

LITURGY AND CHURCH DESIGN

America

THE NATIONAL CATHOLIC WEEKLY

MAY 23, 2011 \$3.50

Worship Space Today

ROBERTO CHIOTTI

RICHARD S. VOSKO

Roger M. Mahony
On the new Missal

OF MANY THINGS

Four issues ago (4/11) Rabbi Daniel Polish contributed a heartfelt piece to these pages on Jewish attachment to Israel ("A Spiritual Home: What Christians Should Know About Jewish Identity"). "When Jews visit Israel, its landscape and historical sites speak in more intimate terms," he wrote. "It is the embodiment of the Jews' collective past, situating us in our history and evoking its meaning." Rabbi Polish was eager to explain "Jews' spiritual attachment to Israel" to **America** readers because, as he wrote, "To me as a Jew, Christian discussion of Israel seems to exist in the realm of social issues and foreign policy deprived of spiritual significance."

It is true, as Rabbi Polish wrote, "The two communities stub their toes on a single issue, the State of Israel." But the problem, I would argue, is not the State of Israel but the policies at certain times of particular governments of Israel as they affect the native Christian communities in the Holy Land. Some of those policies are the same policies that pain Rabbi Polish and many other American Jews. But differences over government policy, when they do exist, should not obscure the spiritual attachment Catholics too have for Israel.

Catholic attachment to the Holy Land, including Israel, differs from that of Jews, for in Christ all lands are holy. All the same, Israel has a special place in the Christian tradition. Christian attachment to the Holy Land, including Israel, it begins with reverence for Jews' roots in the land together with a commitment to Israel as a homeland for the Jewish people. All the same, we hold a spiritual attachment to the land and its people, both Christian and Jewish. And sadly, Catholic attachment to the native Arab Christians is a stumbling block in our relations with many Jews. Let me begin, at least, to explain those ties.

Like all Christians, through baptism

Arab Christians belong to the one body of Christ. We share a profound sacramental bond with them deeper than our distinctive national identities. When something affects them, it affects us. So just as Paul pleaded for the diaspora communities to contribute to the impoverished church in Jerusalem, we are ready to stand by Arab Christians in their need today. The church of Jerusalem, moreover, is the mother church from which the disciples, including Peter, went forth to found new churches around the world. So the churches outside Israel and Palestine owe the Christians of the Holy Land a historical religious debt as well.

As for Jews, so for Christians, the land of Israel is a kind of sacrament. It is, in a phrase, "the Fifth Gospel," which brings the four written Gospels to life. Blessed John Paul II wrote, it is "that special land...in which the redemption of the human race was accomplished 'once and for all'...the earthly homeland of Christ who walked about it 'preaching the gospel of the kingdom and healing every disease and infirmity,'" the land "in which more than any other place the word of God was brought to men" ("Redemptionis Anno," 1984).

We believe, as Pope John Paul II wrote, that the Holy Land "contains communities of believers full of life, whose presence the peoples of the whole world regard as a sign and source of hope."

Not just the preservation of the Christian presence in the Holy Land, therefore, but its flourishing is something we long for. For us, the Christian presence must never be reduced to historical traces and empty museums. It is built of living stones, which are the people themselves. Policies that adversely affect the Arab and other Christians in the Holy Land hurt the church as the one body of Christ. When Catholics address issues of Israeli policy, then, it is to keep the Christian presence alive in the land of our redemption.

DREW CHRISTIANSEN, S.J.

America

PUBLISHED BY JESUITS OF THE UNITED STATES

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Cover: The enhanced interior of San Fernando Cathedral in San Antonio, Tex. Photo courtesy of Rafferty Rafferty Tollefson Lindeke Architects.

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www.americamagazine.org

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ON THE WEB

A **Byzantine priest** recounts his church's transition to a new liturgical translation. Plus, a podcast discussion of the spirituality of **Anthony DeMello, S.J.**, right, and additional photos of **redesigned churches**. All at americamagazine.org.



Teens and Torture

According to an American Red Cross study, almost 60 percent of U.S. teenagers think forms of torture like waterboarding and prolonged sleep deprivation are acceptable; and more than half approve of killing captured enemies when the enemies have killed Americans. How do we explain this streak of brutality?

First, it is in the air and in our homes. The dominant American moral philosophy is not Christian, with its emphasis on human dignity and forgiveness. It is a primitive utilitarianism: Whatever works for me is O.K. to do.

Second, it is in the streets. From schoolyard bullying to gang protocols to fraternity initiations, the assumption is that force rules: Break the code and we break your neck.

But the pervasive influence is the media. The “torture porn” film genre: teenagers in an old house are terrified and dismembered by a bloodthirsty killer. A video game ends with the enemy’s guts spread on the pavement. In eight seasons of “24,” the ruthless “hero,” Jack Bauer, who tortured even his own brother, killed 266 people onscreen to protect us from “terrorism.” Clearly “24” was in the spirit of the Bush era, which made torture integral to national policy, arguing the old “ticking bomb” scenario despite international law and the testimony that torture never works.

But for those young people who have not been taught much morality and have seen films where severed heads go flying in a purple splash of gore, torture is “cool.”

Anthropogenic Apocalypse?

At a conference in Copenhagen on May 4 about Arctic warming, scientists stressed that people at all levels of society need to be concerned about the “anthropogenic” impact on the environment. It is just that they would rather not put it in those exact terms. James White, of the University of Colorado at Boulder, urged the conference’s crowd of nearly 400 scientists to use simple language when communicating their latest research to the general public. The U.S. climate scientist Robert Corell suggested substituting *human-caused* for words like *anthropogenic* so that the basic message gets across more clearly: increasing greenhouse gases will adversely affect the earth’s climate.

Recent projections reported at the conference are cause for alarm and increased urgency. Melting ice in the Arctic will increase global sea levels by five feet within the next century, a projection higher than previously thought. The rising waters could cause billions of dollars’ worth of dam-

age, not to mention displacement of people, particularly the poor, who lack resources to relocate or rebuild. As it stands, the world is not on track to handle these changes.

While getting the message out is extremely important, speaking more clearly about the problems faced is only half the battle. The global community must move from debate and discussion to collective action, quickly and decisively, with an emphasis on curbing the use of fossil fuels. If we do not work harder to conserve energy, we put the most vulnerable people on our planet at risk. Plain and simple.

OMG!

The veteran Catholic editor A. E. P. (Ed) Wall begins his Easter message: “Jesus Christ, whose name is heard in careless expletives by the vocabulary-challenged in TV and film, we know you as Eternal.” He’s on to something.

The status of a language determines the status of a culture. And contemporary culture seems less capable of dealing with what words like Jesus Christ and God really mean. In the old catechesis Catholics categorized bad language as vulgar (“Hell,” “damn” and bathroom expletives), profane (“God damn it!”) and obscene (the F word, etc.). But now we can hear “Jesus Christ” on television talk shows—“Jesus, Christ, I was so drunk that night that...”—or on subway cars—“Jesus Christ, who does he think he is?”

And “O my God!” has been twittered down to “OMG,” which simply signals astonishment, indignation or ridicule. Words that traditionally have reached out in prayer—“O my God, save me from this situation”—are trivialized to express passing annoyance: “OMG, my hair is a mess.”

What can be done? Not much, formally. It would not help for the bishops in concert to condemn vulgarity, profanity or even obscenity, as if all expletives were sinful. God is not hurt. But we are. When we diminish the full meaning of sacred words, we diminish ourselves and cut ourselves off from our meanings.

As Others See Us

In an interview with The Times of London, the renowned biblical scholar and retired Anglican bishop N. T. Wright has struck out at the killing of Osama bin Laden as an act of U.S. exceptionalism. “America is allowed to do it,” he said, “but the rest of us are not.” President Obama, he continued, “has enacted one of America’s most powerful myths, the vigilante executing ‘redemptive violence’ against a notorious outlaw.”

Slippery Slope

The violent death of the fanatic who orchestrated the deaths of thousands of others has raised a set of critical ethical questions. Was the raid on the Abbottabad hideaway that claimed Osama bin Laden's life an assassination? Or was the team of Navy SEALs under instructions simply to apprehend Bin Laden, taking him alive, if possible, to be tried for the deadly terrorist acts he ordered? Or does it even matter whether the intent of the military team—and the president who ordered them in—was to kill or to capture?

A case has been made for the outright assassination of Bin Laden, a man with the declared intention of pursuing his deadly jihad against the West, if only to spare other innocent lives and forestall future mayhem. Even if an exception is allowed for summary execution in the case of Bin Laden, an exception most Americans seem all too ready to grant, we might do well to ask whether making such exceptions has now become the rule. Once critical of the extrajudicial killings in the Latin American "Dirty Wars" of the 1970s and '80s, Americans have lost their inhibitions when it comes to today's Islamic terrorists. The United States, which not so long ago condemned the targeted killing by Israelis of alleged terrorists, appears to have no qualms about itself calling down strikes against those regarded as hostile parties. In authorizing assassination attempts against suspected terrorist leaders, the United States is adopting the methods it finds so reprehensible in terrorist organizations.

State-ordered assassinations are not unprecedented in U.S. history. The committee headed by Senator Frank Church, organized in 1975 to investigate U.S. government-sponsored assassination, uncovered a long list of foreign leaders who had been targeted for elimination. Ngo Dinh Diem of South Vietnam, Patrice Lumumba of the Congo and Fidel Castro of Cuba were among the most prominent. The Church committee findings so shocked the country that every president from Jimmy Carter through Bill Clinton issued executive orders prohibiting government-ordered assassinations.

