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2007]

RECONCILING EVANGELIZATION AND DIALOGUE THROUGH LOVE OF NEIGHBOR

AMELIA J. UELMEN*

I. INTRODUCTION

A. *Pope Benedict and Interreligious Dialogue*

A year and a half into his papacy, Benedict XVI faced his first major international crisis. On September 12, 2006, he delivered an academic lecture in Germany at the University of Regensburg on the theme of faith and reason in Western culture.¹ In the context of a discussion on compulsion in religion, Benedict referred to a fourteenth century dialogue in which the Byzantine Emperor addressed an Islamic scholar: “Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman such as the command to spread by the sword the faith he preached.”²

Two days later the Organization of the Islamic Conference, representing fifty-seven Islamic states, issued a press statement expressing “regret” for the “derogatory fallacies defaming Islam,” and for the “smear campaign” that indulged in “character assassination of the prophet Mohammed.”³ In the days that followed, protests, some violent, occurred in Jakarta, Delhi, London and other cities. Seven Christian churches in the West Bank and Gaza were attacked. On September 17, 2006, an Italian missionary nun and her bodyguard were shot and killed as they left a children’s hospital in Mogadishu, Somalia.⁴

A flurry of questions accompanied the intense reactions to the Pope’s quotation of the medieval text. Did Benedict intend to mark a deliberate shift in Vatican policy regarding interreligious dialogue, and Islam in particular?⁵ One Catholic News Service reporter attributed the crisis to the

* Director, Institute on Religion, Law & Lawyer’s Work, Fordham University School of Law. Many thanks to Antonio Maria Baggio, Patrick Brennan, Rick Garnett, Caroline Gentile, Michael James, Kevin Lee, Howard Lesnick, Elizabeth McKeown, Russell Pearce, Russell Powell, Michael Scaperlanda, Elizabeth Schiltz, Tom Shaffer, Gerald Uelmen and Robert Vischer for helpful comments on and conversations about the drafts. Special thanks also to Anne-Claire Motte for her excellent research and editorial assistance. Where original texts are in Italian, translations are my own.

1. See generally Benedict XVI, *The Regensburg Academic Lecture*, 36 ORIGINS 248 (Sept. 28, 2006).

2. *Id.* at 249.

3. Islamic Society of North America, *Islamic Reaction to the Pope’s Quotation*, 36 ORIGINS 252, 254 (Sept. 28, 2006).

4. See Sidebar, 36 ORIGINS 246, 247-48 (Sept. 28, 2006); see also Ian Fisher, *Pope Apologizes for Uproar Over His Remarks*, N.Y. TIMES, Sept. 17, 2006, § 1, at 3.

5. See generally Islamic Society of North America, *supra* note 3, at 254.

Pope's "long-standing penchant for speaking bluntly and provocatively on interreligious issues."⁶ The reporter recalled then-Cardinal Ratzinger's press conference to introduce *Dominus Iesus*, the Congregation for the Doctrine of the Faith's 2000 declaration "On the Unicity and Salvific Universality of Jesus Christ and the Church." On that occasion, Cardinal Ratzinger noted that, while good things can exist in other religions, "one cannot close one's eyes to the errors and illusions that are also present" in those religions.⁷

Under the direction of Cardinal Ratzinger, *Dominus Iesus* had staked out a strong claim. Discussing the relationship of the Church and other religions to salvation, the document states: "it must be firmly believed that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church."⁸ While the fact that God has willed that the Church founded by him be the instrument for the salvation of *all* humanity "does not lessen the sincere respect which the Church has for the religions of the world,"⁹ it does rule out, "in a radical way, that mentality of indifferentism characterized by a religious relativism which leads to the belief that 'one religion is as good as another.'"¹⁰ Thus, while followers of other religions can receive divine grace, "it is also certain that *objectively speaking* they are in a gravely deficient situation in comparison with those who, in the Church, have the fullness of the means of salvation."¹¹

As a consequence of this belief in God's universal plan of salvation, *Dominus Iesus* concluded, "the Church must be missionary,"¹² and therefore:

primarily committed to proclaiming to all people the truth definitively revealed by the Lord, and to announcing the necessity of conversion to Jesus Christ and of adherence to the Church through Baptism and the other sacraments, in order to partici-

6. John Thavis, *Tough Talk—Benedict's Bluntness Strains Existing Interfaith Bridges*, CATHOLIC NEWS SERVICE, (Sept. 22, 2006), http://www.catholic.org/international/international_story.php?id=21370.

7. *Id.*

8. CONGREGATION FOR THE DOCTRINE OF THE FAITH, DECLARATION DOMINUS IESUS: ON THE UNICITY AND SALVIFIC UNIVERSALITY OF JESUS CHRIST AND THE CHURCH 20 (2000) [hereinafter *DECLARATION DOMINUS IESUS*].

9. *Id.* at 22. DOMINUS IESUS quotes the Second Vatican Council's Declaration on the Church's relation to non-Christian religions, NOSTRA AETATE:

The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and teachings, which, although differing in many ways from her own teaching, nonetheless often reflect a ray of that truth which enlightens all men.

Id. at 2.

10. *Id.* at 22.

11. *Id.*

12. *Id.*

pate fully in communion with God, the Father, Son and Holy Spirit.¹³

The 2000 *Dominus Iesus* backdrop may have heightened the readiness to interpret the quote in the 2006 Regensburg address as a sign that Benedict planned to steer away from Pope John Paul's emphasis on interreligious dialogue¹⁴ toward a clearer proclamation of Christian identity and evangelization.¹⁵

Subsequent Vatican statements, however, seem to indicate that Benedict's use of the quote was not intentionally provocative. In the September 17, 2006 Angelus greeting, Benedict stated that the quotation did not "in any way express my personal thought."¹⁶ A simultaneous statement by the Vatican Secretary of State, Cardinal Tarcisio Bertone, highlighted the church's esteem for Muslims and Benedict's "unequivocal" "option in favor of interreligious and intercultural dialogue" from the start of his papacy.¹⁷ For example, it reaffirmed Benedict's August 2005 message to Muslim representatives in Cologne, Germany: "The lessons of the past must help us to avoid repeating the same mistakes. We must seek paths of reconciliation and learn to live with respect for each other's identity."¹⁸

13. *Id.*

14. On numerous occasions throughout his pontificate, John Paul emphasized the importance of interreligious dialogue. For example, he concluded the large 1986 interfaith gathering in Assisi with these words:

We hope that this pilgrimage to Assisi has taught us anew to be aware of the common origin and common destiny of humanity. Let us see in it an anticipation of what God would like the developing history of humanity to be: a fraternal journey in which we accompany one another toward the transcendent goal which he sets for us.

John Paul II, *Address at the Conclusion of the World Day of Prayer for Peace* (Oct. 27, 1986), in 79(7) ACTA APOSTOLICAE SEDIS 865, 868 (1987). Similarly, his letter to open the new millennium explained:

In the climate of increased cultural and religious pluralism which is expected to mark the society of the new millennium, it is obvious that [interreligious] dialogue will be especially important in establishing a sure basis for peace and warding off the dread spectre of those wars of religion which have so often bloodied human history. The name of the one God must become increasingly what it is: *a name of peace and a summons to peace.*

JOHN PAUL II, APOSTOLIC LETTER *NOVO MILLENNIO INEUNTE* ¶ 55 (2001). His pontificate was also characterized by his efforts to strengthen the Church's relationships with Jews. See, e.g., JOHN PAUL II, *CROSSING THE THRESHOLD OF HOPE* 99 (1994) (discussing his April 1986 visit to Synagogue of Rome during which he spoke of Jews as "our elder brothers in the faith").

15. See John T. Pawlikowski, *Is Dominus Iesus a Shadow Over the New Papacy?*, Beliefnet.com, Apr. 25, 2005, http://www.beliefnet.com/story/165/story_16560_2.html.

