “the man” and his questionable intentions.

WHAT YOU’RE READING at americamagazine.org

- 1 **Did Jesus Have a Wife? No**, by James Martin, S.J. (In All Things, 4/10)
- 2 **What Martyrdom Means**, by Patrick Gilger, S.J. (Online, 4/10)
- 3 **The Long Way to Bensonhurst**, by David Gonzalez (In All Things, 4/9)
- 4 **Man on a Donkey**, by Drew Christiansen, S.J. (The Good Word, 4/11)
- 5 **Celebrating Sisters**, by Christina Capecchi (4/14)

The scolding was there, but I still found the article excellent and provocative reading.

A successful organization recognizes the contributions, responsibilities and rewards of all its constituencies. Customers come first, followed by employees, then vendors and lenders, if there are any, and finally shareholders, whose sole right is to any remaining profit.

A provocative element came as I realized I did not include community on the list of constituencies. Are taxes enough? Is there room for some effort from all members? Is charity something to be assigned to shareholders? Is it an individual responsibility? Let the debate begin, but I'm sure there's room in the model.

The second possible disagreement may involve how to expand the notion of corporation as a human enterprise. While it is useful, maybe even imperative, that students of all fields of study be exposed to the moral dangers and social benefits of the corporate world, I would argue it ought to begin in business schools themselves.

L. MICHAEL BRAIG
Kirkwood, Mo.

Critique of Capitalism

There is no denying the importance of teaching college students about business and the economy. I take issue, however, with Mr. Dunn's defense of today's extreme free-market version of capitalism (neoliberalism). It has led to the dismantling of controls on the global movement of currency and capital, spurred a precipitous reduction in taxes on incomes and wealth, hobbled labor unions and weakened regulations protecting investors, workers, communities and the environment.

This has resulted in breathtaking wealth inequality and the concentration of economic power in the hands of a few transnational corporations. It is an "ethics-free zone," with an un-

derlying conflict of interest between ethical practice and the imperative for shareholder return.

All students of Catholic colleges and universities should be exposed to a critical study of capitalism as it has historically been construed and practiced, and particularly of the troubling aspects of the contemporary version of it.

MICHAEL W. GENT
York, Pa.

Whose Voices?

In "Good Corp, Bad Corp" (3/17), William T. Kavanaugh speaks the truth when he suggests that the absolutism of "more speech is better" ignores the reality of what is being said and heard in the public square. Are we becoming an oligarchy in which the rich control public discourse and the poor are voiceless? If so, we will soon have the best government money can buy.

MARTIN J. GLEASON
Washington, D.C.

Universal Health Care

Obamacare leaves a lot to be desired. The Canadian system of Medicare for all makes much more sense, even from an economic standpoint. But considering the vituperative attacks on the modest Affordable Care Act, I can only imagine what would be said if the Democrats had pursued a health care system of a universal service, based on need. The Communist takeover would be complete!

In "When Projections Attack" (3/10), Kevin Clarke highlights the clear Catholic position on health care as "a basic human right, a minimum guarantor of a just society, offered to all according to need." Why have I never heard a sermon that presented the health care debate in those very clear and cogent terms? It is sad to see that many of the loudest Congressional opponents of Obamacare, or indeed any proposal for a more egalitarian health care system, are Catholics.

GERRY O'SHEA
Yonkers, N.Y.



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SIGNS OF THE TIMES

STS. JOHN AND JOHN PAUL

Unprecedented Double Canonization Draws Multitudes

Canonizing two recent popes in the presence of his immediate predecessor, Pope Francis praised the new saints, John XXIII and John Paul II, as men of courage and mercy who responded to challenges of their time by modernizing the Catholic Church in fidelity to its ancient traditions. “They were priests, bishops and popes of the 20th century,” the pope said on April 27 in his homily during Mass in St. Peter’s Square. “They lived through the tragic events of that century, but they were not overwhelmed by them. For them, God was more powerful; faith was more powerful.”

Pope Francis said his predecessors “cooperated with the Holy Spirit in renewing and updating the church in keeping with her original features, those features which the saints have given her throughout the centuries.” Speaking before a crowd of as many as 800,000 that included Pope Emeritus Benedict XVI, Pope Francis praised St. John for his best-known accomplishment, the calling of the Second Vatican Council. “This was his great service to the church,” Pope Francis said. “I like to think of him as the pope of openness to the Spirit.”

Pope Francis characterized St. John Paul as the “pope of the family,” a title by which, he said, the late pope himself had hoped to be remembered. Pope

Francis said he was sure St. John Paul was guiding the church on its path to two upcoming synods of bishops on the family, to be held at the Vatican this October and in October 2015. The



pope invoked the help of the two new pope saints for the synods’ success, and he prayed, “May both of them teach us not to be scandalized by the wounds of Christ and to enter ever more deeply

CENTRAL AFRICAN REPUBLIC

As Religious Clashes Continue Calls for Partition Increase

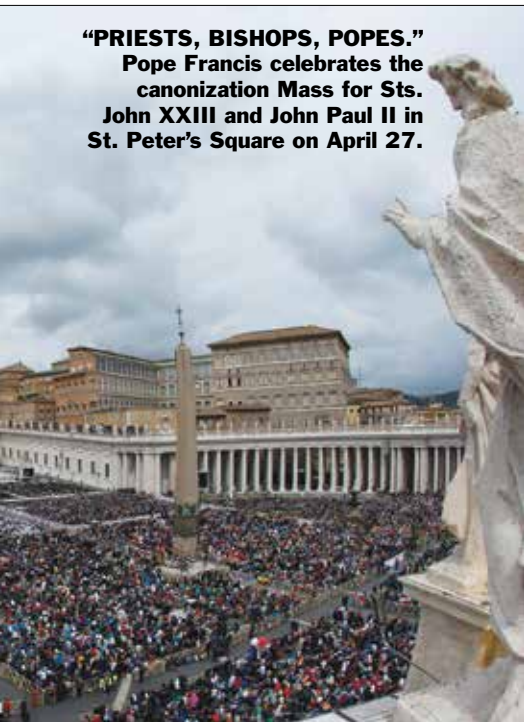
Tensions between Christian and Muslim communities in the Central African Republic appear to be rising. As the predominately Christian anti-balaka (“anti-machete”) militias continue to harass Muslims around the country, there are signs that Seleka rebels, who are mostly Muslim, are attempting to regroup in the north. Some Seleka members and supporters are calling for a partition of the nation, with a de facto Muslim north peeling away from the Christian south.

On April 22 a revived Seleka

(“Alliance”) rebel effort seized control of the northern community of Bouca, just 180 miles from Bangui, the capital. Hundreds fled the city or took shelter at a Catholic mission. Sporadic violence continued across the nation. Many Muslim families remained trapped at U.N. compounds, unable to seek assistance or even find food, their encampments encircled by anti-balaka militia members who threatened to harm them as soon as they emerged from the protection of African Union or French troops.

But the violence is not limited to attacks on Muslims. On Good Friday the Rev. Christ Forman Wilibona, a priest of the Diocese of Bossangoa, was gunned down in the street, presumably by Seleka remnants. Father Wilibona’s murder came two days after the kidnapping of Archbishop Nestor-Désiré Nongo Aziagbya, bishop of Bossangoa, and three other priests of the diocese in Batangafo by former Seleka fighters. The group was eventually freed, though not before their Seleka captors debated whether to execute them. The predominately Muslim rebels seized power in March 2013 but have since been driven out by the street militias. In the chaotic aftermath of their its reign, the Central African Republic’s government has

“PRIESTS, BISHOPS, POPES.”
Pope Francis celebrates the
canonization Mass for Sts.
John XXIII and John Paul II in
St. Peter’s Square on April 27.



into the mystery of divine mercy, which always hopes and always forgives, because it always loves.”

Pope Francis has said the agenda for the family synods will include church

teaching and practice on marriage, areas he has said exemplify a particular need for mercy in the church today. The pope, in fact, repeatedly mentioned mercy in his homily, which he delivered on the Second Sunday of Easter, also known as Divine Mercy Sunday, a name St. John Paul introduced into the church’s universal calendar in 2000. The Polish pope died on the vigil of the feast in 2005 and was beatified on that Sunday in 2011.

In addition to Pope Benedict, who was making only his third public appearance since he resigned in February 2013, Pope Francis’ concelebrants included some 150 cardinals and 700 bishops. About 6,000 priests attended, as well as deacons, to help distribute Communion to as many people as possible.

St. Peter’s Square was packed to capacity as more than 500,000 people filled the surrounding area; those unable to cross the bridges to the Vatican watched from large screens in several areas throughout the city, including the

Roman Forum and the Piazza Navona. The red and white flags of Poland dominated the square and streets leading to the basilica, while the gray, overcast sky saw splashes of color with enormous yellow and white balloons held aloft.

In the center of Rome, pilgrims had begun an all-night vigil on April 26. The entire Piazza Navona was turned into an open-air church for Polish pilgrims. An altar was brought outside to the front steps of the church of St. Agnese in Agone to allow hundreds of people the opportunity to kneel and pray before the Blessed Sacrament. About a dozen churches were open all night for eucharistic adoration, confessions and prayer services in seven different languages.

Tens of thousands of Polish Catholics celebrated their country’s newest saint by converging on Krakow, where he served as cardinal-archbishop before becoming pope. About 50,000 people attended an open-air Mass at the Divine Mercy sanctuary on the outskirts of that city in southern Poland.

struggled to reassert itself.

“All the north of my diocese is occupied by the rebels of the coalition Seleka, which lay down the law in spite of the presence of international forces,” complained Archbishop Nongo Aziagbya.

“We denounce and condemn these barbaric acts from another age,” said Archbishop Dieudonné Nzapalainga, C.S.Sp., head of the local office of Caritas, the church’s international relief and development agency. “We invite the people of the Central African Republic as well



as all men and women of good will to pray for the return of peace and security to our country and to open their hearts to dialogue and reconciliation.”

Archbishop Nzapalainga called on the government to restore the rule of law, and for African Union and French and European Union forces on the ground to disarm militias so people can be free to move around the country.

For everyone else caught in the middle between the anti-balaka militias and rebel Muslim groups, the struggle that has become part of daily life in the Central

African Republic continues. More than 630,000 people have been driven from their homes and 2.2 million, almost half the population, now rely on humanitarian assistance for survival.

KEVIN CLARKE

Editor’s Note (April 28): Mr. Clarke, America’s chief correspondent, will be traveling to the Central African Republic this week with Catholic Relief Services to find out more about conditions among the nation’s internally displaced people and efforts to restore order and protect the vulnerable from attack. Visit americamagazine.org for his dispatches from the troubled region and look for a comprehensive report in an upcoming issue of America.

When the Pope Calls

Reports that Pope Francis told an Argentine woman civilly married to a divorced man that she could receive Communion “cannot be confirmed as reliable,” said Federico Lombardi, S.J., the Vatican spokesman, on April 24. World media quickly picked up the story after an account of the phone call was posted to Facebook. Father Lombardi, in a formal statement, said “that which has been communicated in relation to this matter,” and its “consequent media amplification cannot be confirmed as reliable and is a source of misunderstanding and confusion.” While Pope Francis has made it clear the church should find a pastoral approach to helping divorced and remarried Catholics, he has said any decisions on how to handle such situations would have to be discussed by the Synod of Bishops that will meet in October and again in 2015. “Consequences relating to the teaching of the church are not to be inferred” from anything the pope may have said during the call, Father Lombardi said.

Ukraine Bishop Urges ‘Firm Action’

A Ukrainian Catholic leader urged the United States and European Union to take firmer action to stop the Russian Federation from backing armed Ukrainian separatists. “We desperately hope the international community will consolidate its voice, and Western governments act more coherently and consistently,” said Bishop Bohdan Dzyurakh, C.Ss.R., secretary general of the Ukrainian Catholic Synod of Bishops, on April 17. “Only firm joint action will stop the provocative, diversionary operations being conducted by Russian intelligence on Ukrainian territory, of which we now have proof, and force Russia to take its threaten-

NEWS BRIEFS

A small group of **Teresian Carmelites** from Kerala, India, began working in the Diocese of Bismarck, N.D., in February, the first time members of the congregation have served in the Western Hemisphere. • Jesuits in Honduras have demanded an investigation after **Carlos Mejia Orellana**, 35, marketing director of the Jesuit’s Radio Progreso, was stabbed to death at his home in El Progreso, on April 11. • *Crede*, an Italian magazine run by the Pauline Fathers, reported on April 24 that an alleged miracle needed for the **beatification of Pope Paul VI** would be considered by the Congregation for Saints’ Causes on May 5. • The **World Day Against Malaria**, April 25, draws attention to a disease that annually kills over one million people, 75 percent of whom are African children. • The **apostolic nuncio to Syria**, Archbishop Mario Zenari, complained on Easter Monday that many were near starvation in the Yarmouk district of Damascus because humanitarian agencies were unable to enter owing to a lack of security. • As an investigation begins into the **abuse of children in western Australia**, Archbishop Timothy Costelloe, S.D.B., of the Archdiocese of Perth wrote to the Catholic community in April, “humbly [asking] forgiveness from those whose lives have been so deeply and badly damaged.”