With the declaration of the "war on terror" a decade ago, all that changed. Within a week of the attacks on Sept. 11, 2001, Congress passed the Authorization and Use of Military Force Act, which authorized the president to take "all necessary and appropriate action" against Al Qaeda and other terrorist organizations. In effect, this

was a declaration of war.

Since then, targeted killings—in a nonmilitary context they would be called assassinations—have proliferated wildly. Since 2001, 1,500 suspected terrorists have been killed by drones, unmanned planes capable of far greater precision with their laser-guided weapons than conventional bombing or missile raids. The change in administration in 2008 has only brought about an expansion in targeted killings. In the past two years Mr. Obama has ordered four times as many strikes as George W. Bush did during his entire eight years in office.

The collateral damage from these raids has been well publicized: the recent killing of some 20 Pakistanis at a rural council meeting, for example, and dozens of innocent lives taken in earlier raids targeting Bin Laden. But possibly the greatest collateral damage is that done to the ethical principles that the United States has long held dear.

The principled argument against targeted killing is that it opens the door for secret, arbitrary murders with no accountability for those who order them. There is a slippery slope from justified execution of known public enemies by executive order to tyrannical power. President Obama has already extended his authority to assassinate terrorists who are American citizens. He is considered a man of restraint, but what if someone less reflective or with less self-control stood in his shoes? And what of those who carry out "black ops" under presidential authority? Innocents have been killed unintentionally during such operations, and assailants have sometimes executed the wrong "target." Those deaths are reason enough to be wary of a policy of targeted killing. But the ideal of free government, at the heart of which stands the denial to rulers of arbitrary power over life and limb, should hold Americans back all the more.

At the end of World War II, President Harry Truman insisted that the Nazi leaders responsible for the greatest horror of the last century be brought to trial at Nuremberg rather than summarily hanged, as some suggested. Yet the elevation of national security in this age of protracted terrorism has brought about a change in the rules. Before the United States accepts targeted killing as a standard response in its latest "war," it would do well to reflect more deeply on the issue. Hard cases make bad policy. American principles and a long history of moral reflection in the West suggest that this practice should never be the rule.



VIETNAM

Dozens Reported Killed In Hmong Protest

Dozens of Christian and animist members of Hmong communities in Vietnam near the border with Laos have been reported killed by Vietnamese police and military. Hundreds of people are missing, according to sources inside Vietnam; many escaped into the bush fleeing from attack helicopters. A clamp-down on Montagnard and Hmong Christians by the government of Vietnam has been accelerating in recent weeks, building up to an outbreak of violence during the first week of May after a rare, large-scale protest for land rights and religious freedom by Hmong.

Washington's Center for Public Policy Analysis and the VietCatholic News Service report that as many as 63 people were killed in days of violence in Dien Bien Province. Their sources indicate that more troops from the Vietnam People's Army are converging on the region. Vietnamese officials did not release any information about arrests, injuries or deaths among Hmong protestors, and foreign reporters were not permitted to enter the region, so independent confirmation of events there is difficult.

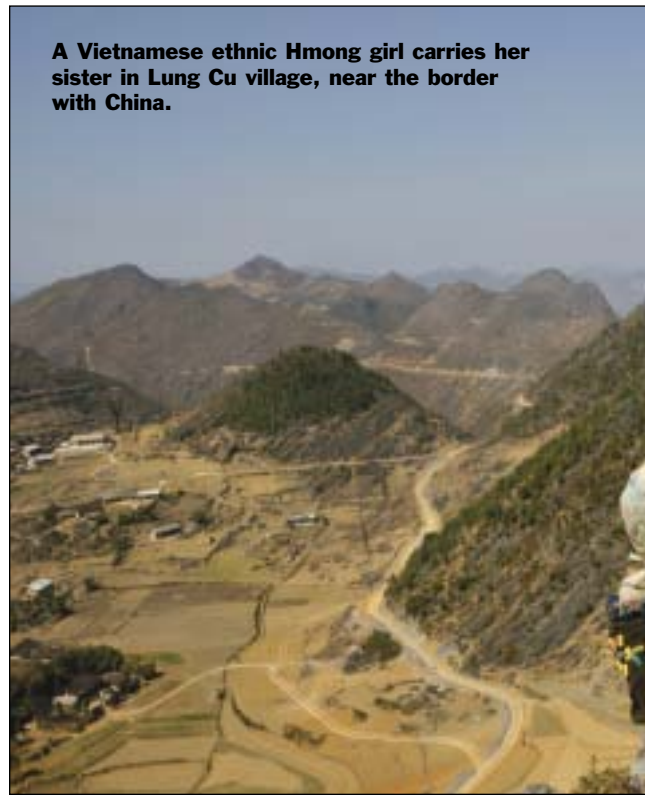
A spokeswoman for the Foreign Ministry, Nguyen Phuong Nga, said conditions in Dien Bien, where apparently thousands of Hmong had gathered in protest, had "stabilized." She said that Hmong from Muong Nhe district began gathering on May 1 after hearing a rumor that a supernatural force would appear to bring the people to the promised land, where they would find health, happiness and wealth. "Taking advantage of the situation, the sabotage forces stimulated people to call for an independent state, causing public disorder in the district," Nga said in a statement.

But sources close to the Hmong community say the conflict has less to do with the supernatural and more to do with land grabs by Vietnamese officials and growing demands by the Hmong for religious freedom. According to sources inside Vietnam, Hmong demonstrations were broken up on May 3 by forces from both Laos and Vietnam and that elements of the Vietnam People's Army opened fire on demonstrators.

Mùa An Son, chairman of Dien Bien Province, blamed the incident on "hostile forces" calling for the establishment of a separate kingdom of Hmong people. But Catholic sources say that the incident was an inevitable result of a series of violations of land ownership and restrictions on Christians. According to these sources, companies owned by Vietnam Army chiefs have been driving local Hmong families off their land. These sources charge: "There is a rampant growth of persecutions which range from forcing Christians to undertake corvée [forced] labour on Sundays, thereby preventing them from fulfilling their Mass obligations and attending worship services, to coerce them into renouncing their faith.

"We are concerned about credible reports that many poor and ordinary Hmong people in the Dien Bien area, as well as other people along the

A Vietnamese ethnic Hmong girl carries her sister in Lung Cu village, near the border with China.



Vietnam-Laos border, have been arrested or killed by Vietnamese Army and Laos Army soldiers and police because of their protests for land reform to Communist officials in Hanoi, their opposition to illegal logging or because of their independent Christian and animist religious beliefs," said Christy Lee, executive director of Hmong Advance Inc., in Washington, D.C.

AUSTRALIA

Outrage At Bishop's Removal

The fallout following the forced retirement of Bishop William Morris, of the Diocese of Toowoomba in Australia, has grown more caustic in the days since May 1,



REUTERS/GUYEN HUY KHAM

the effective date of his removal by Pope Benedict XVI. During a period when many clamor for a more aggressive response from Rome about bishops whose poor judgment delayed remedies for the abuse of children in dioceses around the world, the decision to retire Bishop Morris because of a carefully couched reference to women's ordination raised eyebrows.

Outraged supporters have rallied around the bishop. Australia's National Council of Priests first leaped to Bishop Morris's defense: "We are appalled at the lack of transparency and due process that led to this decision by church authorities," the council said in a statement. "We are embarrassed about the shabby treatment meted out to an outstanding Pastor.... We are concerned about an element within the church whose restorationist ideology wants to repress freedom of expression within

the Roman Catholic Church and who deny the legitimate magisterial authority of the local bishop within the church."

Bishop Morris had been investigated because of various differences with Rome, his use of general absolution and unorthodox ideas regarding clerical wear among them. But perhaps generating the most tension was a pastoral letter in 2006 that mentioned that the ordination of married men and of women might be part of the solution to the diocese's acute priest shortage. Bishop Morris has apparently resisted Vatican calls for his resignation since at least 2007 and agreed to leave only after his position had become "untenable." He told Australian television on May 8 that his departure was intended to "send a message to the bishops of the world...if you ask questions, if you're in people's faces long enough, if you're kind of a nuisance around the place, well, 'Look what happened to Bill Morris.'" The report that led to his removal has not been made public.

Speaking on behalf of the Vincentians in Australia, Tim Williams, C.M., had harsh words for both the Vatican's process and for a group of parishioners who persistently urged Bishop Morris's removal: "[Bishop Morris] has been subjected to criticism from a small number of self-appointed liturgical and doctrinal watchdogs who...see it as their calling to run to sympathetic ecclesiastical authorities with their destructive reports. Just as we wonder at the motivation behind the extremes of terrorism, it is hard to understand what distortion of Christianity drives these watchdogs in their efforts to bring down good people."

Father Williams concluded: "Bill Morris is a bishop who has dared to

indicate he is open to some different thinking in addressing pastoral needs—and for that, it seems, he is being dismissed. To deny others freedom to even think differently surely smacks of a totalitarian regime."

A statement released by Peter Wilkinson, a spokesperson for Australia's reform-leaning group Catholics for Ministry, called the process that led to Bishop Morris's removal a "kangaroo court." Wilkinson said: "Bishop Morris has never had, as far as is known, any formal charges laid against him by the Vatican, never been shown the evidence gathered against him and never allowed to face as witnesses in public any of his accusers.... Without due process Catholics can have no confidence in their Church's legal system or trust in those who administer it."