16. Benedict XVI, *Quotation in Papal Speech Stirs Muslim Reaction*, 36 ORIGINS 245, 246 (Sept. 28, 2006).

17. Cardinal Bertone, *Quotation in Papal Speech Stirs Muslim Reaction*, 36 ORIGINS 245, 246 (Sept. 28, 2006).

18. *Id.*

In a September 25, 2006 address to Muslim leaders at Castel Gandolfo and broadcast live on the Arab television network, Al-Jazeera,¹⁹ Benedict clearly defined interreligious dialogue as a “necessity” and stated his intention to continue the work of John Paul, with a prayer that the relations of trust will not only continue but also “develop further in a spirit of sincere and respectful dialogue, based on ever more authentic reciprocal knowledge that with joy recognizes the religious values that we have in common and with loyalty respects the differences.”²⁰

At this stage, what conclusions might be drawn from the crisis? On one level it may be interpreted, in essence, as a communication gap. As a Vatican reporter colorfully put it, it was a case of “‘German professor meets sound-bite culture,’ with a phrase from a tightly wrapped academic argument shot into global circulation, provoking an unintended firestorm.”²¹ In light of the positive outcome of the Castel Gandolfo meeting, the crisis might mark a significant effort to bridge the gap, perhaps resulting in an ultimately positive step ahead in the work to foster interreligious dialogue. As the director of the Vatican press office, Fr. Federico Lombardi, dared to hope, the end result might be a broader appreciation of “the urgency of a renewed dialogue that is positive, trustworthy, capable of looking at problems in depth and ready for ‘self-criticism.’”²² But the undercurrents which sparked such intense reactions may not be easily resolved.

B. *Evangelization and Dialogue in Tension: The Hard Questions*

Dialogue “capable of looking at problems in depth,” requires sincere acknowledgement of the deep tensions between and within traditions and the hard questions that these generate. After, and in light of the Regensburg crisis, it is clear that interreligious dialogue is here to stay. But as *Dominus Iesus* and the Regensburg crisis illustrate, evangelization and efforts to strengthen Christian identity are also here to stay and will continue to be a focal point of intense reflection. Can the Church’s clear mission to proclaim that Jesus is Lord, not only of the Church, but of all humanity and for all time, be reconciled with sincere dialogue with people of other religious traditions and respect for their identity? Can this tension be reconciled not only in theory, but also in practice, in the context of a pluralistic society?

To sharpen the question, I will give a brief sketch of how I have experienced the tension within the dynamics of my own life and work. On one hand, the Church’s mission to evangelize as set out in *Dominus Iesus* makes

19. Sidebar, *supra* note 4, at 263.

20. Benedict XVI, *The Castel Gandolfo Meeting of the Pope and Muslim Leaders*, 36 ORIGINS 261, 262 (Oct. 5, 2006).

21. John L. Allen, Jr., *A Challenge, Not a Crusade*, N.Y. TIMES, Sept. 19, 2006, at A25.

22. Sidebar, *supra* note 4, at 263.

a lot of sense to me. Perhaps one reason for this is that for the past thirty years I have been closely involved with one of the relatively new ecclesial movements in the Catholic Church, the Focolare. I have absorbed a spirituality which is focused largely on living out evangelical love in the ordinary situations of everyday life and on communicating this message to others. Involvement with the movement has given me a solid formation in the Catholic faith. I firmly believe that Jesus is the Son of God who died and rose not just for Christians but for all of humanity. Yes, Jesus is the center of my life, but he is also the center of the universe. His life, death and resurrection have objective meaning and value for all of human history, not just for those who subjectively believe this because it is how we were raised.

On another level, when I think what it might mean to “proclaim” this message to the culture around me—in the academic environment where I now work, in the law firm where I used to work, in our current political climate—I find myself faced with a set of difficult questions. At the most basic level, many of the statements in *Dominus Iesus* are simply non-starters for conversation in these environments. Wouldn’t it be the height of arrogance on my part even to think—let alone to assert—the ways in which my religion and my Church are superior?²³ Practically, I cannot imagine myself finding, as *Dominus Iesus* urges, the words “to announce the necessity of conversion to Jesus Christ and of adherence to the Church through Baptism.”²⁴ When I think about the complexity of these environments, even something about the word “evangelization” makes me nervous or at least ambivalent.²⁵

About the time that my family met the Focolare, the movement was beginning its engagement with interreligious dialogue.²⁶ These gatherings and contacts have been a source of deep personal enrichment, nourishing and strengthening my own faith. How can I possibly deny how

23. See *DECLARATION DOMINUS IESUS*, *supra* note 8, at 22.

24. *Id.*

25. See Avery Dulles, S.J., *John Paul II and the New Evangelization—What Does it Mean?*, in POPE JOHN PAUL II AND THE NEW EVANGELIZATION 25, 33 (Ralph Martin & Peter Williamson eds., 1995). Dulles noted that evangelization appears to be the chosen trademarks of revivalist and fundamentalist sects, some of which are virulently anti-Catholic. Catholics distrust the Biblicism, the individualism, the emotionalism, and the aggressive proselytization of certain Protestant evangelistic preachers Influenced by the American tradition that religion is a purely private matter, [Catholics] hesitate to bring pressure on anyone to undergo a deep conversion of mind and heart. Individuals, they assume, should make up their own minds in perfect freedom.

Id.

26. See generally CHIARA LUBICH, *ESSENTIAL WRITINGS* 344-347 (2007) (describing the history the Focolare’s work in interreligious dialogue). In one of his last letters to Lubich, John Paul coined his own description of Focolare people as “apostles of dialogue.” See John Paul II, *Message to Ms. Chiara Lubich on the Occasion of the 60th Anniversary of the Birth of the “Work of Mary” (Focolare Movement)* (Dec. 4, 2003), in *L’Osservatore Romano* (English Ed.) 2 (January 7, 2004).

much I have learned through conversations and friendships with people who are supposedly in an (objectively speaking) “gravely deficient situation”?²⁷

When I consider the reconciliation of evangelization and dialogue in my own life, I wonder if there might be “a deep tension, if not contradiction, between the call that Catholics feel . . . to enter into authentic dialogue with other believers and *Dominus Iesus*’ insistence that the Catholic Church, because it possesses the full and final saving Truth, must actively seek the conversion of all people.”²⁸

It seems that if I want to respond to the call to evangelize, I might have two options. One is to launch myself—against my cultural and academic instincts—into a search for all the ways and openings to proclaim the message of the saving power of Jesus, and to interpret the lumps that will undoubtedly arrive as a consequence of being a faithful follower of Christ. Another is to engage in a kind of double-speak. In my “Catholic” life, with Catholic friends, I can work to strengthen my conviction about the unicity and salvific universality of Jesus Christ and the Church as well as pray for and support those who have the vocation to be actual missionaries. But in religiously pluralistic environments, for example, with my colleagues at work, I would keep these convictions a secret—because I know they will not fly—and simply hope and pray that as a result of somewhat generic gestures of kindness and love they will somehow, someday have the good fortune to be freely drawn into the One True Church.

My hope is that I have another option. Something in me yearns for a deeper synthesis of Church teaching and a more genuine expression of the way I live my faith. What approach might ensure that my conviction in the unicity and salvific universality of Jesus Christ and the Church does not become arrogant triumphalism or devolve into disrespectful proselytism? Simultaneously, what might help me to avoid a cowardly retreat from the missionary task of authentically sharing with others the greatest treasure I have, my faith?

Of course this essay will not be able to provide complete answers to these complex questions. But I would like to trace what I see as glimpses of a response to these questions in some of the documents and speeches of John Paul II and Benedict XVI, and in the life of the Church today. The essay begins by locating the novelty of the “new evangelization” in a “missionary spirituality” that draws a fundamental connection between evangelization and love of neighbor. It then discusses a series of examples in culture, politics and law that illustrate how a missionary spirituality in action brings evangelization into harmony with respectful interreligious dialogue.

27. See *DECLARATION DOMINUS IESUS*, *supra* note 8, at 22.

28. Paul F. Knitter, Book Review, *Sic et Non: Encountering Dominus Iesus*, 30 *HORIZONS* 157, 158 (2003).

Both Paul VI and John Paul II observed: “[p]eople today put more trust in witnesses than in teachers, in experience than in teaching, and in life and action than in theories.”²⁹ For this reason, woven throughout this analysis are stories of people who have been working to bring together the elements of evangelization and dialogue in their own lives and in their own work. Concrete examples focus on the work of the Focolare Movement not because it is the only community engaged with these themes, but because it is the one which has most informed my own thinking and approach to both evangelization and dialogue.

II. THE NOVELTY OF THE “NEW EVANGELIZATION”

A. *Evangelize the Evangelizers*

Both Paul VI and John Paul II were clear that the novelty of the new evangelization is not the content—the message is the same as always, Jesus Christ. What should be new, John Paul urged, is “its ardor, its methods, and its expression.”³⁰ I believe the new evangelization is at its core an invitation to delve deeply into the question of *how* the evangelical message is lived out and delivered.³¹

In a 1995 essay, then-Father Avery Dulles described one of the obstacles to the new evangelization like this: “Caught up in a merely sociological or traditional type of Catholicism, too many Catholics of our day seem never to have met the Lord. They know a certain amount about him from the teaching of the Church, but they lack direct, personal familiarity.”³²

What happens when the idea of evangelization is passed through the filter of a “merely sociological or traditional type of Catholicism”? It tends to emphasize communication of *doctrine*, what one knows *about* Jesus, rather than one’s own personal familiarity *with* Jesus.³³ I think some of the controversy surrounding *Dominus Iesus* is a good example of this dynamic. The document set out to “reiterate certain truths that are part of the Church’s faith”³⁴ as a guide for Bishops and theologians.³⁵ It did not

29. JOHN PAUL II, ENCYCLICAL LETTER *REDEMPTORIS MISSIO* ¶ 42 (1990) (quoting PAUL VI, APOSTOLIC EXHORTATION *EVANGELII NUNTIANDI* 31-32 (Dec. 8, 1975)).