Welcome to America!

ing army away from our border,” he said. In March, Ukrainians in Crimea voted to break away from Ukraine and join Russia. In April, pro-Russian protesters stormed government buildings in Donetsk, Kharkiv and other eastern Ukrainian cities, raising fears of a new Russian intervention after the annexation of Crimea in March. Bishop Dzyurakh said Ukrainian Catholic clergy had not been “directly threatened” in the protest areas, but cautioned that escalating tension could give the conflict a religious dimension.

South Sudan: ‘Where God Weeps’

South Sudan’s civil war has taken a brutal turn, despite appeals from the country’s church leaders to stop the violence. In the oil hub of Bentiu, rebels loyal to ousted Vice President Riek Machar, an

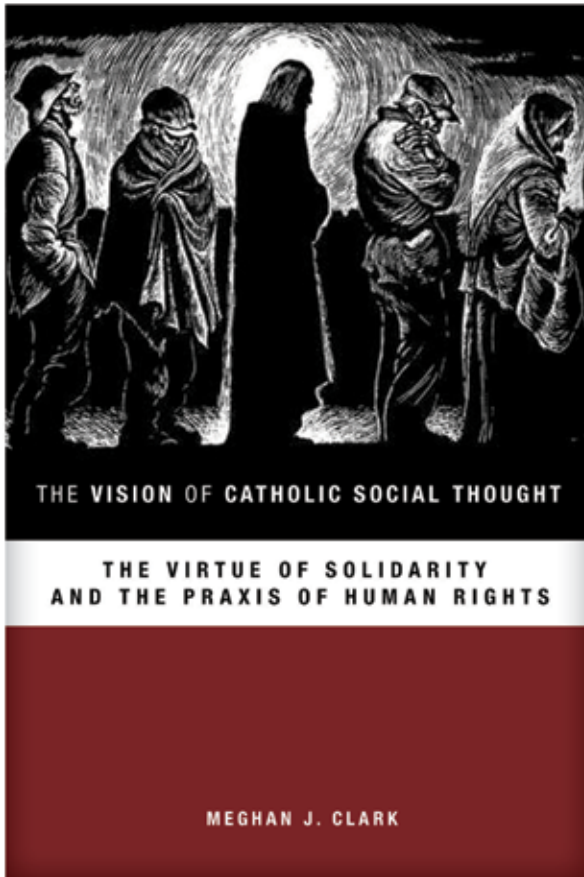
ethnic Nuer, killed more than 200 civilians and wounded more than 400 in mid-April, the United Nations reported on April 21. In a separate incident on April 17, at least 58 civilians were killed and more than 100 injured when an armed group of largely Dinka youth attacked a U.N. base in Bor. Speaking from Juba, Bishop Paride Taban, who had been involved in peace talks to end the fighting, reproached both sides. “During the civil wars, you could see the blood of our people dripping from the hands of others. But from whose hands is the blood dripping now? Who is killing Christians now? It is we, the Christians,” Bishop Paride Taban said on April 4. “I used to tell people that when God created South Sudan he laughed, but this has become the place where God weeps.”

From CNS, RNS and other sources.

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THE VISION OF CATHOLIC SOCIAL THOUGHT

THE VIRTUE OF SOLIDARITY AND THE PRAXIS OF HUMAN RIGHTS

Meghan J. Clark is assistant professor of theology and religious studies at St. John’s University in Queens, New York.

 **fortress press**



An Empty Spring

This spring in Washington, the cherry blossoms came late and quickly faded, but partisan posturing for coming elections is in full bloom. What is missing is Congressional action to deal with a stagnant economy, divided nation and a violent world.

I left our dysfunctional capital for a trip to the battlefields at Gettysburg and Antietam, with their stark reminders of the savagery of war and the courage of men with a cause more than 150 years ago. At the same time, three presidents came together in Texas to mark the 50th anniversary of the Civil Rights Act and Voting Rights Act. That long century, from the emancipation of slaves to the equal rights and political empowerment of their descendants, was a battle for the soul of America. As Lincoln insisted at Gettysburg, it still is “unfinished work.”

In late April the U.S. Supreme Court upheld Michigan’s ban on affirmative action. Last year, the court struck down the provision of the Voting Rights Act that required pre-clearance of voting changes in several states and localities, just as some states are enacting measures to make voting more difficult. Bipartisan efforts to restore the Voting Rights Act are languishing.

Washington seems incapable of acting on immigration reform, the minimum wage and measures to combat widespread unemployment and poverty. Congress is more partisan theater and less a place for debate and decisions. The House makes empty threats

to “repeal and replace Obamacare” with no chance for repeal and no plans to replace measures to insure the uninsured. The administration grants waivers and delays as it overcomes a disastrous start-up, with recent reports of enrollment up and costs down. Apparently, the courts will define religious ministries and conscience rights as Congress ignores the overreaching Health and Human Services mandate.

In the Senate, the filibuster has transitioned from a weapon of last resort to an everyday threat and permanent fixture in the legislative process, requiring 60 votes to move forward. The Senate is full of recriminations and nearly empty of legislative accomplishments, except for passage of immigration reform.

The House has not even accomplished that. It is paralyzed by the Hastert Rule, which requires majority support in the Republican caucus before legislation can be considered by the House, which empowers the most obstructionist members. Senate immigration legislation could pass with a bipartisan coalition, but so far Speaker Boehner will not permit a vote because it lacks majority support within the G.O.P. caucus.

Special interests, with unlimited political money, are far more effective at stopping things than advancing them. Congress can barely pass extensions of unemployment insurance, much less devote serious effort to creating jobs. Moderate voices leave in frustration or risk defeat in often gerrymandered districts. Both parties are more disciplined, ideological and intolerant of

bipartisan collaboration.

Republicans can barely contain their disdain for the president and hope to win both houses of Congress. President Obama, with low poll numbers and unrelenting partisan opposition, has all but given up negotiation with Republicans. He advances his agenda with the “pen and the phone,” taking executive action where possible and convening leaders to make incremental progress on his priorities.

Both parties
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and
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collaboration.

Establishment Washington is looking beyond the 2014 elections. They have a “back to the future” strategy, promoting Hillary Clinton’s inevitability and Jeb Bush’s electability for 2016. While “Clinton vs. Bush” sounds all too familiar,

this would mean the first woman president or first Hispanic family in the White House. Nonetheless, too many in Washington would rather get ready for the next election than try to move forward with the results of the last one.

Still, spring is a time of hope and renewal. Strong leadership and clear priorities are required. Pope Francis is revitalizing the church by demonstrating that true power is service, genuine strength is expressed in dialogue and humility and the moral measure of every institution is how it treats the poor and vulnerable. That would be a start for Washington. It would also advance Lincoln’s timeless call that still echoes at Gettysburg for “government of the people, by the people, for the people.”

JOHN CARR

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

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JESUIT HIGH SCHOOLS IN THE AGE OF FRANCIS



CNS PHOTO/MAX ROSSI, REUTERS

Redefining Success

BY BRIAN B. PINTER

Jesuit high schools are rightfully proud of their reputation for graduating students who, by any academic standard, do very well. Many of our graduates attend selective colleges, excel professionally and achieve remarkable financial and social success. Most are models of urbane, sophisticated young women and men. Our efforts as educators to engender a social conscience also bear much fruit; some of our graduates go on to lifelong careers of service and advocacy for justice.

But we must ask ourselves what, in the final analysis, are we educating for? Is it to see another generation rise through the ranks of American society, or are we forming agents of social transformation who will prophetically challenge the status quo when it diverges from the demands of the Gospel?

Soon after Pope Francis' election, I was on a retreat with high school juniors and se-

FOLLOW MY LEAD.
Young people surround
Pope Francis as he meets
with students from Jesuit
schools on June 7, 2013.

BRIAN B. PINTER is the director of campus ministry at Regis High School and an educational associate at Christ Church United Methodist, both in New York City.

niors when I asked one young man how his small group's discussions were going. "Yeah," he said matter-of-factly, "we basically concluded that Pope Francis is awesome!" Behind their enthusiasm for Francis was their recognition of—and admiration for—his humility, simplicity of lifestyle and inclusive message. The pope, through his words and gestures, has captured the imagination of the world and speaks in a tone of voice to which many young people will listen. Pope Francis has expressed his hope for a church that "is poor and for the poor," a contemplative church, a humble church.

Because we share the pope's Ignatian roots, Jesuit educators stand well positioned to break new ground in building up such a church. We must recognize, however, that Francis' call to service and solidarity is rooted in a mystical consciousness and an impressively mature spirituality. If we as educators are to fully embrace and effectively form our students in line with the pope's vision, we might consider some areas of our lives, both institutional and personal, where there is room for maturation and growth. This is the challenge that Pope Francis, like the Jesuit general superior Pedro Arrupe before him, has placed before the Ignatian educator.

Service Renewal

A senior at the Jesuit high school where I serve shared his concerns and doubts with me about the pressure he and his peers feel to be successful, which he defined as "earning a lot of money, having expensive, really cool things and having a good, well-paying job."

"We are supposedly ingrained with the ideals of service, charity and compassion here at school," he said, "but we men for others' strive for success, although we do not want to admit it. This is not supposed to be what we think here. Despite the fact that we preach otherwise, this is exactly the idea that most graduate with." This young man's concerns echo those I have heard from other students and faculty over my years in Jesuit education.

From 1974 to 1975, Father Arrupe and the delegates at the 32nd General Congregation of the Society of Jesus sought to revitalize the immutable tradition of Jesuit schools—"the service of faith and promotion of justice." It was Father Arrupe's hope that this renewed mission would move our institutions beyond the aim of simply producing social and financial achievers. Great strides have been made toward the realization of this vision. All our schools seek, for example, to foster the spiritual life of each student through retreat opportunities, liturgy and prayer. And we all require our students to engage in Christian service work throughout their years under our care. I suggest, however, three areas where there is room for growth and greater maturity.

First, our commitment to cultivating a social conscience in our students must be evident in our institutional consumer habits and policies. We do an active disservice to our

students when our patterns of behavior appear to contradict the values we promote in religion classes and through Christian service programs. What message do we communicate, for example, when our sports teams use equipment and apparel manufactured by companies known to employ sweatshop labor? And our unquestioning embrace of computer technology, undoubtedly a revolutionary learning tool, raises moral concerns as well. Many of these devices are the product of harsh, exploitive working conditions and chemical processes that scar both human beings and the earth. We are all complicit participants in the unjust economies that bring us these products. While I acknowledge that it would be impossible to forgo their use entirely, we must recognize and act upon our obligation to those who make them.

'Small Print' Problems

We are naïve to think that the sweatshop-made sneakers our athletes wear, the food for our cafeterias produced under conditions degrading to humans and animals and our computer labs stocked with devices made in inhumane conditions can be compartmentalized or detached from our obligations as people of faith. We cannot afford to be fragmented in our commitment to justice and the dignity of all our brothers and sisters, seen and unseen. As one of my students observed, "The problems of sweatshop labor and exploited workers are the 'small print' of our lives. The Catholic conscience orients us toward the larger problems of the world. We tend to overlook the smaller, simpler changes we can make that will lead to much good." He used the word "hypocrisy" to describe our collective lack of attention to these "small print" issues.

If it is unavoidable that we use the products, justice requires that we use them reflectively and penitently, and that we marshal the full weight of our institutions to effect change where possible. Father Ryan High School in Nashville, Tenn., for example, took the unprecedented step among Catholic high schools of covering corporate logos on their athletic equipment with a simple Jerusalem cross. Administrators said they did not want students to be advertisers for companies with "abhorrent labor practices." The school also refuses to accept promotional money and free products from "unjust" brands. A senior at the school told USA Today last September, "We have the privilege of being able to stand up for people who can't stand up for themselves. Being brandless makes Father Ryan our brand. It makes justice our brand."