PHOTO: COURTESY OF CATHOLIC MEDIA OFFICE, TOOWOOMBA

William Morris

Violence Against Copts

Egyptian police must act more quickly against Muslim rioters, a Catholic bishop said after 12 people were killed and two churches burned in Cairo during a night of violence on May 7. Bishop Antonios Aziz Mina of Giza said Egypt would descend into anarchy if such outbreaks were allowed to go unpunished. "Without action from the police and the army, it will be chaos, complete anarchy," the bishop said. The bishop added: "We cannot make peace and reconciliation without first bringing people to justice. Otherwise, the reconciliation is just theater, and the problems will remain." Bishop Mina's remarks followed violence triggered by rumors that a Christian woman who wanted to convert to Islam was being held against her will in the Orthodox Church of St. Mina in the Cairo suburb of Imbaba. A mob formed, encouraged by Salafis, an ultraconservative Islamic sect. In the ensuing violence, seven Christians and five Muslims were killed, and more than 200 others—the vast majority of them Christians—were injured.

Concrete Steps On Climate Change

Nations and individuals have a duty to reduce greenhouse gas emissions and enact policies that mitigate global warming, said a Vatican-sponsored working group reviewing the problem of climate change. "The business-as-usual mode will not be possible because of both resource depletion and environmental damages," the group said in a report released by the Pontifical Academy of Sciences on May 2. The cost of reducing greenhouse gas emissions, increasing reforestation, cutting air pollutants and helping poor regions adapt to climate change "pales in com-

NEWS BRIEFS

Thousands marched through **Mexico City** on May 8 calling for new public policies in the drug war and the end of violence that has claimed more than 36,000 lives. • The Anglican liturgist Rev. **David Holeton** said other Christians were "both stunned and dismayed" when the Vatican abandoned the English texts of prayers Catholics had developed with them since the Second Vatican Council. • Cardinal **Donald W. Wuerl** of Washington, D.C., took symbolic "possession" on May 8 of the Church of St. Peter in Chains, in Rome, home to Michelangelo's sculpture of Moses. • An Indiana prosecutor dropped charges on May 5 against 94 people arrested for trespassing on the **University of Notre Dame's** campus while protesting the invitation in 2009 to President Barack Obama to give that year's commencement address. • On May 4 the House of Representatives approved a bill that would, among other measures, make the **Hyde Amendment** permanent, though it is not expected to succeed in the Senate. • **The Rev. Mario Rodriguez**, National Director of Pontifical Mission Societies in Pakistan, reports tension remains high after the killing of Osama bin Laden, but that churches and schools in Karachi have reopened and pastoral activities have returned to a normal pace.



Mexico: march against violence

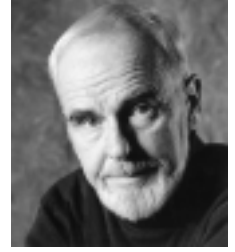
parison to the price the world will pay if we fail to act now," it said. "We call on all people and nations to recognize the serious and potentially irreversible impacts of global warming caused by the anthropogenic emissions of greenhouse gases and other pollutants, and by changes in forests, wetlands, grasslands, and other land uses," it said.

Hardships Build In Libya

Reports continue to emerge of hundreds, perhaps thousands, of migrants and refugees missing and presumed drowned in the waters off Libya—many apparently forced to leave in inadequate watercraft by forces loyal to the Libyan strongman Muammar el-Qaddafi. For those who remain trapped

within Libya's combat zones the misery appears only to worsen. "The Libyans are afraid," said Bishop Giovanni Innocenzo Martinelli, O.F.M., apostolic vicar of Tripoli. "Every day thousands of people leave for Egypt and Tunisia, where refugee camps have been set up. Yesterday more than 30,000 people fled to Tunisia alone," he said. The prelate spoke only hours after a series of NATO air strikes hit Tripoli. "We still hear the airplanes passing over the city and dropping bombs in the surrounding areas," said Bishop Martinelli. The prelate once again called on NATO to immediately seek a ceasefire and open negotiations with the Libyan government to bring a halt to the bloodshed.

From CNS and other sources.



‘This God, This One Word: I’

In the July 3, 1999, issue of this magazine I addressed what I thought was the “triumph of Ayn Rand.” The column expressed a worry over the impact of Alan Greenspan, a disciple of Rand, on the future of our economy. Little did I suspect that Rand’s triumph would not be limited to the chaotic effects of unchecked and voracious capitalism. She recently has also become something of a patron saint for many politicians and media figures. What is more troublesome is how she haunts our contemporary American zeitgeist. I do not mean the spurt of her book sales. I mean our national psyche.

The next edition of the *Diagnostic and Statistical Manual of Mental Disorders* (the go-to book for diagnosing psychological dysfunction) will eliminate narcissistic personality as a disorder. That is because narcissism has become so ordinary. By narcissism I do not mean the appropriate self-confidence, even self-love, needed to survive. No; the narcissism now so commonplace in contemporary American life fits the classic criteria for a true disorder. The symptoms often include self-aggrandized notions of one’s power and success, an unwarranted sense of superiority over others, exaggerated self-importance and pride, manipulation of others and indifference to their emotions and feelings.

The Mayo Clinic Web site notes: “When you have narcissistic personality disorder...you often monopolize conversations. You may belittle or look down on people you perceive as inferior.... You may insist on having the best

of everything—the best car, athletic club, medical care or social circles.”

Most Americans are not afflicted with grandiose illusions or the inability to empathize with others. Nonetheless, there is a growing cultural mythos that lionizes the kind of so-called hero that appears in the novels of Ayn Rand. She may imagine them to be great individualists, but they are actually, as the quotation from her novel *Anthem* in the title of this column reveals, radical narcissists. The “I-god” thinks he or she is self-made, splendidly isolated from every benefit or grace that has complemented or made possible working hard for success. That is why Rand’s characters despise altruism, even belief in God. Altruism requires empathy. God requires humility. Narcissism resists both.

The contemporary form of individualistic narcissism, however, is not necessarily expressed in atheism. But it does require self-inflation and a contempt for other people. You see it in news pundits who can only ridicule the other side and interviewers who continually interrupt the person they are supposed to be questioning. You hear it in talk show hosts who imagine themselves the saviors of America. You find it in politicians and special interest groups that cannot even entertain, much less address, an opinion contrary to their own.

A perhaps more benign, but nonetheless troubling example is the emergence of Donald Trump as a possible presidential candidate.

“Today, I’m very proud of myself,”

Trump said on April 27. Trump’s pride was grounded in his belief that he was the only person who could force the president of the United States to show the long form of his birth certificate. So there. By the end of the week, after saying that we should just take over Iran’s oil, Trump chose the venue of Las Vegas to utter a string of foul-mouthed fantasies, deluding his audience into thinking that his self-indulgent vulgarity would change the Chinese economy.

Rand’s
characters
despise
altruism,
even belief
in God.

By the time this column appears, Trump will likely have disappeared from the list of presidential hopefuls. Despite his newfound embrace of traditionalism, he will probably realize that his record could not bear the

inspection of a rigorous campaign.

These may be hard words, but Trump will not worry about the words of a person like me, who never met a payroll, built a building or mounted a reality show.

But such achievements may not be what life is all about, whether personal or national. A rising chorus tells us that we are supposed to choose between Rand’s hated collectivism and her narcissistic individualism. Human life in its fullness, however, is found in neither option. As the French philosopher Jacques Maritain pointed out long ago, the only authentic alternative is a community of persons.

It is only by the common good of our shared nature’s giftedness that we flourish. And it is only in sharing our gifts that we are fulfilled as persons.

JOHN F. KAVANAUGH, S.J., is a professor of philosophy at St. Louis University in St. Louis, Mo.

WELCOMING THE NEW ROMAN MISSAL

A Graced Moment

BY ROGER M. MAHONY

A faithful friend is a sturdy shelter.... A faithful friend is beyond price." These words from the Book of Sirach (6:15-16) resonate with all who know the joy of friendship. A good friend is someone I know well, someone who knows me well. A faithful friend is a trusted companion who enriches my life, as I do for my friend.

For Catholics, the Mass is where our relationship with the Lord, who is much more than a true friend, is nurtured and strengthened. The Mass itself is a "faithful friend" because we know it well, and our participation draws us ever deeper into the grace of the Lord. Later this year we will be introduced to a new translation of the prayers of the Mass in the new Roman Missal. Some are wary of this change—perhaps the most significant change in the liturgy since the reformed liturgy was first introduced after the Second Vatican Council. Such change is never easy, but perhaps a better approach might be to welcome the new translation as a new friend about to lead us to a new moment of grace.

The revised Roman Missal will be introduced in parishes on Nov. 27, 2011, the First Sunday of Advent. The occasion offers an unprecedented opportunity for in-depth preparation and thorough catechesis. The new translation reflects more fully the power of the prayers of the Mass, both when we are celebrating Eucharist and also when we are sent forth to "go in peace glorifying the Lord" with our lives.

Over these past 36 years as a priest and bishop, I have celebrated Mass not only in English but also in Spanish and Italian. Often I have been struck by the accuracy of those translations in contrast to our English version. I can appreciate the work that went into the new English translation,

CARDINAL ROGER M. MAHONY is the retired archbishop of Los Angeles.



knowing that no one translation can completely serve every English-speaking nation. Am I satisfied with every single change in word or phrase? No. But since we will be using an English-language missal that must serve many English-speaking countries around the world, it is helpful to be mindful of the great diversity and nuances of the English language. Indeed the subtle differences in English usage in the United States are a good indication of the fact that there is no such thing as a single, perfect English translation.