30. John Paul II, *The Task of Latin America’s Bishops, Address of Pope John Paul II to the Latin American Bishops’ Council*, 12 *ORIGINS* 659 (Mar. 24, 1983); see also Edward Clark, *What Is New About the New Evangelization?*, 36 *ORIGINS* 1 (May 18, 2006) (describing characteristics of new evangelization).

31. This is in slight contrast with analyses that see the new evangelization’s novelty in its broader audience. See Leonard Sullivan, *Catholic Street Evangelism in Practice Today*, in POPE JOHN PAUL II AND THE NEW EVANGELIZATION, *supra* note 25, at 149, 150 (describing efforts to find new ways to reach out to non-Catholics).

32. Dulles, *supra* note 25, at 37.

33. *Id.*

34. *DECLARATION DOMINUS IESUS*, *supra* note 8, at 3.

35. See, e.g., Robert Imbelli, *The Reaffirmation of the Christic Center*, in *SIC ET NON: ENCOUNTERING DOMINUS IESUS* 96, 97 (Stephen J. Pope & Charles Hefling eds., 2002). As Fr. Imbelli noted: “The declaration is directed, in the first instance, not to ecumenical dialogue partners of the Catholic Church, nor to all

intend to discuss *how* to communicate these truths to non-Catholics and non-Christians. *Dominus Iesus* helped to clarify the parameters of Catholic identity, a necessary ground for any dialogue. But I do not believe that Benedict would suggest *Dominus Iesus* as the best place to start for reflection on the *methods* for evangelization.

Where might be the best place to start? For Dulles, it is living contact with the person of Christ. "Drawing near to us in so many ways, Jesus seeks to enter into the sanctuary of every Christian heart. If we grant him that entrance, he will be a living, energetic reality and will take over the direction of our lives."³⁶

John Paul put it beautifully in his discourse to a group of Polish pilgrims in 1998. "One cannot evangelize if one is not personally the object of evangelization . . . only a person who has been renewed" by the "law of love of Christ and the light of the Holy Spirit can bring about a true metánoia in the minds and hearts of other people, in the fabric of a society, in a nation or in the world."³⁷

The first step in the new evangelization is an encounter with the Person of Christ.³⁸ The first resource, then, is a spirituality to evangelize the evangelizers. As Paul VI wrote: "The Church is an evangelizer, but she begins by being evangelized herself. [The Church] needs to listen unceasingly to what she must believe, to her reasons for hoping, to the new commandment of love."³⁹

B. *A Missionary Spirituality: Love as the Heart of Proclamation*

In *Redemptoris Missio*, John Paul II described love as the heart of mission, and the motivating force behind all efforts to evangelize.⁴⁰ As Benedict explained in his 2006 World Mission Day Message, "God's love for

people of good will, but to the bishops of the Catholic Church, to be communicated in particular to theological faculties and missionary congregations." Id.

36. Dulles, *supra* note 25, at 37.

37. John Paul II, *Discourse to the Pilgrims of the Diocese of Torun and Drohiczyn* (Poland) (Amelia J. Uelmen trans. (Feb. 19, 1998)).

38. Dulles, *supra* note 25, at 37. See also JOHN PAUL II, *Novo Millennio Ineunte*, *supra* note 14, ¶ 29 ("We shall not be saved by a formula but by a Person, and the assurance which he gives us: *I am with you!*").

39. Dulles, *supra* note 25, at 30 (quoting PAUL VI, *EVANGELII NUNTIANDI*, *supra* note 29, ¶ 15).

40. See JOHN PAUL II, *REDEMPTORIS MISSIO*, *supra* note 29, ¶ 60 (1990) (describing love as "the soul of all missionary activity," love "has been and remains the driving force of mission"); see also John Paul II, *Discourse to the Participants in the Symposium on the Tenth Anniversary of Redemptoris Missio* (Jan. 20, 2001), in *L'OSSERVATORE ROMANO* (English ed.) (January 31, 2001) ("The Church, rooted in Trinitarian love, is missionary by nature, but she must become so de facto in all her activities. She will be so if she fully lives the love that the Spirit sows in the hearts of believers. . . .").

every person constitutes the heart of the experience and the proclamation of the Gospel."⁴¹

But what does this mean concretely? Some of the scholarship reveals that it is often understood in this sense: the greatest possible love that I can have for my neighbor is to share the greatest treasure I possess, the gift of faith. As Father Tom Forrest put it, "evangelization is the only adequate and convincing proof of their Christ-like love for both God and neighbor How can I claim to have found the pearl of great price yet share it with no one?"⁴² Over the centuries, this love has motivated thousands of people to dedicate their lives, even to the ultimate sacrifice of martyrdom, in order to bring the faith *ad gentes*. And to these people the whole Church holds, and will continue to hold, an enormous debt of gratitude.

Nonetheless, I believe that the new evangelization invites us to a fundamental shift in how we draw the connection between love and evangelization: to explore not just the fact of sharing the gift of faith, but to delve deeply into *how* the gift is shared. This is, I believe, the masterpiece of the "missionary spirituality" as described in *Redemptoris Missio*.

According to this framework, love is not only the initial motivation, but as John Paul explained, it is also "the sole criterion for judging what is to be done or not done, changed or not changed. It is the principle which must direct every action, and end to which that action must be directed."⁴³

The missionary spirituality is intensely Christocentric. John Paul explained: "An essential characteristic of missionary spirituality is intimate communion with Christ. We cannot understand or carry out the mission unless we refer it to Christ as the one who was sent to evangelize."⁴⁴ He then described a spirituality that "commits us to being molded from within by the Spirit, so that we may become ever more like Christ."⁴⁵ What essential characteristics did he highlight? I will focus on four: Christ's love is 1) self-emptying; 2) universal; 3) concrete; and finally, 4) it generates relationships of mutual love. I will also note how Benedict tracked several of the same themes in his 2006 encyclical *Deus Caritas Est* and other documents.

41. Benedict XVI, *Charity, Soul of the Mission* (Message for the 80th World Mission Sunday), in *L'OSSERVATORE ROMANO* (English ed.) 3 (June 14, 2006). Benedict further explained:

Unless the mission is oriented by charity, that is, unless it springs from a profound act of divine love, it risks being reduced to mere philanthropic and social activity. The love which God has for each single person constitutes, in fact, the very core of living and preaching the Gospel, and all who hear it in turn, become witnesses.

Id.

42. Fr. Tom Forrest, C.Ss.R., *Why Should Catholics Evangelize?*, in POPE JOHN PAUL II AND THE NEW EVANGELIZATION, *supra* note 25, at 55-56.

43. JOHN PAUL II, *REDEMPTORIS MISSIO*, *supra* note 29, ¶ 60 (quoting Blessed Isaac of Stella, *Sermon* 31: *PL* 194, 1793).

44. *Id.* ¶ 88.

45. *Id.* ¶ 87.

1. "He Emptied Himself"

To articulate the heart of the missionary spirituality, John Paul quoted St. Paul's description of what it means to have Christ's own attitude: "Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a Cross."⁴⁶

The Incarnation and the Pascal Mystery are at the heart of mission. John Paul explained:

The mystery of the Incarnation and Redemption is thus described as a total self-emptying which leads Christ to experience fully the human condition and to accept totally the Father's plan. This is an emptying of self which is permeated by love and expresses love. The mission follows this same path and leads to the foot of the Cross.⁴⁷

What might this mean for anyone who hopes to live a missionary spirituality? According to John Paul:

The missionary is required to 'renounce himself and everything that up to this point he considered as his own, and to make himself everything to everyone.' This he does by a poverty which sets him free for the Gospel, overcoming attachment to the people and things about him, so that he may become a brother to those to whom he is sent and thus bring them Christ the Savior.⁴⁸

The "goal" of missionary spirituality is best captured in the words of St. Paul: "To the weak I became weak . . . ; I have become all things to all men, that I might by all means save some. I do it all for the sake of the Gospel . . ."⁴⁹ The starting point, the method, and even the goal of a missionary spirituality is conformity to Christ precisely in Christ's capacity to empty himself out of love, and as an expression of love.

