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Introduction

We live in a world where 100,000,000 people are uprooted and displaced. Ethnic cleansing, immigration raids, frightening discrimination are some of the evil responses to “people on the move.” But we have a covenant with God which compels us to treat *all* people as God wants them treated, as our sisters and brothers, as images of God. We are descendants of a religious tradition that commands us to “love the stranger [sojourner, immigrant, resident alien], for you were once strangers in the land of Egypt” (Deut 10:19). This issue of *New Theology Review* turns attention to the tragic realities of today’s immigrants and also offers helpful insights and ministerial resources.

Joseph A. Mindling, O.F.M. Cap., a professor of Scripture at the Washington Theological Union who lives and works in a D.C. parish of immigrants, helps us begin our exploration by focusing attention on the biblical roots of the stranger in our midst. His scholarly article provides a wealth of material that could prove practical to today’s concerned pastors. Jeanne Atkinson, Catholic wife and mother, brings her expertise as an attorney specializing in immigration law by highlighting Church statements and legal strategies to help the uprooted. Vivian Ligo, a professor of systematic and pastoral theology, writes from her unique perspective as an immigrant. She offers readers a feel for the “in-between” experience of the alien as she names the ministry to immigrants “a form of midwifery.” Cecelia Fandel, O.S.M., presents the lovely Mexican Christmas-time ritual of *Posada* as “an everyday challenge to cultivate the virtue of hospitality in an era of global migration.” Our regular column “Getting Down to Cases” continues this issue’s theme with a poignant case written by Doris Mary Turek, S.S.N.D., an attorney and executive director of the *Instituto de Liturgia Hispana*. The case illustrates the fears and dangers of both legal and illegal immigrants in the United States.

Two timely articles are also included in this issue. Richard R. Gailardetz, a professor of systematic theology, offers a creative analysis of the recent papal document *Ad tuendam fidem* (For the Defense of Faith). He skillfully detects an emerging pattern in the exercise of the papal teaching of John Paul II. John F. Tuohey, a medical ethicist, demonstrates how Catholic health care has a unique opportunity to strengthen the Catholic healing identity and also “to pursue the goal of ecumenical/interreligious dialogue.”

Our regular columns and book reviews round out this issue, which we hope will continue to make *New Theology Review* what it was originally designed to be: a solid and practical guide to those who minister in today’s Church and world.

Joseph A. Mindling, O.F.M. Cap.

Chosen People in Foreign Lands: Scriptural Reflections on Immigration and the Uprooted

As the twentieth century comes to an end, the sheer number of people around the world currently displaced and living outside their home territory is fast approaching a staggering 100,000,000. The causes have been legion: wars, so-called ethnic cleansing, natural disasters, political and economic pressures, and, always, the hope for a better life. The tremendous human suffering underlying these statistics has prompted people of faith to look to their trusted sources of spiritual wisdom for guidance in contextualizing this global challenge within a religious worldview.

In the Jewish and Christian traditions we turn instinctively to the pages of the Scriptures for the strength, consolation, and motivation to respond in effective ways to this situation. Such a virtually spontaneous recourse to the sacred literature of our heritage is a commendable reaction. Yet many who deal with the demanding practical side of caring for “people on the move” find limited time to explore and draw nourishment from the rich contributions which the Scriptures can offer.

A number of landmark statements about Catholic teaching on immigration have been published over the last several decades by the Holy See and by the U.S. Catholic Conference. Usually the use of scriptural sources in these documents tends to be rather brief, but they do incorporate a number of appropriate, thought-provoking texts. The most frequently cited are a small number of concise exhortatory passages and a few favorite stories that turn up with a regularity which, hopefully, impresses them on our general consciousness.

The following pages will look at some of the biblical passages frequently cited in the more recent of these statements. However, we also want to consider ways this selection may be widened, suggesting some of the insights that can be drawn from continued reflection on the pastoral and theological implications of the inspired Word.

SEE YOURSELF IN THE RESIDENT ALIEN

One or two verses are inevitably recalled from the following directives in the Pentateuch, with representation from all three of its great collections of law: The Book of the Covenant, The Deuteronomistic Code, and the Priestly Texts:

- You will not molest or oppress aliens, for you yourselves were once aliens in the land of Egypt. . . . You will not oppress the stranger; you know the heart of a stranger for you were strangers in the land of Egypt (Exod 22:20; 23:9).
- When a stranger sojourns with you in your land, you shall not do him wrong. . . . He shall be to you as the native among you and you shall love him as yourself (Lev 19:33-34).
- For the Lord, your God . . . executes justice for the orphan and the widow, and befriends the alien, feeding and clothing him. So, you too must befriend the alien, for you were once aliens yourselves (Deut 10:17-19).
- You must not infringe the rights of the foreigner or the orphan. . . . Remember that you were once a slave in Egypt and that Yahweh your God redeemed you from that. That is why I am giving you this order (Deut 24:17-18).
- Accursed be anyone who violates the rights of the foreigner, the orphan and the widow (Deut 27:19).

These injunctions speak so directly to the heart of the problem and they can be understood even with a minimal understanding of the story line in the first five books of the Bible. For those with personal experience of the ubiquitous presence of immigrants in our highly competitive societies today, it is not hard to imagine individuals and small ethnic groups becoming targets for discrimination among the Israelites as their attempts to consolidate their hold on the Promised Land alternated with repeated dislocations, both internal and abroad.

The motivation included in the wording of these directives is two-pronged. The first is the reminder that God cares for the foreigner as a parent would for a member of his or her own family (Ps 146:9). This is not arbitrary or perfunctory; the compassionate Lord truly loves these foreigners. Second, the Israelites are asked to reflect on their community experiences and memory of being a minority whose daily destiny was dominated by others. In either instance, whether one appeals to empathy or rises to the standards of the divine model, the goal is clear: learn to love the alien residing among you the way you love yourselves and those closest to you.

JESUS CONCEALED IN THE STRANGER

Easily the most frequently cited text from the New Testament on the topic of unknown outsiders are the words which will be spoken by the Son of Man at the Second Coming:

Then the King will say to those at his right hand, "Come, O blessed of my Father. . . . For I was a stranger and you welcomed me." . . . Then the righteous will answer him, "Lord, when did we see you a stranger and welcome you?" . . . And the King will answer them: "Truly, I say to you, as you did it to one of the least of these, you did it to me" (Matt 25:34-35, 38, 40).

This pericope demonstrates that Jesus retained and reinforced the injunctions from the Old Testament about treating strangers kindly by including them under the protective mantle of his own identity. Here, too, a double motivation is operative. For the disciple eager to concretize his or her love for Jesus, the "stranger" (the Greek word used here, *xenos*, also means "foreigner") is a window of opportunity—a window through which we see the Lord and the Lord sees us. The Last Judgment scene leaves no doubt that, in the divine design, outsiders are to be welcomed whether one has been able to recognize Christ in them or not. Those who close the door to strangers in this life are destined to become outcasts themselves in the next.

IMMIGRATION PROTOTYPES: THE TWO FACES OF EGYPT

From the storehouse of biblical narrative two of the immigration-related stories most frequently visited are the flight of the Holy Family into Egypt and the combined saga of the Exodus and the homecoming of the chosen people into the Promised Land.

The New Testament episode is found in Matt 2:13-21, which supplies us with a cameo of the endangered nuclear family. Elsewhere described by Luke (2:4) as forced out of their native village in Galilee to be registered in the taxation census, now Jesus, Mary, and Joseph are driven beyond the borders of their national, God-given homeland, seeking refuge from the persecution of a power-jealous provincial tyrant. Notwithstanding the valiant efforts of some scholars to keep the strands of these infancy narratives in distinct categories, the two accounts are firmly amalgamated in the popular imagination, which sees in them a case of internal, national dislocation followed by a period of refugee life in a foreign country.

None of our explicit modern labels appears in the canonical text of Matthew or Luke (exile, asylum, refugee, displaced, undocumented, etc.), but anyone who has had firsthand experience with uprooted young couples can resonate with these laconic reports. It is not hard to fill in the missing details: dealing simultaneously with a vulnerable toddler and the absence of the principal elements of an ordinary support system—the concern of caring relatives and the comforting availability of those people, foods, and customs we know and feel we can

trust. These are the folks who pay jacked up prices for second-rate goods; these are the ones viewed both with suspicion and with the lurking eye of the unscrupulous. “And, by the way, why don’t you speak fluent Egyptian?!”

LET MY PEOPLE GO FREE

In terms of established geographical symbols in the biblical tradition, it is ironic that the one whom Matthew likes to portray as the New Moses should experience Egypt as a haven, a place where a Hebrew family with a baby boy can find more security than in the city of David. The land of the Pharaohs and the people of the ancient Nile certainly represented a very different image in what is surely the most frequently cited immigration story in the entire Bible, the Exodus.

Like a frightening event that mars the early childhood of an individual person in some unforgettable fashion, the history of Israel in Egypt—their hunger-driven migration and subsequent enslavement, their liberation and eventual establishment in a land of their own—remains their single most significant memory as a people. The narration of this dramatic chapter of salvation history already takes up most of the first six books of the Old Testament, and it continues both to color and to give continuity to all the rest of the scriptural canon. For this experience proved to these once-degraded aliens that the one true God really loved them with a faithful love and wanted them to survive as a people.

One of the aspects of the Exodus story which makes it so valuable as a source of consolation in our contemporary concern about immigrants is precisely this national focus. Under the Pharaohs, the Hebrews ranked as chattel. Any other ethnic group in that position would have devolved into a racially diluted population with a continuously weakening grip on their culture and fading recollections of their common history. The God of the Patriarchs not only saved the children of Israel from slavery, but in linking their rescue with the Sinai Covenant, reinforced the trajectory leading back to the promises to Abraham and Sarah and leading forward to a meaningful national future. The celebration of Passover was instituted to keep these connections alive.

For Catholics, the Exodus also underscores two cornerstones of our social teaching regarding immigrants: the value of keeping family members united and the right of all who are cut off from their place of origin to preserve their culture and its historical roots. The Church speaks as an advocate on these issues because of their natural importance for all human beings, and also because of the intimate relationship that exists between both of them and a life of faith.

- Exod 1:8–2:24; 5:1–23; 12:1–17, 26–40; Josh 1:1–15; 11:1–20

SEARCHING THE WORD WITH A WIDER LENS

Many other biblical texts that have been brought into the discussion on the pastoral care of displaced persons are appropriate, not because they are expressly concerned with immigrants and refugees as such, but simply because they speak to our more general obligations to treat all those we meet with respect and loving concern. Unfortunately, however, for many it can be a serious call to conversion to be asked to think of foreign-looking or foreign-sounding outsiders as actually qualifying for such consideration.

Consequently, as we continue to approach the Scriptures seeking further help and enlightenment, it is natural to look for other stories, themes, and even isolated segments that more explicitly echo the experiences of modern uprooted families and individuals, and even of whole tribal and national populations. Several such passages can bring fresh perspectives to the discussion, especially if we have not previously consulted them precisely as sources of insight about the disrupted lives of immigrants and their impact on the communities where they live.

In the Beginning, God Said "Migrate!"

The expulsion of Adam and Eve from the Garden of Eden in the first pages of the Old Testament sets a fitting precedent for what will be an oft-repeated tale in the chronicle of the human family. The biblical narrator leaves no doubt that the ejection of the first man and woman from the comfortable and the familiar—from the only place they had ever known—is a merited but terrible penalty. One of the useful aspects of the story is its depiction of the first home as idyllic and its projection of the future as inhospitable and uncertain. Yet the same God whose justice demands that disobedience be punished is still intertwined with this couple's lives and those of their descendants.

In the final reckoning, one may say that as prototypical "migrant parents" Adam and Eve would have to be judged as substantially successful, at least by biblical standards. They meet the challenge of survival for themselves and their offspring in the circumstances of a harsh new world, and they pass on a religious understanding of the Creator to the next generation. Down through history, this has been a significant accomplishment for any immigrant family.

- Gen 1:26-28; 2:7-25; 3:1-24; 5:1-5; Sir 49:14-16

Migration as a Divine Vocation

Genesis also presents Abraham and Sarah as important models of those who have to abandon their homeland to seek a new life. Already the son of a migrant family, Abraham accepts the divine call to leave

his father's home and lead his own household off on an odyssey, the details of which were not spelled out in anything but the most general terms. It is not a dream of "striking it rich" but faith-based obedience which guides them to distant and frequently hostile lands.

Several of the episodes included in the Abraham cycle are stories which will be repeated, with original variations, in the lives of family after family seeking to put down roots in foreign soil. Isaac is sent back to find a bride from the "old country," Abraham uses Sarah as a political pawn in his dealings with the Pharaoh, and at Sodom the family gets embroiled in physical violence over the defense of their superior, but politically unpopular, moral values. Even in Sarah's ill treatment of her Egyptian slave girl, Hagar, we see elements of the kind of bullying which surfaces all too often among economically and socially stratified minorities living outside their native environment.

One of the gifts which Abraham and Sarah bequeathed to future generations is their witness precisely as migrants whose personal relationship with God determined their decision to adopt a semi-nomadic lifestyle as a kind of religious calling. Many of their spiritual descendants are immigrants, but not by choice. If reflection on the biblical accounts of their life journey can help us find common ground with that generation of faith, perhaps we can better understand how God can utilize the circumstances of displacement and relocation in unexpected ways.

- Gen 11:28–12:5; 12:10-20; 19:1-29; 21:8-21; Bar 2:27-35

Friends from Across the Border

Counterbalancing traditions which focused mainly on the patriarchs, the tale of Naomi and her daughter-in-law in the book of Ruth concentrates on the experience of women in transition. Set in the period of the Judges between the Exodus and the rise of the monarchy, the story of the great grandmother of King David reads like a novel and is poignantly pertinent to our interests here. The two heroines actually take turns, as it were, living as resident aliens in one another's country.

Many elements of their experience are repeated in today's world. Naomi's family is forced by crop failures and famine to abandon their home in Bethlehem and resettle across the Jordan River. Without surrendering their covenantal faith, her sons enter successful intercultural marriages, but both of them, and Naomi's husband Elimelech, die in Moab and the now-aging widow determines to return to her home country. She is ready to go back alone, but duty and love move Ruth to accompany her mother-in-law. "Your people will be my people, and your God will be my God."

The friendship of Ruth and Naomi remains a monument to the power of loving concern that is possible in a cross-cultural setting, notwithstanding differences in age, religion, and culture. Naomi demonstrates the potential of a woman of faith, establishes a loving relationship with her daughters-in-law which endures beyond the deaths of her sons, and attracts a pagan to embrace the monotheistic religion of Israel. In turn, Ruth's faithfulness to her husband's family leads her to a spiritual transformation and to a role in the royal line which, many centuries later, will produce the Savior of all nations.

- Ruth 1:1-22; 4:1-22; Matt 1:5-6

The Great Deportations

The biblical reports of the forced relocations of the Hebrews under the Assyrians in the eighth century and the Babylonian Exile during the sixth century are rich sources for reflection on the experience of massive eviction and, eventually, of a partial return. The great demographic transfers out of Palestine and the details of daily life during the years of exile are not recounted as extensively as the Exodus from Egypt and the conquest of Palestine, but what the Bible has preserved supplies us with much to muse upon.

Several of the prophetic books of the Old Testament speak about the social history that led up to the deportations. While fully aware of the immediate historical causes (e.g., imperialistic designs and the hard facts of military superiority), the prophets and inspired authors are more interested in drawing attention to two theological reasons underlying these national disasters. First, they point to a decline in authentic religion, leading in turn to social injustices which cried to heaven for retribution in the northern and southern kingdoms. Second, the messengers moved by God to call for reform and conversion are frequently ignored or even persecuted, frustrating any widespread and lasting improvement that would have forestalled the divine punishment.

What might these biblical accounts suggest to us today? Of the many possibilities, two parallels with our contemporary situation are quite clear. On the one hand, we cannot help comparing the admonitions of the ancient prophets to those in our own times calling governments and international organizations to take action against the unjust causes of the rampant dislocation of families and whole ethnic groups. In the theological view of the biblical authors, Judah could have evaded exile if the kings and people had heeded the negative lesson that led to the dispersion of the Northern Kingdom of Israel. Beyond the great efforts being made to care for the already uprooted, if we

hope to prevent the number of those who feel forced to migrate from growing even larger, those political, moral, and economic factors that have led to the problems we are currently experiencing around the globe will have to be addressed. Prophetic voices still sound, but who is listening?

A second obvious lesson emerges when we compare the return of the remnant from Babylonia with the practically total disappearance of those of the ten lost tribes deported from the Kingdom of Israel. The scriptural evidence is sketchy but highly suggestive. What we do know about the survivors is that they managed to preserve their sacred literature, maintained and adapted traditions of community prayer, and refused to let their children forget their religious identity.

The biblical reports of these phenomena merit an important place in modern discussions of the pastoral care offered to many whose historical and social consciousness is in danger of being swallowed up by allegedly “more advanced” secular cultures. How crucial it is that poor and sometimes illiterate Catholic immigrants be assisted, as they begin to adapt to a new culture, to preserve expressions of their cultures which are so intricately intertwined with their relationship with God and with one another.

- 2 Kgs 15:29; 17:1-7; 24:1-25:30; Tob 1:1-6, 9-22; 2:1-14; 14:1-14; 2 Chr 36:15-21; Ps 137:1-9; Esth 3:1-15; Neh 1:1-11

An Immigrant Christology

The person in the New Testament with whom the immigrant may most readily identify is Jesus, for although as a first-century Galilean Jew Jesus was “like us in all things but sin,” he was also “not of this world.” He “set up his tent” in our territory by taking on our human nature, assuming the “form of a slave.” With some noteworthy exceptions, Jesus’ own people did not welcome him or understand him and yet, of his own free, divine will, he embraced the difficult circumstances of his adopted home, even death by crucifixion. In the epistle to the Philippians, the Apostle Paul uses the figure of political allegiance to describe the “foreigner” residing in every serious Christian, and this metaphor can be applied most appropriately to the incarnate Messiah himself: “Indeed, our citizenship is in heaven.”

As part of becoming like us in all things except sin, Jesus adopts the status of immigrant on earth in order to lead us to life in our real home, which is above. Paradoxically, he promises to remain with his followers until the end of time, yet he has no lasting home here; even animals in the wild have haunts of their own, but “the Son of Man has no place to lay his head.” Still this does not deter him from his mission for,

unlike most immigrants, he has not come to find security but to give up his life, not to seek help but to reach out to the needs of others, not to be inculturated into our human traditions but to show us how to conform ourselves to the ways of the kingdom of heaven.

- Matt 8:18-22; John 1:1-14; 4:1-42; Phil 2:5-11; 3:17-21; Heb 4:14-5:10

Neighborly but Foreign Aid

The gospels and epistles do not speak about immigration problems as such, but there are some very thought-provoking lessons to be learned in Jesus' attitudes, comments, and conduct regarding one particularly maligned group of outsiders: the Samaritans. Living in the territory located between Galilee and Judea, the Samaritans were disdained by the Jews for having—centuries earlier, during the time of the Babylonian captivity—intermarried with resettled Gentiles, thus corrupting the “purity” of their religious traditions. The enmity between these two groups, who both claimed to be faithful descendants of the Patriarchs, had deteriorated to the point of reciprocal disrespect and incidents of physical violence.

A taste of just how tense these relations continued to be is captured in the astonishment of the Samaritan woman at the well, and of Jesus' disciples, when Jesus initiated a conversation with her. But Jesus did talk with the woman, who in turn brought other Samaritans to continue the dialogue. Perhaps the familiarity of this story can lead us to forget that this whole episode could easily have turned into an ugly scene. Luke gives evidence of this in the account of the village that refused hospitality to Jesus, prompting hot-headed James and John to propose getting immediate revenge by raining down balls of fire—a solution the Lord flatly rejected.

Aware of his role as universal Messiah, Jesus preferred to focus on the noble and the good no matter where it appeared. This is what we see in the case of the healing of the ten lepers in Luke 17:11-19: “One of them turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, ‘Were not ten made clean? Was none of them found to return and give God praise except this foreigner?’” (vv. 15-18).

The better one understands the hostility and danger that threatened Jews and Samaritans sojourning in one another's territory, the more one can appreciate the significance of Jesus' turning a xenophobic stereotype upside down in the beautiful parable of the Real Neighbor (Luke 10:30-37). One of the classic obstacles to creating a more receptive attitude in society is the cavalier labeling of “foreigners” with prejudiced caricatures. This is obviously what underlay the attack on Jesus when the Judeans taunted him: “Are we not right in saying that

you are a Samaritan and have a demon?" (John 8:48). Yet Jesus was able to overshadow the negative image and arrange for all future generations to hear the phrase "a good Samaritan" as an unadulterated compliment.

Immigrants in the Role of Evangelists

The Gospel of Matthew concludes dramatically with Jesus sending out the apostles to make disciples of all nations. The conversions that took place in Jerusalem on the first Christian Pentecost were the beginning of the fulfillment of this command, and the Jewish pilgrims baptized that day were able to carry the flame of their faith back to the many countries catalogued by Luke in Acts 2:8-11. But an even more radical development took place with the recruitment of Saul, the decision of the Council of Jerusalem, and the commissioning of the missionary team from Antioch to win converts from among the Gentiles (Acts 9; 13; 15). In effect, the early Church came to understand the valedictory words of Jesus as a command to institute and even institutionalize the role of migrant evangelizers.

Perhaps we do not ordinarily think of missionaries in these terms, but the Church has been in the business of sending out immigrants like this on an official basis from the very beginning. Already within the pages of the New Testament there are indications that the good news was proclaimed and received by a significant number of believers within several decades after Jesus' resurrection. On the other hand, the spread of the faith resulted from the flight of Christian refugees in the face of various persecutions. Luke tells us that "a bitter oppression started against the church in Jerusalem and everyone except the apostles scattered to the country districts of Judea and Samaria" (Acts 8:1).

This and other forced dispersions of the Christian population eventually enriched many locations beyond the Levantine coast with zealous witnesses of the saving message of Christ. An interesting and useful example is found in the case of Aquila and his wife Priscilla, who were expelled from Rome to Corinth. Notwithstanding the hardships created by their imposed exile, these Jewish Christians were able to help their fellow tentmaker, Paul of Tarsus, with both lodging and skilled collaboration in instructing other missionaries and new catechumens. By preserving the memory of this generous couple, the Scriptures remind us that immigrants may often play a significant role in preserving and revitalizing the faith of the communities that receive them.

- Matt 28:16-20; Luke 14:15-24; John 12:19-22; Acts 11:19-21; 18:1-28; 1 Peter 1:1, 17

CONCLUSION

The Scriptures offer much which can instruct, admonish, and revitalize us in our struggle to understand and react wisely to the challenges generated by the immigration crisis gripping our world. The passages looked at briefly here merit much more thorough investigation, and numerous others are waiting to be discovered and brought into the conversation. May our efforts to dialogue with the inspired Word not only teach us but also bond us more closely together in our need to welcome and our need to be welcomed. "The unfolding of your word gives light, O Lord, and in your light we see light."

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Jeanne M. Atkinson

Catholic Values and American Immigration Policies

An East African client of mine was granted asylum based on the religious persecution he had suffered as a Catholic Christian in his native Sudan. As we talked recently, he asked why Catholic Charities serves non-Catholic immigrants. In a time of societal hostility to immigrants, even many religious people may question whether any immigrants, Catholic or not, should be allowed to enter the United States. Perhaps many Catholics are unaware that the Church has staked out a position in the debate.