A Eucharistic Church

The Catholic Church is a eucharistic church. The coming months will be a time to consider again how and why this is so and to come to a new appreciation of the Mass and its prayers. From the very first days when the disciples gathered, “they devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers” (Acts 2:42). “Breaking of the bread” refers, of course, to the celebration of the Eucharist. It was probably not until the third and fourth centuries that ritual texts, or

precursors of the Roman Missal for use by the Latin church.

Recent polls suggest that many Catholics do not fully understand the truth that the Eucharist is the sacrament that gives us the real body, blood, soul and divinity of Jesus Christ. The newly revised Missal provides an opportunity to consider this and other truths of the Catholic faith.

The timing is propitious. When the Sacramentary was first published in English some 40 years ago, there were fewer ways to communicate instantly than there are today with smartphones, tablets and a plethora of computers.

This development puts us far along the path in helping to prepare better for the reception of the newly revised Roman Missal. During the time of liturgical reforms following the Second Vatican Council, catechesis was inconsistent and not always sufficient to prepare the church for what was being introduced. Today, catechesis is not limited to the Sunday homily or faith formation classes. Two outstanding Web sites offer excellent resources online, through download or for purchase.

The first site is that of the U.S. Conference of Catholic Bishops, one of the very best: www.usccb.org/romanmissal. In addition to sample texts, commentaries and explanations, it provides a wide variety of resources useful for parish communities making final preparations for implementation. Seeing the current and the new texts side by side will help illustrate the richness of the language in the new translation. The second resource is the Web site of the Federation of Diocesan Liturgical Commissions: www.fdlc.org. Included among their many offerings are audio recordings of many of the prayers of the Missal. These will be particularly helpful for priests in learning the style and cadence of the new texts, so they can effectively proclaim them.

Parishes would be wise to make a special effort to involve catechumens and, most important, Catholic children and young people in understanding the new translation and, in turn, the importance of the Eucharist in their lives. Perhaps there could be materials online just for young people: for first Communion children

and for young people preparing for confirmation. YouTube, Facebook, Twitter and other social media sites are ideal vehicles for reaching out to this audience. U.S.C.C.B. resources are available through all of these media.



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ILLUSTRATIONS BY BR. MARTIN ERSFAMER, O.S.B.

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

9. When this hymn is concluded, the Priest, with hands joined, says:
Let us pray.

And all pray in silence with the Priest for a while.

Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:

Amen.

formularies, were used for the celebration of Mass. Eucharistic Prayer II (once attributed to St. Hippolytus) probably emerged in the third century, and what we commonly call Eucharistic Prayer I (or the Roman Canon) more than likely emerged in the mid-fourth century. Over the following centuries, local bishops approved set formularies for Mass texts, and many of those texts found their way into the

Above: A full-page illustration and a sample page of the revised Missal. Right: its cover

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From Translation to Understanding

This preparation period for the newly revised Roman Missal is a way to inform and catechize Catholics more deeply. Over the years, for example, the priest has proclaimed, "The Lord be with you." And the congregation has responded, "And also with you." But the Latin text should have been translated, "And with your spirit." The response "And also with you" does not capture the Christian meaning of the Latin, *Et cum spiritu tuo*. One of the earliest exchanges invoking reciprocal blessings from God and God's spirit is found in the Book of Ruth (2:4): "...The LORD be with you!" and they replied, "The LORD bless you!"

ON THE WEB

An archive of **America's** coverage of the new Roman Missal.
americamagazine.org/pages

The early Christians who were baptized into the body of Christ had also received the Holy Spirit. They honored the presence of the Lord in one another's lives through this greeting and response (*Dominus vobiscum/Et cum spiritu tuo*), understood as a mutual salutation and a sign of their union. The power of this greeting and response is far greater than "And also with you."

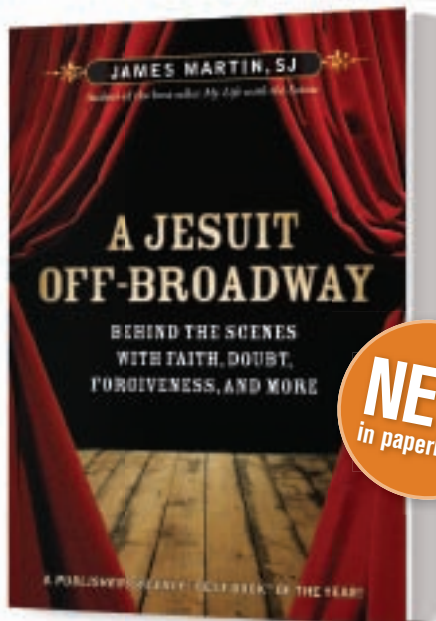
Many of the newly translated texts allow all people to understand more deeply God's saving work in and through the eucharistic mysteries. The newly revised Roman Missal is not simply an exercise in finding different words; rather, it is a fountain of new insights into Catholic teaching and praying.

To be sure, the transition to the new translation will be a logistical challenge. Both the priest and the congregation will need to rely upon a variety of participation aids. Because there are word changes from the very beginning of the Mass until the dismissal, priests will need to have the Roman Missal in front of them throughout the Mass; the congregation will depend on pew cards, hand missals and hymnals. Initially this might feel awkward because we are accustomed to praying and participating by heart, but we need to welcome the Roman Missal, in a sense, as a new friend. It will take time to become fully acquainted with the Missal, and only through practice will that happen. Openness to this new experience will lead to hidden riches, where Catholics learn something more about their faith and find new ways to express their devotion and love for the Lord. To ignore this invitation to friendship would be to deprive ourselves of new opportunities and new riches in our liturgy.

I am convinced that the introduction of the newly revised Roman Missal next November will be an inspiring moment in the life of the church in our country and in other English-speaking countries. The new words will invite a fresh perspective as we pray, as though viewing a work of art in a new light. This is a moment to enter more deeply into the greatest mystery of our faith, the Eucharist. **A**

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A wall of St. Gabriel Church in Toronto sunlit through colored glass panels, concealed in the ceiling, designed by David Pearl.

Worship Space Today

Trends in modern church architecture

BY ROBERTO CHIOTTI AND RICHARD S. VOSKO



In winter, the south-facing glass wall of St. Gabriel's harvests the sun's heat and light energy.

We asked two experts, one an architect and the other a sacred space planner, to suggest three things that American Catholics should know about church design today. We also asked them to select a project on which they had worked that illustrates one or more of their points. The result is this article, which briefly introduces the topic of modern church design from two perspectives. The photographs show two award-winning buildings, starkly different in feel and style; yet each is appropriate for its use and place.

—The Editors

TOP PHOTO: MICHELLE HOTCHIN. LEFT: STEVEN EVANS.

Beautiful and Sustainable

The first and most important thing about church design is that it must help worshipers to become re-enchanted with the glory of God's creation. Our primary life values have been human-centered, yet survival in the 21st century depends on an ability to place the needs of the planet before our own. Pope Benedict XVI has identified as a moral imperative the need to address climate change and global warming. To meet this challenge, we will have to proceed from a place of love. We all care for what we love, and our love is attracted to beauty. Church design must not only be beautiful but also must draw attention to the beauty and diversity of creation.

Second, church buildings, whether already standing or still in the planning stages, must become more sustainable. We live the Christian faith by example to each other and to the broader community. What better way to demonstrate our commitment to the pope's statement than to make our

churches "green." Saving energy and the responsible stewardship of the earth's resources also lead to good stewardship of parish financial resources.

Third, church design today should



A canopy stretches over the window facing St. Gabriel's garden.

reflect a deep sense of place and a reverence for local context. The design of a church in a southern desert environment should be quite different than that of a church in the northwest mountains or an eastern coastal environment. I am not speaking of regional vernacular styles but rather of a design born of the particularities of place. Using local natural materials

harvested or extracted in a sustainable way and orienting a building to capture a natural vista are just two of many ways in which church design can resonate with a local faith community.

The new 750-seat church for St.

Gabriel's Passionist parish in Toronto, Ont., illustrates all three of these points. As a LEED Gold certified building, its many sustainable design features have been fully integrated to give meaningful expression to the eco-theology of Thomas Berry, a Passionist priest, and his belief that the greatest challenge of our times is to establish a mutually enhancing relationship with the earth. As such, the projecting canopy and fully glazed south facade overlooking the garden replace the traditional steeple tower and peaked roof as iconic features of a new church typology that seeks to enhance the relevance of Catholic teaching in the world today.

ROBERTO CHIOTTI, M.R.A.I.C., is a LEED-certified principal architect at Larkin Architect Limited in Toronto, Ontario.

Ritual-Centered Areas

St. John Chrysostom expressed the first principle of church design well when he said that it is the people who make the building holy, not the other way around. Second, no one architectural style is more appropriate than another. Third, the Second Vatican Council's "Constitution on the Sacred Liturgy" calls for the active participation of the whole assembly in its ritual acts. The layout of a church can foster this engagement with well-planned illumination and acoustics, appropriate colors and materials, ritual furnishings in proper scale and with humble proportions and a seating plan that draws the assembly as close to the ritual actions as possible.

Ideas and Concerns. In some new

and renovated churches, the tabernacle is now being situated in or next to the wall directly behind the altar table. The *General Instruction of the Roman Missal* (2002) lists two acceptable locations (No. 315). The other is in a chapel that is obvious but distinct from the main part of the church. The U.S. bishops' pastoral instruction *Built of Living Stones* suggests that when the tabernacle is directly behind the altar, it is "helpful to have a sufficient distance to separate the tabernacle and the altar" (No. 80).

There is a difference between the celebration of the Eucharist and the reservation of the sacrament. The *General Instruction* (2002) does not call attention to the reserved sacrament during Mass. The instruction

Multiple options are available for baptism at San Fernando Cathedral in San Antonio, Tex.



does not favor the distribution of the reserved sacrament during the Liturgy of the Eucharist (No. 85).