Second, let us take seriously the prophecy of the great theologian Karl Rahner, S.J., who noted, "The devout Christian of the future will either be a 'mystic,' one who has experienced 'something,' or he will cease to be anything at all." Perhaps our most important task in religious education is to teach our students how to pray, how to be still, how to be present to the sacredness of now, how to see with the eyes of the soul that we, and all creation, are in God's embrace. Currently, Catholic ed-

ucation at the high school level adeptly transmits information about our tradition. But what use is this vocabulary, this “faith seeking understanding,” without the experience that undergirds it? As William J. O’Malley, S.J., has noted in the pages of this magazine, many of our students are baptized, but not converted: “Our audience does not have personally validated Christian faith” (9/14/09). And, as Pope Francis has said, “a religion without mystics is a philosophy.”

Retreats and liturgies create spaces for encounter with God, but we should not assume these “mountaintop” experiences are sufficient to nurture a deep, transformative personal relationship with the divine. Rather, the regular, consistent practices of soul craft—centering prayer, solitude in nature, sacred silence and sacred conversation, *lectio divina*, meditation—can provide our students with the archetypes and avenues that lead to a mystical consciousness, in which we see and feel about the world as Jesus does. A number of Jesuit schools have instituted a regular, sometimes daily, practice of the examen, often done in the afternoon. Over the years I have introduced my students to *lectio divina* and praying with icons. We have tried various forms of centering prayer, at times incorporating drums and percussion instruments into the practice. I always begin class periods with several minutes of silence or a guided meditation. Students consistently speak highly of this experience, saying that these periods of prayer are the only times in their overscheduled days when they can simply be.

Third, we educators need to be doing our own spiritual and emotional homework, always continuing the journey to deeper maturity and wholeness. “You can lead someone only as far as you yourself have gone,” says Richard Rohr, O.F.M. If we have not begun the work of transforming our own woundedness, if we have not moved beyond the dualistic, judgmental mind which too often characterizes the early stages of our faith lives, if we neglect the quest of discovering what Thomas Merton called our “true self,” we will surely transmit our unresolved issues and “false self” facade to our students. Many Jesuit educators nourish and further their spiritual journey, for example, by sharing in service work, making the Spiritual Exercises according to the 19th Annotation and taking part in faith sharing groups. Several years ago I made the Men’s Rites of Passage, a life-changing initiation experience designed by Father Rohr, and I am now an active member of a men’s spirituality group. Having a community of spiritual partners—with whom we can share our questions and dreams of faith and doubt,

hope and struggle—is an essential part of the contemplative life. The accountability and support this community provides challenge me to bring a soulful authenticity to my ministry and teaching—something students undoubtedly sense in their teachers.

It is to be hoped that as we grow in our vocations as teachers, ministers and mentors, we will become elders and sages in the biblical sense—compassionate, forgiving, able to embrace the paradoxes of life and faith, openhearted in giving and receiving love. In us, our students must find role models of integrated spirituality, for ultimately there is no spiritual life separate from life itself. There is only one. Our recognition of our life in Christ (Gal 2:20) must come to permeate all that we do, personally and institutionally. This might be the most important lesson we can teach our students.

A Prophetic Risk

Pope Francis, in remarks to students of Jesuit schools on June 7, 2013, offered a beautiful analogy for educators. “In educating, a balance must be maintained, your steps must be well balanced, one step on the cornice of safety but the other into the zone of risk. And when the risk becomes safe, the next step must venture into another area of risk. Education cannot be confined to the safety zone.” As we move deeper into the 21st century, our Jesuit high schools are being summoned by Pope Francis and the signs of the times to a bold and daring vision for formation aimed at the transformation of our church and society. We are being called to take a further, prophetic step into that zone of risk.

The pope has recognized that the people of God and indeed the earth itself are crying out, longing for healing, wholeness and justice. It is no longer enough to prepare our students for “success.” As Jesuit educators we are being asked to do something great—to assist in leading the church to unequivocal solidarity with the poor, to a mystical consciousness, to maturity of faith. Let us not be afraid to step boldly into this ancient but renewed mission. **A**

ON THE WEB

Anthony Andreassi, C.O., talks about the history of Regis High School. americamagazine.org/podcast

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What Martyrdom Means

On the death of Frans van der Lugt, S.J.

BY PATRICK GILGER

Frans van der Lugt, S.J.—who on April 7 was shot in the head twice in front of his home in the city of Homs, Syria—had been living under siege for 20 months when, in January, he recorded a video message challenging the outside world to help. He ends this video, one that made him famous outside Syria and likely contributed to his death, by saying: “We do not want to die out of pain and hunger. We love life and love living it, and we hate to die out of agony.”

Each Monday the Jesuits of my community here in Omaha have Mass together and later dinner. In the break between, because we are part of the Wisconsin Jesuit Province and this is our way, we have cheese and crackers and beer, and we talk about the day: how the class taught by one went, the talk given by another, what we read in the paper, how the students are doing—the normal stuff of life.

On April 7 during this time a group of five or six of us stood near our round breakfast table, surrounding a friend of ours, Tony Homsey, S.J. It is normal for Jesuit communities to be ethnically diverse these days. In ours there are German and Irish-Americans—not unusual in this part of the country—along with an Asian-American, a Mexican-American, a young priest from Indonesia and another from Panama. And there is Tony, who is from Aleppo, Syria.

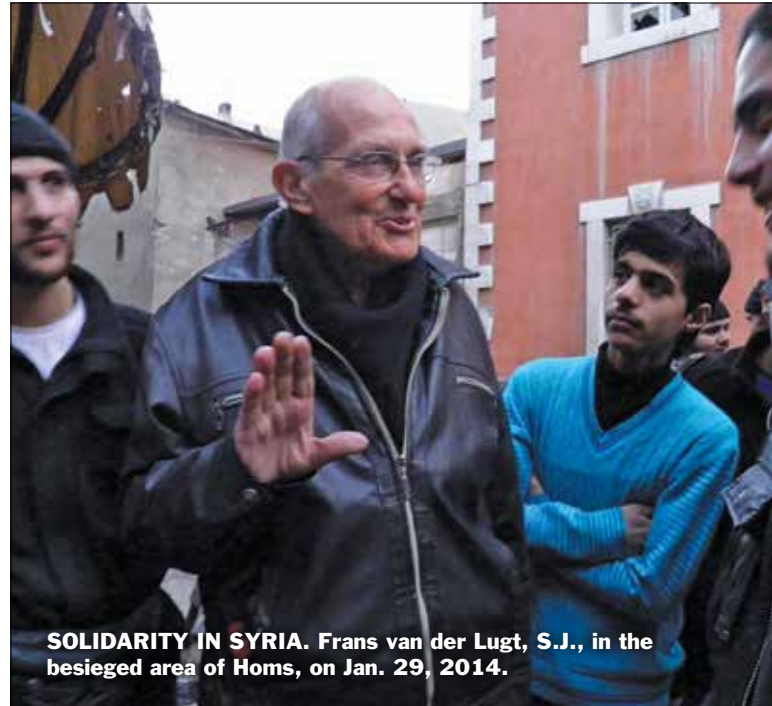
Tony and I are friends. We have become friends over the eight months we’ve lived here in Omaha together, he studying media and journalism and me learning to be a priest. We’ve seen movies, learned how to tease each other, watched basketball. Friends. But I am still an American. There is no cultural norm in the United States for how to start a conversation about martyrdom, even with a friend—especially when the martyrdom happened just 12 hours before. So I left it to our Indonesian brother to ask Tony how he was, and he did.

“Are you sad?” he asked.

“Sure. Yes,” Tony replied. In the everyday chatter of the recreation room our circle was quiet as we felt sad, too, and waited for his next words.

The war in Syria started in March 2011. Father Frans

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SOLIDARITY IN SYRIA. Frans van der Lugt, S.J., in the besieged area of Homs, on Jan. 29, 2014.

had by then been living and working for 48 years in Syria—as a psychotherapist, a retreat leader and pastor and as the founder of Al Ard, an organization that cares for people with mental disabilities and provides one of the few spaces where the three Abrahamic religions can come together and pray. He was considered a kind of holy puzzle by many Syrians: a Dutchman who learned to love Syria perhaps more than they did themselves.


Many are the reports that speak of his care for the Syrian people, or of how after many years he had learned to think of himself as belonging to Syria, or of his refusal to leave the people of Homs and flee to safety. It is this loyalty that led *The New York Times* to report that the attack that killed him “carried a heavy symbolic importance.” The news account continues:

Individual deaths are often lost sight of in a war that has claimed more than 150,000 lives, and opponents of the government have sometimes complained that the plights of foreigners or members of religious minorities in the country get more attention than those of other Syrians. Indiscriminate government bombing kills people daily in the northern city of Aleppo and other places around the country. Nearly every Syrian family seems

REUTERS/THAER AL KHALIDYA

to include someone who has been killed, wounded, kidnapped or detained. Still, the killing of Father Frans struck a chord, because he chose voluntarily to share the plight of the people who stayed in the Old City.

When he died, Father Frans had been a Jesuit for 55 years and a priest for 43. He was killed on April 7. April 10 would



Frans could have been killed anytime these last months. But he stayed. He was living his mission to be with the people.

have been his birthday. He would have been 76 years old.

Tony's next words: "Frans was famous—for 40 years he did this—he was famous for his *maseer*, his 'march.' This was a kind of eight-day walk, a mini-retreat-pilgrimage, that he would do each year.

"He is famous for this all over Syria, more than for his therapy, more than anything. This is because he would invite both Muslims and Christians to come with him. Very taboo. He would say Mass, there would be reflections, then talking and silence and walking, and both Muslims and Christians were invited. He did this every year."

Tony is an animated speaker, hands in motion, eyes bright, gestures forceful—characteristics I have been known to use in teasing imitations of him that make him laugh. Tony turned 29 years old on March 18, the third anniversary of the start of the war in Syria. "I never went on the full eight days with Frans," he says, "although he is the one who gave the final approval that I should join the novitiate—that I am a Jesuit now. The most I did was three days with him."

"At the end of those days we walked to a tiny ice cream shop, all of us, Christians and Muslims." A pause.

And then, "My brother novices and I, we loved him and we

would tease him, joke about him doing Zen retreats instead of Ignatian retreats, how the people know Fr. Frans instead of Jesus."

"But he was faithful, I see it now. He was passionate about life, love and not fearing death. Full of joy. I see Christ clearly in him now. In deeds more than in words. And he did it very simply. Just living in simplicity with people, putting aside his years of study, not being their therapist—their Ph.D.—but their brother, their pastor; just another Syrian with us Syrians."

On April 8, Federico Lombardi, S.J., the Vatican spokesman, praised Father Frans as "a man of peace who showed great courage in remaining loyal to the Syrian people despite an extremely risky and difficult situation.

"In this moment of great pain," he said, "we also express our great pride and gratitude at having had a brother who was so close to the suffering."

The morning after Father Frans's death, I speak with Tony again. He says, "Yesterday I saw a picture of Frans's body." I do not know what to say.

I had needed time to think, pray. I needed to get something to write down what he was saying. I'd asked him to come have coffee in the morning; we would talk. He has come.

"In Homs there are two Jesuit buildings," he says, "the residence, where we live, and a building that's like a parish center, a place where we teach and have a chapel. They are maybe five minutes apart by bicycle, and there are two Jesuits who live in the parish center outside the blockade. Just Frans lived inside. Almost nothing passes in and out of the besieged area of Homs these days."

I finish typing his words and take a sip of coffee.

"For the last two years—they live five minutes apart—they have not seen each other in person, only in pictures. And then he is killed. And not even his body can pass the blockade. Still they meet only in pictures."

I do not know what to say. I nod.

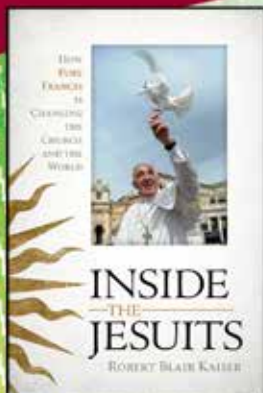
"My assignment next year, if the siege ends," Tony says, his shoulders and eyes pointed at the floor, "will be to live in Homs. If the siege ends, we will go back to our house. I might live in his room next year. Who is worthy to live in the room of a martyr?"

There are only nine Jesuits in Syria now, the same number who live on the floor with Tony and me here in Omaha.

There are 22 million Syrians in the world, and just as many opinions about why Father Frans was killed, what it means, who is responsible.