Benedict's description of love as "ecstasy" in *Deus Caritas Est* highlighted similar elements. Love is "a journey, an ongoing exodus out of the closed inward-looking self towards its liberation through self-giving, and thus towards authentic self-discovery and indeed the discovery of God . . ."⁵⁰ He continued with a description of Jesus' life of self-giving:

46. *Id.* ¶ 88 (quoting *Phil* 2:5-8).

47. *Id.*

48. *Id.*

49. *Id.* (quoting *1 Cor.* 9:22-23).

50. BENEDICT XVI, ENCYCLICAL LETTER *DEUS CARITAS EST* ¶ 6 (2006); see also JOHN PAUL II, *NOVO MILLENNIO INEUNTE*, *supra* note 14, ¶ 43 ("A spirituality of communion means . . . to know how to 'make room' for our brothers and sisters, bearing 'each other's burdens . . .').

“Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it”. . . . In these words, Jesus portrays his own path, which leads through the Cross to the Resurrection: the path of the grain of wheat that falls to the ground and dies, and in this way bears much fruit. Starting from the depths of his own sacrifice and of the love that reaches fulfillment therein, he also portrays in these words the essence of love and indeed of human life itself.⁵¹

2. *Love is Universal*

Second, a missionary spirituality is universal in scope, it means loving everyone. As John Paul described:

In order to proclaim to all his brothers and sisters that they are loved by God and are capable of loving, he must show love toward all, giving his life for his neighbor. The missionary is the “universal brother,” bearing in himself the Church’s spirit, her openness to and interest in all peoples and individuals, especially the least and poorest of his brethren. As such, he overcomes barriers and divisions of race, cast or ideology. He is a sign of God’s love in the world—a love without exclusion or partiality.⁵²

Similarly, Benedict summarized in *Deus Caritas Est*, “[I]n God and with God, I love even the person whom I do not like or even know.”⁵³ Here, the point is not to identify “targets” of evangelization, but to image the universality of God’s own love for humanity. This kind of love in and of itself communicates an important evangelical message.

3. *Love Is Concrete*

Third, in the missionary spirituality, loving as Jesus loved “takes the form of concern, tenderness, compassion, openness, availability and interest in people’s problems.”⁵⁴ As Benedict summarized in *Deus Caritas Est*, despite its extension to all of humanity, love “is not reduced to a generic,

51. BENEDICT XVI, *DEUS CARITAS EST*, *supra* note 50, ¶ 6 (internal citations omitted).

52. JOHN PAUL II, *REDEMPTORIS MISSIO*, *supra* note 29, ¶ 89; *see also* JOHN PAUL II, *NOVO MILLENNIO INEUNTE*, *supra* note 14, ¶ 49.

Beginning with intra-ecclesial communion, charity of its nature opens out into a service that is universal; it inspires in us a commitment to practical and concrete love for every human being Certainly we need to remember that no one can be excluded from our love [T]here is a special presence of Christ in the poor, and this requires the Church to make a preferential option for them. This option is a testimony to the nature of God’s love

Id.

53. BENEDICT XVI, *DEUS CARITAS EST*, *supra* note 50, ¶ 18.

54. JOHN PAUL II, *REDEMPTORIS MISSIO*, *supra* note 29, at 89. *See generally* *Discourse to Polish Pilgrims*, *supra* note 37 (“[O]ne’s transformation into a ‘new man’ in

abstract, and undemanding expression . . . but calls for my own practical commitment here and now.”⁵⁵

Benedict’s 2006 World Mission Day message echoed similar themes: “To be missionaries is to bow, like the Good Samaritan, before the needs of everyone, especially the poorest and most needy, because the one who loves with the heart of Christ doesn’t seek his or her own interest, but only the glory of the Father and the good of one’s neighbor.”⁵⁶ And here too, this quality of love communicates a message. As Benedict put it: “God’s presence is felt at the very time when the only thing we do is to love.”⁵⁷

4. *The Witness of Mutual Love*

Finally, Jesus himself described the powerful witness not only of love of neighbor, but more specifically of mutual love, the love that Christians have for each other. “By this all will know that you are my disciples, if you have love for one another.”⁵⁸ This is an idea which is not as discussed as one might imagine.

As John Paul explained in *Redemptoris Missio*: “The Kingdom aims at transforming human relationships; it grows gradually as people slowly learn to love, forgive and serve one another. Jesus sums up the whole Law, focusing it on the commandment of love.”⁵⁹ The very nature of the “Kingdom” is that of “communion among all human beings.”⁶⁰ Thus, John Paul continued:

The ultimate purpose of mission is to enable people to share in the communion which exists between the Father and the Son. The disciples are to live in unity with one another, remaining in the Father and the Son, so that the world may know and believe. This is a very important missionary text. It makes us understand that we are missionaries above all because of *what we are* as a Church whose innermost life is unity in love, even before we become missionaries *in word or deed*.⁶¹

It is precisely in building this “communion of love,” John Paul explained, “that the Church appears as ‘sacrament,’ as the ‘sign and instru-

Christ expresses itself first of all in works of mercy, authentic solidarity with one’s neighbor, especially the most needy.”).

55. BENEDICT XVI, *DEUS CARITAS EST*, *supra* note 50, ¶ 15.

56. *Soul of the Mission*, *supra* note 41, at 3.

57. BENEDICT XVI, *DEUS CARITAS EST*, *supra* note 50, ¶ 31.

58. *John* 13:35.

59. JOHN PAUL II, *REDEMPTORIS MISSIO*, *supra* note 29, ¶ 15.

60. *Id.* at 15.

61. *Id.* at 23; *see also* JOHN PAUL II, *NOVO MILLENNIO INEUNTE*, *supra* note 14, ¶ 42 (describing “the domain of communion (*koinonia*), which embodies and reveals the very essence of the mystery of the Church”).

ment of intimate union with God and of the unity of the human race.’⁶² The witness of mutual love, therefore, communicates an evangelical message about the life of God at the heart of the Trinity, and therefore about the Church in its deepest essence.

III. RECONCILING EVANGELIZATION AND DIALOGUE: EXAMPLES

One of the genuine novelties of the new evangelization is the emphasis on the extent to which evangelical love is a witness that, in and of itself, communicates a powerful message. In and of itself, universal love is “a sign of God’s love in the world—a love without exclusion or partiality.”⁶³ Concrete love is, in and of itself, a witness: “God’s presence is felt at the very time when the only thing we do is to love.”⁶⁴ Mutual love and unity among Christians that generates a “communion of love,” in and of itself communicates an evangelical message, and witnesses to the reality of the Church as the “sign and instrument of intimate union with God and of the unity of the human race.”⁶⁵

Love itself “speaks,” love, in and of itself, *is* witness. As Benedict put it in *Deus Caritas Est*:

Those who practice charity in the Church’s name will never seek to impose the Church’s faith upon others. They realize that a pure and generous love is the best witness to the God in whom we believe and by whom we are driven to love. A Christian knows when it is time to speak of God and when it is better to say nothing and to let love alone speak.⁶⁶

What difference might this make in the effort to reconcile evangelization and dialogue? In the sections that follow I hope to draw out two intertwined ways in which the missionary spirituality might reconcile evangelization and dialogue. The first part discusses a way of being, in imitation of Christ who “emptied himself” out of love, as a fruitful ground for interreligious dialogue. The second part provides examples of “proclamation” that are grounded in a personal experience of Christ’s own love, and how this approach helps to generate relationships in which the evangelical message is much more likely to be received as a gift rather than as an unwelcome threat to another’s identity. The third and fourth parts explored examples of how these principles have been applied in the fields of politics and law.

62. JOHN PAUL II, *NOVO MILLENNIO INEUNTE*, *supra* note 14, ¶ 42 (quoting Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium* 1).

63. JOHN PAUL II, *REDEMPTORIS MISSIO*, *supra* note 29, ¶ 89.

64. BENEDICT XVI, *DEUS CARITAS EST*, *supra* note 50, ¶ 31.

65. JOHN PAUL II, *NOVO MILLENNIO INEUNTE*, *supra* note 14, ¶ 42 (quoting Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium* 1).