THE CHURCH AND IMMIGRATION ISSUES

The Catholic Church is deeply concerned about immigrants and their problems. At present, professionals estimate that, worldwide, over 100,000,000 persons are displaced from the land of their birth. Principal among the ways in which the Church contributes to the care and protection of these people are (1) its public and repeated witness to gospel values and (2) the participation of its clergy and laity in a whole spectrum of services on behalf of migrants and refugees.

The Church considers it essential to its mission to teach and testify about the way God views these “people on the move” and how they are to be treated in light of the values contained in divine revelation. The most official expressions of this witness emerge in the form of statements about migrants and refugees by the Holy Father (1985) and Vatican Offices (1992), by National Bishops’ Conferences (1988), in documents like those of the Second Vatican Council, church synods, and the Catechism of the Catholic Church. In the United States, the Church’s interest and involvement with immigration questions emerge frequently in the Catholic press, in the writings of individual Catholic leaders, thinkers, and activists, and in the testimony delivered before state and federal legislatures.

The principal elements of the Church’s posture regarding immigration problems can be traced back to the Scriptures and are integral to the broader fabric of Christian moral teaching. As an institution with literally centuries of varied international experience, the Church has gained much valuable wisdom and deliberately adopts a role as advocate for what are otherwise often voiceless victims. In fulfillment of this responsibility, as ubiquitous violence and other tragedies of the

late twentieth century have led to an unprecedented rise in exile, migration, and displacement throughout the globe. Pope John Paul II and the National Conference of Catholic Bishops here in the United States have seen the need over the past two decades to issue several forceful and fundamental declarations.

PROMINENT THEMES IN RECENT CHURCH STATEMENTS

A sampling of these important documents can be found in the bibliography at the end of this article, but let me highlight here some of the themes recurrent within them. I focus primarily on those with the most direct bearing on the juridical aspects of immigration in the United States at the present time.

1. As members of the human family, those living outside their original homeland retain the inalienable natural dignity and rights invested in them by the God who has created them in his image and likeness. All deserve protection from persecution and from discrimination based on race, culture, economic status, sex, and/or religious or political allegiances. Those who enjoy the gift of Christian faith are to look upon immigrants as spiritual brothers and sisters with whom Christ identifies himself as the stranger who needs to be welcomed. Those who do not share this religious perspective can still be expected to honor the natural commonality which should bond and elicit empathy throughout the human race.

2. Individuals and groups of people have the right to flee oppression and to seek residence where they can have access to the material, intellectual, and spiritual well being they should have as human beings. Although there is an obligation to eradicate the causes motivating people to abandon their homelands, in the meantime, governments and other organizations which have the means to do so carry the responsibility to assist those who must emigrate to live dignified human lives. Migration undertaken simply from the desire to improve one's economic status is not morally wrong, but it is not ethical for rich countries to use financial incentives to significantly drain poorer nations of their native talent. In determining admissions, priority must be accorded to those in dire distress.

3. Among the topics most frequently mentioned in these church teachings are the right to apply for protective asylum and to bring family members together and live in adequate housing, the right to the documentation necessary to function as peers in society and to join the ranks of those who may legally earn a living, the right to basic education and medical assistance, especially for children, and the right to adequate pastoral and spiritual care.

4. The bona fide requirements of the common good of society—considered in terms broader than just national self-interest—should influence the handling of immigration problems and the ongoing formulation of public policies. Legislation is a necessary component of social interaction, but human laws and their enforcement always need to be conformed to the higher law of human conscience.

IMMIGRANTS IN THE UNITED STATES TODAY

Catholic social teaching has long stressed, of course, that it is not enough just to make high sounding statements. The Church calls for acts of service to the poor. Catholic Charities and Catholic social service organizations around the country respond to this call on issues affecting the disenfranchised, including immigrants. Tens of thousands of foreign-born persons are served annually by these organizations. One in particular, the Catholic Legal Immigration Network, Inc. (CLINIC), collaborates on a national level with Catholic Charities to provide legal representation to low-income immigrants.

Inevitably, the attorneys and staff workers of CLINIC are drawn into the current debate over the economic and societal impact of the latest waves of refugees and other newcomers who are arriving at our shores. Although we are a nation composed almost totally of the descendants of immigrants, the reaction of those already established in this country toward later immigrants has often varied. The swing between pro- and anti-immigrant reactions has usually depended on pragmatic perceptions of the current economic situation. In past years there was concern about the arrival of German, Irish, Southern European, and Chinese immigrants, among others, primarily because they were perceived as a negative and competitive element. They would lower the quality of life of those already living here and would not assimilate by abandoning their particular cultural heritages and languages. Further, immigrants from prior eras who had settled in the United States feared these later immigrants would not assimilate and become “American.”

Most Americans can acknowledge today that these newcomers actually enriched the economy, vitalized the country, created jobs, made marvelous contributions in countless fields of endeavor, and integrated themselves quite successfully into society. Today the majority of those seeking to enter this country are non-Caucasians. Although they actually constitute a smaller percentage of our overall population than many earlier waves of immigrants did, they bring comparable talent, promise, and enthusiasm. Unfortunately, many politicians and influential forces in the popular media have fueled an atmosphere which views immigrants, especially those from developing countries, with wariness and disdain.

Ironically, this anti-immigrant sentiment is surfacing at a time of economic strength. Indeed, despite the almost unprecedented financial growth this country has seen over the preceding decade, the Congress in 1996 imposed exceedingly harsh restrictions on the foreign born. Even more restrictions, such as prohibiting undocumented foreign-born children from attending public school and abolishing birthright citizenship, were proposed but did not pass. Such restrictive policies are not academic abstractions. They affect the personal lives of real people. Consider the following true cases (adapted to protect the identity of the persons involved) as illustrations of the discrepancies that exist between basic Catholic social teaching and current United States immigration law.

A FRUSTRATING SEARCH FOR ASYLUM

Evelyne came to the United States scarred both physically and emotionally, after fleeing her native country. She had been outspoken in her opposition to the dictatorial regime currently in power. Because of her political stance, Evelyne was arrested and severely tortured. She had scalding water poured over her chest and was beaten and gang-raped by soldiers and jailers. Somehow the political party of which she was a member managed to get her out of prison and onto a plane to the United States, where she and they believed she would receive protection.

Once she had arrived in this country, however, Evelyne had no one to turn to for assistance and, in fact, she was afraid to trust others from her homeland. Her first priority was to find shelter and a way to support herself and her infant son, conceived as a result of one of the rapes. Evelyne only felt comfortable speaking a tribal language. She did not understand the procedures of applying for asylum based on the persecution she had suffered. She was also unaware that the United States Congress passed a law in 1996 giving her only one year to submit her application for asylum.

When Evelyne finally came to Catholic Charities for assistance, it had been more than one year since her entry into the United States. She was thus ineligible for asylum regardless of the merits of her case. (Asylum is one of the only methods available to Evelyne that would allow her to reside legally in the United States and eventually become a United States citizen.)

Even if Evelyne had found the Catholic Legal Immigration Services before the deadline passed, preparing a good quality application for asylum is extremely time consuming. The attorney would have to meet with her repeatedly to build trust so that Evelyne could talk about the torture she had suffered at the hands of her government and to put in affidavit form all the pertinent details of her case. These ap-

pointments would have to be scheduled around the availability of an interpreter, if one could be found. Documentation would be needed to prove her membership in the political party and any other paperwork that would support her claim. Much of this would have to be retrieved from her country of origin—difficult, if not impossible, to obtain quickly. Evelyne might also need to find a doctor who, without charge, would examine her and corroborate her story about the scars inflicted by the soldiers and jailers. Evelyne would have to work on all this while caring for an infant son, without family or community ties and without financial support or the ability to work legally in the United States.

Since cases like this are not unique, we should consider some of the variations that can and do occur. Assume that officials discovered that Evelyne's passport was not her own when she entered the United States. She would have been transferred to expedited removal proceedings. If, exhausted from the long flight, traumatized by her experiences, unable to communicate in English, and frightened at being questioned by men in uniform, Evelyne did not declare that she feared for her life in her native country, she would have been sent back without recourse.

If she expressed a fear of persecution at the port-of-entry, she would be detained, possibly with the criminal prison population. While detained, and likely without legal assistance, Evelyne would be required to demonstrate a "credible fear of persecution" to the satisfaction of an immigration officer and a "well-founded fear of persecution" to an immigration judge—or be returned to her native country.

In 1995, the Committee on Migration of the National Conference of Catholic Bishops stated that asylum seekers "have a special moral standing and thus require special consideration." The United Nations and the United States profess to recognize this right as well. In practice, however, it is effectively abrogated in cases like Evelyne's. If asylum seekers can be expeditiously removed from the country without serious examination of their particular circumstances, they are not receiving the "special consideration" the bishops insist they deserve. Similarly, a government that places time limits on a person's right to apply for asylum that bear no relevance to the validity of the claim does not recognize the "special moral standing" of the asylum seeker and thereby violates both Catholic teaching and international law.

PENALIZING TWO GENERATIONS

Mr. Ramirez is a United States citizen. He lives with his two seventeen-year-old sons who are eligible for lawful permanent residence (green cards) based on their relationship to their father. The twins have lived with their father in the United States since they were eight years

old. Only now, as they attempt to enter college and look for employment, have the consequences of not having lawful permanent residence become apparent to them.

Immigration reform requires Mr. Ramirez to demonstrate the ability to maintain his sons at 125 percent of the federal poverty guidelines. He is unable to do so, because he only earns \$14,000 a year, which is not rated as sufficient for a family of three. As an alternative, the law allows Mr. Ramirez to find a sponsor willing to maintain the children on an income that does meet the required level. He is unable to do so, because the sponsor is required to sign a contract accepting potential liability for the support of the sons for several years or, possibly, for their entire lives. At this time, Mr. Ramirez's sons cannot receive their green cards, even though the family has never used public assistance and has no expectation of ever doing so.

The Ramirez boys are hindered in their ability to find work, attend college (schools charge higher tuition for non-residents, and few if any scholarships are available to persons not legally residing in the United States), and ultimately lead productive lives in this country. They have lived the majority of their lives in the United States and have no one outside the United States to whom they could turn for help. Ironically, lawful permanent residence (green cards) would be the key for the entire family to improve its financial situation.

A VIETNAMESE VARIATION

Mrs. Pham is a sixty-seven-year-old, disabled, former refugee from Vietnam. She is an American citizen who petitioned to bring her daughter and her daughter's family to the United States. Although Mrs. Pham does not earn enough income to support the family at 125 percent of the federal poverty guidelines, she has found a joint sponsor who earns more than enough. In spite of this, the U.S. Embassy denied the family visas because Mrs. Pham receives Supplemental Security Income (SSI). If the embassy does not correct its erroneous decision within two months, Mrs. Pham's daughter's oldest child will turn twenty-one and no longer be eligible to immigrate to the United States with her family.

Parallel to the Ramirez case, the law puts Mrs. Pham into a catch-22 situation. Her right to be reunited with her family members is blocked on the grounds that her disabled condition forces her to seek supplemental income from the government. By denying her request to bring her relatives to live with her, the law prevents these younger, healthier individuals (who would not be eligible for public assistance under current law) from raising her standard of living and eliminating her need for continued governmental aid.

DISCRIMINATING AGAINST THE DISABLED

Ms. Suleiman applied for citizenship in 1996, eager to become a full-fledged American. While waiting for her interview, a process for which one regularly has to wait more than a year, Ms. Suleiman had a stroke. The INS will not grant her citizenship because, like many elderly and disabled legal residents, she cannot take a meaningful oath of allegiance to the United States. Her adult daughter has not been allowed to take the oath on her behalf as her guardian. Unless her condition unexpectedly improves, she will never achieve her dream of becoming a United States citizen. Although Ms. Suleiman can receive SSI if necessary, a resident in her situation who arrived in the United States after August 22, 1996, will not be eligible for SSI or many other public benefits.

FIGHTING FICTION WITH FACTS

The personal stories summarized here are but a tiny sampling of the realities facing those who serve our immigrant populations and who try to bring a greater level of social justice to the process of admitting and incorporating them into our society. As typical cases, they illustrate a few of the often complex ways in which current legislation and its enforcement fall short of the standards we teach as Catholics. Is there something which we can do to narrow the gap? The enormity of the challenge is daunting, but there are numerous initiatives already in progress with potential for improving the lot of immigrants, and many more waiting to be undertaken.

One of the most important tasks is spreading accurate information and countering false stereotypes which precondition the way people react to the presence of foreign-born individuals in our neighborhoods and schools and in the places where we work and shop. A popular but erroneous impression perpetuated in the public press is that America is being overrun by undocumented foreigners who are draining our resources and undercutting the job market.

On the contrary, professional statistics indicate that the number of immigrants joining our society is proportionately lower than at many former periods in our history. And it is certainly lower than the percentage of foreign born in many other countries. The process of assimilating them involves expense, but the labor and talent they supply, the buying power they bring, and the taxes they pay all rapidly compensate for the initial outlay when considered on the macro-scale of national economics.

There are situations where newcomers seek jobs in competition with already established populations, but this is not an inevitable consequence of being an immigrant. The distribution of labor is a normal

part of living in capitalist society, but for this to be successful we must find better ways of training the work force and lifting barriers in order to make employment accessible. It is a sad but important fact of life in the United States that migrant workers and recent immigrants are frequently the only ones willing to engage in certain forms of menial work which earn them minimal salaries and which at times also entail dangerous health risks.

OPEN MINDS, OPEN HEARTS

A theme repeated in many Church documents is the call to make immigrants know they are welcome and to develop in ourselves an attitude of hospitality. The concrete applications that might be drawn from this injunction are potentially limitless. Personal experience regularly demonstrates that a mindset like this is the intangible dynamo which generates creative solutions and compensates in a million convincing ways for inequities and oversights that can be found in the letter of the law.

Two recent publications, one from *Cor Unum*, the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, and the other from the National Council of Catholic Bishops' Committee on Migration, are replete with suggestions about how we can more effectively tool ourselves to "welcome the stranger" coming to live among us. The first, entitled *Refugees: A Challenge to Solidarity*, describes programs and activities on behalf of immigrants at the international, national, diocesan, and parochial levels. The second is called *Who Are My Sisters and Brothers? A Catholic Educational Guide for Understanding and Welcoming Immigrants and Refugees*. This text is specifically designed as an aid to help teachers and catechists share knowledge, skills, and attitudes with groups ranging from adult learners down through the primary grades and kindergarten.

LAW AND LEGISLATORS

Continued refinement of laws and policies should be a realizable hope of the citizens of any truly democratic society. As Catholics we hope to be able to improve a system of immigration procedures which has already set and achieved important goals in the areas of admission and resettlement.

Between the end of World War II and 1990, one fourth of all immigrants entering the United States were admitted on humanitarian grounds. Our government currently accepts approximately 700,000 immigrants each year as legal permanent residents. After five years continuous residence these "green card holders" become eligible to apply for citizenship. The United States allows entry to more immigrants through this process than any other country in the world.

There is much that should be retained in our present immigration legislation but there is also much improvement needed. How do we foster further progress? Some of the “machinery” already in place includes some of the organizations mentioned throughout this article. Our American Bishops, both as individuals and through their standing committees on immigration at the national and diocesan levels, have already been proactive in educating and encouraging lawmakers. Agencies such as Catholic Charities, CLINIC, and numerous Catholic groups with sympathies for particular groups of immigrants maintain a constant voice and presence in the public forum. Our concern at this time must be to give adequate support to these spokespersons and to find the courage and resources to broaden our efforts into new and more influential channels.

Our greatest fear at present should be that the witness of our love would lose its momentum right when it needs to grow stronger, more convinced, and more convincing. Because the road is a long and hard one, there is always a concern that we could slip back into complacency, not keep ourselves informed, or give in to more subtle forms of nationalistic self-interest. The 1992 *Cor Unum* document speaks directly to this danger, and to its antidote:

Indifference constitutes a sin of omission. Solidarity helps to reverse the tendency to see the world solely from one’s own point of view. Acceptance of the global dimension of problems emphasizes the limits of every culture; it urges us towards a more sober lifestyle with a view to contributing to the common good; it makes it possible to provide an effective response to the just appeals of refugees and opens up paths of peace.

Keeping my eyes on the religious values that have been passed on to me, and encouraged by those who carry out the Church’s mission every day, I know that the response to my client who asked why Catholic Charities serves non-Catholics is a simple one but ever so solidly grounded: We serve because we are Catholic, and this means we have to reach out to everyone with the openness that Jesus has showed us is possible. “Whatever you do to the least of these, you do to Me.”

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My Mother and Me

My mother lives in another world.
I live in a different world.
My mother wakes up at 6:30am.
I wake up at 7:10am.
My mother works at sewing
While I go to school and learn.
My mother speaks Chinese.
I speak English.
I go to school in the day.
My mother goes to work.
I come home at 2:30pm.
She comes home at 7:30pm.
I see my English friends
While my mother sees her Chinese friends.
In our world I translate English to other people.
In our world, my mother translates Chinese.
Me and my mother are sometimes
Different and sometimes the same.

Mei Lee, 10 yrs. old

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Vivian Ligo

“How Can I Sing God’s Song in a Foreign Land?”: Immigrant Experience as Exile

Most Americans can trace their origins to immigrants. Contemporary migration—internal or international, seasonal or permanent, voluntary or forced, unskilled or professional, legal or illegal—has arisen to an unprecedented scale as to radically change the “face of the earth” (Rosoli & Tomasi, 95–6, 98). Most immigrants tend to be marginalized politically, socially, culturally, linguistically, and demographically. Furthermore, marginalization can cut through inter-generational lines. Parents, sponsored by their children to join them abroad, are bewildered because their children have changed so much and because their grandchildren find them, as grandparents, more of a nuisance than an added source of affection. Marginalization also seems to be hereditary. Second-, third-, even fourth-generation descendants of, especially, non-white immigrants find themselves continually reminded that they do not really “come from here.” Any form of ministry to immigrants needs to take account of all these levels and aspects of marginalization.

When does the immigrant experience become a religious or a theological predicament? How does the biblical theology of Exile assist immigrants in finding a theological language for their soul? Can immigrants, from their marginalized stance, become themselves ministering? If the theologians of liberation have found the redemptive potential of the Exodus, might not the immigrant find a similar potential in the Exile?

NAMING THE IMMIGRANT EXPERIENCE

The geography of an immigrant’s soul is marked off by loss of the past, disorientation and uncertainty in the now, and hope for a homecoming in a foreign land. The landscape is shaded by a painful giving up for the sake of a receiving. It is heightened by vulnerability that alternates with numbness. Traversing the place requires a certain open-endedness that leaves one quite insecure. One has to hope for the best despite all difficulties. Immigrants tend to vacillate between a sense of loss and hope, between hope and disorientation, between disorientation and homesickness. They alternate between feeling now here and nowhere. The vacillation is accompanied by the shock of new pressing

demands (new language, advanced communications technology, fast pace of life, ambivalent attitude of/to the host country). They hold on to some source of security (native music, native food, friends of the same ethnic background, cultural religious practices) while at once being fascinated with the best (abundance of material goods) and being disenchanted with the worst aspects (experience of racism and discrimination) of the host country. Immigrants literally live in two worlds: the world of the memory, where the old still resides and powerfully influences their adjustment, and the world of the new that claims attention and mastery. During the day, they inhabit the world of the now. At night, in solitude, in dreams, in pangs of homesickness, they are back in their own country. When immigrants do return to the land of their birth they find, to their dismay, that it is no longer really home either. They have become strangers in their own native land. Immigrants inhabit an in-between world. They find themselves homeless. Without some hope of a homecoming, they run the risk of becoming violently self-destructive or of being closed in upon their own ethnic group or of taking the other extreme of "crossing over to the other side," so that they become "more white than white people."

Crossing over to another culture is never simple. Substantial cognitive, affective, and directive shifts are required (Kluckhohn & Strodtbeck, 4-19, 43). Our internalized sense of reality and order is radically subverted. Our traditional ways of behaving and acting are rendered inappropriate. Therefore, culture shock cuts through our very being. Our trust in Providence, for example, can become mere superstitious, ineffective, non-productive fatalism in a culture that thrives on "You've got to cut it or break." Our fragile sense of self is constantly bruised by another culture's brutal frankness. Our enjoyment of the present moment is misconstrued as lack of foresight and proactiveness. Our need for company and community comes across as suffocating dependency. Respect for authority and the value of obedience are labeled as mere subservience. An instinctive interest in other people's lives and concerns is perceived as intrusion of privacy.

WHENCE ARISES THE RELIGIOUS QUESTION:
"GOD, MY GOD, WHY HAVE YOU ABANDONED ME?"

The immigrant experience can provoke a faith crisis. How we have experienced God within our native culture becomes inaccessible in the new one. What the new culture provides as vehicles for a religious experience can seem too superficial, too awkward, too foreign, too cold, too distant to touch the soul. We feel empty and emptied, experiencing a void that language cannot name. There is lamentation, more often than not, tearless and voiceless. The immigrant experience, at its deepest level, is an anomic experience (Berger, 21). We lose our emotionally

satisfying ties or dominant orientation in experience or the sense of reality and identity. The fundamental order within which we can "make sense" of life and recognize our identity starts to disintegrate (ibid., 21–2). We are thrown, as it were, into precarious waters. Everything seems to collapse into the void, into chaos. Chaos can be so far-reaching that, as it engulfs us, it also severs us from a sense of God. We sadly learn how culturally and ecclesiastically defined religious practices become inadequate in the face of this rupture. We come upon an impenetrable wall. We begin to suspect that faith might just be in the mind. There might be nothing out there. God is nowhere.

THE BIBLICAL THEOLOGY OF EXILE

In turning to Jeremiah, Ezekiel, and Second Isaiah, immigrants might already be wrestling with a deeply religious need to find a language for the soul. Our immigrant condition has become, more deeply, a religious or theological predicament. The upheavals have shaken the foundations, as it were, so that the more fundamental issue is no longer just economic or political or psychological survival, but also religious. We are in a position of poverty, powerlessness, and abandonment. Theologically, this is where we have to wait for God, where we lament, "God, my God, why have you abandoned me?" "How can I sing God's song in a foreign land?" Yet, it is not the God of the Exodus, the God of many marvelous manifestations, the God of triumphant liberation from Egypt, the God of the Covenant who is called forth, but the silent, hidden, absent God of the Exile.

The biblical theology of Exile grew out of a new poetic imagination as Jerusalem fell to Babylonian captivity in 587 B.C.E. Only the imagination was free to recast the terrible, unalterable fact of devastation and loss. Judah lost everything—land, Temple, kingdom, God. The theologians of Exile had an immediate pastoral responsibility of helping Judah *to enter into exile, to be in exile, and to depart from exile* (Brueggemann, 1). Theology was pastoral theology. It was also liturgical. In the crisis of dismantling and discontinuity, the exilic prophets spoke of new actions of God that were not obvious. These new actions were cast in liturgical language, for it was in the liturgy that Judah kept its past present (ibid., 2–3).