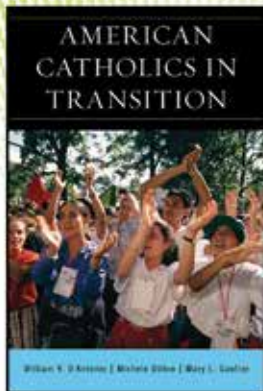
It is one of the puzzling things about him, apparently. He seems to have crossed too many lines and been too widely beloved at the same time. This is a rare thing in Syria today, where

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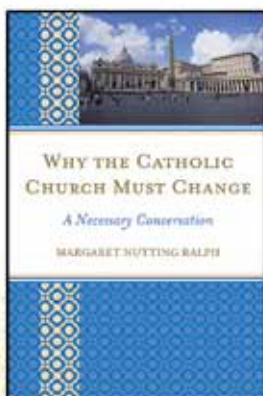
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it seems that everything one says places one in a category. You like so and so? Oh, you support the rebels. You do this and that? Oh, you support the regime. But not Father Frans. He, it seems, gave Syrians at least one place of unity.

After Mass, our conversation and dinner yesterday, I went to my room and thought again about Father Frans. I list the interrogatives: who, what, when, where, why.

I say as much to Tony in the morning, and he cuts me off. "We ask these questions—I ask them, too—we ask them because we want justice, revenge." He is emphatic now, fingers punching the air. "But this will just kill Frans again. Punishing these ones who did it.... Frans could have been killed anytime these last months by a bomb, by assassination, by starvation. But he stayed. He was living his mission to be with the people, all of them. For or against the regime, Christian or Muslim.

"Maybe we can ask these questions, yes, but not for punishment, not even for facts. If we ask these questions, we ask them only for peace, not for revenge, because this will just kill him again. It will be killing him again then, because he chose to stay with these people."

I nod, at first slowly, then faster as my agreement picks up steam. Yes.

I do not know what martyrdom means, or death. Talking with Tony, praying about the death of this single man among the 150,000 who have died since 2011, sitting alone thinking—more ways of tolling the bell of incomprehension. And this would be a haunting thing, a howling, caustic ghost of a thing, if I were not a Christian.

This might be what I like most about believing in Jesus—the ability to not have to know. To not have to drape the white sheet of language over its emptiness. To not have to rope this event to reason in order to pull it, hand over hand, back from beyond the cliff of rationality where it hangs. To not have to be the one who gives meaning to the fact that an old man, one who liked ice cream and Zen and hiking retreats with Mass and reflections, was shot in the head three days before he turned 76. It is not a Christian's job.

We human beings are not the ones who get to make this death meaningful. God is the one who breathes life, calls us from the grave, makes any death—even a martyrdom, even this one, even if it becomes the catalyst for peace in Syria—meaningful.

Which does not make our remembering, or our actions in memory of, or the action of remembering, mean nothing. Not in the least. Instead it puts us, like St. Peter, in our place. In the deep waters, casting our nets into the wide sea, knowing that we are not the ones who place the fish.

*Knowing that we are not the ones who place the fish.
 Knowing that we are not the ones who place the fish.
 Knowing that we are not the ones who place the fish.*



Listen to the City

College education should include more than just the classroom.

BY WILLIAM J. BYRON



NOW HIRING. Sarah Azad, a senior majoring in telecommunications, at a job and internship fair in New York, April, 2012.

REUTERS/ANDREW BURTON

Many readers of *The Wall Street Journal* have children in college or are guiding their offspring toward the “right choice” of a college as their secondary school years wind down. So it was not surprising to find a feature article in the *Journal*’s “Wealth Management” section last fall with the headline “Why Focusing Too Narrowly in College Could Backfire.” Note the preposition *in*, not *on*.

The article, written by Peter Cappelli, a professor at the Wharton School of the University of Pennsylvania, is directed toward what Mr. Cappelli calls the “venture-capitalist parent,” and the subhead offers these words of warning: “Students are told [to] learn the subjects that will best land them a job when they graduate. But that could be the worst

thing they could do.”

All parents are looking toward a job after graduation for sons or daughters just launching their collegiate careers. But who knows what type of job and where those jobs might be? “The trouble is that nobody can predict where the jobs will be—not the employers, not the schools, not the government officials who are making such loud calls for vocational training,” writes Mr. Cappelli. “The economy is simply too fickle to guess way ahead of time, and any number of other changes could roil things as well.” In other words: Today’s hiring patterns are unreliable guides to tomorrow’s job openings.

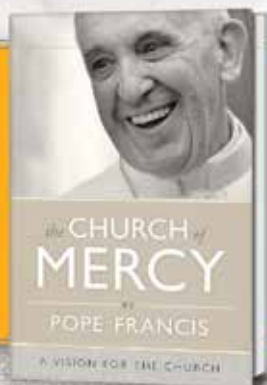
A bar graph depicting employer priorities accompanies his article. It is instructive not only for parents but also for educators, particularly liberal arts college educators, who are losing ground to business schools in the current enrollment race. Work experience in the form of internships outpoints all other indicators that companies consider when evaluating a recent college graduate for a job. Next in line is employ-

WILLIAM J. BYRON, S.J., *university professor of business and society at Saint Joseph’s University, Philadelphia, Pa., is the former president of the University of Scranton, The Catholic University of America and Loyola University New Orleans.*

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ment during college. These two measures—internships and employment during college—are significantly more influential in the minds of potential employers than are the college major, volunteer experience, extracurricular activities, relevance of coursework, grade point average or the reputation of the college (which, surprisingly, is least significant of all to the employer). Administrators in higher education, particularly liberal arts educators who are in urban or suburban locations that are part of large population centers, should give these tea leaves a careful reading.

A Proposal

What if the typical college calendar had students going to on-campus classes only on Mondays and Tuesdays, then again on Thursdays and Fridays? This would leave every Wednesday free for off-campus internships and employment. What if the advancement officers and alumni directors on those campuses mounted major efforts to encourage local alumni, benefactors and friends of the college to provide the internships and offer part-time employment?

The successful generation of these internships and jobs would need to be complemented by creative scheduling on campus. Courses would run in 75-minute periods twice a week from early morning into the evening. Students who are not interested in taking the Wednesday internship or employment opportunity would be encouraged to spend that day on campus in labs or the library, or perhaps participating in additional independent study. An added benefit of this arrangement would be that it would discourage students from beginning the weekend partying early, as it does now for many every Thursday night.

Faculty members, particularly those accustomed to having class-free Fridays, would have to be persuaded that the change would be for the greater good of the school and their students. The cooperation of the faculty would help build a new framework for education that not only would improve employment prospects for their students, but could increase applications for admission to their schools, which then would be perceived, rightly, by prospective students as innovative and growing.

An initiative like this could give fresh meaning to slogans like the one used by Fordham University: “New York is My Campus, Fordham is My School.” Other Jesuit universities that find this idea appealing would be simply heeding the recommendation of St. Ignatius Loyola, founder of the Jesuits, who advised his early associates to locate their colleges where the students would be able to “listen to the conversation of the city.” In this arrangement, the students would have a unique opportunity to participate in the conversation of the city on a regular basis. This active engagement with the city not only made sense in Ignatius’ time, but it might also help to explain why potential employers rate work experience so highly in making their hiring decisions today. **A**



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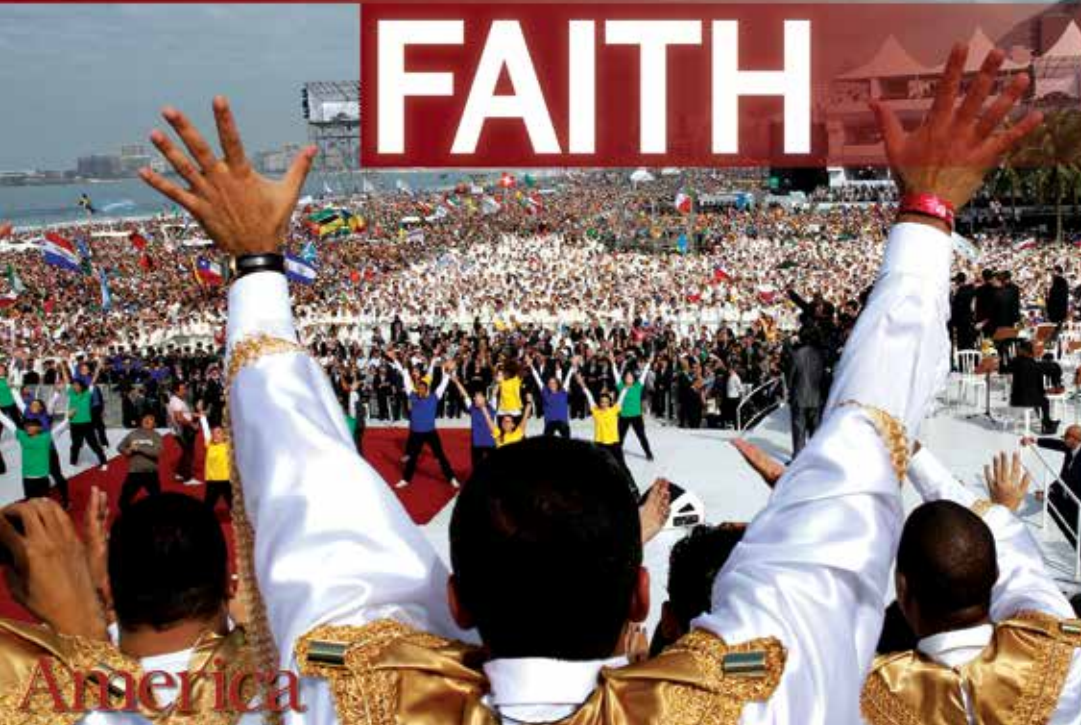
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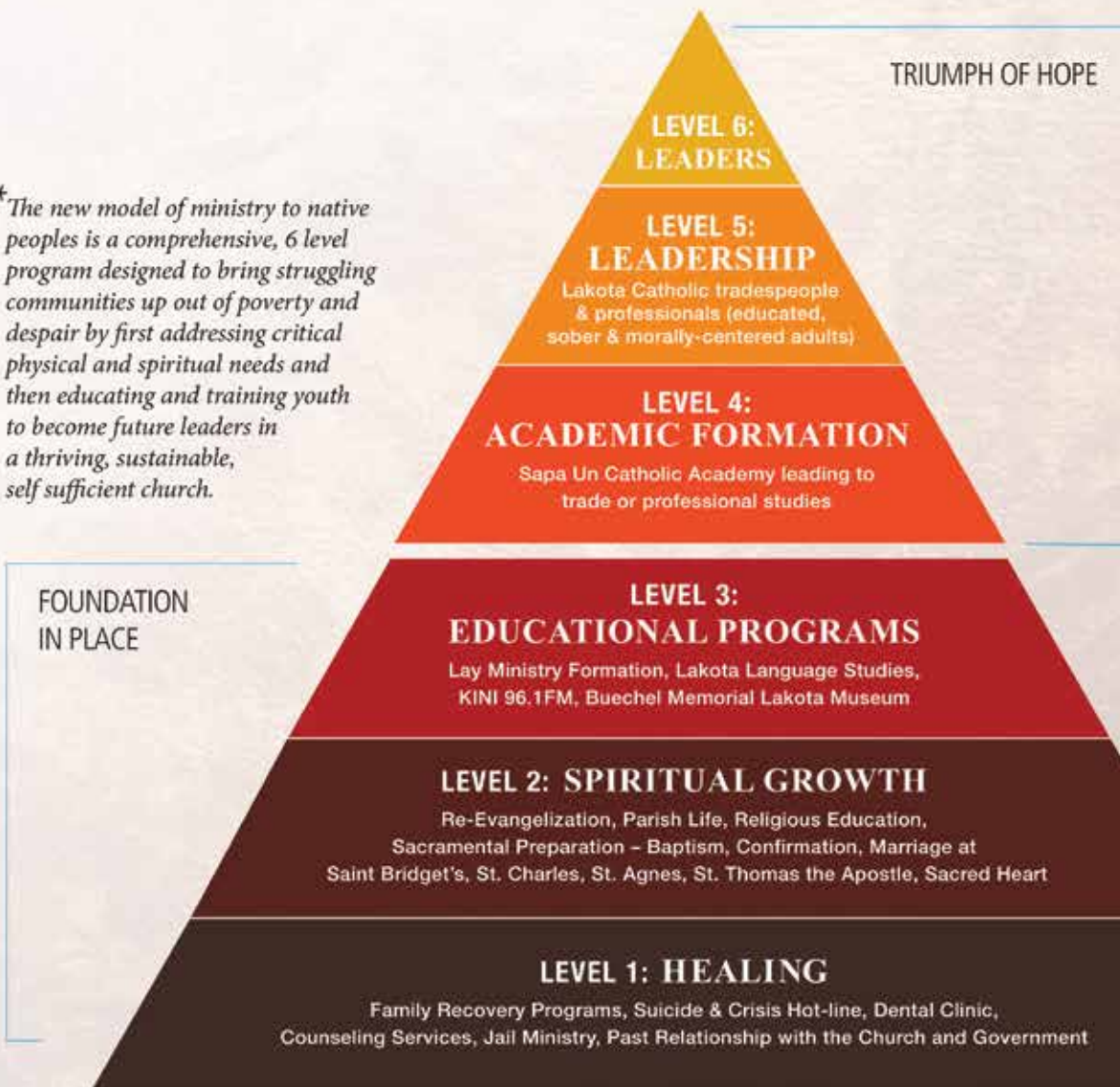
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ning on the Rosebud.