66. BENEDICT XVI, *DEUS CARITAS EST*, *supra* note 50, ¶ 31.

A. *A Way of Being Which Communicates Christ's Self-Emptying Love*

It is fascinating to note that when he was asked to articulate a spirituality not of mission, but of dialogue, John Paul placed at the core of his analysis the same description of Christ's self-emptying love. In a 2001 address to the plenary assembly of the Pontifical Council for Interreligious Dialogue, he indicated that the life of communion at the heart of the Trinity was the

perfect and eminent model of dialogue among human beings Consequently, in interreligious dialogue we must take to heart the exhortation of St. Paul: 'In your minds you must be the same as Jesus Christ.'⁶⁷ The Apostle then goes on to underline the humility of Jesus, his *kenosis*. It is in the measure that, like Christ, we empty ourselves that we shall truly be able to open our hearts to others and walk with them as fellow pilgrims toward the destiny that God has prepared for us.⁶⁸

What might it mean to live this concretely in the course of everyday relationships and conversations with others? Here I will draw on the foundations for the Focolare's work in interreligious dialogue. The founder of the Focolare, Chiara Lubich, described what she terms "making ourselves one" as modeling ourselves on Jesus, particularly at the point in his passion when he lets go of everything, even to the point of crying out, "My God, my God, why have you forsaken me?"⁶⁹ Lubich explained:

We cannot enter the heart of another person to comprehend them, to understand them, to share their suffering, if our spirit is rich with a worry, a judgment, a thought . . . with anything at all. 'Making ourselves one' demands spirits that are poor

And who, then, do we look to in order to learn this great art of being poor in spirit, this art which (as the Gospel tells) brings with it the Reign of God, the kingdom of love, love in the soul? We look to Jesus Forsaken. No one is poorer than he.⁷⁰

Does the "everything" to be put aside mean even God? Yes, in a sense it does:

[W]hen love for other people asks it (and this can happen often) we must be ready even to leave God for God . . . for example, in prayer, to "make ourselves one" with someone in need; giving up God in that which seems to us to be our inspiration, in order to

67. *Phil* 2:5.

68. John Paul II, *The Spirituality of Interreligious Dialogue*, 31 *ORIGINS* 404, 404 (Nov. 22, 2001).

69. *Matthew* 27:46; *Mark* 15:34.

70. CHIARA LUBICH, *UNITY AND JESUS FORSAKEN* 90 (1985).

be completely empty and receive into ourselves another's suffering.⁷¹

But what happens as a result? Emptiness and renunciation are not the final word, because the experience is modeled on the Pascal mystery:

To those who "make themselves one" perfectly, Jesus gives to their speaking an extraordinary authenticity, a capacity to be essential, without anything superfluous or unnecessary. Their words enter into the heart of their neighbors like a sword that burns everything which must fall and leaves standing only the truth. In this way, that neighbor can grow in the truth, which is synonymous to growing in Jesus.⁷²

In the context of interreligious dialogue, Lubich framed the exchange like this: love leads to a complete emptying of oneself in order to "become one" with others, to deeply understand the meaning they give to their religious experience. "When we make ourselves one with the others, they can open up, reveal themselves to us, express and explain themselves, and share something of their being Jewish, Muslim, Buddhist or Christian. Some of their immense, even unexpected richness will shine in us too."⁷³

Dialogue in this spirit moves far beyond helping people to become kind, tolerant and appreciative of religious difference. It results in a genuine reciprocal exchange and growth. At a November 2000 gathering of 5000 Christians and mostly African-American Muslims in Washington D.C., as she highlighted the parallel teachings on love in the Qur'an and the Gospels, Lubich encouraged the participants by observing that "we can already appreciate that what is taking place among us . . . is not a mere dialogue of words . . . what we are experiencing is communion in God."⁷⁴

In an atmosphere of mutual trust, what John Paul termed a "respectful proclamation" of the truths of the Christian faith are welcomed as a gift.⁷⁵ For example, at the Washington gathering, in response to Lubich's

71. *Id.* at 90-91. See also CHIARA LUBICH, *ESSENTIAL WRITINGS*, *supra* note 26 at 347.

72. MICHEL VANDELEENE, *IO, IL FRATELLO, DIO NEL PENSIERO DI CHIARA LUBICH* 194-95 (Amelia J. Uelmen trans. 1999).

73. Chiara Lubich, *Engaging in Fruitful Dialogue*, 35 *LIVING CITY* 10-11 (Oct. 1996). *Living City* is the monthly North American version of the Focolare Movement's magazine. It can be found at www.livingcitymagazine.com. See generally Amelia J. Uelmen, *Chiara Lubich: A Life for Unity*, 8 *LOGOS* 52, 57-59 (2005) (outlining Lubich's approach to interreligious dialogue).

74. Chiara Lubich, *A Spirituality of Unity for the Harmonious Living of the Human Family*, Nov. 12, 2000, http://www2.focolare.org/en/sif/2000/20001114e_c.html; see Chiara Lubich, *A Spirituality of Unity for the Harmonious Living of the Human Family*, 40 *LIVING CITY* 22-24 (Jan. 2001).

75. Pontifical Council, *Instruction on the Pastoral Care of Migrants*, 34 *ORIGINS* 147, 148-49 (Aug. 12, 2004) (discussing paths to "open a way toward sharing with people of different origins and cultures, also in view of a 'respectful proclamation' of their own faith"); see also JOHN PAUL II, *NOVO MILLENNIO INEUNTE*, *supra* note 14,

address, Imam Warith Dean Mohammed, the leader of many of the Muslims present, reached for an image from the Gospel to express the depths of his own experience at the gathering: "I read in the Bible when Jesus Christ, peace be upon him, invited his followers to wash each other's feet, and I think that's just what we are doing. We are washing each other's feet."⁷⁶

How can I be sure that my conviction in the unicity and salvific universality of Jesus Christ and the Church does not become arrogance or devolve into disrespectful proselytism? The imitation of Christ, who showed the depth of his love for each person by emptying himself, leaves no room for arrogance or coercion. At the same time, the emptiness of love is not a relativistic void but rather a space for the Holy Spirit, the real protagonist of evangelization, to act and speak, suggesting in each circumstance what actions or words might help the person in front of me to grow in truth and love.

B. *A Way of Speaking Grounded in a Personal Experience of Christ's Own Love*

And when love suggests that it is the moment to speak more explicitly about Christ? The "new evangelization," John Paul II urged, requires a "clear and emphatic proclamation of the gospel, which is directed to every person."⁷⁷ But what is the content of the proclamation? Lubich suggests that we should begin "not so much with catechizing our neighbors, but with our own experience with Jesus."⁷⁸

Some of the most powerful examples of this kind of "proclamation" I know of are based on the experiences of elementary school children. For the Focolare children ages four to eight, several of the elements of the spirituality of unity⁷⁹ have been distilled into six points that cover the sides

¶ 56 (stating proclamation is "to be offered to all with the greatest respect for the freedom of each one: the gift of the revelation of the God who is Love").

76. Imam Mohammed, *Response to Lubich*, 40 LIVING CITY 24 (Jan. 2001).

77. Dulles, *supra* note 25, at 36 (quoting John Paul II, *Ad Limina Visit of Bishops of Southern Germany*, December 4, 1992, in L'OSSERVATORE ROMANO (English ed.) 5 (December 23/30 1992)).

78. CHIARA LUBICH, IN UNITÀ VERSO IL PADRE 31 (Amelia J. Uelmen trans. 2004); see also Dulles, *supra* note 25, at 36 (quoting John Paul II, *Ad Limina Visit of Bishops of Southern Germany*, *supra* note 77, at 5 ("Only from a personal relationship with Jesus can an effective evangelization develop.")).

79. Many aspects of the Focolare spirituality of unity run parallel to John Paul's description of a missionary spirituality described above, as well as his outline of the spirituality of communion as set forth in *Novo Millennio Ineunte*. See, e.g., John Paul II, *Address to a Group of Bishops, Friends of the Focolare Movement 2* (Feb. 13, 2003), http://www.vatican.va/holy_father/john_paul_ii/speeches/2003/february/documents/hf_jp-ii_spe_20030213_bishops-focolari_en.html (noting how Focolare's spirituality of unity has contributed to Gospel-based spirituality of communion). See generally JOHN PAUL II, *NOVO MILLENNIO INEUNTE*, *supra* note 14, ¶ 59 (outlining spirituality of communion).

of a cube.⁸⁰ Each morning the children roll the cube, and then try to live according to what comes out on top, and then they share their “experiences” of living universal love (I love everyone; I love my enemy; I love Jesus in the other), concrete love (I am the first to love; I share the other’s joy or hurt); and mutual love (we love one another).⁸¹

If we could listen in on their meetings or evening meals, we might hear something like this: “There’s a girl in my class that no one likes to play with, then I remembered when I rolled the cube it said to love Jesus in the other, so we spent recess together and had a great time.”⁸² What is striking is how easily and naturally the young children move to a “proclamation” of the Gospel message, often to friends their same age. For example, two small children were walking by an African street vendor, and as they passed one said to him: “You are not supposed to be here because you are black and we are white.”⁸³ As they continued walking, the other responded: “You can’t talk like that! Don’t you know that Jesus said we are all brothers and sisters?”⁸⁴ His friend went back to apologize, and from that day on they always greeted each other on the street.⁸⁵ Another little girl was telling her grandmother that a boy at school had pushed her.⁸⁶ “Did you push him back?” the grandmother inquired.⁸⁷ “No grandma . . . I want to act like Jesus!”⁸⁸

I realize that under some definitions this next example may technically fall into the category of the “old” evangelization, because it took place in Nagasaki, Japan at a school where the large majority of students were not Christian, and the teacher was of no particular religious tradition. Yet, I think it also captures the essence of a way of speaking which is grounded in a personal experience of Christ’s own love.