"My joy is gone, grief is upon me, my heart is sick. Hark . . ."
(Jer 8:18-19)

Immigrants may depart from their native country in an Exodus frame of mind but find themselves in Exile. The theological world of Jeremiah is best couched in such words as conflict, threat, loss, resistance, dismantling, combat, disappointment, forlornness, hostility, crisis, danger, pain, rage, dis-ease, disequilibrium, hurt, turmoil, psychic

paralysis. Jeremiah understood that there were no safe places (ibid., 20). And Jeremiah grieved.

As immigrants, we may not theologize over our own grief as a mark of guilt for breaking faith with God. Yet, our grief can be as deep, the changes as overwhelming, the alienation as threatening, the hurt as paralyzing. Jeremiah teaches that unless we acknowledge and weep over the hurt, there will never be a homecoming. When the hurt and the grieving are allowed their say, we also confront the fact that beyond the psychological, practical, linguistic, cultural, social, economic, political upheavals that attend the crossing over to another country, there is the deeper loss of the sense of being anchored in God. God can seem to be absent. And we grieve.

Jeremiah, nevertheless, discerned that God grieved with him as well (ibid., 34). And if there was newness out of grief, it was only because God willed it (ibid., 41). Grief that is handed over to prayer becomes an act of faith. Prior to the utterance of the theological word is a cry, a sob, a lament. The turn to prayer makes a theology of the immigrant experience possible. Entering into and inhabiting Jeremiah's geography of grief enables me to accept suffering. Even if the suffering is not assuaged (Jeremiah can make it worse), at least I will know that my very particular grief has found a spiritual home. Jeremiah was here before me. So was Jesus.

The second act of faith that I, as an immigrant, make upon finding the language for grief in Jeremiah is to trust that God is right there at the heart of grieving. God is grieving with me. I submit myself to grief because by so doing I submit myself to the inscrutable suffering mercy of God. The third act of faith is the silent waiting that, indeed, from the depths of inescapable, ineluctable, inevitable grief, newness can come forth.

"O dry bones, . . . you shall live; and you shall know that I am the Lord"
(Ezek 37:4-6)

The homecoming that is hoped for is awaited amid disorientation. Even as immigrants can trust that God is so close to be there in the grieving, God remains the totally Other (ibid., 53). Ezekiel's only passion was for the holiness of God. Being a priest, Ezekiel cast God's holiness in priestly idiom, in the idiom of ritual cleanliness and purity, of sacrifice, of worship. Ezekiel's God was the transcendent counterpoint of Jeremiah's immanent God. Between this most holy God and God's people is a great mismatch, an incongruity. God's transcendent holiness prevents them from being too presumptuous in the same measure that God's abiding mercy keeps them from despairing. Before the holiness of God they cannot claim anything for themselves. Theodicy is silenced. The insistence on the glory of God and the freedom of God to

depart from all human constructs—Temple, land, Davidic kingdom, Levitical priesthood—is a way of coming to terms with God's absence. God's absence is the unfamiliar way by which God remains present to God's people.

Disorientation makes immigrants familiar with mismatches and incongruities. Nothing is quite where it should be. Nothing is quite right with oneself. Nothing is quite right with where God is expected to be. As we are hurting we get a heightened sense of utter aloneness. There is no one there to turn everything into a happy ending. Grief is still grief. Homesickness is still homesickness. Inadequacies remain inadequacies. There is no fairy godmother to turn the pumpkin into a shining horse-drawn carriage. There is no magic to dispel at midnight. We go to sleep exhausted from an unabated grief. Then comes sheer surrender to what Is.

Ezekiel's tough message to immigrants is this: there is no place to hide, no security blanket under which to take cover, no stable world in which to find a foothold, no armor of defense, no clever plan at retaliation to even the score. Not even the God you think you know is a source of relief. But it is in this in-between predicament, in this deep sense of alienation and disorientation, that one is finally exposed to the utter transcendence of God, the utter reliability of God to be God beyond our controlling and manipulating expectations. Ezekiel was not just a prophet who uttered words of toughness, but also a prophet who submitted to silence. Ezekiel knew the silence of God as God departed from the Temple. There must be silence because the devastation of God's people was unutterable (*ibid.*, 61–5).

There is no adequate language for disorientation. If there were, disorientation ceases to be. Grief is not the only *humus* for a theology of the immigrant experience; there is silence and the loss for words. The temptation to despair is only stemmed by the act of faith that I, as immigrant, can hand this over to prayer. My silence, my loss for words can flow into the silence of God. The sense of freedom that this act of faith grants comes with the graced realization that I am not God, that I am only my limited, fragile self and God is so much greater and more gracious than I can imagine or even believe God to be. And in God's own good time, for the sake of God's holy name, God will allow me to find my home in God's transcendence. And like Ezekiel, I silently wait. I can accept the darkness without being deadened by it. I can bring this to the perspective of God. In the meantime, in waiting, I will live on. There is no escape anywhere. Day-to-day exigencies that press upon me become a source of salvation. Too much preoccupation with grief can be crippling. Thus, while silently waiting, immigrants will celebrate and have fun. Note the many ethnic restaurants and ethnic-based festivities where immigrants abound. Note who flock to fairs, malls,

and parks on weekends (the wealthy, third-, fourth-generation North Americans have their cottages). There will still be moments of blissful abandonment in ordinary pleasures of human life.

“Comfort, O comfort my people, says your God” (Isaiah 40:1)

It was the prophet/poet’s task to offer those in exile an alternative reading of exilic reality so that they would think, act, speak, and sing differently (ibid., 95). Second Isaiah reached back into the collective memory of God’s people and, in the light of their present pain, construed for them a vision of homecoming. Babylon was not their true home. Exile was not the last word. There was going to be a homecoming (ibid., 119).

For us immigrants, however, homecoming is neither the return to our land of birth nor the total integration into our land of adoption. We are in-between. It means that while homesickness may still tug our heart, we are also trying to achieve a level of contentment being in a foreign country. It also means that our two senses of home are juxtaposed. This juxtaposition creates the parameters for waiting for a homecoming.

This in-between state heightens the theological insight that one’s home is ultimately in God. “Foxes have holes, and birds have nests but the Son of Man has no place to lie down and rest” (Matt 21:20). If God is our final home, we will always be in exile on earth. Caught in the crises of loss and disorientation, we, as we hand ourselves over to God, undertake the journey of re-membering (as opposed to dis-membering). We believe that this region of in-betweenness, this dark night, is cradled in God’s abiding constancy even if what we only perceive is an uncanny sense of being marginalized. We find rootedness in God’s awesome transcendence.

IMPLICATIONS FOR MINISTRY

Anyone involved with facilitating immigrant adjustment to the new country (be this the acquisition or mastery of a new language or job training or house hunting or counseling) will know that if they allow themselves to be vulnerable, the immigrant’s pain will rub off on them. A theological understanding of the immigrant experience will offer those ministering to immigrants a way of situating that vulnerability in God. Before one can even talk about Jeremiah’s grief to an immigrant, one just needs to be there in a silent acknowledgment that that grief is there—unarticulated or masked or even denied. Ministering to immigrants needs to be imbued with this graced capacity to simply be there. This ministry of “being-with” builds a sense of community. To minister is to bring people together. Acts of hospitality—in a church basement, in a school gymnasium, in a home—will convey to immigrants that there are people to turn to, places to go to, people to call. Acts of hospitality give the assurance that somewhere in this

strange, cold country is a place of refuge. One can be surprised as well by the capacity of immigrants to be hospitable. Ethnic food, music, and dance get more easily shared than an immigrant's pain and anxiety. Once a level of comfort or trust is established, a minister can begin or end a conversation with a simple, "Will you allow me to pray with you?" In a Christian environment, one can pick a psalm, the Lamentations, texts from the Gospels. One proclaims the redeeming word without homily or exegesis or the annoying pat-on-the-shoulder comment: "I understand how hard it is for you to be here." One simply offers a biblical language for the unspoken experience.

Ministering to immigrants is a form of midwifery. It involves the task of enabling them to hand their sense of impasse to God. A minister can offer the biblical text as a way of articulating God's inscrutable presence in absence. Ministering to immigrants has a strong kerygmatic dimension. The Word wills to be proclaimed to the one in exile. Attention to the text is an important responsibility, for it is the text that mediates the reality of loss and the power of newness (Brueggemann, 3). Though I cannot hasten to interpret my immigrant experience as Exile, at least I can recognize the theonomous cast of a potential vocation. Being ministered to, I can, in turn, experience the call to minister not from my own strength, but from God's. The transformative potential of the immigrant experience as Exile, though yearned for, cannot be willed. But we can trust that it will come as grace.

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The Border and Immigration: An Invitation to *Posada*

SOUTH OF THE BORDER

On December 15, 1997, just an hour after the Southwest airlines jet landed in El Paso, Texas, I was crossing the border with the *Misioneras de María Dolorosa* into Juarez, Chihuahua, to study Spanish and learn more about the culture and reality of Mexico. Juarez, which lies at a juncture point with El Paso, Texas, and Sunland Park, New Mexico, is a city of 1.3 million inhabitants—65 percent of them younger than 30 years of age. It is growing by 75 families a day, or about 100,000 new inhabitants each year. Where do they come from? Why do they come? The poor rural areas in the interior of Mexico cannot sustain their population. Subsistence farming is impossible. So they migrate north to the border to work in the *maquiladoras*, or on the farms of the southwest United States. They come in hope, leaving their familiar world behind; they experience alienation and social deterioration as they struggle to gain the resources necessary to live.

Colonias in Juarez, Mexico

Colonias in Juarez are defined as different geographic areas of the city, similar to our neighborhoods. The central and eastern zones accommodate the *maquiladora* plants, i.e., U.S. factories and assembly plants on the border which hire Mexican workers at lower wages than would ordinarily be permitted under minimum wage laws. *Colonias* are mainly residential, with street after street of small housing units made of either cinder block or just slats or crates of wood; they spread west and south. Some houses are windowless with hard dirt floors, although some have a poured cement base and use various materials for a roof. With no insulation, huge drafts of cold winter air pour through cracks around windows and doors, while in the summer it is stifling hot. Water trucks come out once a week to fill various containers with the week's supply. There is no sewage infrastructure, and electrical lines—if there is electricity—often lie on the surface of the streets. Because public transportation is so poor, women must leave for work at 6 A.M. and return home about 8 P.M. Some *maquiladoras* have their own "personal transport" buses. During the heavy rains, these buses are the only means of transportation as the mud roads become impassable. Why does the city not put more resources into the development of

public services for these mushrooming *colonias*? It is a well-known reality that their first priority is to build the infrastructures of the industrial parks of the *maquiladoras*.

Juarez Maquiladoras

In the 1960s U.S. assembly plants began to spring up in various third-world countries to reduce the cost of production by employing cheap labor. In 1965 Mexico created the Border Industrialization Program (BIP) to address extremely high unemployment rates due to the internal migration flow of the poor to border areas, and to spur the industrialization of Northern Mexico. BIP encouraged U.S. corporations to build plants in Mexico along the border from Texas to California. There are 320 *maquiladoras* in Juarez alone which assemble only the most labor-intensive components of commercial products. They employ about 40 percent of the working population at low wages. One man spoke of working nine hours a day for eight dollars a day. Most jobs, however, go to young women at about five dollars a day, or children from ages as young as ten who are paid even less. Factories relocate to Mexico because the profit margin expands exponentially with low-cost labor.

Social Consequences for Labor

The cost to the workers, however, is high. Working conditions are not monitored as in the United States and safety procedures are not required. Sexual harassment is commonplace. There are cases in court against those U.S. corporations where women are continually denigrated. Child labor laws are very weak and children have died because of machine "accidents." Intimidation of workers, and lack of unions to speak on their behalf, keep workers subdued and management in power. A union organizer for the Juarez *maquiladoras* that I had an opportunity to speak with believes union organizers in the United States and Mexico must partner and share their resources so that justice can be done on both sides of the border. In a global economy with multinational corporations moving to third-world countries to obtain cheap labor, putting laborers out of work in the United States, an organized global labor movement seems to be a need for workers in both poor and rich nations.

Social Consequences for Families and Community

Food and other basic items are not cheap in Juarez. Low salaries cannot supply a family with sufficient nutrition, resulting in health problems. There is no money for medicine or doctors. Decent housing is out of the question. With insufficient child care available, mothers leave their children home alone. To respond to this need the *Misioneras de*

María Dolorosa operate a home for children during the week, but more such homes are needed. With most of the family having to work, education stops after elementary school. Secondary education is a luxury. The grinding poverty breeds crime, depression, and a search for escape from these harsh realities. Drugs provide a dulling of the senses, and gangs provide a way to feel comradeship in a city where alienation runs deep. There are over four hundred gangs, one-half of them armed, in the different zones in Juarez. This results in over four hundred robberies a month, with extortion and other forms of violence common. Graffiti abounds on almost every building, including the walls around the "more affluent" *colonias*. Homelessness, street children, prostitution, AIDS, and alcoholism are growing at an alarming rate. Besides outreach from parishes, the diocese has encouraged religious and lay groups to operate hospitality houses for the poor, the homeless, and refugees.

NORTH OF THE BORDER

The internal migrants of Mexico come to the border because they see it as a sign of hope. There is work, but the reality is that hope is not fulfilled. So weary people press farther north. Hope now lies across the border. But on the other side of the Rio Grande, one only finds more *maquiladoras*, *colonias*, hospitality houses.

Colonias and Maquiladoras in the United States

Texas has fourteen hundred *colonias* and New Mexico has another fifty-five. HUD defines a *colonia* as a community within 150 miles of the Mexican border that lacks potable water, adequate sewage systems, accessible electricity, paved roads, or decent, safe housing. Families crowded in small apartments in the city are enticed by developers to buy a piece of desert for no money down and monthly payments of \$100 to \$150. There is no relief from the hot desert sun in the summer. Most houses are scavenged wood pallets from grocery stores, scraps of plywood and tar paper from dumpsites, and old cinder blocks. Fences are made from used tires. It took years for a *colonia*, lying adjacent to the well-serviced city of Horizon City, Texas, to receive city water and sewer, and then only after a massive organizing effort by the residents.

Organizing is going on in another way, for example, among the *maquiladora* workers in Texas. In 1995, *La Mujer Obrera* (Woman Worker) was engaged in organizing the employees in the Alcoa plant scheduled to begin laying off workers. The layoffs were in preparation for closing the plant in El Paso and opening another across the border in Juarez. Organizing this plant was important because Alcoa provided above minimum wage jobs and benefits to the more than seven hundred mainly Hispanic factory workers. The layoffs were certified by

the Federal Department of Labor as being related to NAFTA. Since 1995, fifty-two plants have announced their intention to downsize or close, amounting to a loss of ten thousand jobs. One year more than three thousand garment workers lost their jobs.

The Wall

During an April 1996 immersion experience in El Paso I visited a wall then under construction. Tall steel beams had been inserted deep into the desert sands with a mesh submerged below the surface to deter digging under the fence. On Pentecost of 1996, about four hundred Catholics from both sides of the wall met to celebrate a Mass with the theme "*Iglesia sin fronteras*"—Church without borders. Gathered around the altar on the border, it was no longer clear who was from Mexico and who was from the United States. Participants smiled, joined hands, and cried.

Today the tall wall of chain link metal stretching for miles into the desert separating the United States from Mexico is complete. Strong lights on the U.S. side illuminate the night. There are other twelve-foot-high walls made of metal, stretching along the two-thousand-mile Mexican–U.S. border, for example, at Tijuana, California, Nogales, Arizona, and Douglas, Arizona. All the walls have one purpose: to keep undocumented migrants out of the United States. This last year scores of people died trying to get around the wall by crossing through deserts, canyons, and mountains, while twenty-three persons drowned trying to cross the All American Canal in California.

What's in a Name?

Names are used to describe reality. There are a lot of names that are used to describe the people who migrate across our borders, names that hurt and humiliate, names that blame and tear down one's integrity and personhood. A name describing undocumented immigrants is "illegal alien," implying that they are unwanted and undesirable. Yet as the Jewish writer Elie Wiesel says, "No human being is illegal," for we all inhabit the same planet and share the same human reality.

At one time the southwestern United States was part of Mexico. There was no border. Families came and went on both sides of the Rio Grande for settlement, for business, for visiting. There was nothing illegal, nothing alien, about a practice that had been going on for centuries. The border patrol's quote of numbers of people crossing the border illegally include many people who cross to shop, visit relatives, or earn money and return home. Actually, 85 percent of all immigrants are documented, and of the 15 percent who are undocumented, half arrived legally—as students, temporary workers, tourists, visitors—but overstayed their visas.

In history books, European immigrants are described as “pioneers,” “settlers,” “newcomers.” Why are these words not used today to describe those who come across our borders, whether boundaries of oceans or land, wanting to stay either temporarily or permanently? The United States uses the name “border” to describe that imaginary line of demarcation. In Spanish the word is “*frontera*” (frontier). Frontier has a different connotation than border; a border is static but a frontier pushes the limits of possibility. Our early western explorers were called “frontiersmen.” They pushed at the limits of possibility. If we called our brothers and sisters coming from south of the Rio Grande “frontier people” would we think of them more positively?

The women and men who come to our nation do not see themselves as “illegal aliens.” They are individuals with hopes and dreams like those countless others who crossed the Atlantic Ocean in previous eras.

“My dream is to learn to speak and write English very well and, maybe in a little time, I will be able to work and develop in my profession. This is my dream: to give a better future for my children and my family” (Maria Guadalupe Montoya, Mexico).

“We leave our families in our countries, sever our illusions of intellectual conquest, and abandon our own world in order to construct another one in this country. One of my goals is to read, write and pronounce correctly the English language; also to study at some college to reach a graduate program in Social Work” (Ana Cardenas, Guatemala).

“When we arrived in this country, we had a lot of dreams. The most important dream was to find a secure life for our family. We left our country because of violence. I have another dream: that one day everybody will have a good job and will provide a good education and stable life for their children. They are the future of the country” (Lucy Tabares, Colombia).

Attitudes toward persons crossing our borders are shaped by the number of immigrants coming, their racial and ethnic make-up, and the fact that the immigrant population tends to cluster in a small number of states. California hosts 40 percent of new immigrants, and along with Texas, New York, Florida, Illinois, New Jersey, and Arizona handles 75 percent of all legal immigrants in the United States. Seven states absorb the vast majority of immigrants and the density of the immigrant population in these areas feeds anxiety and tension among the host population.

While there are immigrants with low labor skills coming to our country, there are increasing numbers who are arriving with professional or high technical skills. Immigrants that utilized the services of the Howard Area Community Center in Chicago indicated that they were skilled technicians, contractors, professional musicians, linguists, artists, dancers, physicians, and health care professionals in their coun-

tries but could not find appropriate work to match their skills in the United States.

OUR ANCESTORS WERE MIGRANTS

The issue of immigration and refugees is not a unique phenomenon of the twentieth century. In the Old Testament we learn that being an immigrant or refugee was the condition of our spiritual ancestors. It was in these conditions that God revealed himself, and carried on salvation history. Examples of this are Abraham: "Abram went as the Lord directed him, and Lot went with him . . . and they set out for the land of Canaan" (Gen 12:4, 5); Joseph: "I am your brother Joseph, whom you once sold into Egypt. . . . It was really for the sake of saving lives that God sent me here ahead of you" (Gen 45:4, 5); Jacob: "Thus Jacob and all his descendants migrated to Egypt" (Gen 46:6); Ruth: "So they [Naomi and Ruth] went on together until they reached Bethlehem. Whose girl is this? . . . She is the Moabite girl who returned from the plateau of Moab with Naomi" (Ruth 1:19; 2:5, 6); Mary, Joseph, Jesus: "Get up and take the child and his mother, and flee to Egypt" (Matt 2:13).

God had a definite affinity with those persons forced to live outside their own land. In Exodus we read "You shall not oppress an alien; you well know how it feels to be an alien, since you were once aliens yourselves in the land of Egypt." In Leviticus are found strict rules on how to treat immigrants:

When an alien resides with you in your land, do not molest him. You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself; for you too were once aliens in the land of Egypt. I, the Lord, am your God.

When the Israelites remembered their roots they showed great respect, and hospitality toward the immigrant and refugee.

A Call for Hospitality

We must remember that the United States wooed other peoples to come and settle, to serve as cheap labor, to develop the raw materials we thought necessary to our future. Too many of us blot out memories of the squalid, cramped quarters of urban tenements and rural sod houses where earlier generations of immigrants lived. We lack memories of the poor health practices, diseases, plagues, and early death from childbirth or accidents. We forget the poor wages, the misuse and abuse of workers our ancestors endured. We excuse the sin of slavery and its terrible effects that continue to plague us.

How many of us can speak about our roots, our ancestors' journeys, the different reasons why our forbears came to this land? Mine came to avoid the military draft in Germany and because the farms kept getting smaller as family fields were divided and sub-divided, making it very difficult to raise enough for one's family. To cope with the trauma of uprooting themselves and their kin from their homeland—roots, culture, memories—many of our forbears blocked it out, refusing to talk about it. Some changed their names, stopped using their language, hid their past, forgot their identity. By so doing they prevented us from feeling their pain and thus learning about the need for compassion and hospitality to others in like circumstances. Consequently, we, the descendants of immigrants, no longer reverence the words at the base of the Statue of Liberty: "Give me your tired, your poor, your huddled masses yearning to breathe free, the wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me, I lift my lamp beside the golden door!" The same bigotry that was visited upon our ancestors is heaped upon the people crossing our borders today.

POSADA:

A CHRISTIAN RESPONSE TO THE BORDER AND IMMIGRATION

The popular ritual *Posada* is celebrated in Mexico for nine days before Christmas. Everyone—diocesan groups, parish organizations, religious education students, seminarians, and religious congregations—participates in *Posada*, which means "home" or "shelter." The search of Mary and Joseph for a welcome, a place to stay, and assistance in need is reenacted, usually by the children. But more importantly, impromptu skits by the adults depict the search for hospitality, acceptance, assistance, by the modern day Marys and Josephs, i.e., the migrants within Mexico to the border, and immigrants who cross into the United States. These rituals provide the inspiration for social analysis and theological reflection rooted in the present reality of rejection, fear, and suspicion they experience. The ritual calls them to remember the Christian response of welcome and acceptance which should be offered to pilgrims who request hospitality.

The dialogue between the singers inside (representing those who have and are comfortable) and the singers outside the door (Mary and Joseph, pilgrims requesting hospitality) reflect the attitudes and responses toward immigrants we find in ourselves and the conversion of life demanded.

Outside: Who, to these poor pilgrims, shelter will be grudging, as
they come exhausted o'er highways trudging?

Inside: Who is this that asks me? Entrance I deny, for they may be
robbers who to steal would try.

Outside: Of your heart I'd rob you, not your goods or life, that you may give shelter to my loving wife.

Inside: There is not a corner free that we can spare. All outdoors is empty, seek your lodging there.

Outside: My dear wife is suff'ring, take her as your guest. She implores a corner in which she may rest.

Inside: Who is this that ruptures midnight's gentle peace? Go from hence, leave us, your entreaties cease.

Outside: In the Lord's name do this for my cherished spouse. She is cold and weary, open up your house.

Inside: Go, you foolish people, you become annoying. Leave us in peace, our rest you are destroying.

Outside: Save this lovely girl who stands beside me here. She is weak and can't endure the cold severe.