The missionary work began by addressing the critical everyday needs of the people.

As of this writing, two recovery centers are up and running as well as a suicide and crisis hotline to address the large number of young people attempting to commit suicide.

A program of jail ministry has been established to work in the Juvenile Detention Center. And a fully equipped dental clinic addresses the humanitarian disaster of oral health on the reservation.

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Larger Than Life

Encountering my first Jesuit

BY BRIAN DOYLE

The first Jesuit I ever met was about eight feet tall and weighed 400 pounds, and his robe alone was so vast that probably it could cover a small state like Delaware if necessary, as another one of us altar boys said, awed.

He wore sandals even though it was stone-cold winter when he was visiting our parish to do some sort of secret mysterious spiritual retreat with all the fathers in the Nocturnal Adoration Society. The Nocturnal Adoration Society was a secret group that only fathers in the parish could belong to. To be a member of the society you had to spend one night by yourself adoring the Blessed Sacrament on your knees and smoking cigarettes in the foyer of the church near the photograph of Fulton Sheen—a famous television actor, I think. Also you had to drink so much coffee during the night to stay awake to adore the Blessed Sacrament that when you came home at dawn your hands shook as you read the newspaper to see if the blessed Mets had egregiously punted away yet another eminently winnable tilt, as our

dad said. Sometimes instead of tilt he said *ostensible contest* or *competitive misadventure* or *theatrical pratfall*.

younger ones make stunning comebacks, like the Mets do once a decade, God help us.



The Jesuit had arrived by train and was picked up by the smallest of the assistant priests, Father Paul, who was the size of a fifth-grader. Father Paul delivered him to the sacristy, as the Jesuit was to celebrate a special early Mass for the fathers in the Nocturnal Adoration Society, and that is how I met him, as I was to be his altar boy. I had just finished cassocking and surplicizing when he came into our locker room and sat down companionably. The wooden bench creaked from his weight. We shook hands and went over logistics and then I said shyly that I

He was not much of a smoker, and being in the Nocturnal Adoration Society was harder for him than for some fathers, because they smoked so continuously and he did not, so he had to take over their slots sometimes at night when they had gone 10 or 20 minutes without a cigarette and could no longer adore properly. Our dad said he smoked a cigarette once under great duress while in the war but addiction did not establish a beachhead, as he said, and the savings therefrom may someday pay for an hour of college for one of your children, probably one of the older ones, so far, unless you

had never met a Jesuit before, and he said, Well, there are not so many of us in this country, we are rare birds, you might say, *aves rares*, and then he laughed so hard that the thin steel locker doors rattled.

He continued: We are the secret agents of the orders, you might say. Charged with exploring deeper than what you can see on the surface. Thus our educational urge. But some of us visit parishes, ostensibly to evangelize but in my case to listen. The real life of the church is here in the parish. This is why I wish to meet the fathers. Mothers are the greatest teachers of

BRIAN DOYLE is the editor of *Portland Magazine* at the University of Portland. He is the author, most recently, of the essay collection *The Thorny Grace of It* (Loyola Press).

ART: TIM LUECKE

the Bible but fathers are only half a step behind. If I can convince the fathers that Scripture is not about authority but about humility then perhaps I have done a good thing. Do you have the slightest idea what I am talking about, son?

No, Father.

Any interest in being a Jesuit?

No, Father.

A priest?

No, Father.

Have you ever visited the local seminary?

Yes, Father.

Liked it?

Yes, Father. Glass backboards in the gym. A really beautiful gym.

But then they fed you, is that right?

Yes, Father.

And that was the end of your interest in the priesthood?

Yes, Father.

Ah. Mystery meat and rubber vegetables have done more damage

to the church than any number of Communists. If we had better cooks, we could run the world.

Yes, Father.

I wanted to ask him more about himself, about what it was like to be eight feet tall and weigh more than two dads, and what it was like to wear a dress all the time, and if his feet were freezing, but the church was full of impatient dads shaky from coffee and cigarettes all night, and Monsignor Stephen, the pastor, was suddenly there in the doorway reaching solicitously to shake hands with the Jesuit, so he had to go.

A minute later we were lined up by the altar door, Monsignor first and then the Jesuit and then me, and the Jesuit turned around suddenly and whispered: Listen, probably we will not have a chance to talk again, so thanks for your help, and remember this word: *humility*. Will you remember that? Yes? You hold onto that word

the rest of your life for me, okay? It's the great secret to everything. It's the key that unlocks all problems and puzzles. Ask your dad about it. He'll know what I mean.

Yes, Father, I whispered, and Monsignor turned and gave the signal to process and we processed and that was that; after Mass the Jesuit was hustled away for discussions and disquisitions and dinners and I never saw him again. I never did catch his name either, and even my brothers who remember everything cannot remember his name, although most of my brothers also remember that he was bigger than any professional wrestler or football player we ever saw and it probably took 10 men 10 months to sew that man's robe, as my youngest brother said.

I told my dad this story a while ago, when we were reminiscing about the Nocturnal Adoration Society and the Ladies' Altar Sodality and the Third Order of St. Francis and other agencies of our life in our parish long ago, and he said he vividly remembered that spiritual retreat with the Jesuit, and remembered some of the other fathers saying it was a disappointment because all the Jesuit talked about was what we could surrender of our illusory authority and wisdom, said my dad. But for the rest of us he said something piercing that we never forgot. People assume they know what the Jesuits are like but I suspect there is a great deal more to the Jesuits than we see. If that man is any example of how they think and conduct their vowed lives, then I conclude they are wise because they know they are not. And you have to give that man credit as a retreat leader—here it is all these years later and both you and I remember what it was he asked us to remember, about humility. Now *that* is an effective retreat master, to have something said 40 years ago still be shining in the front of your mind, isn't that so? **A**

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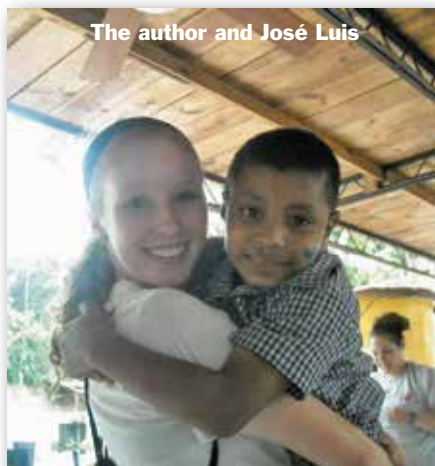
BY JULIE GRACE

When I started high school at Walsh Jesuit in Cuyahoga Falls, Ohio, I was pretty sure I had the whole religion thing down. I grew up in a Catholic family and had attended Catholic schools since kindergarten. I went to Mass every weekend and on holy days, had taken religion classes every day for years and witnessed examples of a strong faith among my family members. What more was there to learn?

In his book *Rediscover Catholicism*, Matthew Kelly writes: “Catholicism is not a football game, but St. Paul once compared the Christian life to athletics.... The very best coaches will tell you that teams that win championships are those that focus on the basics, and master them together.” I had a good foundation in the building blocks of our faith when I entered the ninth grade.

But thanks to my experience at Walsh Jesuit, I now appreciate that being a Catholic means more than knowing about our faith. Catholic education is about mastering the basics of our faith so we can use them in our lives together as a team, a school, a church. I have personally witnessed how such an education can help students not only to understand the basic teachings of our faith, but also to master them through their application in our lives in order to stimulate spiritual growth and promote justice. Football players practice everyday; so should Catholics.

JULIE GRACE, a graduate of Walsh Jesuit High School in Cuyahoga Falls, Ohio, is studying journalism and political science at Marquette University in Milwaukee, Wis.



The author and José Luis

Faith in Action

The summer after my junior year I went on a service trip to El Salvador with 13 students and two teachers. This experience was life-changing and a concrete example of our faith translated into action. I remember being overwhelmed upon arriving in San Salvador by the poverty we encountered everywhere. It was hard for me to comprehend that real people with real lives and real challenges lived in such difficult conditions. And once I began to put names and faces to the poverty I was witnessing, that feeling sank in deeper. Each day our group served in one of two villages, either doing construction work or helping out at a daycare center. As we performed service and lived in solidarity with the people, we quickly learned that those impoverished families gave us more than we could possibly offer in return. They taught us that true happiness is

not found in material items, but in enjoying the people around you and the little things in life that we do have, like a simple conversation or a game of soccer.

One encounter in particular brought this lesson home to me. During a visit to a nearby orphanage, I was immediately drawn to a young, quiet boy named José Luis. We talked, played together and did crafts



A school in the village of Las Delicias

PHOTOS COURTESY OF THE AUTHOR

throughout the day. Several times I asked him how old he was, but my question was met with silence. He eventually responded, *No sé* (“I don’t know”). This confused me at first. He certainly seemed old enough to know his own age. Later, a nun working at the orphanage informed me that often times children are simply left at the doors of the orphanage by parents, so they grow up unsure of their exact age. That this young boy lacked something so basic, something I so much took for granted—a birthday—made me question how people with so little could be

so happy, and why many Americans with an abundance of possessions are not. Clearly God is present in all of his children, yet on that day José Luis was more than an orphan with whom I was fortunate enough to spend time; he was a revelation that service is not an option but the very way in which God shows himself to us.

My experience in El Salvador solidified what I had heard many times in the classroom—that service is an important part of our faith. Learning what Jesus and the church have to say about serving others is essential. But imitating Jesus by going out to the poor is even more important; it is how we truly live out our Catholic faith. Peter-Hans Kolvenbach, S.J., former superior general of the Society of Jesus, once said:

Solidarity is learned through “contact” rather than “concepts.” When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection.”

These observations perfectly describe the value of service that I have both learned through my Catholic education and actively practiced through my service experiences. My heart was

certainly touched by my direct experience with the people of El Salvador, and because of it, my mind has been challenged to change.

Next Steps

On our final night in El Salvador, our group pondered the following question posed by our teachers: “How do you ensure that an experience like this does not simply stand as an isolated act of charity but inspires a lifetime of working for justice?” One answer we came up with was Project Jaimé, named for a boy we had all grown particularly close to. Through Project Jaimé, we sold bracelets made in El Salvador at our school and used the money to sponsor his education. The words of the prophet Micah challenge us: “He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (6:8). Project Jaimé is our way of both putting the basics of our faith into action and paying forward the opportunities we were given in order to promote justice.

Although my service trip provided me with an amazing opportunity to live out my faith, traveling thousands of miles from home is not required. During my senior year, I participated in an Advent retreat that took place every Monday afternoon right at school. Together with fellow students and teachers, we took time to make ready our hearts for the coming of Jesus on Christmas, and examined more deeply

the four pillars of Advent: hope, preparation, joy and love. We spoke about those people in our lives who embodied these pillars and how we personally planned to prepare for Christmas.

The lesson I took from these gatherings was that prayer and our relationship with God is a two-way street, like any other relationship. Many times we forget to listen to what God has to say; rather, we get caught up in prayers of petition or thanksgiving and talk at God as if he is only there to listen. Through this sharing group we learned more about our faith and the Advent season; but we also modeled how we must take action together in order to grow in our faith, a value extremely important to Walsh Jesuit and part of the legacy of St. Ignatius Loyola. The fact that so many students were interested in taking time out of their busy days to be with God and deepen their faith demonstrates how a Catholic education shapes students to apply the teachings they learn in the classroom to their daily lives.

In every season and in every place, students at my school have opportunities to live out our faith. There are the four-day Kairos retreats, modeled after the Spiritual Exercises of St. Ignatius, or Labre, a program in which we share food and fellowship with the homeless in cities small and large. We can assist the elderly in nursing homes and tutor inner-city youth. Not only did experiences like these strengthen my belief in the importance of actively practicing my faith; but they were also ways in which I have met God.