I recommend creating different areas in the church to accommodate unique rituals. The part of the building designed for enacting the Eucharist, a sacrificial banquet, is neither the logical nor the historical setting for the baptismal water bath. These two very different ritual acts require distinct symbol systems and architectural settings. The Rite of Infant Baptism (1969) and the Rite of Christian Initiation of Adults (1972) both list baptism by immersion as an option. Yet many churches and cathedrals still do not have baptismal fonts that honor these options.

San Fernando Cathedral in San Antonio, Tex., is a good example of how to restore a historic building and

incorporate current instructions of the Roman Catholic Church. The altar table was placed in a more central location and the tabernacle was placed into an elaborate retablo located well behind the altar table to foster private prayer and adoration of the sacrament. The historically significant baptismal font was placed at the main entrance along with a new font in order to make available for the church's initiation rites all the current options. The architects for this project are Rafferty Rafferty Tollefson Lindeke Architects (St. Paul, Minn.) and Fisher-Heck Architects (San Antonio, Tex.).

ON THE WEB

Additional photos and commentary
by the authors.
americamagazine.org/culture

REV. RICHARD S. VOSKO, HON. AIA, a priest of the Diocese of Albany, has worked as a sacred space planner for 42 years. He is the 2011 recipient of the Berakah Award, given by the North American Academy of Liturgy.



A private space for the reserved sacrament at San Fernando Cathedral.

The historic exterior of San Fernando Cathedral in San Antonio, Tex.



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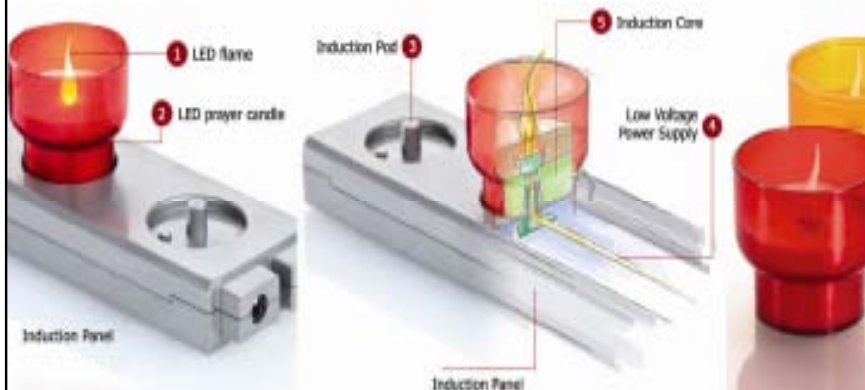
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IS PARIS WORTH A MASS?

Space, place and liturgy in Notre Dame



PHOTO: SHUTTERSTOCK/COREPIOS

When I first visited it, the Cathedral of Notre Dame was bathed in sunset. It was the festival of St. Michel during the summer of 1978, and symphony orchestras played under massive tents throughout the plazas of Paris. A Jesuit friend, Joe Devlin, and I walked through the city dumbstruck.

The cathedral doors were open; organ music beckoned and Mass was about to begin. It was one of those miracles that thrill the faithful, when a concatenation of unexpected events makes one realize, "God is here." The statue of Notre Dame de Paris shone serene. We sat opposite her in the north pseudotransept (near where Napoleon was crowned emperor), across from the south rose window, which, bathed by the sun, glowed in ruby, sapphire, amber and ultramarine colors.

The two priests began the liturgy, a dark-haired junior and a white-maned senior celebrant. The younger priest welcomed the congregation in French, English, Italian and German. We were about to pray in the center of the European Catholic universe.

There was one large altar, which looked like a refectory table, covered in brocade; one ambo; one presidential seat with two side seats; and one candle counterpoised, in the French manner, by a bouquet of flowers on the altar. The elder priest moved with majestic reverence. An elegant, sophisticated simplicity soothed us. This physical centering of the sanctuary at the church's main crossing, in accord with the sensibilities of the Second Vatican Council, exemplified what Mircea Eliade, the theorist of comparative religion, called the "cosmic pillar," a vertical connection at the "cosmic center." The liturgical moment, Eliade's

illud tempus, the historical moment of God's manifestation among us, had been moved from the distant, eastern end of the oriented chancel and placed in the midst of the church under the pinnacle of *la flèche*, the crossing turret.

At the recessional, the organist played a composition by Gabriel Fauré, with all the stops pulled. The music pushed me almost beyond my tolerance for beauty. "Oh God," I prayed, sliding off my chair, "please let the music stop or I will die here." Joe thought I might be having a heart attack.

Later, it was easy to imagine Henri, King of Navarre, attending such a liturgy, thinking he could endure becoming a Catholic, marry Marie de Medici and hold broader political sway within his grasp. Through marriage and conversion, he relinquished his Huguenot heritage to capture the Catholic crown of France. For Henri IV, Paris was, as he said, "worth a Mass."

For me, a life in art is worth that experience, for that Mass became the primary aesthetic experience of my life, to be reclaimed, I hoped, on my next visit 13 years later.

The Paradigm Shifts

Seeking a similar experience, I visited Notre Dame again in 1991. But the world, it seems, had changed. Intolerance had been reignited in Paris and outsiders—foreigners—were suspect. Yet the French capital was also the seat of a culturally significant archbishop, the Jewish-born Jean-Marie Lustiger, who enjoyed a reputation for intelligent accommodation. The community I found in that earlier visit should still have been alive in Notre Dame. But the sun was not out; it was March, not springtime; my feet were wet and cold. I felt in my bones that things were different but not better.

I sat alone in the south transept.

Foreigners like me, once warmly welcomed, seemed merely tolerated. Whereas formerly differences seemed to create a universal community, now even the locals seemed to be intruders. No polyglot priest spoke.

The aisles and chairs were also confused; nobody had bothered to straighten up after an earlier Mass. Many candles burned near the famous statue of Our Lady. A new, faceless group of bronze statues on the northeast pier was mirrored by similarly faceless bronze figures placed on the four sides of the bronze, cube-shaped altar. I was disappointed by the replacement of the Louis XIV "refectory-table" altar with a sort of cubic jewelry box. This altar bespoke the jewels of state or the relics of church; it was not a table on which would be placed the food of angels.

There were other disappointments: not one pulpit but two, not one presidential seat but a number of Louis XVI chairs scattered about, some with backs, some without, standing near the edge of the sanctuary. They formed a virtual barrier, a subtle reminder to the faithful to keep their place outside the holy space reserved for clerics. There were many candles on the altar itself and a tall, clumsy round table with tall votive candles in front; a large floral arrangement accompanied it, and there was another, dissimilar floral arrangement in the sanctuary. Holy in function, the sanctuary had no aesthetic appeal, at least to me. The lack of care was painful.

When the liturgy began, there was little sense of a procession; a milling crowd arrived in the sanctuary, with the museum (as it is, technically) and the museum shop still open. The acolytes who rigidly swung thuribles were officiously directive at Communion time.

One had a sense that the eucharistic liturgy went on *ex opere operato* in the extreme, the miracle taking place no matter what the participants did.

The Latin term means that the validity of the sacrament does not depend on the ritual purity of the priest. It also means, by extension, that if the ritual is enacted sloppily, if there is little attention to aesthetic detail, the ritual is still valid. Nonetheless, the ritual did not feel as "real" to me as the earlier experience had.

What seemed to be a self-absorbed, uninvolved congregation surrounded a strict performance of rubrics. But the strictness so evident in the ministers distanced them from the rest of us. The boisterous tourists milling in the aisles became a distraction. The clergy, concerned with the efficient completion of liturgical ritual, seemed unaware of the clutter in the sanctuary. No one paid attention to welcoming the worshipers.

In my experience, it was the nadir of liturgical worship.

The Power of the Paradigm

The difference between these two experiences in the same cathedral rested on arrangements of the sanctuary and the attention of those in the sanctuary. The paradigmatic "altar as treasure chest" at the center of a self-absorbed drama and the attendants' actions seemed designed to protect a clerical treasure more than to celebrate an *agape* meal; it spoke to me of preserving Christendom more than of presenting Christ.

The archetypes of Eucharist have shifted: from early Christian table to a medieval tomb; later to a Gothic monstrance; then to a Renaissance or Baroque throne; then in the wake of Vatican II to a restored table; and then to a safe, a treasure chest, a jewel box. The shifting paradigm signals shifts in the mind of the church.

In an article in *Commonweal* in 2002, entitled "The Liturgy as Battlefield: What do 'Restorationists' Want?" Archbishop Rembert Weakland, O.S.B., described restorationists as those who think "modern

culture is incapable of bearing the transcendent.” Quoting the church historian Eamon Duffy, the archbishop wrote that restorationists are “doomed to eccentricity.” In the archbishop’s understanding of the recent documents from the Vatican about liturgical practice, the term “sanctuary” has been replaced by *presbyterium*. This is tantamount to a paradigm change wherein the term for the “holy of holies” is supplanted by one suggesting the place of the priests. Weakland implies that the weakness in the “reform of the reform” is that it takes no account of the laity, neither of their place nor of their role in the church.

Many significant spiritual gifts were bestowed on the church through the Second Vatican Council: a problematic openness, yes, to experimentation and to the presider’s personality unduly affecting the congregation; but also a new openness to modern music and art that still challenges the church. These problems are not insurmountable. As seemed clear to the council fathers at the time, these problems would be dealt with and solved by the people of God coming together.

