

## Fr. Jim Bacik Lecture Series

### Bridging the Globalist – Nationalist Divide: Christian Perspectives

Thursday, August 8, 2019

#### Introduction

1. Both globalization (GL) and nationalism are complex and ambivalent realities.
2. Catholic Social Teaching has helpful analyses of both.
3. The literature is massive: you might consult *The World is Flat* by Thomas Friedman and *The Globalization Paradox* by Dani Rodrik; *The Compendium of the Social Doctrine of the Church*.

#### I. Globalization

##### A. Definitions and Descriptions

1. The term was first used in 1930 and become more popular in the late 1980s.
2. “All these processes by which the people of the world are incorporated into a single world society” (sociologists Martin Albrow and Elizabeth King).
3. The “process of world shrinkage, of distances getting shorter, things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact; to mutual benefit, with somebody on the other side of the world.” (Swedish journalist Thomas Larsson in *The Race to the Top*).
4. “The compression of the world and the intensification of the consciousness of the world as a whole” (sociologist Roland Robertson).

##### B. Early History

1. Archaic GL: Greece had to import wheat, which forced maritime trade and expanded Hellenistic culture from India to Spain. From the 2<sup>nd</sup> century BC until 18<sup>th</sup> century, the Silk Road sent silk and spices westward and received gold, silver, and wools as well as cultural and religious exchanges and diseases (Bubonic plague).
2. Early Modern 1600 to 1800 rise of maritime empires (Portugal, Spanish, Dutch, British), Europe hegemony, slave trade, colonialism.

#### II. Types or Aspects of Globalization

##### A. Economic

1. The Long Nineteenth Century (1800-1914) was a period of increasing GL including an unprecedented expansion of international trade. The process slowed during the period between the two World Wars and the global Great Depression of the 1930s. Many countries enacted protectionist policies; for example, the Tariff Act of 1930 in the U.S. raised tariffs on over 20,000 imported goods to record levels, causing a GL backlash during the whole period. Since the end of WWII, economic GL has continued to expand. The collapse of the Soviet Union and the rise of China as a trading partner and developing countries became more open and exported more to other countries. It became increasingly profitable for corporations to diversify manufacturing processes. Trading services became

more prominent. Sociologists Findlay and O'Rourke claim economic GL is "a fragile and easily reversible process," by tariff wars and international conflicts (cf *Power and Plenty*).

2. Multinational corporations with operations spanning the globe and vast resources, which enable them to maximize profits by strategically locating their operations, have opportunities to serve larger goals of protecting the environment, reducing poverty, building infrastructures, improving governmental performance through forming partnerships. Benefits: create wealth and jobs in developing countries; have resources for research and development; outsourcing leads to lower prices. Criticisms: their monopoly power enables excess profits; avoid paying fair taxes; hurt local firms; contribute to pollution; underpaying workers in poor conditions; losing jobs in developed countries.
3. Apple Inc. founded in 1976 by Steve Jobs et al, went public in 1988, launched iPhone in 2007. By 2018, Apple was valued at over \$1 trillion, had 123,000 full-time employees, maintains 504 retail stores in 24 countries, over 1.3 billion Apple products actively in use worldwide.