Kanna just completed kindergarten. At the end of the year as the teacher was greeting each of the children, she said to Kanna:

Thank you for telling us about Jesus. When you talked about him we could feel that he was close to you. You taught us the prayers that you learned at home and they are beautiful. This morning I saw you give the prize you won to one of your classmates, and I was moved. I am about to get married, but first I want to get

80. See generally THE CUBE OF LOVE: DISCOVERING LIFE WITH GOD THROUGH CHILDREN 6-7 (Gerta Vanderbroek & Mauro Camozzi eds., 2000) (describing idea of cube of love).

81. *Id.* at 50.

82. *See id.* at 8.

83. *See id.* at 29.

84. *See id.*

85. *See id.*

86. *See id.* at 35.

87. *See id.*

88. *See id.*

baptized and I am already preparing for it. I want to believe in Jesus the way you do.⁸⁹

“Humanity today would rather hear witnesses than teachers,” noted Paul VI, “and if teachers are heard, it is because they themselves are the example of what they teach.”⁹⁰ And this might be what Pope Benedict had in mind when he expressed to the Focolare children his wish that they “grow in [their] friendship with Jesus and become joyful witnesses of the Gospel, bringing to everyone the gift of true happiness.”⁹¹ To paraphrase the Gospel of Matthew, unless we change and become like little children we may never understand how to *speak* about the Kingdom.⁹²

C. *Politics: The Witness of Evangelical Love Through Dialogue*

Can the elements of a missionary spirituality described above permeate and transform politics and political life? In 1946, a member of the Italian parliament, Igino Giordano, made this notation in his diary: “Can a politician be a saint? Can a saint be a politician? Test the answer to the question on yourself now that you are becoming a politician.”⁹³ On June 6, 2004, the Diocese of Frascati, Italy opened the process of beatification for Igino Giordano a writer, journalist, politician, ecumenist, patrologist, married man and as *Fides* described, “one of the most representative figures of the twentieth century who left a deep mark and opened prophetic prospective at the cultural, political, ecclesial and social level.”⁹⁴ Giordani’s figure is far too rich and complex to do even minimal justice in a few paragraphs. Here I will limit the discussion to how he lived the universality of evangelical love.

Giordani began his political career in the 1920s, as head of the press office of the newly created Popular Party. During the tumultuous period of Fascism, he remained ensconced in the Vatican Library, and pursued an illustrious writing career. Through the 1930s he served as the director of *Fides*, the magazine of the Pontifical Society for the Propagation of the Faith, and other important journals, and became known for his decisive and polemical style. Following the war, on June 2, 1946, he was elected to the parliament and became one of the “Constitutional Fathers” who laid the foundations of the Italian republic.

While he was already well known as a journalist, author and political player in the reconstruction of Italy, 1948 marked an important turning

89. *Id.* at 33.

90. Pope Paul VI, *General Audience* (Amelia J. Uelmen trans. Oct. 2, 1974).

91. Aurora Nicosia, *Bringing Happiness*, 45 *LIVING CITY* 22 (Dec. 2006) (account of Archbishop Angelo Amato’s delivery of Benedict’s message to Focolare children).

92. *Cf. Matthew* 18:3.

93. IGINO GIORDANI, *DIARY OF FIRE* 25 (1981).

94. *Holiness Should Not Be the Privilege of a Few but Rather a Mass Phenomenon Involving All Christians*, AGENZIA FIDES, Apr. 6, 2004, available at www.fides.org/eng/news/2004/0406/04_2534.html.

point for Giordani. He described his encounter with the then twenty-eight year old founder of the Focolare movement, Chiara Lubich, and the spirituality of unity as “the voice that, without realizing it, I had been waiting for.”⁹⁵

I think it would be fair to say, to paraphrase Cardinal Dulles, that for Giordani, this moment presented the Person of Jesus as “a living, energetic reality” that took over the direction of his life.⁹⁶ He paints a powerful image of this moment:

Something happened to me. Those pieces of culture which had been lined up, began to move and animate themselves, coming together to form a living body through which ran a generous blood: the blood for which Saint Catherine was so ardent? Love had penetrated and entered into all of the ideas, bringing them into an orbit of joy. What happened was that the idea of God ceded its place to the love of God, the ideal image to the living God Having found Love, I found myself all of a sudden in the circuit of the Trinity. All of the dogmas and ideas emerged from the shelves of my memory to become living material, blood of my blood. I was moving from a library filled with books toward the Church, inhabited by Christians.⁹⁷

What happened with this “move” from the library to the Church? Many were struck by the transformation in Giordani’s writing style: once nicknamed the *martello* (hammer) of the heretics, he had become their *mantello* (mantle); the polemical defender of the faith had become a meek prophet of love.⁹⁸ The pages of the newspaper, *La Via*, which Giordani edited during his time in Parliament, are filled with his reflections following this experience.⁹⁹ Here I will note just one example. On July 1, 1949 the Holy Office issued a decree declaring the excommunication of Marxists. In an article dated June 30, 1949, entitled *Communists and Catholics*, Giordani advocated that the solution was not to “slam[] the door in the face of our brothers because they are communists,” but instead required a commitment on the part of the Christian Democrats to build a more equal society, so that the communists might see how “true justice is fulfilled through the eternal revolution of the Gospel.”¹⁰⁰ “Communion will resolve communism,” he concluded, “and will bring back the commu-

95. IGINO GIORDANI, MEMORIE D’UN CRISTIANO INGENUO 149 (Amelia J. Uelmen trans. 1994).

96. See Dulles, *supra* note 25, at 37.

97. GIORDANI, *supra* note 95, at 150-51 (Amelia J. Uelmen trans.).

98. See Adriana Maria Avellaneda Torres, *Il giornalismo di Iginio Giordani* 112 (2000) (unpublished thesis available online at http://www.netone.flars.net/tesiPDF/tesi_AdrianaA.pdf) (Amelia J. Uelmen trans.).

99. See generally IGINO GIORDANI, DARE UN’ANIMA ALLA DEMOCRAZIA (Francesco D’Alessandro ed., 2003) (selected articles from *La Via* between 1949-1953).

100. *Id.* at 156-57 (Amelia J. Uelmen trans.).

nists."¹⁰¹ Needless to say, his position was not acclaimed amidst growing cold-war tensions. These arguments, together with his proposals of pacifism, earned him descriptions as ingenuous, ambiguous and anachronistic.¹⁰² And he stuck to this position despite the political consequences. In 1951, he wrote a powerful response to those who attacked his position:

The Bolsheviks should be seen, no less than pagans and publicans, as vile people who are unworthy of our treatment: they are the persecutors of the Church. Their system includes concentration camps and secret police. Very well: but it's exactly because they are so fallen that we should see how they need to be redeemed: and they will be redeemed first of all with charity. This is the reason to offer a common meeting ground on which we can work together: conservatives and democrats, communists and anti-communists . . . and this is the Christian democracy that works peace. It is clear: we will be a springtime of Christianity when many Pharisees tear garments because Christians refuse to hate publicans and pagans!¹⁰³

I realize that this example is not unproblematic. For starters, it was not a recipe for longevity as an elected official. Giordani was voted out of office by 1953. On the finer points, the last few decades of Biblical scholarship and Jewish-Christian dialogue have fostered a deeper understanding of the Pharisees as reformers with whom Jesus must have had deep intellectual sympathy.¹⁰⁴ If Giordani had benefited from this research I would venture to guess that he might have tweaked the concluding image. But most to the point, in light of our current global crises, Giordani's position does not address our toughest questions: what exactly does it mean to love a terrorist, and how would evangelical love respond to terrorist threats?

That said, I do believe that Giordani's example is a rich mine of material for reflection on the new evangelization of politics. What would it

101. *Id.* at 157 (Amelia J. Uelmen trans.).