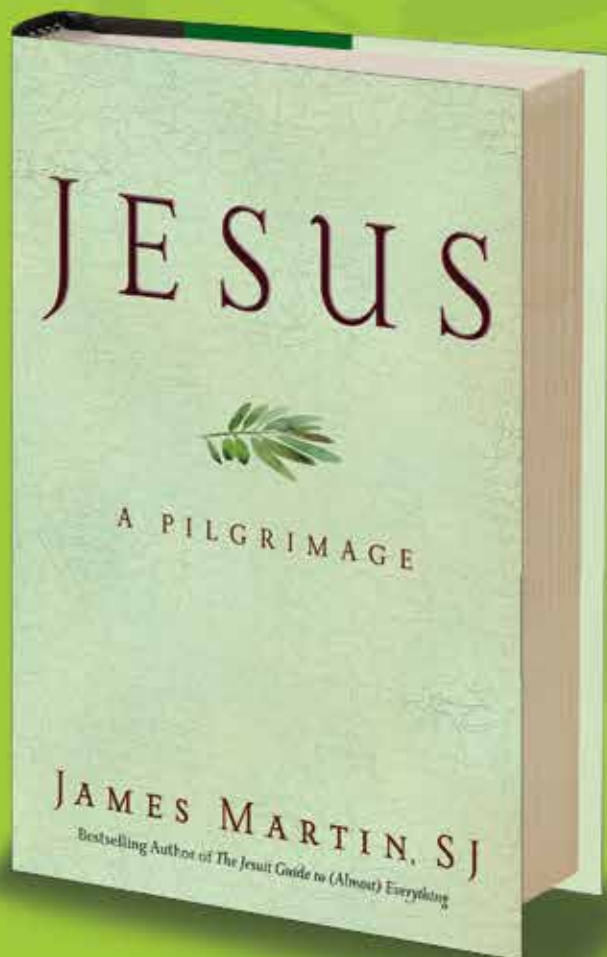
Mastering the basics of football is what wins championships, and mastering the basics of our faith so they can prompt us into action is how we advance on our spiritual journeys. Whether we are with an orphan child in El Salvador, a classmate on a retreat or a person living on the streets, I believe God is most visibly present when we act in his name for and with others, in the most basic ways. **A**

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ART | LEO J. O'DONOVAN

THE STREETS OF PARIS

Charles Marville's photographs of a city transformed

Whether you have lived in Paris or just visited, read about Papa and Scott and Zelda, Josephine Baker clad only in bananas or Gertrude Stein armed only

with words, created your image by seeing Audrey Hepburn (sigh) in "Funny Face" and "Charade" or perhaps more recently dreamed with Woody Allen of "Midnight in Paris," the capital of

romance universally entrances. Rome is eternal. London is grand. But Paris is like a first love, real or imagined—and never forgotten.

Still, sober reflection reminds us that it is a city of men and women, with a history, and "always Paris" in our reveries alone. A recent exhibition at the Metropolitan Museum of Art in New York, "Charles Marville: Photographer of Paris," bracingly brings the point home. (The show will travel to the Museum of Fine Arts in Houston, June 15 to Sept. 14.) Using 100 photographs, the show documents the extraordinary transformation Paris underwent during the Second Empire of Napoleon III (1852-70), when the emperor commissioned Baron Georges-Eugène Haussmann to build an entirely new system of broad boulevards, major public buildings and parks in the center of the city. It was to be a cleaner city, with more light and air—and with fewer small streets that abetted barricades and insurrections. Happily there was a young Parisian who was just the man to document the process through the new medium of photography, introduced only in 1839. He would prove to be an acute witness—and a first-rate artist as well.

Born in 1813 to a tailor and a laundress of modest circumstances, Charles-François Bossu changed his name when he was about 19 to Charles Marville (*bossu*, in French, means "hunchback"). In his early career he worked, with some success, as an illustrator of books and magazines. Then in 1850 he took up photography, traveling through France, Italy and Germany, and became adept at capturing city scenes, architecture and landscape. The dappled light of his charming "Man Reclining Beneath a Chestnut Tree" (c. 1853) reveals both his increasing technical expertise and romantic spirit.

Paris, though, would be the true



© CHARLES MARVILLE / METROPOLITAN MUSEUM OF ART

"Man Reclining Beneath a Chestnut Tree," c. 1853.

inspiration for his life's work. A calm reverence for the city is evident in images like that of the sculptor Adolphe-Victor Geoffroy-Dechaumé's "Statue of Clovis" at the Basilica of Sainte-Clotilde (1856). In the mid-1850s Marville also achieved remarkable success with delicate sky and cloud studies.

In 1858, when Napoleon III ordered the transformation of the Bois de Boulogne from a royal hunting ground to a great public park, Marville was commissioned to photograph the project. He turned from his

earlier use of the paper negative process to the new technique of glass plate coated with collodion and captured with striking clarity the cascades and ponds, bridges and invented architecture of the Parisian elite's new fantasy playground. His view of the Longchamp Windmill (1858-60), for example, typically suggests a 19th-century pastiche of a rustic scene by Rembrandt, but the windmill is actually the restored remnant of the 13th-century Abbey of Longchamp. As the next decade dawned, the artist could present himself in a "Self-Portrait" of 1861 with a proud new dignity.

At the heart of the exhibition are some 26 photographs from Marville's "Old Paris" album, which in over 425 views documented Haussmann's sweeping reconstruction of the city. Old neighborhoods, many with buildings dating to the Middle Ages, were razed and pierced by broad boulevards that opened the city to greater circulation and commerce. (That they also facilitated the movement of troops to quell uprisings was a purpose seldom



"Top of the Rue de Champlain, View to the Right," c. 1877-78

© CHARLES MARVILLE / MUSÉE CARNAVALET / ROGER-VOLLET

recognized in the Impressionists' celebrations of dappled and bustling boulevard scenes.)

Some of the photographs are artfully angled frontal views, like the representation of the seven-centuries-old central food market, Les Halles, before it was replaced by iron-and-glass pavilions, or the artist's studio

on the Boulevard Saint-Jacques (in which he can be seen with his lifelong companion, Jeanne-Louise Leuba). But most of them are variations on a centered composition opening into the distance through an archway, down a river, approaching a major monument, into the passages of interior shopping arcades or even toward a dead end (as in the splendid "Impasse de la Bouteille From the Rue Montorgueil" of 1865-68). The harmony evoked by the camera placement renders the impending disappearance of the scene all the more poignant.

ON THE WEB

Karen Sue Smith talks about notable art exhibits in New York. americamagazine.org/podcast

The emerging Paris was furnished, according to the designs of the architect Gabriel Davioud, with benches, cylindrical kiosks known as Morris columns and handsome grilles on fountains and urinals (called pissoirs or vespasiennes after the Roman emperor Vespasian and a first shock for tourists, especially the English). Most

important of all was the installation of thousands of gas lamps that not only embellished the city but made it safe at night. Marville recorded much of this "street furniture" and seemed to delight especially in the variety of lampposts, of which, typically, he took a series of more than 90 shots.

And then there was the Paris Opéra, designed by Charles Garnier and the most lavish of Haussmann's projects. Begun in 1861, construction halted after the end of the Second Empire in 1870 but started again in preparation for the 1878 World's Fair. Marville's

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commissioned studies of the project, beginning in late 1876, reveal how much had to be torn down, in particular to construct the later famous Avenue de l'Opéra. They resemble nothing so much as images of a war-ravaged city. One of the views, loaned by the Musée Carnavalet (which supplied two-fifths of the material in the exhibition), unusually and tellingly shows a large number of citizens observing the construction site from nearby rooftops. (Unusual, because it was not generally Marville's custom to populate his images.)

Arguably the most haunting image in the show is "Top of the Rue Champlain" (1877-78). Not an area destined for demolition but a shantytown of the committed-left, working poor who had moved to the 20th Arrondissement on the eastern edge of the city in the 1860s and 1870s, the scene is again centrally bisected, here by the Rue Champlain. The view toward the distant core of Paris is observed by a young man seated on a slight rise in the foreground, creating a melancholy mood of deeply disturbing disenfranchisement. It recalls, as the catalogue points out, what an author wrote in 1870, that Paris was in fact two cities, "quite different and hostile; the city of luxury, surrounded, besieged by the city of misery."

At the time of his death in 1879, Marville was largely neglected. This exhibition honoring the bicentennial of his birth restores his achievement to the fame it deserves, as a photographer using his medium in its very infancy and as an artist. His objective, seemingly artless images are in fact ardently detailed and searching, revealing as much as they record, apparently documentary but imbued as well with creative sympathy and, yes, discreet social criticism. Anyone seeing this show is likely to think twice about the composition of his or her next "selfie."

LEO J. O'DONOVAN, S.J., is president emeritus of Georgetown University.

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COFFEE CLUTCH

Most of the drama of communal living, I have learned over the years, plays out around the kitchen sink. Tension among housemates eventually appears on kitchen surfaces. Who left the counter full of crumbs? Who always leaves the dirty bowls and cups in the sink? Of course, a kind and generous (and maybe a little compulsive) soul inevitably wipes the counters and cleans the dishes, but resentment can build if the bad habits persist. When I lived in community for the first time with other full-time lay volunteers, a used pot, left behind one too many times, somehow walked upstairs and slipped into the suspected culprit's bed, a not-so-subtle reminder to clean up after oneself. Ten years later, we still laugh about it.

In a work setting, a similar battle can brew in the staff lounge around the coffee maker.

When I graduated from college and started working in an office for the first time, I saw people drinking four, five, even six cups of coffee every day. Resolved to avoid that particular habit (I already had enough others of my own), I forsook coffee altogether. But perhaps there was a hidden reason I passed on the morning cup of joe: I wanted to avoid the inevitable tensions around choosing the type of coffee (light or dark, fair trade or not), purchasing the coffee, brewing it and, of course, cleaning up.

Years later, when I taught an early morning class, I surrendered; though I never drank more than a single necessary cup to get my day started. It also helped that I had a relationship of convenience with the coffee maker. I lived with 13 other Jesuits, so we had a size-

able percolator and a willing (I think) brewmeister. I never had to do any work.

After I finished the teaching gig, I stopped drinking coffee—until the fateful day when I encountered one of the greatest of American inventions. In one fell swoop, all of my concerns about communal responsibility for a coffee maker dissipated with the arrival of the Keurig machine, an ingenious device that delivers custom brewed single cups of coffee on demand. Everything was so easy. As the company sells itself: “Choose. Brew. Enjoy. Three simple words that started a coffee brewing revolution.” Immediately I started drinking coffee again. I am not even sure if I needed coffee or even wanted it. It just seemed so easy, so why not? No one needed to take responsibility for brewing a pot of coffee for the whole office. We could avoid any debate about what kind of coffee to buy. People could choose their own cup and do their own work.

Reflecting on these dynamics, I had a minor epiphany: the Keurig machine seems to foster individualism, which conflicts with my values of community and generosity toward others. But that isn't my only concern.

First, it is expensive. We typically buy Keurig-cups for just under a dollar each, which may cost less than a latte at Starbucks but is far more expensive than a cup of Folgers. Second, it is not environmentally friendly. With the individual Keurig-cups, which admitted-

ly offer a nice array of roast and flavor options, we create more trash after each brew. Third, even this method of brewing is not entirely effortless. It takes a little time for the cup to brew. And who will refill the water? Who will buy the coffee? Who will clean the machine when old coffee begins to cake on it? The shadow side of this brewing revolution has become glaringly apparent.

In time, we have made an effort to be more conscientious. To avoid the high cost and needless waste associated with K-cups, one of my co-workers purchased a plastic cup that could be refilled with any brand of coffee and reused. Brilliant. I loved the idea and started doing that immediately.

This practice, however, raised another question. If I am filling the plastic filter with ground coffee each time I make a cup for myself, why not instead use a larger filter, put in more

coffee and brew enough not just for myself but for others?

In one of the most mundane practices in the culture of American workplaces, I think I have learned something about the false promise of individualism and the unexpected efficiency of communal commitment. We started with a large coffee maker, sought an individualist solution in a Keurig machine, and now it appears we may end up right where we started.

Next time, rather than avoid doing a small favor for my co-workers or community members, I will embrace the opportunity.

The shadow side of this brewing revolution has become glaringly apparent.