The declarations of a council bear more weight than the aesthetic proclivities of a cathedral staff. To me, the cathedral’s staff appeared unaware of the power of the paradigm to form an ecclesial consciousness. The altar in such an important church as the cathedral of Paris can influence a whole continent’s approach to the Eucharist. Insensitivity to devotional needs can turn a rich ritual into an impoverished performance. Too much regard for treasure can tarnish or even bury it.

Other cathedrals around the world have struck a much healthier balance among the essential liturgical furnishings. A beautiful example is the recently restored Carolingian cathedral of

Laon in northern France. The Romanesque Revival Cathedral of St. Joseph in Sioux Falls, S.D., and the

modernist Cathedral of Our Lady of the Angels in Los Angeles show that different historical

settings can house the table, ambo, presidential seat and nave in profoundly diverse architectural environments; while the Chapel of Our Lady

of Guadalupe in old-town Albuquerque, N.M., shows that aesthetic care of the principles fits a space of any size.

Full, active and conscious participation occurs in space; the space matters.

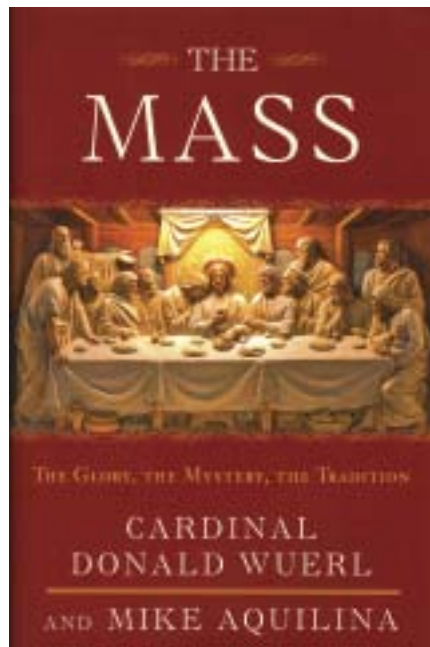
DENNIS McNALLY, S.J., is a painter and professor of fine arts at St. Joseph’s University in Philadelphia. His most recent books are *The Priest and the Pendulum: Reconciling the Orders of Melchizedek and Aaron (Infinity, 2010)* and *Art for Church: Cloth of Gold, Cloak of Lead (University Press of America, 2011)*.

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J. PETER NIXON

LITURGY, A HISTORY



THE MASS

The Glory, the Mystery, The Tradition

By Cardinal Donald Wuerl and Mike Aquilina
Doubleday. 224p \$21.99

The new English translation of the Roman Missal will usher in some of the most dramatic changes to the liturgy since the years following the Second Vatican Council. Clergy and laity will

have to master prayers that differ—in some cases dramatically—from those they have been using for more than three decades. The significant changes to the texts of the Gloria and the Sanctus will make it very difficult to use familiar musical arrangements. These changes will render obsolete many introductory works of liturgical catechesis and require the development of new materials.

It is this latter need that *The Mass: The Glory, the Mystery, the Tradition* seeks to fill. Written by Cardinal Donald Wuerl, archbishop of Washington, and the Catholic author and EWTN television host Mike Aquilina, the book is one of the first popular works on the Eucharist to incorporate and explain the texts of the new translation. Instead of focusing heavily on the new words, however, the authors integrate them into a fresh look at the Mass and its various parts.

The book is divided into two parts. The first, entitled “What Makes the Mass?” discusses the history of the Eucharist and the physical elements used during its celebration: bread, wine, altar, ambo, vestments and so on. The second, entitled “The Mass as It Is,” is a step-by-step journey through

the Mass from beginning to end, with explanations of the various actions, words and gestures.

The Mass is both comprehensive and easy to read and might serve as a good resource for adult catechumens and candidates or as the basis for a parish study group on the Eucharist. Although the language rarely rises to the poetic, some of the reflections on the individual parts of the Mass are lovely. The discussion of the Sign of the Cross, for example, notes how this simple gesture is a reflection on Christian faith, “tracing the way God loved the human race, descending from heaven to heart and taking flesh and then ascending to heaven, taking our glorified human nature with Him.”

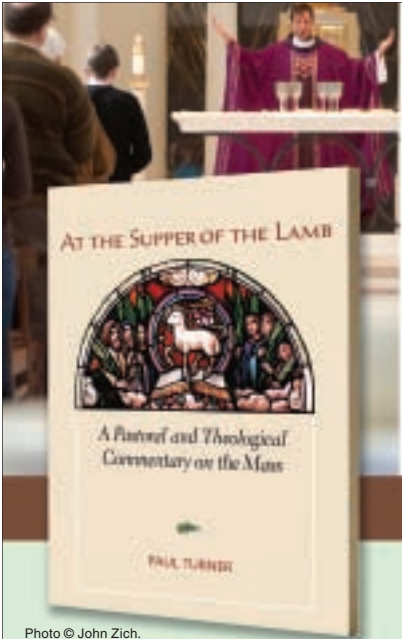
For readers with deeper knowledge of the liturgy, however, there are aspects of this work that may feel like hitting unmarked speed bumps on an otherwise smooth road. It is not the case, for example, that the three petitions of the Kyrie in the penitential rite are addressed to the three persons of the Trinity. All three petitions are addressed to Christ. Nor is it really true that the changes to the Creed in the new translation were made, as the authors assert, “to reflect the historical creeds with greater accuracy.” The rationale for the changes—indeed, the rationale for all the changes in the new translation—was to bring the English closer to the Roman Missal’s Latin. The Nicene Creed was originally writ-

ten in Greek and begins—as the new translation of the Creed now does not—with the word “We” rather than “I.”

These errors may seem small, but they are indicative of a casual approach to the details of liturgical history that is pervasive throughout the book. The authors repeatedly use the words “ancient” and “early” to describe parts of the Mass in ways that collapse the distinction between different historical periods and ignore regional differences in liturgical practice that persisted for centuries. In some cases, this leads to anachronisms, as when the authors state that “in ancient times,” Christians with “unforgiven mortal sin” were excluded from the Mass. The phrasing retrojects the more stable understanding of mortal sin and the sacrament of penance that emerged centuries later into a younger church that was still sorting these things out.

The book’s historical difficulties are not confined to ancient history. Given its impact on the way that Catholics worship today, the treatment of the 20th-century liturgical movement is almost absurdly abbreviated. The book’s overview of this history moves in a few sentences from Pius X to Vatican II to Paul VI. There is no mention of the great Benedictine pioneers of the movement, like Lambert Beauduin and Virgil Michel, nor is there even a mention of Pius XII, whose encyclical “*Mediator Dei*” conferred an important degree of papal approbation on the movement and arguably set the stage for the more far-reaching liturgical reforms of Vatican II.

Is this just scholarly nitpicking? Surely a work of basic catechesis can be forgiven if it tries to simplify a complex history for its readers. The problem is that the various errors, omissions and simplifications, small as they might be individually, all serve to bend the work in a particular direction. The book constructs a narrative according



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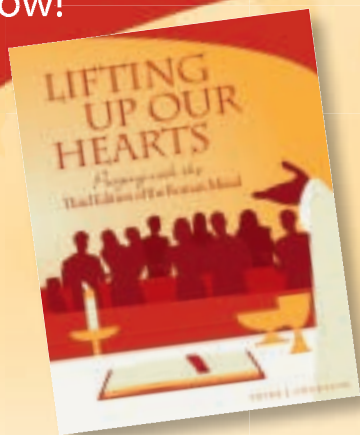
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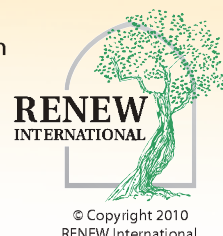
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to which the “ancient liturgy” of the “early church” was transmitted essentially intact to Rome, from which it spread, more or less unchanged, throughout Europe and the Americas. The process comes across as so smooth and untroubled that one may wonder why anyone felt the need for liturgical reform in the first place.

One can argue that after 30 years of catechesis that stressed—sometimes overstressed—the discontinuities in our liturgical history, we need more works like *The Mass* that remind us, in the words of the authors, that “much has changed in Western culture but

the Mass is still the Mass.” That theological truth, however, cannot come at the expense of historical truth. This is particularly true if the history being presented seems aimed less at connecting readers with the fullness of the Great Tradition and more at implicitly justifying the recent trend toward micromanagement of liturgical practice by the Roman Curia. The result is not so much catechesis as history written by the victors.

J. PETER NIXON is a volunteer prison chaplain and a regular contributor to *America*. He is a graduate of the Jesuit School of Theology at Santa Clara University.

DENNIS O'BRIEN

A SOCIAL IMAGINATION

DILEMMAS AND CONNECTIONS Selected Essays

By Charles Taylor
Belknap/Harvard Univ. Press. 424p
\$39.95

Dilemmas and Connections is a collection of 16 essays by the Canadian philosopher Charles Taylor. Most have been or are about to be published in various places, and four appear for the first time. The topics treated range from the poetry of Paul Celan to the meaning of nationalism, from human rights to “Catholic modernity.” The issues are treated with the breadth of scholarship and insight that are typical of Taylor’s long career as one of the most significant contemporary philosophers.

To say that Taylor is a “significant philosopher” may require qualifica-

tion. Gauged by the common concerns of mainstream English-language philosophy, Taylor may not seem to be a philosopher at all. English-language philosophy tends to concentrate on “the problem of knowledge,” with natural science as the prime example. What is scientific truth, and how does it affect claims for moral or religious “truth”? Philosophers who raise such questions favor fine-grained analysis of carefully delimited issues; few attempt the grand systems of an Aristotle or a Kant. Given the focus and style of this tradition, Taylor may seem to be more an intellectual and social historian; he has no grand system, but he does have a “grand narrative” for philosophy.