102. Torres, *supra* note 98, at 100. The Church at the time was also deeply skeptical and concerned about Giordani's position. His approach was ultimately vindicated in the Second Vatican Council's Pastoral Constitution on the Church in the Modern World. *See* GAUDIUM ET SPES ¶ 21 (1965) ("While rejecting atheism, root and branch, the Church sincerely professes that all men, believers and unbelievers alike, ought to work for the rightful betterment of this world in which all alike live; such an ideal cannot be realized, however, apart from sincere and prudent dialogue.").

103. Torres, *supra* note 98, at 100 (quoting Igino Giordani, *Riarmo o Reazione*, LA VIA (Feb. 10, 1951)).

104. *See, e.g.*, Robert A. Wild, S.J., *The Encounter Between Pharisaic and Christian Judaism: Some Early Gospel Evidence*, 27 NOVUM TESTAMENTUM 105, 124 (1985) ("[W]e cannot dismiss the possibility that Jesus himself was raised in the Pharisaic tradition and so was a natural object of concern for his fellow sectarians."); *id.* at 113 ("[W]hy would Christians worry over legal niceties observed by a particular Jewish sect unless there was some common cause between the two groups?").

mean for politics if we were to take seriously the evangelical message that God's love embraces every single person on the planet, and every single person in political life, including adversaries—to quote Benedict, “even the person whom I do not like or even know”?¹⁰⁵ What would it mean to place at the foundation of all relationships in politics Giordani's conviction that those who fall short—even very short—of Gospel values will be “redeemed first of all with charity”? Benedict's reflections in *Deus Caritas* seem to suggest a similar radicality in the measure of love: “The one who serves does not consider himself superior to the one served, however miserable his situation at the moment may be. Christ took the lowest place in the world—the Cross—and by this radical humility he redeemed us and constantly comes to our aid.”¹⁰⁶

In light of Giordani's challenge to the Christian Democrats to build a more equal society, so that the communists might see how “true justice is fulfilled through the eternal revolution of the Gospel,” might the heart of the “witness” of evangelical love in politics be Christian commitments to work *together* to build and sustain more just social structures?¹⁰⁷

There would be much, much more to say about Giordani's life and his prophetic message for our own times and our own political culture. But Giordani is not the only politician who has found a vision for living evangelical love in political life in the Focolare's spirituality of unity.

Closer to our own times, Josef Lux, like Giordani, stepped up to the plate during a tumultuous time for his country, serving as the Vice-Prime Minister of the Czech Republic from 1992-1998. Concrete love and service were the running themes of his political career. He wrote: “For a Christian one cannot serve God without serving man, and service to man is at the same time service to God.”¹⁰⁸ For Lux, the effort to love concretely meant stopping often on the street to help someone in need, even in the midst of a busy schedule. It meant being attentive enough to see when a sleepy colleague needed a cup of coffee. Even journalists were touched by his capacity to bring people together: “He tried to make relationships

105. BENEDICT XVI, *DEUS CARITAS EST*, *supra* note 50, ¶ 18.

106. *Id.* ¶ 35.

107. On this point the Second Vatican Council's reflection on the “remedy” for atheism is especially instructive. *See, e.g.*, GAUDIUM ET SPES, *supra* note 102, ¶ 21.

[F]aith needs to prove its fruitfulness by penetrating the believer's entire life, including its worldly dimensions, and by activating him toward justice and love, especially regarding the needy. What does the most reveal God's presence, however, is the brotherly charity of the faithful who are united in spirit as they work together for the faith of the Gospel and who prove themselves a sign of unity.

Id.

108. *Movimento Politico per l'Unita* (“MPPU”) Newsletter, 2 MPPU News 7 (Apr. 2006), http://www.mppu.org/uploads/Newsletter/newsletter_02.06.pdf.

more humane, even amidst ideological controversy He worked so that they could understand each other, and even love each other.”¹⁰⁹

In 1998, Lux resigned from his post due to his battle with leukemia. The illness itself was a possibility for “proclamation,” to share with a broad public the gift of faith. In a public interview he confided: “I am convinced that God is a Father, and this conversation with him makes me free, because I can share with him my concerns and be sure that he will give me the necessary strength.”¹¹⁰ After Lux’s death in 1999, Vaclav Havel, who was then the President of the Czech Republic, reflected: “Josef Lux held within himself something transcendent He was able to rise above partisan interests in order to put them in harmony with those of everyone. We will try to accept his death as a challenge in order to foster the most beautiful values that he embodied.”¹¹¹ The head of the opposition, then-Prime Minister Milos Zeman confirmed: “It is said in politics that one does not have friends, especially among one’s political adversaries. I would like to express my great esteem for Josef Lux, even though he was the president of another party, my adversary, whom I considered a friend.”¹¹²

Might these examples be limited to a few rare personalities, extraordinary leaders who grace a country’s political scene every few decades? Might we dare to imagine how the witness of mutual love might penetrate even the political realm? Since 1996, the Focolare’s Movement for Unity in Politics has been working to distill the principles of evangelical love into a digestible and practical formula to be lived in the everyday trenches of ordinary political life.¹¹³ In several countries, politicians and public officials often from different and even opposing parties gather to encourage one another in their journey along this path. A description from Brazil is indicative:

Since the founding of the Movement for Unity in Brazil in 2001, we have held in the federal parliament periodic meetings among politicians from different parties and of different religions and convictions. Our objective has been to contribute to building peace within national politics, and fostering dialogue through the exchange of experiences of living in our daily lives brotherhood among other representatives. We try to highlight the value

109. Students’ E-mail News from the Czech Republic, Charles University in Prague, (Nov. 26, 1999), available at <http://carolina.cuni.cz/archive-en/Carolina-E-No-353.txt>.

110. MPPU, *Chi Siamo—La Storia—Personalità Politiche*, Profile of Josef Lux, 6, <http://www.mppu.org/uploads/Documenti/Domenico,%20Josef%20e%20Memmo>.

111. MPPU News, *supra* note 108 at 7.

112. *Id.*

113. See generally *MEDIATAZIONI PER LA VITA PUBBLICA: IL CARISMA DELL’UNITÀ E LA POLITICA* (Antonio Maria Baggio ed., 2005) (collecting reflections offered by Movement for Unity in Politics during series of gatherings at Italian Parliament from 2001-2003).

of other's ideas, to love both friends from our own party as well as adversaries. We work to take seriously the suggestions of others, and even when we may disagree with the opinions expressed, we try to understand how everyone has an important contribution to give in the search for the common good.¹¹⁴

At the Parliament in Seoul, Korea, eight representatives meet regularly to pursue similar goals. Representative Kim Nak-Sung reports that he keeps next to his telephone the points of "the art of loving in politics" which the Movement for Unity encourages politicians to live.¹¹⁵ He explained: "This way I remember to put them into practice in the course of my day-to-day work."¹¹⁶ A Buddhist representative, Kim Sung-Gon, had intended to drop into the meeting for a brief time due to campaign commitments, but he ended up staying the whole time. "What stayed with me is the idea of seeing Jesus in my brothers."¹¹⁷ Translating the principle into his understanding, "I would say to see Buddha in my brothers," he later reported success in going beyond what had previously divided him from certain colleagues in the past.¹¹⁸ He played a key role in preparing the next meeting together with Won Hee-Ryong, a member of an adverse party.¹¹⁹

Participants in the Movement for Unity in Politics meet in eighteen different places—in Rome and in five other European countries and in several Latin American countries, including Argentina, Brazil and Uruguay. The Movement involves in total about three thousand people, including about two hundred elected officials, and others who work in various government capacities. It is still a small seed, but this approach may be a helpful model for the task that Benedict described in *Deus Caritas Est*:

[I]t is not the Church's responsibility to make [its social] teaching prevail in political life. Rather, the Church wishes to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as greater readiness to act accordingly, even when this might involve conflict with situations of personal interest.¹²⁰

114. MPPU Newsletter, *supra* note 108, at 11.

115. MPPU, *Chi Siamo—Un'amore politico—l'arte di amare, Le Esigenze dell'Amore Vero*, available at <http://www.mppu.org/uploads/Documenti/arte%20di%20amare.pdf>.

116. 1 MPPU News 8 (Nov. 2005), available at http://www.mppu.org/uploads/Newsletter/newsletter_01.06.pdf.