## **B. Political**

1. A movement toward overarching institutions beyond the nation state; for example, the International Monetary Fund (IMF) and the World Bank, established in 1944, which makes international loans and grants to poor countries to reduce poverty, control communicable disease and to protect the environment.
2. GL has made democracy and human rights a global norm (*The Globalization Paradox* by Dani Rodrik).
3. The United Nations is the most significant agent and manifestation of political GL. It grew out of WWII, was conceived and pushed by FDR and agreed upon by Churchill (Britain), Stalin (USSR) at Yalta in 1945, later joined by China and France composing the Security Council with veto power; established October 24, 1945, when its charter officially recognized by governments of the Security Council members. The UN headquarters in New York City officially opened in 1951. Today the Security Council consists of 5 permanent members and 10 elected member states for two-year terms. The General Assembly with 193 nations meets yearly in New York usually from Sept to part of January. Their resolutions are not binding on member states. The Vatican has observer status. In October of 2015, (United Nations Day) *Time Magazine* listed 5 UN accomplishments: Saving the Pyramids in 1995 by persuading the Egyptian government to divert a major highway that endangers the Sphinx and 3 pyramids; Eradicate Smallpox through a 13 year immunization project by the World Health Organization, a UN agency, that in 1980 declared smallpox extinct; Saving the lives of 90 million children through the UN's Children's Fund as reported from 1990 to 2014; the 1968 Treaty on Non-Proliferation of Nuclear Weapons in which the U.S., Russia and Britain agreed to pass onto non-nuclear participants to the agreement the peaceful benefits derived from their nuclear programs and to help secure their defense against nuclear weapons; and expanding *Time's* list. The Paris Agreement signed in 2016 by 196 nations to keep the increase in average global

warming to below 2 degrees C above pre-industrial levels. The withdrawal of U.S. would be effective in November 2020. Each country sets its own targets.

### C. Cultural Globalization

1. Americanization of other countries: escalated after the collapse of the Soviet Union in 1991 and the widespread use of the internet in 2000. The Hollywood film and TV industry enabled people around the globe to see U.S. way of life, including TV programs like *Desperate Housewives*, *The Simpsons*, performers such as Elvis Presley and Michael Jackson, who have each sold over 500 million albums. Many American brands are top revenue producers including IBM, Amazon and Coca-Cola. Fast food companies like McDonalds have stores around the world (large McDonalds in Pushkin Square in Moscow). Many of the world's biggest computer companies are U.S. based including Microsoft and Dell.
2. The Olympic Games: first modern games in Athens in 1896; now includes summer and winter, held every four years. There are rituals like carrying the Olympic Torch and Opening and Closing Ceremonies. Almost every nation, more than 200, competes. The venue moves (Tokyo in 2020), athletes meet and share gifts. The 2016 Summer Games in Rio de Janeiro, Brazil drew 11,238 athletes from 207 countries and was watched by 3.5 million people worldwide.

## III. Analyses of Globalization

### A. Thomas Friedman

1. The interweaving of markets, technology and information in a telecommunication system that is shrinking the world and enabling us to reach around the world farther, faster, deeper and cheaper than ever before and enabling the world to do the same to us. GL is not a trend or a fad but is the international system characterized by integration and symbolized by the World Wide Web that replaced the Cold War system characterized by division and symbolized by the Berlin Wall.
2. We are increasingly connected but nobody is in charge. We increasingly learn how others live, increasing demand to have what others have and producing anger when you can't have it. Technology drives 80% of the process and empowers groups to get things done (Thomas Friedman *The Lexus and the Olive Tree: Understanding Globalization*).
3. In 2005 Friedman published the *World is Flat*. He sees GL as a fact that has created a new world order that makes world wars less likely (Dell Theory of Conflict Prevention).
4. Important events: collapse of the Berlin Wall in 1989; availability of personal computers; Netscape went public in 1995 making the Web available to everyone; workflow software unifying work around the globe; outsourcing of work to most cost efficient sites; China enters World Trade Organization in 2001; developing of search engines like Google which processes over a billion searches each day.
5. Countries must adapt to the new reality. Train people for jobs in the flat world.
6. The International Monetary Fund (IMF) in 2000 identified four aspects: trade transactions, capital investments, migration and dissemination of knowledge.

- B. Other commentators see GL as a process that can be reversed and in need of revision keeping political considerations in mind.

#### **IV. Nationalism in General**

##### **A. Description as an ideology or movement**

1. Promotes the nation's right to govern its homeland.
2. Sees the nation as the source of political power.
3. Promotes a single national identity based on shared culture, language, belief, history.
4. Importance of shared symbols, flags, anthems, myths.