Inside: (The Welcome) Enter holy pilgrim, accept this place. Though poor, we present it from the heart. Let us sing with joy, with all considering, that Jesus, Joseph and Mary have come to be with us.

To Speak the Truth, to Live the Truth

Migration around the globe is caused by poverty, hunger, violence, disregard of human rights, and the search to advance economically, socially, intellectually. Rarely does a person migrate without a compelling motive. Unless the root causes are addressed, regionally or globally, we will not be able to stem the tide of immigration, either from across the oceans or over our land boundaries.

Walter Brueggemann states, "The replacing of numbness with compassion, that is, the end of cynical indifference and the beginning of noticed pain, signals a social revolution" (1978, 88). Compassion acknowledges the reality of another's pain; it takes the other seriously, admitting the hurt of another into our hearts. In response to the pain one can now think differently and be impelled to act. After one experiences the reality of the border, or of immigrants in urban areas or agricultural fields, hears their stories and feels their pain, a practicing Christian is changed. No longer can one say, "I didn't know, I hadn't heard, I don't believe." Christian knowledge, concern, pity must change to Christian response and action. Knowing and accepting the truth frees us to speak and live accordingly, frees us to be *Posada* people.

The wisdom of a believing community is a valuable resource in searching for guidance as to how to act out of our compassion. Catholic social teaching can affirm and guide Catholics and all people of

good will in their response to the plight of immigrants. This teaching can be summarized:

- Every person's human rights must be respected. This includes asylum from great peril, especially life threatening situations, and the right to emigrate to provide for the well-being of oneself and one's family.
- Territorial borders are useful but cannot be considered absolute in the face of legitimate human rights claims.
- Root causes of why people emigrate must be addressed by the nations of the world through the improvement of socioeconomic conditions in poor nations. Authentic development permits people to exercise their right to stay at home in their native country.
- The solidarity of the human family calls for short and long-term approaches to global migration. Bonds of solidarity cannot be broken by indifference.
- Hospitality is the paramount value and calls for change in our attitudes and actions as a nation.
- Punitive responses to migration, such as denying or limiting access to basic human services for immigrants, is unjust and creates a gap of "haves" and "have nots."
- Equity calls for a fair sharing of the burden by all states within our nation and by all nations in the global situation (U.S. Catholic Conference, 1996).

Parish Challenges to Posada

Unlike earlier Catholic immigrants, those entering today face a different reality. The agricultural system of small family farms has diminished considerably, cities and towns have been developed, and parishes are well established. With 80 percent of today's immigrants being people of color from third-world countries, they do not always find in the local parish an affinity of language, culture, and religious leadership to help them meet their needs or express their contribution to the parish. Many feel unwelcomed, largely ignored, or lost in a large parish. Encountering not so subtle attitudes such as "they ought to learn English" or "they're pushing us out of our parish" can drive immigrants away from the Catholic Church to embrace the hospitality, community, and real help offered by store-front Pentecostal or evangelical churches where their own language, culture, and leadership are used and affirmed. There are not many priests and sisters of their culture. Parishes cannot presume that existing practices and personnel best serve the needs of the immigrant.

To assist in responding to immigrant communities in the parish or city, a variety of resources are available to pastoral staffs, parish councils, and parish organizations. Both at the national level and in most dioceses there are offices established to promote pastoral care of immigrants and refugees. Frequently these offices can assist with resources for liturgy, hospitality, social justice groups, prayer and Scripture study groups, Catholic school and religious education programs, ecumenical and inter-cultural groups for social analysis, theological reflection, and social action.

The immigration reform of 1996 will have a large-scale impact on pastoral ministry. State Catholic conferences publish resource materials; for example, the Illinois Catholic Conference has a ten-page booklet entitled *Pastoral Response to Immigration Reform*. Social action groups can receive timely fact sheets, legislative alerts, or action-oriented activities from various immigration and/or welfare coalitions.

Some parishes network with parishes in the "home" countries of immigrants, even sending delegations to experience their culture and life, thus building a bridge for understanding, appreciation, and inclusion. Others develop lay leaders from already-established immigrants to welcome and identify the needs of newcomers. It is wise for parishes to have a referral system to social service agencies, ESL classes, free health clinics, or *pro bono* law services in the community. Many parishes are already publishing bilingual Sunday bulletins, developing a culturally-diverse choir to sing liturgical music, making sure that common events are culturally sensitive in order to demonstrate respect for the variety of cultures present in the community. Young adult groups, especially among the Hispanic, Philippine, and East Asian countries, are popular, as their cultures embrace community and family as a primary value. Parishes can promote the Jubilee 2000 Campaign which focuses on working toward the cancellation of the unpayable debts of poor nations.

The Individual Posada Christian

One does not have to wait for a parish response to exercise and live *Posada*. And one does not have to live in a large city to come into contact with immigrant populations. One-third of the population in Garden City, Kansas, is Asian and Hispanic. In rural Rusk County, Wisconsin, the largest minority population outside of the Native American is the Hmong. Immigrant advocacy groups will send their newsletters or information on legislative and policy action needed to make life more bearable for immigrants. There are border immersion experiences offered through college ministry organizations or social action groups. Border-links is an organization that links groups around the country to the border reality. A family can host exchange students from Central

America as a way to learn about the experience and the life of an immigrant. We can invite foreign students to our homes at holiday time.

Language training is a wonderful way to get a sense of the immigrant experience. Feel how difficult it is to learn vocabulary, make sentences, understand someone who speaks too rapidly or uses a large vocabulary. Know the frustration of not being able to really communicate your message or your feelings. Attend liturgies celebrated in other languages. There are many opportunities for volunteer work at social service agencies, for example, tutoring ESL students or assisting in translating at a doctor or dental appointment. Such experiences can teach us compassion toward new residents trying to learn the English language or adapt to a new culture while working two jobs or raising a family.

For Christians, *Posada* ought not be simply a Christmas-time ritual but an everyday challenge to cultivate the virtue of hospitality in an era of global migration.

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Richard R. Gaillardetz

***Ad tuendam fidem*: An Emerging Pattern in Current Papal Teaching**

In the papal document *Ad tuendam fidem* (For the Defense of the Faith), which was released at the end of June of last year, Pope John Paul II incorporated several “commas” or insertions into both the Code of Canon Law, which is binding for the Latin rite, and the Code of Canons of the Eastern Churches. As numerous commentators have observed, this limited papal action in itself is not likely to have a significant impact on the life of the Church. However, the explanatory note of Cardinal Ratzinger and Archbishop Bertone which accompanied the apostolic letter, though not in itself authoritative, quite likely reflects the mind of the Pope and leads one to interpret this emendation of canon law within a larger framework. In this article I would like to consider both the character and consequences of the Pope’s addition to canon law and explore the way in which this very specific papal action can be seen as part of a larger pattern in the exercise of teaching authority under this pontificate.

THE CANONICAL CHANGES CALLED FOR IN THE PAPAL LETTER

Since the intent of this papal act was to bring the current code into agreement with the expanded Profession of Faith and Oath of Fidelity, it may be helpful to begin with that document. In 1989 the Congregation for the Doctrine of the Faith published a new Profession of Faith, replacing the 1967 formula (CDF, 1989). According to canon law, this profession was to be made by certain individuals holding ecclesiastical office, including, most notably, bishops, religious superiors, and those who teach in seminaries and pontifical universities. That Profession of Faith included the Nicene-Constantinopolitan Creed and three additional paragraphs which distinguished three different categories of church teaching and specified the response owed to each by the faithful. The first paragraph referred to those teachings of the Church which have been proposed as divinely revealed either by the solemn definition of pope or council or by the ordinary and universal magisterium (the infallible teaching of the college of bishops which is exercised when, while dispersed throughout the world and in communion with one another and the bishop of Rome, the bishops are in agreement that a particular teaching is to be held as definitive, cf. *Lumen gen-*

tium, no. 25). These teachings are taught infallibly and therefore are irreformable. Moreover, because they are divinely revealed, they demand from the believer an assent of faith. For the sake of terminological clarity, we will refer to these teachings as *dogmas*.

The second paragraph considered those teachings on faith and morals which have been “definitively proposed by the Church.” The believer must “firmly accept and hold” these teachings as true. We will refer to these as *definitive doctrines* and they are the subject matter of the recent papal action. We will return to them in a moment. Finally, the third paragraph referred to those teachings which have been taught authoritatively but not infallibly by the magisterium. The believer is to adhere to these teachings with a “religious submission of intellect and will.” We shall refer to these as *authoritative doctrines*.

The intent of the papal letter was to address a purported legislative lacuna. While the current code already mentions the first and third categories of church teaching and specifies “just penalties” to be imposed on those who dissent from these teachings, there is no mention in the code of the second category, definitive doctrine; consequently, there is no mention of penalties for those who dissent from this second category. This has now been rectified by the recent papal action.

But what is the exact nature of this second category of church teaching, definitive doctrine? The new insertion into the code refers to them as teachings “required for the sacred preservation and faithful explanation of the same deposit of faith . . .” (Pope John Paul II, 1998, 115). In the dogmatic manuals, the staple of seminary formation before the council, such teachings were considered part of “the secondary object of infallibility.” They are taught with the charism of infallibility, and therefore are irreformable because, while they are not themselves divinely revealed, they are necessary for safeguarding divine revelation. The response owed to such teaching was somewhat disputed. Some of the manualists suggested that one owed these teachings “ecclesiastical faith.” The new profession of faith said simply that one was to “firmly accept and hold” these teachings as true (CDF, 1989, 663). The new insertion into the code says that they must be “embraced and maintained” (Pope John Paul II, 1998, 115).

What kind of teachings might be considered definitive doctrine? The Ratzinger/Bertone explanatory note gives some examples: the teaching on the illicitness of prostitution and fornication, the canonization of saints, *Evangelium vitae*'s condemnation of euthanasia, the teaching that priestly ordination is reserved to men, and Pope Leo XIII's declaration that Anglican orders were null and void (Ratzinger, 118–9).

On the surface then, the recent papal action can be understood simply as an attempt to specify the penalties that might be imposed on one who dissented from this second category of church teaching. Inter-

preted at this level, the papal action is relatively innocuous. At another level, however, this most recent papal action reflects a larger pattern in the exercise of church teaching under this pontificate.

AN EMERGING PATTERN IN THE EXERCISE OF PAPAL TEACHING DURING THIS PONTIFICATE

I believe that this most recent papal action must be interpreted in the light of Pope John Paul II's concern for the preservation of the unity of the Catholic Christian faith. It is his conviction that the unity of the faith is being put in jeopardy by what he sees as widespread theological dissent and a broader weakening of Catholic belief in key church teachings. Past attempts to address this concern can be seen in the promulgation of *The Catechism of the Catholic Church*, the more aggressive investigation of theologians suspected of holding views at variance with Catholic teaching, and the revision and expansion of the Profession of Faith and Oath of Fidelity discussed above. Each of these represent strategies which have precedent in other periods of church history. However, in this most recent papal action we can discern two particular features of the Pope's program to preserve the unity of faith which are somewhat distinctive to this pontificate and represent a new direction in the exercise of papal teaching.

First, under this pontificate there has been a significant expansion of the category of church teaching that we are calling definitive doctrine. In the last five years we have seen a papal letter which taught that the reservation of priestly ordination to men is to be held definitively; we have seen a *vade mecum* (an official guide) for confessors, issued by a Vatican congregation, refer to the teaching on artificial contraception as definitive (Pontifical Council for the Family); we have seen a recent papal encyclical refer to the teaching on euthanasia as definitive; and now we have, with the recent explanatory note, the claim that Pope Leo XIII's declaration that Anglican orders are null and void is taught definitively. This last claim garnered the most attention upon the document's release. It soon came out that Cardinal Cassidy, head of the Pontifical Council for Promoting Christian Unity, had not been consulted prior to the issuance of the commentary and already high ranking Vatican officials sensitive to the ecumenical fall-out have backed away from this last assertion. In any event the definitive status of each one of these teachings has been contested by many respected Catholic theologians. (N.B.: There is an important distinction between theologians challenging the theological note or specific authoritative status of a church teaching and theologians challenging the teaching itself. A recent case in point would be the Catholic Theological Society of America's statement on the teaching on the ordination of women. The published statement of the CTSA spoke to the teaching's authoritative status, not its truth or falsity.)

This growing appeal to the category of definitive doctrine has been made possible by a subtle reinterpretation of the scope of the category. While some of the neo-scholastic manuals interpreted this category rather broadly, there is good evidence that the bishops at Vatican I (Mansi 52, 1225ff.) and the Theological Commission at Vatican II understood the category in relatively narrow terms as those teachings “required in order that the same deposit (of faith) may be religiously safeguarded and faithfully expounded” (*Acta synodalia* III/1, 251). Definitive doctrines were non-revealed teachings absolutely required to safeguard divine revelation. This interpretation was followed in a 1973 pronouncement of the Congregation for the Doctrine of the Faith (CDF, 1973, 110). In fact, it is this formulation that, in substance, finds its way into the new clause to be inserted in the code as canon 750.2: “. . . each and every proposition *required* for the sacred preservation and faithful explanation of the same deposit of faith must be firmly embraced and maintained . . .” (Pope John Paul II, 1998, 115; emphasis mine). However, earlier in the apostolic letter and again in the Ratzinger/Bertone explanatory note the scope is broadened considerably beyond “matters required for the sacred preservation and faithful explanation of the same deposit of faith” to include teachings which are merely *connected to divine revelation* by “logical” or “historical necessity.” This broader and more ambiguous formulation had already emerged in earlier documents under this pontificate, most notably in the “Instruction on the Ecclesial Vocation of the Theologian” (CDF, 1990, 121).

These more recent formulations have broadened the scope of definitive doctrine because there are many teachings which might have a historical or logical connection to revelation but which are not, strictly speaking, *necessary for safeguarding revelation*. This extension of the scope of definitive doctrine is all the more problematic in light of the penalties which might be imposed on those who dissent from these teachings. According to Cardinal Ratzinger and Archbishop Bertone, those who dissent from definitive doctrine are formally placed outside of full communion with the Catholic Church. The language employed is ambiguous at best. For example, it is not clear whether or not those who dissent from these teachings would be excluded from the sacraments. In any event it must be noted that the Ratzinger/Bertone explanatory note or commentary was not issued with the authority of the Pope, either in common or special form. Therefore, it does not have the status of an official curial document but is simply a commentary by two curial officials. I do not think it an exaggeration to suggest that were these penalties to be strictly enforced by the bishops there would be a dramatic decrease in Church membership!

A second new development concerns *the manner* in which these definitive teachings are being proposed. This is not the first time in church

history in which church leadership has felt that the unity of the faith was under attack. In earlier times, however, when the pope and bishops felt that the integrity of the faith was being challenged, they acted to preserve the unity of that faith by the exercise of the extraordinary magisterium: the solemn definition of church teaching by a council or, more rarely, by a pope. One thinks of the Council of Nicea's solemn definition of the consubstantiality of the first and second persons of the Trinity in the face of Arianism, or the Council of Trent's solemn affirmation of the real presence of Christ in the Eucharist in the face of the challenges of the Reformers. What is curious about the present pontificate is the determination to accomplish the same end by different means. This Pope sees a similar threat to the faith, and yet he has convened no council and solemnly defined no doctrines. Instead, the Vatican has shored up church teaching not by a series of solemn papal or conciliar definitions, but by grounding these teachings in the infallibility of the ordinary and universal magisterium. In other words, the Vatican is saying that many of these definitive teachings *have already been taught infallibly* by the whole college of bishops. This means that all the bishops, while dispersed throughout the world yet still in communion with one another and with the bishop of Rome, have been in agreement for a significant period in the history of the Church that these teachings must be held as definitive. But here is the difficulty. There are fairly straightforward conditions for determining when a pope or a council has issued a solemn definition. In fact, the Code of Canon Law specifies that it must be manifestly evident that these conditions have been fulfilled (see 749.3). However, it is very difficult to determine when the bishops, engaged in their ordinary teaching ministry throughout the world, have in fact been in agreement that a teaching must be held as definitive.

The Vatican's solution to this difficulty was explicitly mentioned in the explanatory note which accompanied the papal letter. Doctrines taught infallibly by the ordinary universal magisterium may be "confirmed" by the pope through an exercise of his ordinary papal magisterium. This was explicitly the case in *Evangelium vitae's* teaching on abortion and euthanasia (Pope John Paul II, 1995, 711–2) and implicitly the case, according to the CDF, in *Ordinatio sacerdotalis's* teaching on the reservation of priestly ordination to men (CDF, 1995, 401). Far from resolving the difficulty, this approach seems to further complicate matters. This act of papal "confirmation" is an exercise of the pope's ordinary teaching, and the ordinary papal magisterium is not protected by the charism of infallibility and therefore is not absolutely immune from error. What we have then is a non-infallible exercise of papal teaching "confirming" that the bishops have taught a matter infallibly by their ordinary and universal magisterium. However, and this is crucial, *the definitive character of the Church's teaching cannot proceed from the pope's*

teaching act, for that is merely a matter of confirmation, but rather from the teaching of the whole college. It is the whole college, in union with its head the pope, which is the subject of the ordinary universal magisterium. Therefore, if the agreement of the whole college of bishops is not manifestly evident, the persuasive force of the papal confirmation is likely to be weakened.

A BRIEF ANALYSIS OF KEY VATICAN ASSUMPTIONS

The pattern that has emerged in the exercise of papal teaching in this pontificate is characterized by (1) an expansion of the category of definitive doctrines and (2) the grounding of their status as definitive and therefore irreformable in the infallibility of the ordinary universal magisterium of bishops. Only time will prove whether such a strategy will succeed, but in the interim I would like to offer some tentative observations regarding several assumptions which I think are implicit in the Vatican strategy.

The first assumption concerns the Vatican's conviction that theological dissent today is widespread and is being directed against a broad range of church teaching. Perhaps the growing influence of the modern media has made this perception inevitable. A media industry hungry for controversy eagerly seeks out and magnifies any hint of dissension. The result has been a seriously distorted image of the state of the Church.

I think the concern of the Pope and bishops for both a renewed ministry of evangelization *within the Church* and an invigorated catechetical ministry to adults are important pastoral imperatives. Surely we can admit that there are many nominal Catholics shaped more by the secular values of consumerism, materialism, and a spirit of vindictiveness, who either fail to recognize or choose to ignore the many counter-cultural teachings of the Church. Avery Dulles is certainly correct when he decries the influence of "cultural secularization" on the practice of the Catholic faith and observes that many "cultural Christians" may "recite the creed," but do so "without deep conviction" (Dulles, 13). But the need for evangelization and the fact of a widespread ignorance of the teachings of the Catholic faith are not the same thing as rampant theological dissent. Can we not accept that there are also active, practicing Catholics who give hours of selfless service to the Church and grapple with the demands of Christian discipleship, who still struggle with certain church teachings? Legitimate theological dissent refers to the second group of Catholics, not the first. Legitimate dissent involves much more than simply ignoring church teaching.

With regard to the need for an invigorated adult catechetical ministry, we must recall the distinction between belief and the ability to correctly articulate one's belief. For example, the observation that some Catholics cannot *express* their faith in the Eucharist in the clear, propositional language of generations past need not mean that their faith it-

self is lacking. Finally, it is easy to forget that the vast majority of legitimate theological dissent in the Church is focused on issues related to ministry, human sexuality, and the application of modern technologies to the beginning and end of human life. These issues are clearly not peripheral, but neither do they always pertain to the core of the Christian faith. Should we really be surprised, for example, at widespread disagreement surrounding the ethical implications of reproductive technologies which was the stuff of science fiction less than a century ago? Among practicing Catholics one finds little dissent around the central matters of faith that in our tradition have most profoundly defined us. Even if it is not always done with the desired "depth of conviction," few Catholics give pause before professing the Nicene-Constantinopolitan Creed at Mass each Sunday.

A second assumption concerns the devaluation of the status of authoritative doctrine, the third category of church teaching discussed above. The expansion of the category of definitive doctrine has been accomplished largely by elevating teachings previously viewed as authoritative doctrine. It is easily forgotten that authoritative doctrine, though not proposed infallibly, is nevertheless the official teaching of the Church. It deserves the presumption of truth, and only when the presumption of truth cannot be given *prima facie* can one speak of the possibility of legitimately withholding internal assent. At the same time, this authoritative doctrine often has a provisional quality about it. This provisional character is not a sign of a failure in the Church's teaching office, but reflects the Church's journey toward the "plenitude of truth," as the council put it. To say that a church teaching is authoritative yet provisional is to say that in the light of the assistance of the Holy Spirit given to the whole people of God and in a special way to its bishops, this particular teaching appears as the legitimate fruit of our corporate reflection on the gospel as it has been mediated through our tradition, *here and now*. At the same time, we remain open to the possibility of further insight and even a substantive change in the teaching itself.

A distrust of the inevitably provisional character of authoritative doctrine may lead to the temptation to artificially elevate a teaching's status. But this strategy carries with it a real danger. Most Catholics accept the fundamental intuition which undergirds the twin notions of infallibility (which pertains to the *act* of teaching or believing) and irreformability (which pertains to *what is taught* infallibly). Namely, they accept that the Spirit would not allow the Church to be led astray in those central teachings which communicate God's saving offer to humanity. To the extent that the application of these twin notions *is perceived to be* arbitrary, the credibility of the teaching office itself is weakened.

A third assumption is of a more pragmatic order. The Vatican obviously believes that it is possible, in the concrete order, to successfully

suppress theological dissent. This may have been the case in past times but it is much more difficult today. Most Catholics learn of new magisterial pronouncements not from their bishop or pastor but from the religion editor of their local newspaper in compressed and unnuanced accounts. Beyond this, complicated theological questions that were once discussed within the walled preserves of Vatican, chancery, and seminary offices are now debated by thousands of nameless, faceless, and frequently uncredentialed participants on the Internet. This new situation presents unprecedented difficulties. With the new Internet technologies the delimitation of the audience for any published work is now largely beyond the control of the author. If this demands a new habit of responsible theological conversation on the part of the professional theological community, it also demands that local bishops and curial officials acknowledge the radically democratizing tendencies of Internet technologies. These technologies are bound to make the suppression of lively theological debate more difficult than ever before. It is always possible to silence professional theologians in the Church, but to what result? In our contemporary situation, theological debate by those beyond the purview of church censure would certainly continue on Internet websites. Yet in that case it would be a debate conducted without the informed contributions of professional theologians!

Finally, one must question whether the increase of penalties and censures as a means of ensuring the unity of the faith can succeed in a Church that remembers all too well the horrors of the anti-modernist hysteria of less than a century ago and the unconscionable destruction of the reputations of some of the Church's greatest theological lights. Too often in the Church's history, harsh disciplinary measures have proven tragically unproductive, undermining the reputation of theologians and putting the Church in the uncomfortable position of defending such onerous measures in the light of Jesus' own ministry of reconciliation. Surely many who would agree with the Pope that there are disturbing divisions in the Church can still question whether imposing more severe penalties is likely to bring about a healing of these divisions. In our age, the imposition of penalties, although sometimes necessary, should remain an instrument of last resort. The magisterium may do well to heed the sage counsel of Gamaliel to the Sanhedrin when he recommended the release of the apostles: "If this endeavor or this activity is of human origin, it will destroy itself. But if it comes from God, you will not be able to destroy them; you may even find yourselves fighting against God" (Acts 5:38-39).