A prime example of Taylor’s rejection of the centrality of science is his scenario for the role of religion in the contemporary world. A

common historical narrative sees medieval religion (superstition) destroyed once and for all by the rise of modern science. Taylor argues that the modern world starts not with scientific discovery, but with a moral revolution that can be traced as far back as the Lateran Council in 1215. The council sought to spread Christian practice widely to the laity by, among other admonitions, requiring yearly confession. Christian perfection was not just for spiritual elites like monks. Urging religious duties for all gradually changed the medieval “social imaginary.”

The medieval social imaginary projected an “enchanted world” in which existence participated in a great hierarchy of reality. In the enchanted world, places were not simply geographic expressions, but loci of sacred power: a sacred well, the Holy Land. Secular time participated in eternity: the calendar was organized around holy days. Individuals were not simply individuals but participants in higher realities: serfs to noble to king to priest to God. Eroding hierarchies of perfection—no distinction between laity and monk—began to undermine the enchanted world, creating modern “secularity,” in which life is viewed in the dimension of “horizontal” humanism, not in a “vertical” hierarchy of holiness.

Relating philosophy to the social imaginary distinguishes Taylor within the realm of English-speaking philosophy. Mainline concentration on the problems of knowledge subtly moves philosophy off the public street into the professorial study. Whatever is gained in precision, however, can be lost in public impact. (It is no accident that Taylor ran as a candidate for the Canadian parliament on three occasions.) For Taylor, philosophy ultimately emerges as commentary on the social imaginary. A notable expositor of Hegel, he might agree with the latter’s dictum: “The Owl of Minerva first takes flight at twilight.”



All the essays in this collection circle around the reality of the social imaginary. Anyone familiar with Taylor's earlier magisterial work, *A Secular Age*, will be conversant with the outline of his position sketched above. Because this is a collection, there is significant overlap. Given the subtlety of Taylor's narrative, I, for one, did not mind retracing the territory. In a book entitled *Dilemmas and Connections*, new "connections" were revealed.

What about "dilemmas"? One essay that I would particularly call to the reader's attention is the previously unpublished "Perils of Moralism." Moralism, says Taylor, stems from the temptation to codify morality. Given the fascination with science in English-speaking philosophy departments, there has arisen an urge to establish morals with something like theoretical certainty. (Or to abandon morals as mere emotion.) The result has been an incessant battle between two grand theories of morality: utilitarianism, in which consequences determine value, and Kantianism, which opts for categorical duties regardless of consequences. Both these theories seek a single, supreme principle from which one can decide the proper moral action.

Taylor says this is a fruitless quest. Codification fails because (1) "situations and events are unforeseeably various"; (2) there exists a plurality of goods that can conflict in certain circumstances (there are genuine moral dilemmas.); (3) the resolution of a moral dilemma may be effected only by raising a higher-level concern: How will any moral decision affect the agents involved?

Taylor illustrates this "vertical" move by considering the situation in South Africa post-apartheid. The country was left with a serious issue—how to mete out justice to those who had perpetrated crimes of repression. On the horizontal level one could jus-



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tify prosecution and punishment. The price of strict justice, however, would endanger “the future co-existence of ...exploiters and exploited in the new regime.” The solution of the dilemma was the Truth and Reconciliation Commission chaired by Bishop Desmond Tutu. Those who confessed would not be punished; “horizontal” justice would not be sought because of a vertical move to a higher community.

The transcending of horizontal justice is a continuing feature of the New Testament. Taylor cites the parable of the workers in the vineyard, in which those who labor through the heat of the day and those who come only at the end are rewarded equally.

Clearly this is not just—except in the vertical dimension of God’s love. Taylor’s conclusion can be a profound challenge to certain influential views of Christian morality: “[There] aren’t any formulae for acting as Christians in the world. Take the best code possible in today’s circumstances.... [C]ould one, by transcending/amending/re-interpreting the code, move us all vertically? Christ is constantly doing that in the Gospel.” The medieval social imaginary was not all wrong: solving life’s dilemmas may lie in the vertical dimension.

DENNIS O'BRIEN is emeritus president of the University of Rochester, in New York.

VINCENT D. ROUGEAU

QUALITY OF LIFE

CREATING CAPABILITIES The Human Development Approach

By Martha Nussbaum
Harvard Univ. Press. 256p \$22.95

When societal progress is viewed primarily in terms of the overall increase in economic wealth, the human need for membership and meaningful participation soon loses salience in public policy debates and, ultimately, is relegated to the realm of preference. The vehemence of the recent protests against union-busting legislation in Wisconsin was surprising, partly because many of us had assumed that strong unions had long ago been sacrificed to the gods of free market liberalism. Determining whether a society is truly flourishing, however, requires an assessment of a broad range of measures of human flourishing, including meaningful opportunities to engage in various forms of social interaction. Economic indicators alone tell only part of the story.

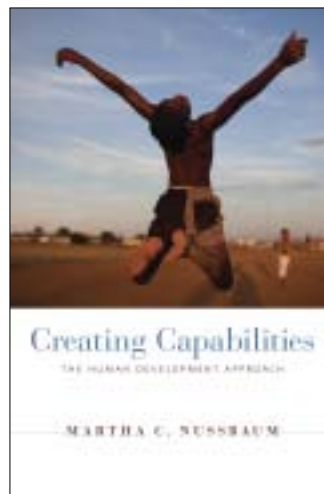
In *Creating Capabilities: The Human Development Approach*, Martha Nussbaum sets out to provide general readers with a comprehensive account of the increasingly influential “capabilities approach” to political and economic development, which seeks to consider the development of societies in terms that reflect a comprehensive account of human experience. Although the model is most often considered in the context of development in poorer nations, all nations confront issues that raise important questions about what it means to provide the highest possible quality of life for all members of the community.

Students of Catholic social teaching will find the capabilities approach very familiar in a number of ways. Nussbaum sees capabilities as a means

for theorizing about basic social justice. The capabilities approach views each human person as an end and not only asks about overall well-being in a general sense, but also considers what opportunities are available to each person.

What then are the capabilities of which Nussbaum speaks? There are a number of views on what the list should include. Amartya Sen, the economist and Nobel laureate who along with Nussbaum has played a major role in the intellectual framing of the approach, does not believe that developing a list of capabilities is particularly important, and he has focused instead on a comparative use of capabilities. Nussbaum, however, commits to 10 specific capabilities as a basis for identifying fundamental political entitlements. They are: life; bodily health; bodily integrity; senses, imagination and thought; emotions; practical reason; affiliation; other species; play; and control over one’s environment.

By specifying which capabilities are most important, Nussbaum seeks to give content to the ideas of human dignity and equality within a broader commitment to political liberalism. She is therefore particularly concerned with individual rights and choice in the conceptions of human dignity taken by the capability approach, but it is not an individualism without limits. By presenting a list of core capabilities, Nussbaum offers a helpful point of



engagement for those who seek to bring Catholic social teaching into conversations about justice in settings defined by political liberalism and religious pluralism. Her willingness to commit to core capabilities helps make terms like “human dignity,” “social justice” and “equality” more intelligible in

public discourse.

Because it is based on the idea that all people have capabilities by virtue of their humanity, the capabilities approach is closely allied with the movement for international human rights. It makes explicit the notion that any rights or entitlements that arise from the approach must be linked to corresponding duties, but it also demands that governments play an active role in supporting peoples' entitlements. Nussbaum is explicit in rejecting an understanding of rights as purely barriers against the interference of the state, a direct challenge to the extraordinary currency this view has gained in the United States. She argues that rights mean little if the state cannot be called upon to support and enforce them.

Civil and political rights have economic and social preconditions that will often require the affirmative action of the state to empower people who have long been marginalized, or to create a level playing field between institutions that control huge amounts of capital and the workers they employ. All of these ideas have been sounded in Catholic social teaching for over a century, but as current events make plain, many Americans reject them as "socialist."

Nussbaum offers the capabilities approach not as dogma but as something to be considered, discussed and improved upon in an effort to allow the dignity of human beings to become a central part of how we think about development in a complex, global economy. It is an important corrective in a world where the quality of peoples' lives has been reduced almost completely to a concern for how much money they have, and for which commitments to social solidarity are expendable when it comes time to balance the books.

VINCENT D. ROUGEAU is a professor of law at the University of Notre Dame.



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LETTERS

'Small' Sacrifices Count Too

I thank *America* for its reflection on the homely (as the Irish mean it) spirituality of fatherhood depicted in *Of Many Things* (5/2), in which Kevin Clarke writes about his choice between a nice car and a larger family. These reflections on the father's role reach me in a way that helps me appreciate the profound impact of the small

choices we all make day in and day out.

I don't regret a single "sacrifice," as they were, that I have made for my family. And they have prepared me for the larger sacrifices of my life. There has been nothing as heroic as the choices made by the power plant workers in Japan, God bless them, but these small sacrifices have been significant too, in their own quiet ways.

THOMAS McGRATH
Chicago, Ill.

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Death and Snow

Reading Karen Sue Smith's *Of Many Things* on snow (4/11), I reflected that my own biography could be constructed around snows that I remember.

Her words on Whitman's "Manahatta" reminded me of the day 13-year-old Teddy was buried. The casket handlers worked diligently to get their charge down the three tenebrous flights and then out to the front steps, already engulfed in drifts. The only vehicle on the street—no cars, no streetcars, no trucks, no snowplows—was the hearse, engine throbbing, exhaust filling the air. How that thing ever moved I'll never know. What was done at the gravesite I cannot imagine.