##### **B. Distinguish**

1. Ethnic nationalism stresses shared ethnicity, heritage and culture.
2. Civic nationalism stresses shared citizenship, values, and institutions.

##### **C. History**

1. The American and French revolutions are the first powerful manifestations of nationalism.
2. It gradually spread through the new countries of Latin America, to Europe during the 19<sup>th</sup> century and to Asia and Africa in the 20<sup>th</sup> century.
3. In the 19<sup>th</sup> century, the people replaced the king as the center of the nation. Civilization became identified with national civilization (not Christian or Muslim overarching civilization). State became identified with nation (government with culture) giving rise to the nation-state.
4. When nationalism became disconnected from religious values in the 20<sup>th</sup> century, it took destructive forms, especially in Nazi Germany.

#### **V. Nationalism in the United States**

##### **A. History**

1. The 13 British colonies originally loyal to Britain became disenchanted, especially over taxation without representation and energized by the 1776 pamphlet "Common Sense" by Thomas Paine. July 4, 1776, the Second Continental Congress, meeting in Independence Hall in Philadelphia declared the 13 colonies independent states, no longer under British rule. The Declaration of Independence, originally drafted by Thomas Jefferson, justified separation by listing 27 grievances against King George III and asserting human and legal rights. The second sentence represents our political ideals: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." Aspirational words that have influenced other countries, including the French revolution and the subsequent history of the U.S. especially as interpreted and applied by Abraham Lincoln.
2. Under the Articles of Confederation 1781-1789 the central government had little power and no money, could not defend against attacks.
3. The Constitution was ratified by the necessary 11 states and the federal government began operating March 4, 1789, with George Washington as president, and 3 co-equal branches of government; the Bill of Rights, the 1<sup>st</sup> 10 Amendments were added in 1791.

##### **B. History of Isolationist Nationalism and Global Involvement**

1. In his farewell address, George Washington warned against foreign entanglements and alliances. However, Jefferson and Hamilton favored commerce with other nations.
2. Our geography with large oceans on either side has protected us against foreign invasion and our natural resources have made us relatively independent.
3. In the 19<sup>th</sup> century, the white Protestants feared the influx of Catholics who would be loyal to the Pope and not the U.S. This Nativist prejudice was still strongly against Kennedy in 1960.
4. World War I (1914-1918) drew us into foreign entanglements. President Wilson argued we were keeping the world safe for democracy and tried to support the League of Nations but could not get Senate support.
5. The decades of the 1920s and 1930s between the World Wars saw a strong isolationist trend as Charles Lindbergh and Henry Ford advocated for America First policies and Congress passed neutrality acts.
6. The Japanese attack on Pearl Harbor on December 1941 forced us into WWII.
7. After the war, FDR led the establishment of the United Nations and the Cold War forced us into military, political and economic involvement around the world including wars in Korea and Vietnam to stop the spread of Communism, a cause which lost its urgency with the collapse of the Soviet Union starting in 1985.
8. Our invasion of Iraq in 2003 on false reports that Saddam Hussein had weapons of mass destruction was part of our on-going war against terrorism sparked by 9/11/2001 attacks on the Twin Towers and the Pentagon. The war against terror has kept us involved in Afghanistan since 2001 to defeat the Taliban and dismantle al-Qaeda. Starting in 2014, the U.S. launched airstrikes against ISIS and its attempt to establish a caliphate. By 2016 ISIS had lost major cities in Iraq and now holds very little territory and has ceased some of its propaganda activities, and has falsely claimed responsibility for terrorist attacks. They are still a threat to encourage attacks and to recruit new members.
9. Under President Trump the U.S. has pulled out of the Iranian Nuclear Deal and the Paris Climate Agreement.