CONCLUSION

Let me conclude by saying that it would be a mistake to underestimate the current Pontiff's formidable intellectual gifts, his indomitable energy,

even in his waning years, and his sweeping world vision. In many and important ways this Pope has been a unifying force in the Church by the sheer power of personality and by the common recognition of his unique role as a voice for truth and justice in our world. Yet in the end, this pontificate, as with all others, will have to await the judgment of history. Only the passing of time will confirm the ultimate success or failure of his ambitious program to provide one united voice to a world desperately in need of the saving message of Jesus Christ.

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John Tuohy

Partnering for More Than the Survival of a Catholic Presence in Healthcare

One of the contributions to the Catholic healthcare ministry made by the late Cardinal Bernardin is a set of criteria for Catholic healthcare systems to use in choosing partners for joint ventures and affiliations (Bernardin, 1994). He based his criteria on the premise that appropriate partners are those who will ultimately strengthen and enhance the Catholic presence in healthcare in general, and the Catholic identity of the Catholic facility in particular. Hence, the preferred partner is another Catholic party. A second option is another not-for-profit system or facility that shares “in a substantive way our Catholic vision and values.” This choice of partner can be problematic in that, even if common vision and values are affirmed, the Catholic identity of the Catholic partner may be diluted. This situation could occur, for example, as a result of the shift from an exclusive Catholic sponsorship to an arrangement of *co*-sponsorship. It could also result from the need, in some cases at least, for material cooperation by the Catholic system in some prohibited procedures. The growing reluctance in some quarters to approve material cooperation even for the sake of a continued Catholic presence in healthcare (e.g., Smith, 1996) makes such partnerships especially troublesome. In addition to diluting the identity of the Catholic partner, choosing non-Catholic partners may, in some instances, damage the presence of Catholic healthcare by putting other Catholic facilities in the same service area at financial risk. A third partner option is a for-profit system. For-profit healthcare had been judged by the Cardinal to be inimical to Catholic identity, and is ruled out (Bernardin, 1995; Place, 1998).

These criteria have proven to be helpful. They are helpful, however, only within the limited context of their grounding premise: the need to preserve and promote Catholic healthcare’s ministry. The “healthcare” ministry is not the only public ministry of the Church. Nor does the healing ministry of the Church need to be viewed solely as an end, sought for its own sake. It is also possible and legitimate to view the healthcare ministry as a vehicle through which to pursue or fulfill another Church ministry. The criteria for choosing partners in healthcare can also be premised on a desire to strengthen and preserve a different public ministry of the Church. At the very least, this could allow choices of partners being made with more enthusiasm and creativity

than can be engendered when the primary motivation is survival. More importantly, material cooperation may be embraced with greater justification.

Rather than being viewed as diluting Catholic identity in healthcare as the Bernardin criteria presumes, partnerships with some non-Catholic facilities and systems can strengthen the Catholic identity of the broader ministry. Further, rather than seeing such partnerships as regrettably requiring appeal to material cooperation for the sake of survival, it might be possible to see this principle as a useful and welcome tool that enables the pursuit of some broader ministerial good. This may be the case when the healthcare ministry of the Church is understood as a means for the pursuit of the Church's ministry to effect ecumenical and interreligious unity.

PARTNERING IN HEALTHCARE FOR ECUMENICAL AND INTERRELIGIOUS UNITY

When there is a strong faith tradition shared among possible partners in healthcare, the opportunity exists for the cosponsoring of more than the healthcare ministry in fidelity to the healing ministry of Christ. There is also the as-yet-undervalued opportunity for the cosponsorship of ecumenical and interreligious unity through collaboration in healthcare. Catholic healthcare providers should not shrink from sponsoring this broader mission of the Church. The importance of sponsoring such collaboration is clear in the remarks of Archbishop Brunett of Seattle, Chair of the NCCB Committee for Ecumenical and Inter-religious Affairs. Inspired by John Paul II in *Ut Unum Sint*, the archbishop stated, "Ecumenism is not merely an addendum to the church's traditional activities. Promoting unity is an organic part of our life and work, and must pervade all that we do" (Brunett, 1998). Pope John Paul II himself describes the pursuit of unity as a "pastoral priority" (*Ut Unum Sint*, no. 98). If the fundamental task of all Christians is evangelization, then "evangelization and ecumenism are indissolubly linked with each other" (John Paul II, 1996, no. 5). Ecumenical and interreligious collaboration is fundamental to the mission of the Church (*Unitatis Redintegratio*, no. 5). The lack of unity among Christians "contradicts the truth which Christians have the mission to spread" (*Ut Unum Sint*, no. 98; *Evangelii Nuntiandi*, no. 77). By choosing faith based partners, Catholic healthcare in the United States can concretely and creatively engage in the essential task of achieving the ecumenical and interreligious mission of the Church.

Practical efforts to achieve unity, defined in the *Catechism* as "collaboration in providing human service" (no. 821), are envisioned in various church documents. These include Vatican II's *Unitatis Redintegratio*, nos. 4, 12; *The Catechism of the Catholic Church*, no. 281; John Paul

II's *Ut Unum Sint*, no. 74; and especially the Pontifical Council for Promoting Christian Unity's *Directory for the Application of the Principles and Norms of Ecumenism*, no. 216. The strong faith heritage that inspires and informs healthcare by another institution may make that institution an attractive partner for a Catholic system not only for healthcare, but for the Catholic response to the faith challenge to "collaboration with other Christians in the areas of common work for social justice, economic development, progress in health and education" (*Directory*, no. 9). Doing so can ensure not only the continuation of the healthcare ministry of the Church, but also and equally important the ecumenical/interreligious ministry of the Church. Because the pursuit of unity is a constitutive element of the ministry of the Church, such partnerships, properly formed, cannot but enhance and promote the Catholic identity of the Catholic partner, and may be sought, dare I say should be sought, even when there are no other compelling circumstances.

COMMITMENT TO DIALOGUE AND COLLABORATION

The urgency of this collaboration is particularly acute among Christians. The Christian heritage shared by many healthcare providers is one within which, "from the beginning, there arose certain rifts. . . . These, the ecumenical movement is striving to overcome" (*Unitatis Redintegratio*, no. 3). Healthcare is a proper domain of the ecumenical movement (e.g., *Unitatis Redintegratio*, no. 12;¹ *Ut Unum Sint*, no. 75). Collaboration amongst different ecclesial communities in healthcare delivery is as central to the task of unity as is dialogue and consensus on matters of doctrine, for "through such collaboration, all believers in Christ are able to learn easily how they can understand each other better and esteem each other more, and how the road to the unity of Christians may be made smooth" (*Unitatis Redintegratio*, no. 12; *Ut Unum Sint*, no. 75). This remains true even as disagreements place limits on collaboration (*Ut Unum Sint*, no. 75).

Among those disagreements that will place limits on collaborative efforts are differing moral positions on clinical issues that are faced in healthcare. These differences are rooted in part in the manner in which each tradition appeals to the Scriptures and other common resources, as well as the manner in which data from the empirical sciences are used in moral decision making. There is, in cosponsorship of an ecumenical/interreligious healthcare venture, the potential for ethical di-

¹ Collaboration among all Christians "should contribute to a just appreciation of the dignity of the human person, the promotion of the blessings of peace, the application of gospel principles to social life, and the advancement of the arts and sciences in a Christian spirit. Christians should also work together in the use of every possible means to relieve the afflictions of our times."

vergence rooted in medical, philosophical, and religious differences. This cannot be avoided. To prohibit all procedures in ecumenical/inter-religious collaboration in healthcare that are not allowed by one party as a condition for partnership makes the very collaboration envisioned by the Church effectively impossible, and undermines the ultimate goal of unity. There will be nothing about which to dialogue, and collaboration will become merely participation in someone else's ministry.

If there is to be collaboration in the midst of moral disagreement, two points must be kept in mind by the Catholic party. First, "the doctrinal stand of the Catholic Church has to be made clear and the difficulties that this can raise for ecumenical collaboration faced honestly and with loyalty to Catholic teaching" (*Directory*, no. 216). Second, the principle of mediate material cooperation may be used as a tool to give practical moral guidance for the prudent collaboration in efforts that may entail collaboration in the provision of prohibited procedures (*Ethical and Religious Directives*, 1994, no. 69).

MATERIAL COOPERATION AS A VEHICLE FOR COLLABORATION

Although most often cited as a principle to be used for the prevention of harm that cannot otherwise be readily avoided, the principle has also been used in the tradition to enable the pursuit of some good that cannot otherwise be readily achieved (Keenan, 1997). As such, it is an indispensable tool in ecumenical/interreligious collaboration. When there are disagreements between the sponsors of a ministry directed toward unity regarding the ethical status of a particular procedure, the principle of material cooperation could provide prudent guidance for discerning the limits of legitimate collaboration.

In order for the principle to be of use, there must be some element of duress. Duress need not be understood solely within the context of such dire circumstances as the threat to the continuing of a Catholic presence in healthcare. Duress refers to those circumstances that make an end that ought to be pursued reasonably impossible to pursue except through mediate material cooperation in a prohibited act. This is seen in the NCCB's 1983 *Commentary*, which states: "material cooperation will be justified only in situations where the hospital because of some kind of duress or pressure cannot reasonably exercise the autonomy that it has" (NCCB, 1983, p. 7). Duress may be understood to be the absence of some ready way to achieve a good end. In such a case, mediate material cooperation in some wrong is permissible if there is a just cause ("*et quando adest justa causa*"—"and when there is just cause," Ligouri, 1905, 357).

It is clear from the above discussion that unity, as a proper mission of the Church, is a good that ought to, indeed must, be pursued. There can be no question that, as a pastoral priority, there is a just cause regardless of whatever other circumstances may or may not be prompting the partnership. *There is no ready way for true ecumenical/interreligious collaboration in healthcare to take place if all ethical divergence is eliminated as an a priori condition for coming together. The principle of mediate material cooperation can be used as a mechanism by which clinical, philosophical, and religiously rooted divergence in the understanding of first-order principles may be resolved and the work of unity made possible.* By making the doctrinal stand of the Church clear, and with loyalty to the Catholic teaching, the Catholic party may use the principle of mediate material cooperation as a vehicle through which to “participate skillfully in the work of ecumenism” (*Unitatis Redintegratio*, no. 4). All the partners involved must be committed to be “ever alert to affirm whatever is shared in common, and to admit where there are serious divergence, even contrary stances.” Still, they can agree that “the communion of faith which already exists between Christians provides a solid foundation for their joining action . . . in the social field” (*Ut Unum Sint*, no. 75). By seeking to foster a greater understanding and collaborative effort among people of faith through the promotion of fitting ecumenical/interreligious initiatives, the Church’s pursuit of unity is promoted and the common good enhanced (*Tertio Millennio Adveniente*, no. 34).

COSPONSORING ECUMENICAL/INTERRELIGIOUS UNITY THROUGH HEALTHCARE

To accomplish this “joining action,” the partners might establish a center for ecumenical/interreligious dialogue and collaboration as a formal part of the new corporate structure. This might entail the establishment of some type of ecumenical/interreligious ethics committee. Such a committee should, to be effective in the pursuit of unity, consist of representatives from the various hospital ethics committees, areas of mission and clinical practice, and representatives from the ecumenical and interreligious offices of the traditions represented. Some of the ongoing tasks of this committee might be to identify those values that are integral to the life of faith (*Directory*, no. 216; *Unitatis Redintegratio*, no. 4) and establish a common ethical foundation as a reference in resolving the dilemmas posed by ethical divergence on clinical issues that may arise. In doing so, it could use the principle of material cooperation to define the boundaries for collaboration by all partners. It would also create a formal collaborative program that might include ecumenical/interreligious ethics grand rounds, and the endowment of a visiting scholar position filled each year by a scholar

representing one of the faith traditions that make up the partnership. Public education concerning ecumenical/interreligious collaboration in healthcare would also be necessary, in part to preclude the possibility of scandal among any of the participating faith communities.

Collaboration necessarily begins with the acknowledgment of the value that the different traditions bring to each other. It is important that we not forget that whatever is wrought by the grace of the Holy Spirit in the hearts of our separated brethren can contribute to our own edification. Whatever is truly Christian never conflicts with the genuine interests of the faith; indeed, "it can always result in a more ample realization of the very mystery of Christ and the Church" (*Unitatis Redintegratio*, no. 4). In most instances, the commitment of both traditions to ethical excellence in clinical, business, organizational, and social practices will be enhanced. In but a few instances, clinical ethical traditions may be challenged. An ecumenical/interreligious committee could review each of these procedures. In the light of this review, and with neither party demanding that those "with whom we disagree compromise their integrity and convictions" (Joint Working Group, 1995, Guidelines), a judgment could be made about the appropriateness of the procedure within the context of a commitment to ecumenical/interreligious unity. This judgment might reflect a common commitment that no facility will perform any procedure in which its partners in sponsoring ecumenical and interreligious unity cannot legitimately cooperate even as dialogue continues. Among these would no doubt be the transplantation of aborted human fetal tissue, some reproductive programs, euthanasia, and medically assisted suicide. Further, it might be understood that no facility would provide any procedure that would, through mediate material cooperation in it, cause the ethical integrity of any partner to be called into question by its own faith community. Structures common in partnerships today to minimize this final possibility, such as funds related to a prohibited procedure being kept separate from funds that are commingled, can be used although this is probably not necessary (e.g., McCarthy, 1955; Connery, 1955).

CONCLUSION

In approaching other faith based healthcare facilities and systems, or being approached by them, Catholic healthcare has a unique opportunity not addressed, but perhaps not unforeseen, by Cardinal Bernardin in his 1994 protocol. Catholic providers seeking partners in healthcare need not choose solely or even primarily those who can strengthen the Catholic healing identity. Partners may also be chosen to seize an opportunity to pursue the goal of ecumenical/interreligious dialogue to promote "visible unity in common life and service in order

that the world may believe" (Joint Working Group, 1995, Guidelines). In pursuing this ministry, it is possible to "skillfully participate" in the urgent task of "overcoming the divisions of the second millennium" (*Tertio Millennio Adveniente*, no. 34).

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Catholic Health Care Resources

The following books, pamphlets, and videos are available from the Catholic Health Association (CHA). Call the CHA at 314/253-3458 to order or visit them online at www.CHAorg.com.

The Community in Mission: Reclaiming Our Identity — Noted theologian and social commentator Rev. J. Bryan Hehir describes the distinguishing characteristics of Catholic identity within an increasingly pluralistic society in this video. 1995. No. 87. \$20

Children of Light: Stories of the Catholic Healthcare Ministry — This videotape reflects on the call of healing, a call that invites those in the Catholic healthcare ministry to make visible the invisible love of God. 1987. No. 147. \$35

"Can We Still Hear the Call? What It Means To Be Catholic" — A reprint from the journal *Health Progress*, January-February 1995. Shipping/handling fee only.

"How to Approach Catholic Identity in Changing Times" — Reprinted from *Health Progress*, April 1994. Shipping/handling fee only.

The Search for Identity: Canonical Sponsorship of Catholic Healthcare — Canonical tradition and theology define and protect what is essentially Catholic. This pamphlet offers general suggestions on applying the 1983 Code of Canon Law to Catholic healthcare's contemporary situations. 1993. No. 800. \$7.50

SCRIPTURE
FOR
PREACHING

James P. Scullion, O.F.M.

Inclusive Language and the New Lectionary

This past November with the beginning of the liturgical year a new approved Lectionary was introduced. This Lectionary was a long time in the making. The process began with the revision of the New American Bible New Testament (1986). Work was begun immediately to incorporate this revision into a new Lectionary. The U.S. bishops approved the revised Lectionary along with a revised version of the New American Bible Psalter in 1991. This, however, is not the Lectionary that is in our hands today. For a number of years the revised Lectionary was held up in Rome. Finally, at their June 1997 meeting, the bishops approved a Lectionary different from the one they had approved in 1991. The base text for this 1997 Lectionary was still the 1970 Old Testament and the 1986 Revised New Testament. But instead of using the 1991 revised translation of the Psalter the 1970 version was used ("Committee on the Liturgy Newsletter," 26).

This revision of the Lectionary has been and continues to be a source of great controversy. In the interim, as the Lectionary was held up in Rome, other more inclusive but unapproved lectionaries have appeared and local communities have taken it upon themselves to make the Lectionary readings more inclusive.

The issue of inclusive language arouses passions on both sides because it touches upon core issues of our faith, our image of God, and our image of humankind. The book of Genesis suggests that these two images are intimately connected: "So God created humankind in his image, in the image of God he created them; male and female he created them" (Gen 1:27, NRSV). Inclusive language has two aspects: (1) horizontal, the way we image human beings, and (2) vertical, the way we image God.

HORIZONTAL INCLUSIVE LANGUAGE

Language is dynamic: meanings change, etymologies are forgotten, and new words are created. The need to revise dictionaries clearly indicates this dynamic character of language. Whereas at one point "man" and "brother" may have been understood as generic and inclusive, these words are no longer so understood by a number of people. Any good translation has to take into account the receptors, the ones hearing or reading the work. This means that when one translates the Greek word *adelphoi* one needs to ask whether Paul intended to ad-

dress just the male members of the community or both the male and female members. Since Paul often mentions women, at times even by name, it is clear that he intends *adelphoi* to include both men and women. The revised Lectionary, therefore, has “brothers and sisters” for this vocative use of *adelphoi* (“Committee on the Liturgy Newsletter,” 27). Some may object that three words (“brothers and sisters”) are used to translate the single Greek word *adelphoi*. A word-for-word translation, however, does not always give an accurate or understandable translation. Hebrew, for example, has an expression which literally rendered would be “to lift up the face” (Gen 19:21; 32:21; Num 6:26; Deut 28:50; 1 Sam 25:35). Even though this is a word-for-word translation, it is largely meaningless. The idiom means “to show favor or mercy.”

The issue of horizontal inclusive language is largely uncontroversial since it has become a part of our daily life. Most style sheets for journals and computer grammar checkers insist on the use of inclusive language. The issue becomes controversial in the translations of some of the Psalms that seem to prefigure Christ. Should Psalm 1 be translated as “Happy are those” or “Happy the man”? If one sees in the psalm a reference to Christ, “man” might make this reference clearer. This interpretation, however, is by no means demanded by the sense of the text or by the history of its interpretation in the life of the Church.

VERTICAL INCLUSIVE LANGUAGE

The second and more controversial aspect of inclusive language is the language for God. To begin with, it is well to recall that the Bible uses a variety of images for God. Some of these images are neuter: rock (Gen 49:24; Deut 32:4, 15; Ps 18:2, 46; 62:2, 6) and fortress (2 Sam 22:2; Ps 18:2; 31:3; 62:6; 71:3). Other images are masculine: warrior (Exod 15:3; Ps 78:65; Isa 42:13; Jer 20:11), shepherd (Gen 49:24; Pss 23:1; 80:1), father (Deut 32:6; Mal 2:10; Jer 3:4-5). Still other images are feminine: wisdom (Sirach 24), mother (Deut 32:18; Isa 42:14; 46:3-4; 49:15; Hos 11:4), mother hen (Matt 23:37). A complicating factor is the use of *abba* by Jesus (Mark 14:36) and the early Church (Rom 8:15; Gal 4:6). This address to God as Father has important theological implications suggesting an intimate relationship between God and Jesus (Fitzmyer, 53-8). While a distinctive New Testament mode of address, it was by no means the only way of referring to God. The New Testament repeats many of the images of God found in the Old Testament.

CRITERIA FOR EVALUATING INCLUSIVE LANGUAGE LECTIONARIES

In 1990 the American bishops issued *Criteria for the Evaluation of Inclusive Language Translation of Scripture Texts Proposed for Liturgical Use*

(U.S.C.C., 1990; Witherup, 77–85). While these guidelines are directed primarily to translators, they bring to the fore important issues. In addition to an introduction and conclusion, this document consists of four parts: (1) General Principles, (2) Principles for Inclusive Language Lectionary Translations, (3) The Preparation of Texts for Use in the Lectionary, and (4) Special Questions.

In the first part the bishops highlight two general principles: “fidelity to the Word of God” and “respect for the nature of the liturgical assembly” (no. 7). In the second part they make the key statement that

The word of God proclaimed to all nations is by nature inclusive, that is, addressed to all peoples, men and women. Consequently, every effort should be made to render the language of biblical translations as inclusively as a faithful translation of the text permits, especially when this concerns the people of God, Israel and the Christian community (no. 14).

Addressing the issue of horizontal inclusive language they suggest an inclusive translation (nos. 18, 19), but one that remains faithful to the Word of God and the rhetoric intended by the author. For example, “men” is retained in the Gospel reading for the First Sunday of Advent (Matt 24:37-44) because Jesus uses the example of “two men” (v. 40) and “two women” (v. 41).

Finally under Special Questions the Bishops treat the issues of vertical inclusive language, naming God. They advise that great care be taken translating the names of God and the use of pronouns referring to God. They do recognize that the names of God taken from the context may be used at times to avoid repetition of masculine pronouns for God (no. 26).

PREACHING THE NEW LECTIONARY

The new Lectionary is clearly an interim work. There are many who feel that even the revised New Testament is at best moderately inclusive. The work of revising the Old Testament is still in process. The Lectionary will undergo a full review in five years. In the interim since most of us will be preaching from this revised Lectionary it is important for us to know its history and the issues that underlie it. The issue of inclusive language is wider than the Lectionary text. Preachers have a duty to watch their own language to see that it is inclusive. The homily is also a good place to set forth other biblical images of God, especially the feminine imagery found in both the Old and New Testaments to challenge all to a more inclusive image of God who is all in all (Eph 1:23).

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Immigration and Migration Resources

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SIGNS
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Kenneth R. Himes, O.F.M.

The Millennium Blues

This column is appearing in the first issue of the journal for 1999. It will be a year in which many of us will grow weary from hearing and reading about the millennium.

We are likely to see oodles of lists. Magazines such as *Time* or *Newsweek* will give us the one hundred most important people or the fifty most influential events of the past one thousand years. Surely *People* magazine's variation on the theme will be the one hundred most beautiful people of the millennium. *Martha Stewart Living* may offer the ten perfect recipes of the millennium, while *Cosmopolitan* might suggest the sexiest romances of the millennium. And one shudders even to contemplate what Fox TV will produce! Much of this will be insulting in its foolishness or harmless in its silliness. We may glance at a few such lists and skip most of the rest but the net effect will be to "dumb down" an already impoverished popular culture.

One reaction concerning the millennium is to debunk the whole thing. After all, outside the Christian world what does it mean? What exactly does our year 2000 mean for a devout Jew or a Chinese person? And even within those regions under the influence of Western Christianity there is a problem. Scholarly study has made it pretty near certain that the millennium has already passed since Jesus of Nazareth most likely was born in a year we designate as B.C.E.! And to add even more scorn to the millennial project let us not forget that the new millennium begins in 2001 not 2000, since the two-thousandth year closes the old millennium rather than initiates the new one.

As the big millennial day approaches the apocalypticists among us may huff and puff but the safe wager is that our house will not blow down. Nor will the world be appreciably different when the millennium comes and goes. Indeed, the one thing which can be said with some confidence is that January 1, 2000, will look an awful lot like December 31, 1999.