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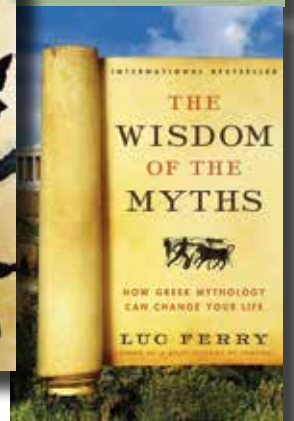
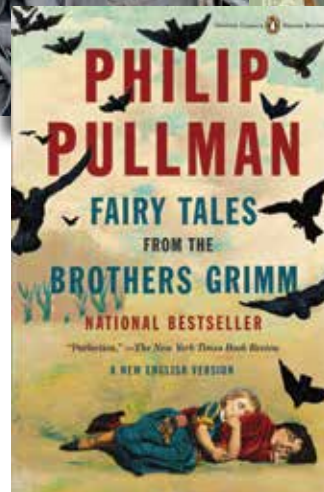
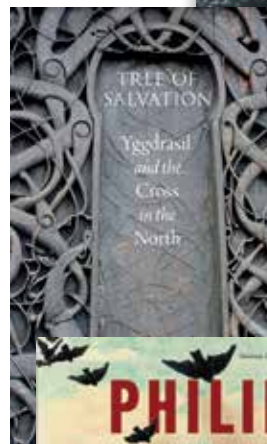
Every religious tradition is intertwined with myth in one way or another, stories that are foundational and yet ahistorical. But we don't always admit the ahistoricity. For example, a court in India in early February banned and pulped a book by the University of Chicago scholar Wendy Doniger, *The Hindus: An Alternative History* (2009), because it claims that Hindu myths are not part of the historical record.

In her book, Doniger defines myth as "a story that a group of people believe for a long time despite massive evidence that it is not actually true." It's easy to

see how such a distinctly modern perspective might be offensive. In contrast, many of us today view things differently. Postmoderns—of which there are apparently few in today's Indian courts—embrace myth, not as untrue, but as a different kind of truth.

The Mahabharata, for instance, Hinduism's monstrous epic, is more than twice as long as the Bible and just as full of captivating stories that suggest who Indians are, how they got here and for what. *The Mahabharata* is to Indian myth as Homer's *Iliad* and *Odyssey* and Virgil's *Aeneid* are to Christianity. The legends and characters of the Trojan War and its aftermath were to prove important to the development of Christian sensibilities, even of doctrine. A millennium of Christians, for example, accepted the primacy of the Roman See in large part because of the mythical journey that Aeneas took in the *Aeneid* after Troy fell.

Did Aeneas really wake from a dream in which he learned that his beloved Troy was in flames and resolve to lead a righteous remnant of survivors on an epic journey to discover a new "holy" city? Of course not. Did Aeneas really battle with gods and give birth to a great civilization? Of course not. All of this happened in the same way Athena, the goddess of wisdom and warfare, was born fully armed straight out of Zeus's forehead. But it



might as well have all happened that way, so important was the myth for forming the Roman Empire. I make these points in my new book about the development of the Christian understanding of hell.

So, I believe Luc Ferry knows what he's talking about when he begins

his brilliant book, *The Wisdom of the Myths*, by explaining how mythology “is not what we often think of it as being: an accumulation of ‘tales and legends,’ a collection of anecdotes more or less fantastical, whose sole end is to amuse us.” Instead, “mythology is at the core of ancient wisdom...the blueprint of a successful life for human kind [sic], mortal as we are.”

We begin to imbibe myths as children; they help us understand our lives. This is why the tales of the Brothers Grimm are ever popular. Philip Pullman’s recent retellings have been a hit, in part because of Pullman’s popularity, but also because there are still plenty of parents who realize that tales of wickedness, evil and danger are important for our young kids. Children are thinking about these things whether we talk about them or not, so we should talk about them through story.

One British publisher, Pushkin, has created a new series for children titled “Save the Story,” with lively, abbreviated editions of classics that are well established, or soon to be. *The Story of Gilgamesh*, retold by Yiyun Li, and *The Story of Antigone*, by Ali Smith, are two examples. Li’s opening lines are, “This is a story about how a child with an extraordinary yet destructive power became a man of wisdom and strength. This child, like you, had a very special name: Gilgamesh.” Each book is about 120 pages, illustrated; the full series of 10 will be out by autumn. There is a venerable tradition of retellings like these for kids, including *Tales From Shakespeare* (1807), by Charles and Mary Lamb, which turned the plays into short stories. It was once the complaint that the brother-sister team were watering down and diminishing the originals, but that was in a far more literate age. I imagine today that the “watered down” versions would be difficult for the average adult to digest.

Speaking of trivial—considering how Tim Manley satirizes classic

stories in *Alice in Tumblr-Land*, one might surmise that he grew up with only Disney versions. Most of his brief “retellings” are less than 100 words long, and each has a corresponding illustration, drawn by Manley. Sleeping Beauty, Peter Pan and the like all seem to be obsessed with their iPhones, Twitter feeds and other people’s Facebook status updates. For example: “Chicken Little feared that when people ‘liked’ a photo she posted, they didn’t really like it.” I suspect Manley considers his book a sort of demythologizing of fairy tales, but he’d have to understand them better in order to do that successfully.

Brian Attebery’s *Stories About Stories: Fantasy and the Remaking of*

Myth aims to explain the role of fantasy in modern literature, from George MacDonald to James Morrow’s theologically satirizing *Towing Jehovah* (1994) to the Harry Potter phenomenon, to help us understand who we are. Fantasy doesn’t simply entertain, and its fundamental distance from the facts of life are precisely what gives it power. As Attebery

explains, “The fundamental premise of fantasy is that the things it tells not only did not happen but *could* not have happened. In that literal untruth is freedom to tell many symbolic truths without forcing a choice among them.”

Attebery is a professor of English at Idaho State University. The aforementioned Luc Ferry is a philosopher at

ON THE WEB
The Catholic Book Club discusses
J. F. Powers’s *Morte D’Urban*.
americamagazine.org/cbc

Soul II

I hung my soul to dry on a fence post near the property line,
Just out of sight.

Days passed, rains came; it stiffened

Small black spots grew bit by bit

Then it was past rescue and fraying.

But I was angry for what she cost me, and now the trouble of repair

And then to wear such a tattered, raggy thing?

So a bird came, got some threads for her nest,

Soon another

The tree overhead resounds with birdsong at five am

My soul wakes and smiles, her good ear counts the trills

We sleep and dream again.

SANDRA KATHLEEN ORANGE

Sandra Kathleen Orange, who teaches political science and coordinates the community service and service-learning programs at Spring Hill College in Mobile, Ala., serves on the National Steering Committee for Justice in Jesuit Higher Education.

the Sorbonne in Paris. And G. Ronald Murphy, S.J., author of *Tree of Salvation*, the most intriguing book in this batch, is professor of German at Georgetown University. Today's scholars are perhaps the best equivalent of the priests of ancient days, and set-apart experts and initiates have always been the primary transmitters of sacred fire.

Perhaps you've studied Yggdrasil, the tree that figures prominently in Norse mythology and cosmology. It is, according to the medieval text *Edda*, "the great central tree that stands in the middle of the universe." Father Murphy offers a fresh interpretation of this pagan myth that became, sometime after 1000 A.D., a way

for Scandinavians to understand the cross of Christ. He explains its importance to the Germanic imagination as well as how Christianity inherited and appropriated it. Along the way, Father Murphy also treats the Jelling stone in Denmark, stave churches in Norway, *The Dream of the Rood* and Viking crosses. He understands that we're all drawn to stories that help us make sense of our lives and faith. As he writes, "Christianity thrives on its faith and beliefs, its images of salvation, 'coming home' to the believer."

JON M. SWEENEY is the author of the forthcoming book *Inventing Hell: Dante, the Bible, and Eternal Torment* (Jericho Books).

ing me that there was something more important to understand about the Occupy movement: the movement itself. "It was there to change us first and make demands later."

Occupy Wall Street struggled with the same issues the bystanders struggled with: Do we adopt a list of demands? Do we elect a leader? Do we agree on tactics of marches and rallies? And it is in this debate that we learn the true point of the movement: to organize, to socialize, to think about a better world. There were direct actions pertaining to a multitude of issues: labor disputes, police brutality, housing issues, corruption, the financial system. Tangible demands were made and sometimes achieved. In other instances, however, the movement just demanded a space to convene, a voice, a third way. And at even other times, there were disagreements over what was achievable, and what the participants wanted to achieve. By my traditional way of thinking, I would say this movement was all over the map. But I believe most Occupiers would

want us to consider new ways of thinking, new paradigms and possible worlds just as a practice of thinking, a practice of acting.

About halfway through the book, when Schneider's interviewees were really starting to challenge my thinking, I appreciated that the not-so-objective reporter had held my hand through the first few chapters.

Rather than hit the reader over the head with anarchism and a paradigm shift, Schneider eases into this thing called anarchy, activism and organization. And the movement made sense. Sure, there are disagree-

BOOKS | ELIZABETH REAVEY

A PROCESS OF PROTEST

THANK YOU, ANARCHY Notes From the Occupy Apocalypse

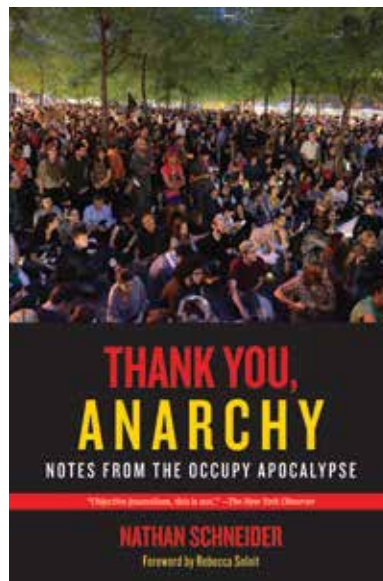
By Nathan Schneider
University of California Press. 216p
\$24.95

Thank You, Anarchy: Notes from the Occupy Apocalypse is the title of this book. Wait, don't run away! The Occupy Wall Street movement stirs up certain strong feelings in people, myself included. I am a big fan of protests, and I consider myself a pretty involved person, attending demonstrations and rallies when I feel it necessary. I was not, however, a big fan of the Occupy movement. I took a moment before starting to read this book in order to clear my head of the thoughts I already had, not only about the movement, but about anarchy as well. And I couldn't be happier that I made that decision.

This detailed account of the inception and growth of the Occupy movement touched me in a way I wasn't at all expecting: I reconsidered my views on the movement and on anarchy, of

which I must admit I had pretty undeveloped notions. Schneider describes his approach thus: "I started looking for the planning process of some great cause to follow and to learn from. It turned out that this would be easier than I expected—and that the spectacle would be the process itself."

The book is a mostly chronological account of the Occupy Wall Street movement through its first year. I fell into the same line of thinking as many spectators of this movement: it was disorganized, lacked a clear vision, lacked an actual set of demands and was not adhering to non-violence. After a few weeks of cheering the movement on, I started losing confidence in its ability to get anything done. Schneider succeeded in school-



ments, and participants made mistakes. But how can you fault someone, or even a movement, for being human? This is what I learned.

After introducing the reader to the painstaking General Assembly, the mic-checks and the heated debates over nonviolence versus diverse tactics, Schneider brings in a religious element to his observations. Not only were religious people and people of faith active in the Occupy movement; the environment itself often had overtones of a faith-based movement, with ritual, focus on helping and listening to “the other” and assisting those in need when times were dire, like after Superstorm Sandy. And it made sense: “Religion, by and large, is how Americans organize and imagine their way toward a different kind of world.” So we’re doing it already!

Schneider writes, “Protest movements can and do change the world, though it takes time and never happens quite the way anyone expects.” And why should it? Some might ask, what did they accomplish? They accomplished the thing itself. The participants accomplished a movement that made people think for more than one day of action. They changed themselves. “People who were once merely interested in social change became committed to it,” Schneider writes. Activists considered a new way of organizing, through anarchy, where each participant’s vision is expressed and considered. Where processes are long, but of greater equality. Where there is room for multiple visions and tactics and outcomes.

With the help of the people he interviews, Schneider points out that the Occupy movement, had it focused on a one-day event in September, could have easily fallen by the wayside, kicked to the curb with other protests and days of action. “The world-wide protests against the [U.S.] invasion of Iraq were the largest mobilization in history, and the war happened anyway.



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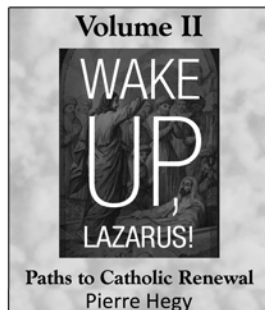
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The newspapers hardly even noticed the opposition,” he writes. But because of the way people organized, because it was a process, not an end goal, the movement lived on. There was no list of demands to discard, or superficially accomplish. There was no leader to

mandate tactics and procedures. The movement was possible because of anarchy. I get it. Thank you, anarchy.

ELIZABETH REAVEY, a graduate of Saint Peter's University in Jersey City, N.J., is a Latin America security analyst at iJET International in Annapolis, Md.