117. *Id.*

118. *Id.*

119. *Id.*

120. BENEDICT XVI, *DEUS CARITAS EST*, *supra* note 50, ¶ 28.

D. *Evangelical Love in Law Practice: Beyond "Role Morality"*

Projects similar to the Movement for Unity in Politics are also afoot for lawyers, judges and those working in various legal systems around the globe.¹²¹ But to describe how lawyers might live evangelical love I would like to focus on the nitty-gritty of everyday life in law practice. I will give a few examples from my time as an associate in the litigation department of a large law firm—not because these stories are extraordinary, but precisely because they are so mundane, taking place for the most part in the course of run-of-the-mill legal work.

Any kind of transformation in law practice faces several hurdles. As legal ethics scholar Deborah Rhode described, many lawyers believe that “the most effective way to discover the truth and to preserve rights is through an adversarial process in which lawyers have ‘undivided fidelity to each client’s interests as the client perceives them.’”¹²² Working within this paradigm, Rhode warns, “lawyers’ sensitivity can atrophy or narrow to fit the constructed universe dictated by role. The agnosticism that advocacy purportedly entails can readily become a defining feature of one’s total personality.”¹²³ Especially for younger lawyers working in large organizations, the problem is further compounded by their sense that rigid hierarchies allow little room for their own moral voice or judgment.¹²⁴

Where to start? A good place to begin might be in an effort to let the words of scripture permeate an approach to our ordinary work.¹²⁵ I will never forget the day during my first year as an associate when I realized how living the phrase “Perfect love casts out fear” transformed the relationship with the partner supervising my work.¹²⁶ Especially in the context of research for appellate briefs, I saw that “perfect love” meant not only thoroughness and creativity, but also being straightforward in

121. See Russell G. Pearce & Amelia J. Uelmen, *Religious Lawyering’s Second Wave*, 21 J.L. & RELIGION 269 (2005-2006); Amy Uelmen, *Relationships in Law*, 45 LIVING CITY, 14-17 (Mar. 2006) (describing first international “Communion and Law” conference that gathered 700 lawyers and judges from 35 countries).

122. Deborah L. Rhode, *The Professionalism Problem*, 39 WM. & MARY L. REV. 283, 312 (1998) (quoting American Lawyer’s Code of Conduct).

123. Deborah L. Rhode, *Ethical Perspectives on Legal Practice*, 37 STAN. L. REV. 589, 626 (1985).

124. I have been chipping away at this particular problem in a series of law review essays. See, e.g., Amelia J. Uelmen, *The Evils of ‘Elasticity’: Reflections on the Rhetoric of Professionalism and the Part-Time Paradox in Large Firm Practice*, 33 FORDHAM URB. L.J. 81 (2005); Amelia J. Uelmen, *An Explicit Connection Between Faith and Justice in Catholic Legal Education: Why Rock the Boat?*, 81 U. DET. MERCY L. REV. 921 (2004); Amelia J. Uelmen, *Can a Religious Person Be a Big Firm Litigator?*, 26 FORDHAM URB. L.J. 1069 (1999). See also Amy Uelmen, *Me, My Career and the Future of Our World*, 45 LIVING CITY 14-15 (Oct. 2006).

125. The Focolare publishes the “Word of Life,” a phrase of scripture chosen monthly from one of the liturgical readings with a commentary with practical suggestions for living evangelical love in the ordinary encounters of daily life. See, e.g., *Word of Life*, at <http://www.focolare.org/articolopdv.php?codart=3955&pdv=2>.

126. 1 John 4:18.

presenting the results of my analysis, even if it contradicted the answer a supervisor was hoping for. For me, this phrase of the Gospel opened the door to learning how to be a fully responsible attorney.

As I made the effort to put the words of scripture into practice on a daily basis, one effect was that it helped me to maintain a solid anchor to a values system which at times challenged aspects of the firm culture. In a competitive environment, temptations to climb the ladder of “success” at the expense of others ceded to “Love your neighbor as yourself.”¹²⁷ “Blessed are the merciful, for mercy shall be theirs”¹²⁸ became a lens through which to navigate office politics and tensions. When irritability or stress—my own or others’—strained working relationships, “Leave your gift there before the altar and go; first be reconciled to your brother”¹²⁹ was the push to apologize before the day’s end and work toward healing.¹³⁰

This alternative anchor also helped me to maintain a clearer vision of the broader social context of my work as a lawyer. “Whatever you do to the least, you do it to me”¹³¹ was a constant and powerful reminder of the presence of Christ in each person—including each person affected by how large corporations do business. With respect for the presence of Christ in each person as my principal compass, how could I not move beyond the “role morality” of unquestioning fidelity to “the client’s interests as the client perceives them”?¹³²

The issues are obviously complex. Respect for the presence of Christ in clients also includes respect for their autonomy; respect for the presence of Christ in the community also includes the dimension of the structures of the rule of law.¹³³ But these principles are not the only considerations. Breaking beyond the rigid bounds of “role morality” opens the door to taking moral responsibility for our work,¹³⁴ to exploring an approach to legal practice that leaves much room for a series of probing questions about the extent to which our legal system fosters structures of social injustice, and the possibilities for constructive change. Evangelical love itself may be a helpful guide for how to navigate the tensions. As Benedict put it in *Deus Caritas Est*, “Love is the light . . . that can always

127. *Lev.* 19:18; *Matthew* 22:39.

128. *Matthew* 5:7.

129. *Matthew* 5:24.

130. See generally Amelia J. Uelmen, *One Case at a Time: On Being a Catholic Lawyer*, in *PROFESSIONS OF FAITH: LIVING AND WORKING AS A CATHOLIC* 55 (James Martin, S.J. & Jeremy Langford eds., 2002).

131. *Matthew* 25:40.

132. See generally Uelmen, *Can a Religious Person Be a Big Firm Litigator?*, *supra* note 124 at 1099-1102.

133. See Russell G. Pearce & Amelia J. Uelmen, *Religious Lawyering in a Liberal Democracy: A Challenge and an Invitation*, 55 *CASE W. RES. L. REV.* 127, 153-59 (2004).

134. See generally Russell G. Pearce, *Model Rule 1.0: Lawyers Are Morally Accountable*, 70 *FORDHAM L. REV.* 1805 (2002).

illuminate a world grown dim and give us the courage needed to keep living and working.”¹³⁵

How much room is there for “proclamation” of Gospel values in a large law firm? At the firm where I worked, one of the clients was an abortion rights activist group, and at a certain point, there was some work on the Stenberg “partial birth abortion” case. I remember when the case came down from the United States Supreme Court an email was sent to “all attorneys” announcing that some aspects of the outcome could be considered a “victory” for the firm, and it attached an analysis that derided the aspects of the opinions that could be considered “pro-life.” The tone of the email, like the tone of some of the conversations in the firm, was, “if you work for this firm then you must be on the only ‘rational’ side of the abortion issue.”

After talking with some friends and sleeping on it, the next day I responded with a one line reply to “all attorneys.” It said: “On such a sensitive topic, I think it might be important to acknowledge that some of us at this firm read this not with a sense of ‘victory,’ but of profound and terrible sadness.”¹³⁶ Send.

This provoked a three-inch stack of firm-wide email exchange, an apology from the partner who initially sent the email, a policy committee resolution for how to handle these issues with awareness of diverse opinions in the firm, and a long discussion about what kinds of work on the “pro-life” side of the issue would not constitute a direct conflict for the firm. One by one, about twenty attorneys—partners and associates, many but not all Catholic, many but not all “pro-life”—called or emailed to discuss how we could help the firm begin to open up to different perspectives on this issue.¹³⁷

For me, this marked a moment when I realized just how much room there is—even in large firm practice—for “proclamation” of a perspective based on Gospel values, and that it might even be received not as an obstacle, but as a service to the larger conversation within the firm.

IV. CONCLUSION

In *Deus Caritas Est*, Benedict stated with confidence: “Love is possible, and we are able to practice it because we are created in the image of God.”¹³⁸ His concluding invitation is an excellent one-line description of a new evangelization which may be fully reconciled with respectful, sincere and open interreligious dialogue: “To experience love and in this way to

135. BENEDICT XVI, *DEUS CARITAS EST*, *supra* note 50, ¶ 39.

136. Email from Amelia J. Uelmen (June 29, 2000) (on file with author).

137. This story is also recounted in an article featuring the “religious lawyering” work at Fordham Law School’s Institute on Religion, Law & Lawyer’s Work. See Patricia Lefevere, *Lawyers Seek Spirituality for the Long Haul*, NAT’L CATH. REP., Oct. 28, 2005, at 4A.

138. BENEDICT XVI, *DEUS CARITAS EST*, *supra* note 50, ¶ 39.

cause the light of God to enter into the world—this is the invitation I would like to extend.”¹³⁹ This approach is, I believe, our best and deepest hope for continuing the new evangelization of law, politics and culture in the years to come.

139. *Id.*