Despite the silly prognostications and the commercial hype there is something very elemental, something very human in the felt need to note the millennium. It is more than just the roundness of the number, although that provides the simplest explanation. We are creatures of time, deeply shaped by that fact, and how much of it we have left, how we use it, and our sense of its passing are all of vital concern to us.

What is it about time that we feel the need to divide it, commemorate it, name it, and theorize on it, or, for that matter, name a column to talk

about its characteristics? We speak of the Middle Ages or modernity or the age of absolutism or the Middle Kingdom or cocktail hour. We sing "Auld Lang Syne" and mark birthdays, we proclaim liturgical seasons and the passing of the four seasons of the year as the climate changes, and we note the earth has taken another trip around the sun to constitute a year. We celebrate anniversaries and host academic conferences to examine a particular era, the Cold War, or the Victorian period. Yet, did the people living in the 800s know they were in the so-called "Dark Ages"? Was Thomas of Aquino aware he was living in the age of high scholasticism? Did the parents of Mary and Joseph know they were born in the intertestamental period? Still, many of us did know we were in the Atomic Age or the "Me-Decade." Some of us in the West now think we are in post-modernity or the post-communist era.

We are the markers of time. It is we who do the division of time, the naming of it, the assessing and theorizing concerning it. We cannot grasp infinity and are reduced to mumbling when trying to say anything about it. But give us a defined period of time and we can wax eloquent: "Let me tell you about the sixties" or "You should have seen life during W.W.II." The millennium will give us an excuse to try to make sense, to construct a narrative of our experience during what we judge to be a significant chunk of time. But how significant is a thousand years if one thinks like a geologist or an astronomer or . . . God?

Human beings tend to create times of waiting, of preparation for some impending new age. The difficulty is that frequently the time of preparation becomes simply a time of anticipation; we whittle away the days dreaming of what the future will be without doing anything much in the way of serious effort at preparation. Children during Advent do not use those weeks for preparation as much as they wish them away so that Christmas will come sooner. Adults, too often, do little better.

One danger of all this millennium talk is that we will treat 1999 as just so much time delaying the arrival of the real thing, the year 2000. But is the lifetime lived between the passing of centuries or millennia less significant than those years lived across such boundaries? Is a life lived from 1910 to 1990 less significant than a life lived from 1930 to 2010? Put that way the answer is obvious, yet we do not always act or talk as if each span of time is significant. We like to invest certain time periods with special meaning. Just as too much attention to Easter undercuts the time of Lent, too much focus on the hoopla of the millennium overlooks the time we have now to live the demands of the gospel.

The simple truth is that we all have our time, limited and precious. The year 2000 is no more significant in the eyes of God than the months of 1999. Nor should it be in our eyes. Jesus Christ is the same—yesterday, today, and forever—and is present within each moment of time.

When thinking about time we do well to recall a saying of John XXIII: "Time is God's gift to us. What we do with it is our gift to God."

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Immigration and Migration Resources

The following materials are available from the NCCB/USCC Publishing Office. To purchase, call 1-800/235-8722.

Who Are My Sisters and Brothers? A Catholic Educational Guide for Understanding and Welcoming Immigrants and Refugees — This manual is designed to encourage and help parents, educators, and catechists to shape knowledge, attitudes, values, and skills so that all will understand and more warmly welcome immigrants and refugees. The guide is invaluable for teachers in Catholic schools (K–12), religious education programs (K–12), youth groups, and for teacher in-service and parent/other adult groups. No. 5-006. \$14.95

Who Are My Sisters and Brothers? Reflections for Understanding and Welcoming Immigrants and Refugees — This is a companion publication to the manual of the same title geared for personal and group discussion and reflection. The reader has broad appeal for parents, educators, and all who work with and are concerned about issues involving immigrants and refugees. No. 5-057. \$6.95

Who Are My Sisters and Brothers? Understanding Immigrants and Refugees — This video provides an up-close and personal look at some of the human faces behind the immigration debate in our nation. Parishes in Miami, Fla., Green Bay, Wis., and Greensboro, N.C., demonstrate how their communities are reaching out to people on-the-move around the world. No. 5-053. \$19.95

Yo Trabajo la Tierra (I Work the Land) — This beautiful video portrait of a migrant family is a visual meditation on the dignity of work and faith. Minimal dialogue in Spanish with English subtitles, the program includes a bilingual study guide. No. 472-4. \$14.95

Beyond the Dream — This video dramatizes the hopes and struggles of Irish, German, and Italian Catholics who came to America during the immigration wave of 1840 and 1920. Narrated by the late Msgr. John Tracy Ellis and entertainment celebrities. The program includes a discussion guide. No. 411-2. \$29.95

People on the Move — A compendium of church documents on the pastoral concern for migrants and refugees from the U.S. bishops' Committee on Priestly Formation and the Committee on Migration. No. 201-2. \$8.95



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James A. Coriden

Not Null and Void, but Invalid

A significant switch in terminology is taking place in the way that canonists refer to the irregular former marriages of divorced and re-married Catholics.

In the past and even at present when the Church's tribunals judge a prior marriage to have been canonically deficient they declare its *nullity*, they grant an *annulment* of the marriage, they say in effect that it was *null and void*. In the future, marriage courts will more often use the expression *invalid* to describe the same marriage. The change in terminology has good reasons behind it, and it may be pastorally helpful.

Fr. Lawrence Wrenn of Hartford, Connecticut, the dean of marriage canonists in North America, has set this change in motion. Father Wrenn is a highly respected scholar and judge who has devoted himself to this ministry for decades. His authority and his writings are relied upon in marriage tribunals more than any others. Father Wrenn's recent presentations on this topic will, in all likelihood, cause this shift in terms to come about. His widely used book *Annulments* (published in six editions by the Canon Law Society of America) in its forthcoming seventh edition will bear the title *The Invalid Marriage*.

What is the difference between *invalid* and *null*? Heretofore, nearly all canonists would have said that the two terms are synonymous. Despite outward appearances to the contrary, canonically speaking there was no marriage. For some canonical reason, either a defect of form (Catholics marrying outside the Church), the existence of an impediment (like the bond of a previous marriage), or some defect of consent (force and fear, woeful immaturity), the marriage was invalid, a nullity.

Now, under Father Wrenn's insightful leadership, canonists are more carefully and accurately distinguishing between marriages which are

null, meaning no marriage at all, and those which *are* marriages, but juridically deficient marriages, that is to say, *invalid* marriages.

The reasoning goes back to an earlier canonical view which distinguished between a marriage which is valid, *irritum*, infirm, defective, ineffective, and one which is null, no marriage at all. The latter is a non-marriage; it lacks even the *figura* of a marriage.

One argument for the distinction is based on the canonical practice of the convalidation of a marriage which was invalid due to the presence of a diriment impediment. When the impediment ceases (e.g., a former spouse dies), the marriage becomes valid. This is an indication that a marriage existed; it was an invalid marriage, but it was not a nullity. (A renewal of consent is required in such convalidations, at least by the party who was aware of the impediment, but only as a requirement of ecclesiastical law, that is, binding only on Catholics. Cf. canon 1156 of the 1983 *Code*.)

A further indication is based on the positions of two Roman congregations (Doctrine of the Faith and Sacraments) which have recognized that invalid marriages can cause the existence of the impediment of prior bond (*ligamen*; c. 1085). Even though they were not canonically valid, they were marriages; they were not simply nullities.

Finally, the distinction is supported by Pope John Paul II's apostolic letter on the family (*Familiaris consortio*, Dec. 15, 1981; par. 82). The Pope wrote about Catholics who contract merely civil marriages. They are not like those "people living together without any bond at all" because "there is at least a certain commitment to a properly defined and probably stable state of life." The Pope recognized that these Catholics who are married outside the Church are married, even though the Church judges their marriages to be invalid for lack of canonical form. In other words, there is a distinction between a marriage which is invalid and no marriage at all, a nullity.

An opinion of the Sacred Roman Rota, quoting this paragraph of *Familiaris consortio*, concluded that "a civil marriage should be more properly regarded as a marriage that is juridically inefficacious" (*Coram Funghini*, 6-30-88). The marriage is not nonexistent, and it represents much more than concubinage or cohabitation.

Canonically a valid marriage is one which produces a bond (*vinculum*; natural or sacramental) between spouses, a bond which is perpetual and exclusive (c. 1134). An invalid marriage is one in which a man and a woman have given an eternal manifestation of matrimonial consent ("I take you . . ."), but due to some obstructing cause (e.g., lack of form, an impediment, defective consent) did not have the effect of producing a marriage bond. The consent was ineffective.

When a marriage tribunal discerns that such a marriage was invalid it finds that it failed to meet the minimum standards of soundness re-

quired by the Church for a valid marriage. It finds that the marriage suffered from some substantial defect.

What difference does it make? Does the canonical distinction between *invalid* marriages and those which are *null* have any benefits? Yes, it has two: (1) it comes a little closer to reality and (2) it may help avoid some common misunderstandings.

(1) The human experience of marriage, even a failed marriage, is real and powerful. It is not nothing. There was a human relationship, time spent together, love given, children cherished—usually a large and meaningful slice of two human lives. To refer to this experience as a real marriage, but one which suffered from a juridical obstruction, comes a lot closer to describing that reality than to call it null and void, not a marriage at all.

(2) Annulment language is frequently misunderstood. It seems to disregard or even deny the real experience of marriage. “How can you say that it never happened? It was ten years of my life.” And the inference is often made that the children born of the null marriage are therefore illegitimate, even though this is most often not the case (c. 1137; and canonical illegitimacy has no effects in the North American context in any event).

The substitution of “invalid marriage” for “null and void marriage” may help to take the curse off the tribunals’ processes of reconciliation and alleviate some small measure of pastoral burden and personal pain.

[Father Wrenn’s paper on this matter can be found in the Proceedings of the Canon Law Society of America, vol. 60, 1998; his book *The Invalid Marriage* is available from the Canon Law Society of America, CUA, Washington, D.C. 20064.]

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Doris Mary Turek, S.S.N.D.

La Tierra Prometida: A Mother's Sacrifice

Ana Cruz leaned back against the pillow and closed her eyes. She could picture the scene as if it had happened this morning. She was at her usual place in the factory stitching collars onto men's coats. This was specialized work which was done by hand only by the most skilled seamstresses. She was happy as she thought of her three-year-old Carlitos and her two-year-old Lupita playing at the home of her friend Gloria. She had saved enough to buy each a new pair of shoes. Life had certainly changed in the five years since she left El Salvador. Her home in the campo, the tiny village where her family had lived for generations, where everyone knew everyone else, where tiny parcels of land had been farmed, and where the little they had was shared with those who needed help—all this now seemed so far away. When the opportunity arose to go to "America," to the wonderful U.S.A., Ana could not pass it by. She had dreamed of this land of opportunity and did not know if she would be offered the chance to go a second time. With her parents' blessing and the little money they had saved she eagerly joined the small group of travelers. With a few changes of clothes and a little food in her backpack she set out.

The journey was long and difficult. Many days only the jokes and kind words of Carlos Guzman helped pass the time. At last they had crossed the border and crawled slowly up the hill into a waiting van. Before too long she was lucky enough to find a job in a small, dark factory sewing mens' clothing. Gloria worked in the same place and, when an apartment became available in her building, she helped Ana move in. At last Ana had a place of her own. One day at the market she ran into Carlos who had journeyed with her to this country. After dating for a few months, they moved in together. Carlitos was born soon after, then Lupita. They went to Mass every Sunday at St. Martin's but tried to avoid making friends for fear of calling attention to their illegal status. With his evening job as a busboy in an Italian restaurant and her small income from the factory they were able to make ends meet, send a little to their families back home, and even have a bit for the movies or, once in a long while, for a meal at a restaurant. "Ay, Carlos," Ana would say, "God is certainly good to us. We have the freedom to live here in this large city, take Carlitos and Lupita to the park and the mall. Isn't life wonderful?"

One day Carlos did not return home at the usual time. At first Ana did not worry. He had told her that the manager liked him and had promised that the next available position as a waiter would be his. "Maybe he got the job and is getting training," she thought. At 7:00 P.M. the call came. "Ana," he said, his

voice reflecting excitement and fear, "la migra came to the restaurant this evening. They asked us for our papers. Even though I gave them what I had, they realized that they were not the real thing and took Luis and me away. I am at a detention facility now. Tomorrow I go before the judge but it does not look good. Pray for me, querida. Maybe there will be a miracle." Ana screamed, "No, Carlos, mi amor. No puede ser. They can't do this." Carlos responded, "I've got to go. They only gave me a few minutes. Kiss Lupita and Carlitos for me. Te quiero mucho."

Ana hugged her children close. Through her tears she said, "We have to pray for Papi now. Some bad men took him and want to send him far away to abuelo. But we need him here. Let's go to the bedroom and kneel before la Morenita, Our Lady of Guadalupe, and ask her to help Papi." That was last January. Carlos had been deported and was in El Salvador now. He had written to say he was trying to get money, that he would come back as soon as he could and that he loved her very much. "Ay, how much I miss Papi," Ana told Carlitos and Lupita as they prayed for him each day. The children were so good, but they were too small to understand what had happened. Thank God for Gloria. She had gotten hurt on the job and was home now. She had offered to care for the children together with her own son, Francisco, who was the same age as Carlitos. Ana would pay her something.

The days at the factory seemed longer without Gloria to talk to and without Carlos to share her dreams. Ana shuddered as she thought of that Thursday afternoon in April. The machines had suddenly grown quiet. Uniformed officers moved through the room blocking the exits. She could hear their firm authoritative commands. "INS. Enseñanos los documentos. Show us your documents." Ana's hands froze as she fumbled in her purse for the papers. She recalled what Carlos had said. What would happen to her? "Dios mio," she prayed, "not now. Please, ayudame!" Then a stern-faced officer came to her and looked at her papers. He threw them down and she was taken away. It was now October. This morning at the hearing the judge had listened patiently but said the word she dreaded most: DEPORTATION. She was now in the detention facility waiting to receive further instructions.

Tom Moroney closed the door and turned the key in the lock. He slipped on his jacket against the evening chill, headed down the corridor, and took the short flight of stairs to the parking lot. Soon he would be home with Maggie and the kids. He was growing weary of the job but it paid the bills, and with the second child starting college he needed the money. Every day a steady stream of humanity paraded before him. It was always the same. Only the faces changed. But lately, some of the people whose cases he had previously decided had returned. He was Judge Thomas P. Moroney and his decisions sent countless illegals back to their countries of origin. Tom could see the face of one young woman who had stood before him that day. Even now he could almost hear her scream, "¿Y mis hijos? What will happen to my children?" She had lowered her eyes and begun to cry. "Why did they come here in the first

place?" he thought. "Didn't they know they would be caught sooner or later? Why did they have children here? Couldn't they have planned this better? God protect them."

* * *

Ana's situation is repeated daily in courtrooms throughout the country as those who have entered this country illegally seek an opportunity to gain permanent resident status, asylum, or citizenship. Mothers with children born on American soil are forced to make a decision which will affect their future. Ana has been traumatized twice. First, Carlos was deported and she was left alone to provide for her family. Then, she was uprooted from her home of five years and told she must return to El Salvador. Fear permeates her life now—fear for herself, fear of the unknown, and fear for her children. She loves her children and yearns to be close to them. She likewise wants only the best for Carlitos and Lupita.

Now she is forced to decide between these two values. On the one hand, she could take the children with her when she is deported. They would be in her home and by her side. She would continue to be present to them during their growing years, but she would, at the same time, deprive them of the advantages of U.S. citizenship. On the other hand, she could decide to leave them behind with a relative or friend. The children would remain in this country where they would be assured of a good education, better health care, and opportunities their parents never had. They could study, have a profession and a good life. Is this trade off worth the separation from a loving family?

In 1996 the U.S.C.C. issued a document entitled *Who Are My Sisters and Brothers? Reflections on Understanding and Welcoming Immigrants and Refugees* to help Catholics welcome refugees and immigrants, and recognize each as a reflection of God in the human community. The document speaks to the special plight of migrant women and notes the many consequences they must face. It also advocates pastoral efforts geared to promote working conditions, security, social benefits, housing, and schooling. Despite her strong faith and her attendance at Sunday liturgy, Ana did not make herself known to the pastor at St. Martin's and no one on the parish or diocesan staff was aware of her plight. The fear of the discovery of her illegal status was so great that she failed to be connected to knowledgeable persons and involve herself in a process which could have delayed or possibly prevented her deportation.

The U.S. bishops have also expressed a special sensitivity to the newcomers among us. *One Family Under God: A Statement of the U.S. Bishops' Committee on Migration* affirms the family unit as the basic building block of any society. The statement notes that families should not be

unduly stressed by a prolonged separation of family members, especially spouses and minor children. It advocates special consideration for the needs of children. In addition, it emphasizes that processes and procedures governing the deterrence of illegal immigration are to be transparent, fair, and generous.

What is the role of Tom Moroney and other immigration judges? He is sworn to uphold the laws of the United States. He must listen to the facts in each case and render a fair and impartial decision based on those facts and the law. Absent specific circumstances which allow him to carve out an exception, he must make a decision in each case which is faithful to the law, despite pleas for a compassionate verdict. Although individual stories may warrant a humane resolution, unless the facts dictate otherwise, the judge must rule as the law dictates. Even if Judge Moroney, a father himself, wanted to make an exception for Ana—and the many other Anas, Marias, Carmens, and Luisas he encounters—a compassionate decision is often not possible under the law.

The Immigration and Naturalization Service vigilantly patrols the southern border of this country. Many are apprehended upon crossing the border. If they are found to be without documents or with fraudulent documents they are placed under mandatory detention. In an effort to prevent a flood of applicants for asylum Congress has created “summary” or “expedited” exclusions to speed up the application process. The usual procedure mandates that those seeking asylum receive an opportunity to prepare their claim and present it at an immigration hearing. They may appeal a negative decision. Summary exclusion means that people at air and sea ports who do not produce the required documents receive only a single on-the-spot-interview with an INS official, with a very limited review of the decision. They have no right to present their case before an immigration judge unless they can persuade the INS office that their case is legitimate, for example, a fear of death upon returning to their home country. Applicants who fail the process may face immediate deportation.

These measures, however, may penalize those who do not speak English well, do not know the system, and who are easily intimidated by authority figures. Thus, instead of speeding up the process, the expedited exclusions may in reality threaten the safety of those legitimately fleeing persecution. Furthermore, those with prior criminal convictions, even minor convictions, are deportable whether or not their families reside in this country. This latter is retroactive so that a conviction which occurred fifteen, twenty, or twenty five years ago is now a reason for deportation.

How does all of this appear to those in this country illegally? Many people in developing countries view the United States as the land of

opportunity. The flag signifies freedom, justice, and equality for all. They believe the law will be fair and be administered fairly in their regard, unlike some of the laws in their country of origin. They know well that they are here illegally, yet they view the judge as one who will do the right thing and act on their behalf. When the judge rules against them, they are truly shocked. They cannot understand the sentence since they believed the law would help them and their situation. How then could this country create a hardship for them and for their children?

Pastoral agents on the parish and diocesan levels should be attentive to the immigrants in our midst and sensitive to those whose posture and hesitant stance keeps them marginalized from the parish community. A word, an invitation, an offer of assistance can go a long way to ease the isolation of those who have recently arrived or who are in fear of discovery as undocumented. Those in the legal profession who deal with immigration issues know the pain, the uncertainty, the enormous burden shouldered by those who come to them for assistance. Some cases have a result favorable to the immigrant. Some, unfortunately, do not. Church-sponsored immigrant and migrant services attempt to ease the feeling of isolation and can do much to counter the attitude of many INS officers too often perceived by warm Hispanics as cold, stoic, and severe. In my ministry as an attorney, I am faced with Ana's scenario and similar ones. People agonize over decisions concerning their children and would like me to tell them what to do. I can review all the options with them, but ultimately the decision is theirs.

Ana closed her eyes again. The pain of the decision was a heavy burden. She had agonized, prayed, cried, talked to her friend, tried to think calmly, then prayed over and over that she would make the right choice. Carlitos and Lupita would stay with Gloria. They would be safe and progress in this country. She would miss them but continue looking for ways to return to the land of opportunity.

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BOOK REVIEWS

Responses to 101 Questions on Death and Eternal Life. By Peter C. Phan. New York/Mahwah, N.J.: Paulist Press, 1997. Pages, x + 133. Paper, \$9.95.

Who better than Peter C. Phan to fashion 101 responses to everything the interested Christian reader could want to know about “death and eternal life”? Phan has demonstrated beyond question his mastery of eschatology, both classic and current, as well as his Catholic faith in honest dialog with doctrine and questions yet unasked. His well-known insights on Christian eschatology in *Eternity in Time* on the work of Karl Rahner (1988), now coupled with recent studies on eschatology in environmental and feminist theologies, find a home under one roof in this creative volume.

Following the successful style of Paulist’s *Responses* series, this short book addresses an extensive range of issues. It covers biblical foundations and interpretation, historical philosophies and theologies, Catholic doctrine from Nicaea to Vatican II and the 1994 *Catechism of the Catholic Church*, urgent contemporary issues like materialism and ecological responsibility, as well as perennial “hot questions” about reincarnation, the millennium, and sex in heaven, among others.

Peter Phan treats this wide spectrum of topics critically, concisely, and with expertise, while motivating readers to explore the questions further. He approaches each question theoretically and with accessible examples. His work models sound theological method, including classical notions of analogy and hermeneutics of both Scripture and ecclesiastical literature. In my view, several topics stand out as the best presentations of the material ever. To illustrate, Phan’s handling of body-soul dualism from ancient and modern perspectives and the straightforward clarity with which he discusses resurrection of the body/the dead are without peer.

While his “tongue in cheek” humor and occasional appeals to “learned ignorance” in risky situations offer theological insiders a touch of irony, gratuitous editorial comments are unhelpful. Furthermore, giving in now and again to the temptation to “surmise” rational solutions to questions founded on evocative scriptural and liturgical metaphor leaves the author rather vulnerable to the criticism he rightly levels against less careful interpretations. Beyond careless proofreading flaws, three other editorial concerns are troublesome: the manner of cross-referencing within the text, bibliographic limitations, and the absence of an index.

Throughout the work a dutiful attempt has been made to provide cross-references back to earlier content, yet there are essentially no references forward to subsequent development of the same, often complex, topics. In my view, this limits the usefulness of the overall treatment, particularly as a study guide to Christian eschatology. While the bibliography clearly does justice to the eschatological literature, the topic deserves some more attention in related

disciplines, especially liturgy in sickness and death. For example, the author works hard in the text to associate eschatology with theologies of liturgy and sacraments. Following through to include in the bibliography even a few standard cognate works on the liturgy, companions to Wainwright's *Eucharist and Eschatology*, as it were, would do much to support Phan's theological views and give the reader needed direction to recognize eschatological faith and hope in everyday life. Furthermore, the present *Pastoral Care of the Sick* has been in use since 1983. One would expect careful editing to avoid citing the earlier, provisional edition of those rites. Finally, the lack of an index diminishes the practical usefulness of the book. The table of contents listing all 101 questions is welcome, but this book is not a "one time read." An index is not a luxury.

Such distracting editorial defects should not deter anyone from reading this book. In this volume, a gifted author and acknowledged teacher has provided a welcome, truly readable synthesis for personal faith enrichment, classroom discussions, and critical background study for preaching, particularly in view of the eschatological passages of the Sunday Lectionary and the always challenging funeral homily. This book belongs on every serious bibliography on the topic today.