THOMAS V. MCGOVERN

A LOST GENERATION?

YOUNG CATHOLIC AMERICA Emerging Adults In, Out of, and Gone from the Church

By Christian Smith, Kyle Longest,
Jonathan Hill and Kari Christoffersen
Oxford University Press. 336p \$29.95

On the last page of *Young Catholic America*, the author concludes, “Committed and practicing Catholic emerging adults are people who were well formed in Catholic faith and practice as *children*, whose faith became personally meaningful and practiced as *teenagers*, and whose *parents* (reinforced by other supportive Catholic adults) were the *primary agents* cultivating that lifelong formation” (italics in original). The rest of the book maps why there may be so few of them.

Having taught psychology, religion and ethics at three public universities, I can report that a majority of the multi-generational and multiethnic students who took my courses self-identified as former Catholics. Evangelicals brought fervor to discussions and composed essays using biblical quotations and popular pulpit wisdom. With gratitude for an eye-opening semester, the Latter-Day Saints students gave me inscribed copies of their *Book of Mormon*. Others spoke of a vague spirituality enabling them to be “comfortable” in and with their lives. The Catholic students, as this book’s sub-title about “emerging adults” (i.e., ages 18 to 23) signals, were mostly *out of faith and gone*.

Young Catholic America describes

the results of the National Study of Youth and Religion, conducted by telephone surveys and personal interviews for three waves (2002-3, 2005, 2007-8) of a longitudinal study. The respondents were 13 to 17 years old at the beginning and 18 to 23 at the last data collection point. Parents, pastors and ministers of religious education and higher education and secondary school educators will find here thought-provoking sociology-of-religion explanations for how, when and why this sample of young people became who they are and what they don’t believe and don’t do any more.

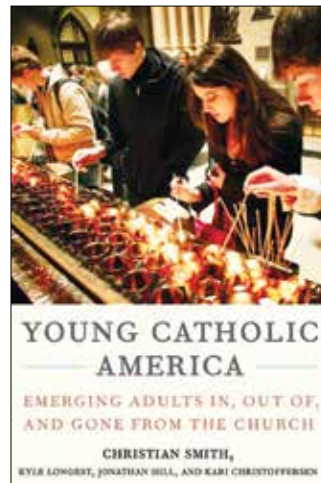
The authors’ social science and multivariate evaluations are top-notch and accessible to an educated reader. The interpretive commentaries would have been sharpened by scientific research from psychology and education on cognitive, affective and moral development. Additional expertise in newer qualitative research strategies, especially with personal narratives, would also have helped.

Baby boomer readers may gasp at the historical analysis of their parenting summarized in Chapter 1. Centrifugal forces from 1970 to 2000 generated increasing pluralism in American thinking, labeled by these authors as

a “vulgar version of post-modernism.” (One of my true-believer science editors labeled postmodernism the “anthrax of the intellect.”) With truth and standards fragmented in the larger culture—the center did not hold—its effects exacerbated values conflicts within the church in the United States. The authors declare at fault “the inability, and sometimes unwillingness of the parents of the Catholic and ex-Catholic emerging adults we studied—and those half a generation earlier—to model, teach and pass on the faith to their children. At precisely the same moment, older, more communal, taken-for-granted forms of religious practice and catechesis were eroding and sometimes collapsing in American Catholicism.”

Chapter 2 supplements history with cross-sectional data leading to three somber conclusions from studies completed between 1970 to 2000. First, 18- to 25-year-old Catholic emerging adults showed little to no changes in their beliefs, attitudes or practices. Second, the Catholic samples exhibited the same stagnation as their non-Catholic peer groups. Third, Catholic youth declined in church attendance significantly over this 30-year period.

In Chapter 3, the authors present a statistical portrait of Catholic emerging adults from the last decade. In Chapter 4, respondents’ voices offer anecdotal understandings of faith and church. Not surprisingly, multiple and substantive interactions with the Catholic faith contributed to an identification with it, and was the best predictor of religious practices. Of the 41 respondents who identified in the first wave survey (2002-3) as Catholics or who were raised in Catholic families, 29 were out and gone five years later;



12 reported “engaged” behaviors. No respondent met the researchers’ standard to be classified as “devout” (i.e., practices faith regularly, able to articulate Catholic doctrine and compare and contrast it with other religions, believes church teachings and expects continuing commitment).

The interviewees’ quotes seemed chosen to eke out glimmers of hope. The collective stories were “not particularly positive,” but did not portend “a completely ‘lost-generation’ for the Church,” because “a significant minority” are engaged Catholics and “are planning lives in which they will pass their Catholic faith on to their children.”

This optimism is not warranted by the data. I recognized the shallow and uncritical thinking patterns in the interviewees’ responses. Twenty-five years ago, higher education’s assessment programs documented students’ incapacity to communicate, even in the most superficial ways, what they had learned from their liberal arts requirements—a university community’s core faith. Dreadful retention and graduation rates rivaled those reported in this study. After much foot-dragging and blaming the ignorant, faculty members focused on what and how students learned, coherent critical thinking and the integration of conceptual principles with applied practice (e.g., service learning grounded in one’s major). Higher education had to acknowledge its flawed assumptions about teaching and learning and focus on student outcomes, challenging faculty self-assurances about knowing better or more.

According to this study, three factors foster increased religiosity. First, teens must have strong bonds to religiously committed and supportive family and friends. Second, beliefs must be internalized; faith ought to be a person’s most useful compass for daily decisions, despite myriad secular guides that saturate their life experiences. Third, as Aristotle noted about civic virtue, faith’s principles must be

learned first and then behaviorally practiced often.

My “former Catholic” students were always hungry for demanding but non-judgmental conversations with a committed adult. They developed diverse and sturdy moral compasses with the help of my support and plain-speaking critiques. I saturated them with systematic opportunities to articulate their thinking and then to practice their principles. Faculty members with ecumenical faith commitments

at Fordham University taught me this process when I was an undergraduate.

My hope for prodigals—whether “in” or “out”—and their children rests in our new pope’s example and his invitation to learn deeply and practice regularly Micah’s prophetic formula: act justly, always be merciful and walk humbly before your God.

THOMAS V. MCGOVERN is professor emeritus of psychology and integrative studies at Arizona State University in Phoenix.

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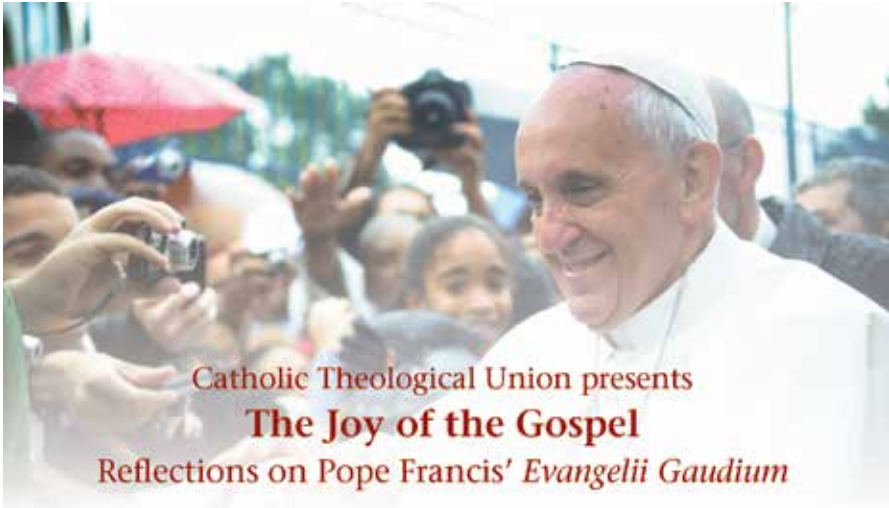
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The Master Builder

FIFTH SUNDAY OF EASTER (A), MAY 18, 2014

Readings: Acts 6:1–7; Ps 33:1–19; 1 Pt 2:4–9; Jn 14:1–12

“Like living stones, let yourselves be built into a spiritual house” (1 Pt 2:5)

Jesus was a *tektôn*, or craftsman, by trade (Mk 6:3), someone who built things with wood, brick and stone. We do not know what types of physical structures he worked on with his father, Joseph, but we can speak of his spiritual legacy as the one who built the house of God. The master builder constructs the church.

We understand the artisan, the craftsman, the musician through the artifacts they leave behind. Surely it behooves us to think about the new Temple, crafted by Jesus for the family that dwells in the house of God. The First Letter of Peter tells us that Jesus himself is not just the builder, but the “cornerstone” of the new Temple. The members of God’s family are “like living stones,” who must let themselves “be built into a spiritual house.” The manner in which each stone of the church is shaped and formed is through the ongoing work of holiness.

And within the house built by Christ, we are co-contractors with the master builder in this ongoing project. Families grow and expand and so, too, must the house in which they live. This might require additional rooms, or it might require changes and development in relationships. Such work was needed even in the earliest church, as the Acts of the Apostles reports. Among the first members of the church, some Greek-speaking Jewish disciples (the Hellenists) were upset with the Hebrew-speaking Jewish

disciples (the Hebrews), claiming that the widows of the Hellenists were being ignored in the daily distribution of food. The Twelve met with the Hellenists, and the apostles acknowledged that the complaints of the Hellenists had merit. The house needed to be put in order.

The family of God behaves like most families, and at the heart of family life is the sharing of meals that are at once material and spiritual. The table, the source of familial comfort and belonging, can also be the focal point of tension and rancor. Since the apostles needed to devote themselves to the word of God and not to service at table, they chose seven Hellenists to care for the distribution of the food to the growing church.

This account has traditionally been seen as the origin of the order of deacons, but even though the origin of the diaconate is certainly more complex historically, we have in this passage a genuine view of the house of God expanding in structure and in diversity to meet the needs of the growing family of faith. This new work was essential to serve the burgeoning church.

The church here on earth, founded on the cornerstone that is Jesus Christ, built with and by the “living stones” of those who make up the house of God, is always growing to meet the physical and spiritual needs of the family of God. The church is a house full of the wounded and the suffering, but it

is also a place of joy. Yes, we bear our scars, just as our master builder does, in a home always under renovation, but this is a big house, in which all are welcome and called to the table.

Whatever our earthly flaws, we are working for the promise of the perfect home in God’s kingdom. It might seem too literal to concretize the spiritual and heavenly realm with the example of a building, but it is Jesus who speaks of the father’s *oikia* or “house” with “many dwelling places.” The image of a house is perfect because whether our families have lived together harmoniously or in various states of dysfunction, even of abuse, we all can imagine the perfect home. It is this home



PRAYING WITH SCRIPTURE

As a “living stone” in the building project of the people of God, how are you shaping and being shaped by the household of faith?

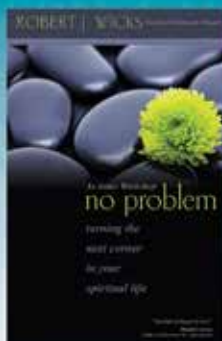
that speaks of the family of God at peace. The wood, bricks and mortar are concrete images that plumb the depths of our longing for a family home where all are welcome and safe.

We know our own building efforts are faulty and imperfect, but each of us builds with and is being built by the master builder as a member of this household of faith. As we build, we are also being shaped into “living stones” being made perfect for our eternal home. What has Christ the master builder built and what is he building? All of us, brick by brick, stone by living stone, are being shaped and formed to live forever in the house of God.

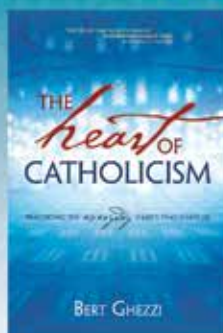
JOHN W. MARTENS

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

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Reading List



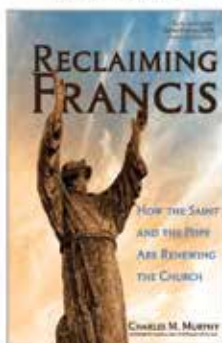
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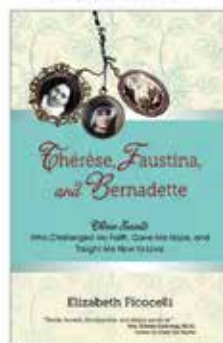
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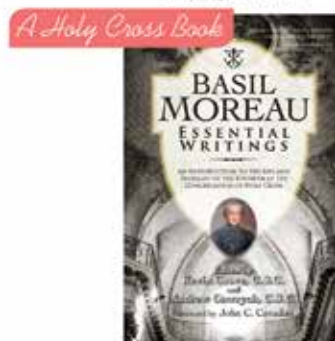
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