Then there was the seagull I found in Atlantic ice in February. The sun was far too late and too weak to help this creature. That brings thoughts of "A Child's Christmas . . ." where young Dylan Thomas finds his inert robin, "all but one of his fires expired."

Deckhands leaning, hawsers at the ready, as the monster from Staten Island crunched into the slip, the piles shouldering flakes aside, salt oblivion.

My old man, beret and heavy woolen jacket, bending to the task of sidewalk cleaning, knowing the drifts that would encircle his arithmetically drawn paths.

BRIAN WINSTON MCCARTHY
San Diego, Calif

It Could Be Worse

I am troubled with the emphasis on the sufferings of Jesus depicted in "Contemplative Passion," by Leo J. O'Donovan, S.J. (4/18). Death by crucifixion, while horrible, is not significantly more horrible than what many suffer today, especially in the developing world. People infected with AIDS or tuberculosis suffer terribly and for a prolonged time. If Jesus' story had ended with his death, his message would not have been more important than the messages of Gandhi, the

Buddha or Muhammad. The Easter experience validates the authority of Jesus' message. In my house I replaced the traditional crucified Jesus with a crucifix with the risen Jesus. The risen Christ, for me, rather than the dying Jesus, is a better reminder of why I am a Christian.

LARRY DONOHUE, M.D.
Seattle, Wash.

I Went Through the Same

As I read "Fatherless Son," Ron Hansen's review of *Townie*, by Andre Dubus III (4/25), I am overwhelmed with admiration for Andre Dubus III, as I am for everyone who has the resilience to overcome extreme childhood deprivations of whatever kind. It reflects, in a way, my own rehabilitation, and "Love one another" had a lot to do with it.

EILEEN QUINN GOULD
Montgomery Village, Md.

How To Talk Tough

Thank you for publishing "Tough Talk From Dublin" (4/18). Diarmuid Martin, archbishop of Dublin, exemplifies the pastoral response to survivors and the truthful admission that the church covered up for predator priests.

The contrast between the Dublin response and that of our U.S. bishops is striking. Archbishop Martin voluntarily released 70,000 documents to the Murphy Commission, which examined how the diocese responded to clerical abuse, while many of our bishops hired high-priced lawyers to stonewall against turning over predator priests' files. The archbishop stated categorically that "the sexual abuse of children was, is, and will always be a sin and a criminal act," although many

of our bishops claim they should not be judged by today's standards.

Archbishop Martin has listened to survivors' pain, and that empathy is the source of his openness, honesty and call for accountability. We need more bishops like that, but don't look for them in the U.S. church.

PATRICK T. DARCY
Columbia, Mo.

Be Really Clear

In response to "Let's Be Clear on the Budget" (5/2): the problem is that we as Catholics should be reading the papal encyclicals, be aware of our moral obligations as Catholics and then figure out how to weave this into our worldview. But many people—even in this country and in churches across the land—are more tied to and fervent about their political ideologies and keeping their taxes low than they are about being good Catholics and

following Christ's teachings. It's that simple, folks.

JEANNE MARIE DAURAY
Round Lake, Ill.

Popular? Yes. But Saint?

Every once in a while a very good commentator like James Martin, S.J., bumps his head. In *Of Many Things* (5/16) he defends church action apart from the norm on behalf of someone about whom many questions still exist—sainthood for Pope John Paul II. Sainthood, if it means anything, should not be for popularity nor to bolster a shaky institution like the papacy. Was John Paul II a saint? Too early to tell. Did he leave the church better off than he found it? Questionable. Did he have charisma? Sure. Is that what makes a saint? Will I pray to him for intercession? I'll stick with Ignatius.

BOB DUBRUL
Asheville, N.C.

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Never Alone

SIXTH SUNDAY OF EASTER (A), MAY 29, 2011

Readings: Acts 8:5-8, 14-17; Ps 66:1-7, 16, 20; 1 Pt 3:15-18; Jn 14:15-21

"I will not leave you orphans" (Jn 14:18)

The number of children worldwide who have lost parents is estimated at 133 million. The aid group SOS Children's Villages reports that every day 5,760 more children become orphans. In sub-Saharan Africa, some 15 million children have lost their parents to the AIDS epidemic. Millions become orphans because of national and international conflict and natural disasters. To meet their needs for security, a home, education, health care and love is a daunting task. Frequently sprinkled throughout the Hebrew Scriptures are reminders to take care of orphans, who are usually linked with widows and foreigners, the most vulnerable in the society (e.g., Ex 22:21-22; Dt 24:19-22).

In this Sunday's Gospel, which is part of the farewell discourse, Jesus assures his disciples he will not leave them orphaned. His impending departure will not leave them bereft of his love. They will not be homeless and will not need to be cared for by strangers. He promises to send "another advocate" to be with them always. The Greek word *parakletos*, "paraclete," has a rich array of nuances. It literally means "called to the side" of another. It can have a legal sense, like "advocate" or "defense attorney." More generally, it can refer to a helper, mediator or intercessor, one who appears on another's behalf. Another nuance is that of

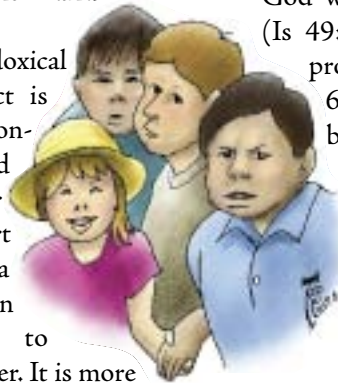
"comforter," as expressed in the Sequence for Pentecost, when we pray "You of all Consolers best" and ask for rest, refreshment and solace.

What is paradoxical in this last aspect is that the kind of consolation provided by the Comforter is not of the sort that wraps us in a warm, fuzzy cocoon and allows us to remain there forever. It is more akin to the loving nudge with which a mother bird impels her fledglings to take wing. As the theologian Timothy Radcliffe, O.P., puts it, "This is what the Holy Spirit does, thrusting us out of our ecclesiastical nest into mission." In order to be able to be thrust out, the Consoler also gives us the sure realization that we are never abandoned. We have a home in the One who draws us ever more deeply into mutual indwelling. "You are in me and I in you" (14:20).

The first reading gives us a glimpse into what results when disciples make their home in Christ and allow the generativity of the Spirit to be unleashed. Stephen, chosen as a minister from among the Greek-speakers, esteemed as one "full of the Spirit and of wisdom" (Acts 6:5), becomes fearless enough to go into the region of Samaria and there proclaim Christ. His intrepid venture among a people previously thought to be enemies impels Peter and John also to leave the

nest in Jerusalem and to continue Jesus' mission to the lost and forgotten. The fourth Evangelist depicts the mission to Samaria begun by Jesus himself in an exchange with a woman at a well, who brings her townsfolk to believe in Jesus as savior of the world (Jn 4:4-42).

Jesus does not leave any orphaned. He is the embodiment of a motherly God who never forgets her children (Is 49:15) and a fatherly God who protects orphans and widows (Ps 68:5). Just as parental love at its best is unconditional, so too is God's love. Although some translations of Jn 14:15 and 14:21 seem to imply that God's love and the sending of another Advocate are conditioned by human response,



PRAYING WITH SCRIPTURE

- How do you make your home in Jesus?
- How does the Spirit nudge you out of the nest?
- Ask the Paraclete to lead you to the orphaned ones who need your love.

the focus is actually on the mutuality of the love. The divine love has been made manifest in God's gift of the Son (Jn 3:16); human love of God is expressed in the keeping of the commandments.

As Raymond Brown points out in his commentary on the Gospel according to John in the Anchor Bible series, "Love and keeping the commandments are actually two different facets of the same way of life. Love motivates the keeping of the commandments, and indeed love is the substance of Jesus' commandments" (Jn 13:34).

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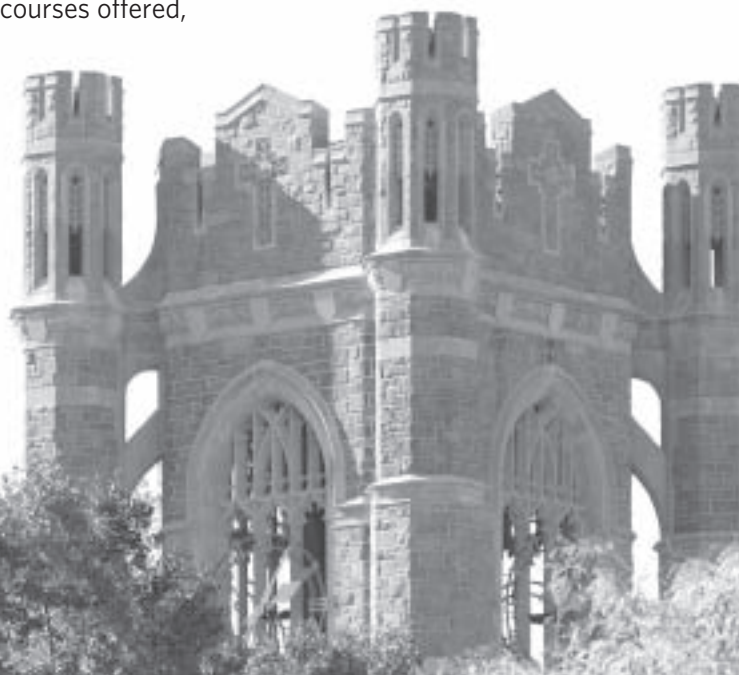
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