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Ongoing Incarnation: Johann Adam Möhler and the Beginnings of Modern Ecclesiology. By Michael J. Himes. New York: A Crossroad Herder Book, 1997. Pages, xi + 356. Cloth, \$39.95.

The title of Himes's book can mislead the reader into thinking that *Ongoing Incarnation* is a narrowly focused monograph about J. A. Möhler's understanding of the Church. The book is certainly a learned monograph on that subject, but it also provides a portrait of some major contours of Catholic theology as well as an analysis of some important differences between Catholic and Protestant theology in the first half of the nineteenth century. Himes's principal thesis is that Möhler (1796–1838), theologian and historian at the universities of Tübingen and Munich, is the most important Catholic figure in the formation of ecclesiology as a field of systematic theology. Whereas the principal concerns of theologians who wrote about the Church before Möhler were structural or political, Möhler

recast ecclesiology as the study of the nature of a historical community with a supernatural mission and demonstrated . . . that such a study intersected all the doctrinal issues most central to Christian theology. After his time, ecclesiology was a field within the system of Christian theology next to the study of the Trinity or Christology (2).

Himes's book is more than a narrow study of Möhler's ecclesiology precisely because his secondary thesis is that Möhler's understanding of the relation between God and humankind shaped his understanding of what the Church is. By focusing on Möhler's thoughts about the God–humankind relation, Himes sets Möhler into conversation with important Protestant theologians such as Friedrich Schleiermacher and Ferdinand Christian Baur, as well as with Catholic theologians such as Louis Bautain. The result is a richly detailed exposition of various ways in which nineteenth-century theologians dealt with the relation between the supernatural and the natural.

Himes's book begins with a sketch of the two very different currents of life and thought in nineteenth-century German Catholicism: Enlightenment Catholicism and Romantic Catholicism. He argues that the early Möhler appropriated portions of both currents and that he attempted to resolve the tension between them in his first major book, *Einheit in der Kirche (Unity in the Church)*. In his exposition of this book (chs. 2–3), Himes emphasizes Möhler's attempt to hold together an understanding of Church as Spirit-centered community and as a hierarchically-ordered historical institution. He then traces the changes in Möhler's understanding of Church in subsequent, significant publications, including *Athanasius der Grosse (Athanasius the Great)* and *Symbolik (Symbolics)*. In these chapters (chs. 4–9), Himes shows how and why Möhler moved from a Spirit-centered to a Christ-centered ecclesiology. He argues that Möhler's critical assessment of Schleiermacher played a crucial role in the development of his mature understanding of the Church. Whereas in his early writings he had used a principle of organic community to interpret the external forms of the Church as externalizations of internal realities, in his later writings Möhler gave precedence to the visible "external" aspects of the Church. This shift represented a move from a more Protestant to a more Catholic understanding of the Church, as well as a move from a less to a more adequate understanding of the God–humankind relation. According to Himes, what remains constant in Möhler's writings from *Unity in the Church* to *Symbolics* is his fundamental vision of the Church "as in some way the self-communicated presence of God, although the 'some way' was rethought and clarified" (327).

Himes suggests that Möhler should be of interest to us today because he is an important forerunner of contemporary Catholic theology by making the relation of nature and grace the central focus of his thought and by articulating a balanced ecclesiology. Just as his understanding of the nature–grace relation sought balance between the natural and the supernatural, so too his understanding of the Church sought balance between the human and the divine. In other words, Möhler's ecclesiology is relevant today because it reminds us that the human and divine elements in the Church can neither be separated from each other nor fused into each other. Himes makes a solid case for his thesis. His book will be welcomed both by those interested in nineteenth-century Catholic theology and by those interested in understanding the connection between ecclesiology and the other topics of systematic theology.

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God's Human Speech: A Practical Theology of Proclamation. By Charles L. Bartow. Foreword by Jana Childers. Grand Rapids, Mich.: Eerdmans, 1997. Pages, xiv + 189. Paper, \$20.00.

Charles Bartow, professor of speech communication and ministry at Princeton Theological Seminary, offers a vision of proclamation that speaks to the theological and pastoral concerns of preachers and teachers of preaching in our postmodern age. At a time when the multiplicity of hermeneutical optics for approaching a biblical text can be dizzying, and the resultant readings of the very same text can seem to result in a babel of voices, Bartow calls readers and preachers of the Scriptures to recognize and trust the real presence and power of Christ to be found in the public reading of the Scriptures and the preaching that flows from it.

The first two chapters of his work set forth the Word of God as divine presence, an *actio divina*, that is, God's self-performance. The author directs our attention to three figures of speech—oxymoron, metaphor, and metonymy—as vehicles for understanding the real presence in what often seems like real absence. Furthermore, it is through preaching that we know Christ as both *actio divina* and *homo performans*, that is, the human person performing, and in preaching "God takes us as we are and presses us into service of what God would have us be." This is the kerygmatic expectation which underlies Bartow's view of public reading of the Scriptures and preaching. These activities continue the saving work of God in Christ, and the Bible is recognized as not only a means of grace that *we* use but one that *God* is making use of for our sakes.

Chapters three and four reflect on how the written Scripture text and sermon must move from a condition of being an "arrested performance," locked in print, to a living Word, embodied by those who read and preach, and then offered to those gathered as the community of faith. Reading "turns ink back to blood," a life source for the body of the faithful, and preaching provides an encounter with Christ by bringing Bible, creedal tradition, and contemporary life together in an interpretation of life that offers meaning and measure to our days. Such a vision of preaching should be familiar to Catholic preachers who have absorbed the approach of the USCC-NCCB document on the Sunday homily, *Fulfilled in Your Hearing*. A final chapter provides criteria for evaluating the preached word on the basis of a present-tense tone, an emphasis on divine initiative, a Christian interpretation of life, a grounding in the indicative mood of what already *is* in Christ, and a shape, wording, and manner of speaking which "aims at cause, not at effect," that is, at interpreting Christ and leaving listeners free to respond on the basis of their own insight.

Like the scribe who reaches into his storehouse and brings forth things both old and new, the author turns to the riches of both the past and present. Augustine and Anselm as well as Sandra Schneiders and Walter Brueggemann are brought into the conversation. Furthermore, Bartow's background in performance studies allows him to integrate the insights of performance theory, rhetoric, and oral interpretation theory with those of contemporary homiletics. The author's broad knowledge of the various areas of communication allows for cross disciplinary dialogue, enriching our understanding of the task of proclamation.

Bartow's bracing vision of preaching's efficacy is clearly in the Reformed tradition: the preaching of the Word of God *is* the Word of God. While others on both sides of the pulpit might have a more tentative experience of preaching, the author's conviction challenges and calls for a response. If the divine presence is not experienced via the preacher's language, inflections, phrasing, and intonation, what can be done to remedy this? I do wish the author had provided more structure within each chapter. Reading forty pages without a single title division was like sitting at the foot of a learned professor who lectures without taking a breath. Even so, those looking for a thoughtful book on preaching will find much here to ponder.

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Harvest of a Dialogue: Reflections of a Rabbi/Scholar on a Catholic Faculty. By Hayim G. Perelmuter. Edited by Dianne Bergant, C.S.A., and John T. Pawlikowski, O.S.M. Hoboken: KTAV Publishing House, 1997. Pages, xiv + 273. Hardback, \$39.50.

The book is a collection of essays by Hayim G. Perelmuter, professor of Jewish studies at the Catholic Theological Union. It reflects Perelmuter's efforts to interpret Judaism to today's Jews and Christians by means of dialogue and reflection. The essays are organized in five parts, of which the first four present his essays, and the introduction and fifth part offer tributes by his colleagues. John T. Pawlikowski's introductory "Remarkable Person, Remarkable Era" is followed by Part I, "Approaches to American Judaism," which includes the essays "Transcendence in Context" and "American Judaism in Transition"; Part II, "Prayer and Preaching," with "When Sacrifice Became Prayer," "Once a Pun a Preacher," "Introduction to the Writings of David Darshan," "Gershom Scholem: Jewish Revolutionary of Our Time," and "From Prophet to Preacher"; Part III, "Jewish-Christian Relations," with "Christianity and Judaism as Siblings," "After Emancipation: Jews and Germans," "Fifty and Hundred," and "Mission"; Part IV, "Contemporary Issues," including "Rabbinical Tradition on the Role of Women," and "'Do Not Destroy': Ecology in the Fabric of Judaism"; and Part V, "Epilogue: Celebration Tributes," with contributions by Donald Senior, C.P., "Hayim Goren Perelmuter: A Tribute," Michael Walzer, "Reflections on a Man and His Dialogue," and Dianne Bergant, C.S.A., "Siblings: A Jewish and a Roman Catholic Scholar." The final essay is Hayim Goren Perelmuter's "A Response," and the book ends with a selected bibliography of Perelmuter's published works.

The collection contributes to contemporary Jewish-Christian dialogue by highlighting significant aspects of Jewish history and expression, often as it relates to Christianity. Two representative chapters are summarized here.

Chapter three, "When Sacrifice Became Prayer," treats the transition in forms of worship that occurred in the wake of the destruction of the Jerusalem

Temple by the Romans in 70 C.E. With that destruction Temple worship in the form of sacrificial offerings ended, and daily prayer led by educated men began to take the shape it has today. The ordering of prayer around the Shema found in Deut 6:4 (“Hear, O Israel! The LORD is our God, the LORD alone”) and the nineteen benedictions formed the central core of Jewish prayer, to which were added readings from the Scriptures and various prayers. These were compilations of verses from the book of Psalms interwoven with verses from other parts of the Scriptures. The form relied on material that had been included in the Temple service, and was reshaped for use in the synagogue. In fact the Lord’s Prayer as it appears in the Gospel according to Matthew represents this editorial endeavor: the prayer begins with the formula, “Our Father in Heaven” found frequently in the Talmud, then includes parts of several Jewish prayers, and concludes with 1 Chr 29:11. The liturgical structure often included individual prayers of the sages as well, which often addressed the particular concerns of the congregation, thus uniting the universal with the local.

Chapter eight, “Christianity and Judaism as Siblings,” points out that Judaism took shape at the same time as Christianity during the latter part of the first century C.E. The two groups responded to Roman domination in messianic terms, Christianity with short-term hopes and Judaism with long-term expectations. The political result was that Christianity eventually conquered the Roman Empire while Judaism migrated to the Parthian Empire beyond Roman influence. The religious outcome was that the two groups emerged as a result of different interpretations of a common ancient Israelite foundation.

These and other insights found in the book offer valuable topics to enrich interreligious dialogue.

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Constructive Christian Theology in the Worldwide Church. Edited by William R. Barr. Grand Rapids, Mich./Cambridge, U.K.: Eerdmans, 1997. Pages, xviii + 553. Paper, \$39.00/£25.00.

It is almost a truism today to say that we live in the era of the “world church,” and that theology needs to be studied, taught, and constructed in dialogue with women and men from a wide range of cultural and social perspectives. Theology needs to escape from its “Eurocentric captivity” and breathe the fresh air of feminist, Asian, African, Latin American, African American, and Native American perspectives, which often are also those of the poor, the marginalized, and the disregarded. When one looks for handy resources with which to make such an escape, however, one finds that they are few and far between. Much thinking and writing has been done, but it exists in a wide

range of books and scattered in relatively inaccessible journals. Very few one-volume works exist that introduce students, teachers, or the curious scholar to the whole rich gamut of voices from all parts of the globe. There are some, for example, Susan B. Thistlethwaite and Mary Potter Engel's *Lift Every Voice* (originally published by Harper and Row in 1990 and due to be revised and reissued by Orbis in 1998) and Ninian Smart and Steven Konstantine's *Christian Systematic Theology in a World Context* (Fortress Press, 1991), but these are rather the exception.

William R. Barr, professor of theology at Lexington Theological Seminary, has attempted in this collection to provide a volume that fills this gap. Unlike Thistlethwaite and Engel's book, however, which emphasizes liberation theology, and Smart and Konstantine's, which focuses on interreligious dialogue, Barr's collection is more "centrist" in perspective. The issues of liberation and dialogue are certainly not absent from these pages, but Barr's aim is both to "indicate some of the range of current theological reflection" and to delineate "some growing edges of creative and conservative thinking among Christians around the world" (xii). In this large anthology one will find essays by liberal Roman Catholics (e.g., Franz Josef van Beeck on Revelation), liberal Lutherans (e.g., George Tinker on the integrity of creation), thoughtful Baptists (e.g., Mark Heim on theocentric Christology), and both liberal and relatively conservative evangelicals (Harvey Conn on contextual theology and David Parker on original sin).

Using some of the standard divisions of constructive or systematic theology, Barr divides the volume into six parts: foundational issues, God, anthropology and creation, Jesus Christ, the Church, and Christian hope. Each section has a good introduction, and particularly commendable is Barr's own nine-page introduction. Some of the essays are truly seminal. Some provide introductions to theologians not very well known in the West. The book does indeed offer fresh perspectives on traditional theological themes and issues.

But in a book that attempts to be a "sampler" of the worldwide church, one would expect to find fewer North American and European voices than are included. Of thirty-nine authors, fully fourteen (roughly one-third) are white, "European" (North America, Europe, Australia) males; twelve of the thirty-nine are women, but of these seven are white "European" women as well. That leaves half of the remaining authors to be divided into Africans, Asians, African Americans, Latin Americans, etc. Christians from all over the world certainly have a voice in this volume, but one can wonder whether it is drowned out by voices that have already had a large say in the course of theological history.

This is a collection, nevertheless, that teachers need to be aware of, and, although it might not be useful as a text, it should definitely be placed on the library reserve shelf for courses in systematic theology. In a time when we need to be exposed to Christian thought from other parts of the world and from other cultures within our own, this book makes a definite, though perhaps limited, contribution.

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The Return of Splendor in the World: The Christian Doctrine of Sin and Forgiveness. By Christof Gestrich. Translated by Daniel W. Bloesch. Grand Rapids, Mich.: Eerdmans, 1997. Pages, xxiv + 344. Paper, \$40.00.

The present volume is perhaps the most thorough discussion of the problem of sin and forgiveness that has appeared in many years. The author, a German Protestant theologian at Humboldt University in Berlin, opens his reflections with a series of seven introductory meditations on the character of a world enmeshed in sin. It is the understanding of the author that sin results not only in immorality, but in a loss of the primal beauty and splendor of humanity and creation as well. In this we can see the significance of the title.

The meditations set the tone for the major argument which, after a lengthy discussion of the problem of sin and evil, culminates in reflections on forgiveness and reconciliation. To a great extent, the author's concern is with the widening gap between the understanding of sin in the Christian tradition on the one hand, and the categories of an ever more secularized culture on the other hand.

More specifically, the author raises some very important questions about the relation between the religious tradition which viewed pride as a form of sin and a culture that is very concerned with self-affirmation and self-justification. From this perspective, he traces in some detail the history of Western Christian thought. We are first taken into the world of some major philosophers. The work of Immanuel Kant plays a significant role here. Others treated include Herder, Rousseau, Hobbes, Fichte, and Hölderlin. Together with these philosophical perspectives, a variety of theological interpretations of sin and the fall are presented. These take into account not only the classic formulations of the Western theological tradition, but the most recent critical understandings of the pertinent biblical materials as well. The first section of the book ends with a discussion of the understanding of evil in our own time. Of particular interest is the question of collective guilt in the light of the Holocaust experience in Germany.

The second major part of the book consists of a discussion of forgiveness which, in the view of the author, is the only significant means for restoring splendor to humanity and to the world. Here the author covers the meaning of reconciliation rituals in the Christian tradition, but spends most of his time in a discussion of the possible implications of a model of substitutionary action. His primary concern at this level is to move beyond a mere ritual statement of forgiveness to some form of concrete enactment of reconciliation in human life. Some of the examples discussed are peculiar to the situation of modern Germany, but it would not be difficult to make similar applications to other cultural situations at the present time.

This is an excellent book treating a topic of great concern for our understanding of the contemporary world. It is, however, a very difficult book representing a style of theology mediated largely in philosophical categories. While it might not have any obvious immediate pastoral significance, it could be a very useful volume for advanced, graduate studies in theology. Here it could serve as a significant tool for stimulating questions and discussions about a difficult issue.

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Who Comes in the Name of the Lord? Jesus at the Margins. By Harold J. Recinos. Nashville: Abingdon Press, 1997. Pages, 158. Paper, \$14.95. Notes and bibliography.

No single author has attempted an ecumenical, U.S. Hispanic theology. Nor is it the stated aim of this work. However, that may be its greatest contribution. Recinos, a United Methodist minister, is a professor at Wesley Theological Seminary and author of two previous books. His theology of marginality or political holiness outlined here, while explicitly addressing mainline Protestants, resonates with many Catholics and others. Each chapter begins with a poem, and brief but powerful autobiographies of two powerless Salvadoreños compose most of chapter five. It is typical of Hispanic theology to include verse, story, and autobiography.

Chapter one begins with an analysis of racism from the conquest of the New World to the present decade. Page thirty is particularly perceptive concerning the experience of Latinos and Latinas. The next chapter, however, is where an implicit ecumenism begins. Page forty presents a brief Mariology with which many Catholics would concur. Recinos's conclusions concerning the relationships between women and Jesus would also find wide acceptance. Here he begins giving examples of what he calls the hardhitting Jesus. Assertions agreeable to many outside Methodism include: "Once . . . churches agree to discover their life in the barrios that have been rejected by mainstream society, new questions and directions for faith will be found."

The third chapter examines early creedal statements. Recinos finds them too limiting since they do not explicitly address poverty or liberation. Again, he turns to a classic symbol of Hispanic Catholicism: the crucifix. Like Latin American liberation theologians, Recinos claims that the suffering have a privileged hermeneutic appreciation of the passion. He looks at the poor and others who are on the margins of Church and society to critique both of these spheres. Chapter four specifically addresses culture, including a theme common to most Hispanic Catholic theologies, i.e., popular spirituality. His presentation on the saints and rituals which commemorate them are commensurate with barrio churches of many denominations. A brief history of El Salvador prepares the reader for the autobiographies that follow.

These four chapters present the theory found in the lives between the lines of chapter five. In the evocative imagery of suffering Salvadoreños, Recinos does not shy from invoking the memory of Oscar Romero or the martyred Jesuits. He may be hardhitting, but he need not pull his punches with someone outside his own Church. What contemporary ecclesial document would disagree with this chapter's closing pages: ". . . suffering is both a hermeneutical resource for interpreting Scripture and a vehicle for organizing protest . . . churches in the States can discharge this historical role by feasting with uninvited guests [re: refugees] . . .?"

The fifth chapter speaks of reinventing Church. While this, and the critique of ancient creeds, may upset some in several communions, they are not declarations entirely alien to most churches. He touches upon ministry, ecclesiology, liturgy, and biblical anthropology in ways not unlike his Hispanic colleagues from other traditions. The notes and bibliography are instructive and helpful.

They too include authors from many traditions and various disciplines. This book does what many Hispanic theologians encourage: it bridges. Not a coffee table tome, it is a dialogue partner between denominations, genders, cultures, and countries.

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Postmodernity: Christian Identity in a Fragmented Age. By Paul Lakeland. Minneapolis: Fortress Press, 1997. Pages, xiv + 130. Paper, \$14.00.

Asked recently by an interviewer what he considered the "most over-rated idea" of our times, philosopher Richard Rorty replied, "The first thing that comes to mind is post-modernism. It's one of those terms that has been used so much that nobody has the foggiest idea what it means." Paul Lakeland agrees that the "post-modern" lacks any coherent practical or ideological characteristics that would justify applying the suffix "-ism." Nevertheless, he finds "postmodernity" a useful umbrella term to cover a number of varied and even mutually contradictory phenomena in the contemporary world. The "post" signifies their point of similarity: they are either conscious extensions of or reactions against "modernity," itself an ambiguous concept, but here generally used to mean the prevalent Western culture and social structures since the Enlightenment.

Lakeland is professor of religious studies at Fairfield University, and his teaching skill is evident in this latest contribution to Fortress Press's *Guides to Theological Inquiry* series (of which he is also an editor). In two chapters he sorts out, explains, and exemplifies various aspects of the "post-modern" situation: first as a social, cultural, and philosophical phenomenon, then in its implications for religion and theology. Lakeland especially concentrates on critical postmodernity: ideas and attitudes that are suspicious of universal claims, that emphasize the historicity of thought and of reason itself, and that reject metaphysical or religious foundations. The concluding chapter outlines Lakeland's own theological response in the form of a "postmodern apologetics." A helpful glossary of terms is included as an appendix.

Several good surveys of different aspects of the "postmodern" situation and its thought-forms already exist. Nor is there a lack of books on religion in the contemporary world. The merit of Lakeland's work is to unite in an introductory volume a survey of major forms of postmodern thought and a focused reflection on their specific relevance to both Christian religion and theology. The book covers a great deal of material in a very short space. Lakeland nevertheless manages to provide a unified organization by focusing each chapter on topics related to the "postmodern" themes of subjectivity, plurality, and "otherness." He also gives some structure to the many ideas he treats by classifying them as "late modern," genuinely "postmodern," or "countermodern." He is necessarily selective in choosing representative positions, and very unequal

treatment is given to different authors and themes. However, the reader is, in general, given a good sense of the current “state of the question.”

Lakeland’s prose is very readable, and his exposition gives clarity and systematic organization to authors whose own writings frequently lack them. He has the ability to summarize complex issues accurately and succinctly. Nevertheless, as in any introductory work, there are large generalizations that need more careful nuance, dense condensations that call out for guided elaboration, and connections that need further explanation. Lakeland’s own suggestions for a Christian theological response to postmodernity include presuppositions, judgments, and evaluations that are clearly open to debate. For this reason, the book is a natural choice for upper-level undergraduate theology or religious studies courses. It will also be of practical use to preachers whose congregations include the well-educated and affluent, who are most likely to be in direct contact with “post-modern” culture and its ideas. The book should interest and challenge anyone who has a theological background and is concerned with the problems posed to Christianity by contemporary thought and attitudes.

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Common Good, Uncommon Questions: A Primer in Moral Theology.

Edited by Timothy Backous and William C. Graham. Collegeville: The Liturgical Press, A Michael Glazier Book, 1997. Pages, xviii + 291. Paper, \$23.95.

Common Good, Uncommon Questions is an anthology of short readings—from Scripture, Church teachings, theological articles, personal stories, poetry, a hymn, and a few pithy cartoons—all designed to engage the reader in introductory moral reflection and discourse. The compilers (Benedictine professor and campus minister Timothy Backous and Duluth diocesan priest and professor William C. Graham) credit their students at the College of St. Benedict/St. John’s University (Minn.), Caldwell College (N.J.), and Fordham University (N.Y.) as the inspiration and trial audiences for this collection.

The 86 entries are grouped under 16 topic headings: Grace and Human Response, Conscience, Dying and Death, Faith, Feminism, Homelessness, Homosexuality, Life Together, Peace and Justice, Reproduction Issues, Resolving Social Inequity, Responsible Sexuality, Reverence for the Earth, Right to Life, Substance Abuse, and In the End. Church documents excerpted include Vatican II documents (especially *Gaudium et spes*), *The Catechism of the Catholic Church*, the *Declaration on Certain Questions Concerning Sexual Ethics* (mistakenly attributed to John Paul II), *Rerum Novarum*, *Centessimus Annus*, *Humanae Vitae*, and a *Declaration on Procured Abortions* (minus author or source notation).

Other authors vary from well-known theologians Richard McCormick, Lisa Sowle Cahill, Joan Chittister, Lawrence Cunningham, and Thomas Shannon to poets and playwrights Gerard Manley Hopkins, Brian Wren, and Robert Bolt.

In between are a variety of lesser-known authors and commentators from such middle-level and popular journals as *America*, *Commonweal*, *The Tablet*, *Social Justice Review*, *U.S. Catholic*, *Sojourners*, *National Catholic Reporter*, as well as *TV Guide*, *USA Today Magazine*, and even two entries from *Notre Dame Magazine*.

This anthology is more than a conversation starter, but less than a full-blown introduction to Catholic moral theology. Its subtitle, "A Primer for Moral Theology," seems particularly apt when one finds among the definitions of *primer* in the *American Heritage Dictionary* "a device used to detonate an explosive charge." The excerpts from Scripture and Church teachings are too brief and, in some cases, too idiosyncratic to serve as sufficient introductions to the depth, breadth, and complexity of the Catholic moral tradition. The stories and analytical articles are often more evocative or provocative than nuanced or clarifying. One point of view (e.g., anti-capital punishment or pro-revisions of Catholic sexual ethics) seems to dominate in each topic area. Counter-opinions, whether official Catholic positions or respectful conservative dissenters, garner too little space and careful engagement.

In terms of editorial organization, there are several unacceptable errors and a few typographical ones. For example, *Declaration on Certain Questions Concerning Sexual Ethics* (221–35) was authored by the Congregation for the Doctrine of the Faith, not Pope John Paul II. It was promulgated under Pope Paul VI, fully two years before Karol Wojtyła was elected. Also, since that document is reprinted here in full, why did the editors choose to include another lengthy excerpt from the same document (211–13), inexplicably from a different translation?

The book is clearly designed for the undergraduate classroom, or perhaps upper division senior high. It would be even better suited for adult education groups, those *RENEW*-like small communities that form for Advent or Lent each year. Study questions at the end of each unit as well as two indices (one with references to *The Catechism of the Catholic Church* and the other to themes and persons) are particularly welcome. For study group use or as a provocative discussion resource, it stands reasonably well as it is. For use in a classroom, I would supplement this book of engaging readings with a more systematic text by R. Gula, T. O'Connell, or *Choices, Character & Community*, the accessible new undergraduate text from R. Connors and P. McCormick.

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Liturgical Spirituality. By Philip H. Pfatteicher. Valley Forge, Pa.: Trinity Press International, 1997. Pages, xii + 292. Paper, \$22.00.

Philip Pfatteicher's latest book on a liturgical topic exhibits a breadth of knowledge of the Christian liturgical tradition. As liturgical scholar and professor of English, he possesses a unique perspective that enables him to engage the reader's imagination by masterfully interweaving literary references

throughout the text. In this way, the book provides a model for interpreting the liturgy, not only through ritual texts and behavior, but also through human experience. Although Pfatteicher's point of view comes from within the Lutheran tradition, he consistently focuses on the common ground of the various Christian traditions.

The book is built on the premise that "Christian liturgy is a most effective means of preserving and interpreting the faith." Using a topical approach, the author explores how the various elements of Christian ritual enable worship to be truly the source and summit of the Christian life. Chapter one lays the groundwork for developing an understanding of liturgical spirituality by providing a working definition of spirituality. Chapter two examines worship's role in the life of faith. By interweaving quotations from classic poetry and traditional hymnody into his discussion of daily prayer in chapter three, Pfatteicher explores the symbols of light and darkness as they are experienced, not only in creation, but also in the structures and texts of the liturgy of the hours. An understanding of the importance of memory or remembrance in liturgical prayer is developed in chapter four through an analysis of the ritual of the Easter Vigil. By focusing on the power of liturgical symbols, the author explores ways in which the liturgy recovers sacred time through storytelling and symbolic activity.

Pfatteicher's treatment of the Church year in chapter five provides a framework for understanding it not as chronology, but as means for our identification and participation in the paschal mystery of Christ's death and resurrection. Chapter six includes a discussion of the cathedral at Chartres and the church of St. Peter's in Pittsburgh as examples of the power of architecture to define and locate sacred space. After arguing the importance and centrality of Sunday, chapter seven explores the meaning of the eight actions identified in the Eucharist. The discussion is supported by analysis of ancient texts, including excerpts from the Apostolic Constitutions and the Chaldean liturgy of the holy apostles Addai and Mari.

While hymn texts are quoted throughout the book, chapter eight provides a textual analysis of mostly ancient and reformation hymnody and some contemporary texts. The author's analysis illustrates how hymnody provides worshipers with a voice to praise God and texts to teach and delight. Chapter nine, developed out of a discussion of poetry and images of the sea, highlights the foundational nature of baptism in living out a Christian spirituality. The final chapter concludes with the image of pilgrimage with which the book began. The closing reference to the pilgrims of Chaucer's *Canterbury Tales* places our own journey within the larger story of the Church throughout the ages, living and passing on the faith from one generation to the next.

Pfatteicher provides a good overview of the major topics related to liturgical spirituality in a fresh and creative way. His writing is scholarly, yet accessible. Of all the topics covered, those on architecture and hymnody appear in some ways to be almost digressionary in their treatment of detail. Nevertheless, the book is a useful resource, not only for beginners to the study of liturgical spirituality, but also to pastoral ministers looking for fresh insights for teaching and preaching. Its use of poetry and drama is a delight to the imagination and reinforces Pfatteicher's underlying assumptions that there is an

integral connection between liturgy and life, and that the use of symbolic language best expresses that relationship.

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Sharing Catholic Social Teaching: Challenges and Directions. By U.S. Catholic Conference, 1998. 32 pp. \$2.95.

Being Neighbor: The Catechism and Social Justice. Campaign for Human Development, 1998. 9pp.

Novena for Justice and Peace. Campaign for Human Development, 1998. 13 pp. \$1.95.

Way of the Cross: Toward Justice and Peace. Campaign for Human Development, 1998. 18 pp. \$1.95.

A Justice Prayer Book: With Biblical Reflections. Campaign for Human Development, 1998. 21 pp. \$1.95.

A Scriptural Rosary for Justice and Peace. Campaign for Human Development, 1998. 18 pp. \$1.95.

All publications available from U.S. Catholic Conference, Office of Publishing and Promotion Services, 3211 Fourth Street NE, Washington, D.C. 20017-1194. Toll free phone: 1-800-235-8722.

In 1995 the American bishops established a Task Force on Catholic Social Teaching and Catholic Education which for several years studied how best to integrate Catholic social teaching into the various levels of Catholic educational ministry—primary, secondary, college, seminary, adult ed, youth ministry. That task force issued its report in January of 1998 and in response the bishops issued the document “Sharing Catholic Social Teaching.” The edition published by the U.S. Catholic Conference also includes the summary report of the task force. The booklet is an excellent reflection on the substance of Catholic social teaching and provides a number of practical illustrations for how to pastorally implement a process of education in the Church’s teaching on social issues. Discussion of the material in the report would make an excellent and substantive agenda for a planning meeting of a pastoral staff or faculty.

One of the most worthwhile efforts of the bishops’ conference has been the Campaign for Human Development (CHD), an annual collection which results in funding support for dozens of practical projects of self-help by the poor of our nation. In addition to the oversight of the fund and review of the projects CHD also is charged with the task of promoting social consciousness among American Catholics. This year CHD has released a series of well-designed pamphlets which can be used for personal and group prayer. The pamphlets should appeal to people who prefer traditional devotions like the rosary and

the stations of the cross or RENEW groups and bible study attendees looking for new materials to enrich their communal prayer and reflection. There are Spanish language as well as English editions of each pamphlet. Making copies available to people or using them in the context of parish or school meetings can be an effective means of acting on the bishops' desire to see Catholic social teaching move to the center of ecclesial life.

Faced with so many demands educators and pastoral ministers know how difficult it can be to respond adequately to multiple expectations. Finding simple, well-done, practical aids for evangelization and education in an important area of gospel life is always a need. The booklets listed here are welcome materials.

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Doors of Understanding: Conversations on Global Spirituality in Honor of Ewert Cousins. Edited by Steven L. Chase. Quincy, Ill.: Franciscan Press, 1998. Pages, xxxiv + 456. Hardcover, \$27.95.

There are few scholars who are both esteemed *and* loved. *Doors of Understanding* testifies to one such person, Ewert Cousins, professor of medieval theology at Fordham University. This book is a collection of essays in honor of Professor Cousins, celebrating his contribution not only to medieval theology but also to interreligious dialogue, process theology, and global spirituality. According to Raimon Panikkar who wrote the preface to the volume, the three main doors of Cousins' career are the Franciscan theologian, Bonaventure, the process theologian, Alfred North Whitehead, and the scientist-theologian, Pierre Teilhard de Chardin (ix). The works of these three great thinkers have enabled Cousins to enter into new areas of spirituality where others, so to speak, have feared to tread. Cousins' lifelong interest in spirituality is reflected in his general editorship of the *World Spirituality* series, of which there are currently over twenty-five volumes.

In an otherwise insightful preface, Panikkar writes, "this volume is on spirituality, on the stirrings of the Spirit in the human being" (xvi). But it is more than simply a book on spirituality. It is the development and shape of a spirituality for the twenty-first century or what Cousins terms "global spirituality." The master key to the book is Cousins' notion of the "second axial period," a term drawn from the work of Karl Jaspers. The second axial period signifies a transformation in consciousness in an age of global awareness and evolutionary science. The structure of the book according to the "doors of understanding" is to lead the reader to a deeper meaning of spirituality in the second axial period.

The book is divided into sections which roughly correspond to some of Cousins' early typologies of mysticism and spirituality (xxiv). The essays of the first section highlight the methodology of global conversation, focusing on

paradigm shifts in epistemology and the importance of normative sacred texts for entering into global consciousness. The second section reflects Cousin's interest in nature mysticism cast in an eco-consciousness with essays by Thomas Berry and Mary Evelyn Tucker. The third section shifts the discussion toward the spiritual depths of the human person by discussing key figures of medieval mysticism such as Richard of St. Victor, Francis of Assisi, and Bonaventure. Huston Smith provides a transition from the medieval thresholds to global spiritualities by focusing on "world spirituality." Smith's article allows further doors of discussion to open up in Native American spirituality, Sufism, Hinduism, and Jewish mysticism. The final section of essays is entitled, "Crossing Over: The Pathway of Dialogue." Essays on the "World Christian Life Community" and "Global Evolution of Cultures," for example, suggest that the path to global spirituality in the second axial period is through conversation and the experience of other-ness.

The quality of essays in this volume is exceptional, a feat not too surprising since the list of contributors reads like a "Who's Who" in Theology and Religious Studies: Bernard McGinn, Leonard Swidler, Zachary Hayes, Grover Zinn, and William Chittick, to name a few. Perhaps what is most significant about the book is that the diversity of articles are joined together by the thread of the second axial period; thus, there is a door for every person to enter into conversation on global spirituality. This is an important book not only for the graduate student but for every person seriously interested in the shape of spirituality for the twenty-first century. *Doors of Understanding* bears witness to the mark of a brilliant scholar who has recognized the fact that we are living in a unique moment in the history of religion, and that religion is the most important factor, for good and for bad, in the history of the world. Ewert Cousins has begun the conversation on global spirituality and he has bequeathed a legacy for us to continue.

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Anti-Roman Cryptograms in the New Testament: Symbolic Messages of Hope and Liberation. By Norman A. Beck. New York: Peter Lang Publishing, 1997. Pages, 191. Paper, \$29.95.

Norman Beck is a professor of theology and classical languages, and chairs the Department of Modern and Classical Languages at Texas Lutheran University. He is an established authority eminently qualified to write this impressive and highly focused volume. The results of his research support that the Jesus of history and his earliest followers had a strong desire for freedom in this life as well as a deep longing for eternal life with God. Beck makes the connection between Jesus' and his disciples' desire for freedom to the people of Israel in the past, but also to peoples of the future who experience oppression. He makes a graphic parallel between the New Testament cryptograms and the black spirituals of more recent days. The lesson cannot be missed.

Beck contends the search for freedom from oppression among Jesus and his followers is more dramatic than is generally realized. Words such as "the devil," "Satan," and "the Tempter" are words not only in terms of a demigod but also for Caesar, the Roman state, and some of its representatives.

In a word, this study demonstrates that the hope of the Jesus of history and his earliest followers was to be free of Roman oppression. The anti-Roman cryptograms are symbolic messages of hope and liberation. The author draws out the implications for us today, thus making this a foundational volume for anyone designing a theology of social justice in the New Testament. The reader will be compelled to see why Christians are called to oppose oppression of any kind to attain "peace on earth."

This title is an auspicious beginning to the first volume of the Westminster College Library of Biblical Symbolism. It requires close and concentrated reading. It is recommended for the serious reader, pastors, homilists, theologians, seminarians, and seekers of social justice. It is recommended for libraries: universities, colleges, seminaries, and pastoral, concerned with the social setting of the New Testament as well as social justice. The price may be a deterrent. Nonetheless, it is recommended highly.

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Beyond Violence/In the Spirit of the Non-Violent Christ. By Gerard A. Vanderhaar. Mystic, Conn.: Twenty-Third Publications, 1998. Pages, viii + 161. Paper, \$12.95.

In the crescendo of commentary and exhortations as we approach the turn of the millennium, Gerard Vanderhaar has spoken an encouraging and practical word. While real and virtual violence threatens to fill our souls and consume our culture, he insists that the practice of nonviolence offers a viable alternative, most other proponents of nonviolence would say the same.

Dr. Vanderhaar is professor emeritus of Religion and Peace Studies at Christian Brothers University, Memphis, Tennessee. He is also a Pax Christi USA Ambassador of Peace, a founding member of the M. K. Gandhi Institute for the Study of Nonviolence, and the author of three other books: *Nonviolence: A Way of Personal Peace*, *Why Good People Do Bad Things*, and *Enemies and How to Love Them*. Where he breaks new ground in this book is in the scope of his description of nonviolence. As an educator and peace activist for more than thirty years, he recognizes that structural and systemic violence is in fact being transformed by faithful and creative strategies of non-violent resistance. Many of the strategies he describes transcend (as they must) the personal or interpersonal arenas that may be more familiar to readers.

Beyond Violence is divided into three sections: The Non-Violent Christ; Personal Nonviolence; and Our Best Interest. In the first, the author recalls the biblical and Gandhian bases for non-violent practice and reviews the global context and personal temptations that continue to challenge nonviolence. He

examines the many veils of violence itself and explores the “architectural design” for the City of God, the Compassionate Commonwealth.

The second section considers concrete possibilities for the practice of nonviolence across a broad spectrum of life’s activities and decisions. From “Closing Doors Softly” to dealing with “Difficult People” to being “Pro-Life—All Life” to “Non-Violent Confrontation,” Vanderhaar offers a practical guide for the day-by-day encounter with the violences of our world. In it he includes steps for a careful examination of ways in which we ourselves might be “the enemy,” the perpetrator of violence.

In the third section, which is by far the best, the book breaks into territory too often unexplored in studies of violence and nonviolence. How, for example, do we develop a non-violent perspective on money given the pervasiveness of violent poverty? How do we live in non-violent time? What is the relationship between our complicity in systemic violence and our commitment to nonviolence? Why does nonviolence require engagement in the political arena?

Vanderhaar leaves the reader with a firm belief in the possibility that people and their communities can move beyond violence. He also leaves us with some good ideas about how to take first and ongoing steps in that direction.

This book is a clear, practical, and contemporary appropriation of non-violent theory and practice. Reflection questions at the end of each chapter make it a useful tool for group discussions in schools, parishes and other communities, including families. It would be an interesting RCIA resource and appropriate for sacramental preparation, especially for Confirmation and Marriage.

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Who’s in Charge? Leadership Skills for Clergy and Others in Ministry. By James E. Harvey. Chicago: Loyola Press, 1996. Pages, xiv + 141. Paper, \$13.95.

Depending upon the operative ecclesiology of the time, various and sometimes conflicting models of priesthood vie for pride of place. In a top down hierarchical understanding of Church, the priest is the father figure who dispenses guidance and direction for proper ways of spiritual and moral living. In a perception of Church as servant of its members and the world, the priest provides for the constant care and well-being of any in need. In a Church where worship and sacraments are primary, the priest directs and unites the assembly’s praise offered to God and mediates God’s presence. And the list is nearly endless. Clearly there is some overlapping of ideas in these portraits and somewhere in each of these simplified sketches is one view or other of an essential quality which is often overlooked, i.e., leadership.

While leadership skills are compatible with a variety of ecclesiologies and visions of priesthood, Harvey is not content on accepting simple compatibility.

In *Who's in Charge?*, Harvey's approach to leadership advocates a renewed sense of ecclesiology and vision of priesthood. Leadership is neither controlling and rigid—drivership (xi, 2), nor is it lifeless and without risk—custodial care (1, 119). These two approaches may have been successful in times past, but they lack the vision and creativity Harvey suggests is necessary for a "living organization in an ever-changing environment" (1). Leadership is "the art of influencing the actions of others in such a way as to gain their respect, confidence, and loyal, wholehearted cooperation in accomplishing an established goal" (1–2). Earnest implementation of Harvey's suggestions will result in higher levels of competence and leadership skills which can radically transform our experience of Church.

Priests are leaders and they must be trained in management skills. Seminarians are taught how to celebrate the sacraments, how to formulate homilies, how to prepare couples for marriages, etc. Yet rarely, if ever, do seminarians receive leadership training. An excellent practical guide to effective leadership skills in ministry, this book should find its way into every seminary curriculum. Also, the seasoned pastor open to learning or perfecting skills of managing people and paper will find this book challenging and affirming, essential reading for clergy who wish their ministry to be viable into the next century. The primary audience for this book is ordained presbyters, and equally applicable to deacons and bishops. In keeping with his vision of Church, Harvey also addresses another audience—any lay person in a position of ministerial authority. Directors of music, religious education, youth and young adult ministers, in short, all staff members in positions of leadership, can benefit from reviewing the skills discussed in this book.

The main thrust of the book is developed in ten chapters. One by one Harvey outlines personal qualities of leaders (appearance, decisiveness, enthusiasm, knowledge, and tact), principles of leadership (know yourself and seek improvement; train your people as a team; make sound and timely decisions), rules of leadership (delegate, unite, command, solve problems at the lowest possible level), and leadership tasks (planning, organizing, staffing, directing, budgeting, and evaluating). Harvey also offers concise chapters on supervision, managing your time and managing others, developing organizational charts, creating memos, policy statements and job descriptions, how to run different types of meetings, and tips on how to teach. His presentation is sprinkled with case histories which are often entertaining and humorous only because they are examples of such unhealthy rectory living. All anecdotes are factual, thus adding credibility and a sense of urgency to his plea for leadership training.

In a final eleventh chapter, Harvey changes his topic from *how* a leader should lead to *who* should lead as an ordained minister. The core of his argument, tactfully articulated, is to "drastically increase the selection base of applicants for the clergy" (125). This would mean making "the difficult decision to change the barriers that prevent excellent candidates from consideration," according to Harvey (125–26). From this base he suggests that "the very best applicants can be selected in sufficient numbers to effectively minister to the faithful" (125). Harvey asserts that this is the "first step in building a healthy Church for the future" (125). He further declares that the job of the clergy must

be made attractive. Beyond a “true joy of doing the Lord’s work” (126), living and working conditions must be reasonable, healthy, and comfortable (126–27). It would be unfortunate if this last chapter proves to be a liability in convincing those who might disagree with his vision of *who* should lead to implement his philosophy of *how* to lead.

Some sections of this book are summarized almost as quickly as they are presented (e.g., Chapter 1). Other parts are rather repetitive or elementary, but this style may enhance the book’s classroom appeal. My biggest frustration with the book is that those who need it the most probably will never read it—but it remains packed full of concrete suggestions, ready to impart skills of leadership for competent ministry.

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Pure Kingdom: Jesus’ Vision of God. By Bruce Chilton. Michigan: William B. Eerdmans Publishing Company, Grand Rapids, 1996. Paperback, x + 178. \$15.00.

Chilton warns the reader that his Jesus is an inference drawn from the texts read critically (50). The book is on this Jesus’ view of the kingdom, not on scholars’ theories. There is a chapter on transformation of Jesus’ vision in the early Church (127–45). *Thomas* is used in places to illustrate the context of Jesus’ teaching.

Scholars have erred in isolating one conception of the kingdom in Early Judaism as the starting point for understanding Jesus. Jesus shared with the Judaism of his time a common language of the kingdom as a system of meaning with five coordinates, namely, the eschatological, transcendent, judgment, purity and radiance coordinates. Such language was the fruit of the Psalms which evince a coherent manner of speaking of God as reigning and acting as king, and vindicating God’s people. By the second century B.C.E. Deuteronomy’s promise of restoration as consequence of obedience seemed no longer tenable. The hope emerged of a *kingdom* never to be destroyed, which was associated with a figure called the “son of man” (Dan 7:13). Although the phrase “kingdom of God” is not found here, yet the “kingdom” is “his” where the antecedent is God. Targum Jonathan to the Prophets usually translates “behold your God” with “the kingdom of your God is revealed.”

In Jesus’ teaching the kingdom, as object of prayer, is future, yet has come near in the sense of impinging on the world. Further, as in *Thomas*, 82’s “whoever is near me is near the fire, whoever is far from me is far from the kingdom” it is already an intense intervention of God. Because the king’s servants are already sent to invite to the feast, judgment is involved in the response of the would-be guests. The infinite range of God’s power is seen in the mustard seed which grows outward to nest hungry birds. There is deliberate paradox in Jesus’ teaching; he never gives a clear description of the kingdom nor the

moment or method of its coming. Jesus' deeds were also mirrors of his vision of God's activity. He sent out the disciples to the "harvest"; healing and exorcism evoke the immanence of the kingdom. When Caiaphas in 30 C.E. moved the exchange of the half shekel from the Hanuth on the Mount of Olives to the temple precincts, Jesus "occupied" the temple and thereafter made his meals a rival *cultus* from which the kingdom will radiate.

What was for Jesus a divine intervention in the world became in Q a blessing in the form of future reward. Deprived of hospitality the poor community began to equate poverty and the kingdom. Rising tension as a result of their preaching led to a keen yearning for impending reversal of fortunes and to seeing Jesus as the heavenly "son of man" coming in judgment. Finally Mk 1:15 so linked Jesus' preaching of the kingdom with the preaching about Jesus that "kingdom of God" and "kingdom of Christ" became interchangeable in Col 1:13 and Eph 5:5.

Chilton applies his extensive knowledge of the Judaism of Jesus' time to advance some interesting readings. The saying about those who will not taste death until they see the kingdom (Mk 9:1) means that as immortals never die so assured is the kingdom. However Q makes this refer to the three disciples who were promised life until the eschaton, which the transfiguration scene portrays. Whoever does not *take* the kingdom as a child (Mk 10:15) uses the metaphor of the grabbing child who takes what he wants.

Chilton's book excels in methodological clarity and close reasoning based on solid evidence; it is very refreshing reading even if one here and there queries his conclusions.

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