**C. Types of U.S. Nationalism (cf Sage Publications “*Varieties of American Popular Nationalism*” by Bart Bonikowski and Paul DiMaggio)**

1. Ardent Nationalists: 24% of U.S. population; very proud to be American which is the best country; emphasis on speaking English, being a citizen, respecting laws and being Christian. Typical member of this group - white male, observant Protestant, relatively little education, living in the South. Strongly opposed to GL (inference) and international bodies imposing restrictions on U.S. My country right or wrong.
2. The Disengaged: 17% of U.S. population; they tend to be less proud of the country, hold wider notions of what it means to be American, less likely to think speaking English is important or being a citizen; less likely to define themselves in terms of national identity. Members of this group are typically younger, more educated, identify religiously as Nones, live in Northeast and Pacific West, affiliate with Democrats. Strong on government support for minorities and the value of them keeping their distinctive customs. Most open to GL (an inference) and international agreements. A better name for this group might be Open Nationalists.

3. Restrictive Nationalists: 38% - the largest group in the study. They tend to have low levels of pride in America and its role in the world but high norms for being good Americans, being Christian, speaking English. Many are disadvantaged by virtue of race, gender or social class and seem to be motivated by resentment more than ideology. Tend to think immigrants increase crime and take away jobs and get too much government assistance; strongly opposed to GL (inference).
4. Creedal Nationalists: 22%, tend to accept the liberal principles of universalism, democracy, rule of law; high on national pride but have low restrictions on who qualifies as American (open to non-Christians and minorities). They tend to be well-educated with advanced degrees, high incomes, Republicans, socially outsiders, adherents to the American Dream. This group tends to live outside the South and to include recent immigrants.

### C. Analysis

Dani Rodrik in *The Globalization Paradox*

1. The big problem is unmanaged GL which is undermining democracy.
2. GL has produced a nativist backlash on the part of those who do not benefit from the global economy. Globalists have underplayed this factor.
3. Hyper-globalization has been fostered by the 1989 decision of the Organization of Economic Cooperation and Development to remove all restrictions on cross-border financial flows and the 1995 establishment of the World Trade Organization which prompted countries to: subject their economy to global financial markets; to give special rights to foreign companies; and to reduce corporate and top income taxes.
4. Principles for having GL serve democracy: Nations must find their own best way to prosper; countries have right to protect their economies, for example, placing restrictions on cross-border transactions and restricting imports from countries that use slave labor; countries need policy autonomy, for example, developing countries may need to subsidize some local industries and developed countries should be able to put tariffs on goods in violation of environmental standards; global governance should help countries solve problems of poverty, inequality, exclusion and slow growth; autocratic governments like Russia, China and Saudi Arabia should not have the same rights and privileges as democracies.
5. GL, within limits, has been good for economies. It can also be good for democracies and avoiding populist backlashes.
6. Now we do not need further GL; we need "smart GL" not "maximum GL." There is a fundamental incompatibility between "hyper-GL" and national sovereignty and democracy. We need to make sure the benefits of GL are for the common good and social justice.

## VI. Catholic Social Teaching cf *Compendium of the Social Doctrines of the Church*

### A. Globalization and the Economy

1. Our modern era is marked by the complex phenomenon of economic and financial GL, a process that progressively integrates national economies at the level of the exchange of goods and services and of financial transactions.
2. GL gives rise to new hopes while at the same time it poses troubling questions.

3. In fact, there are indications aplenty that point to a trend of increasing inequalities, both between advanced countries and developing countries and within industrialized countries. The growing economic wealth made possible by the process described above is accompanied by an increase in relative poverty.
4. Looking after the common good means making use of the new opportunities for the redistribution of wealth among the different areas of the planet, to the benefit of the underprivileged that until now have been excluded or cast to the sidelines of social and economic progress. The challenge, in short, is to ensure a GL in solidarity, a GL without marginalization.
5. The Church's social doctrine has time and again called attention to aberrations in the system of international trade, which often owing to protectionist policies, discriminates against products coming from poorer countries and hinders the growth of industrial activity in and the transfer of technology to these countries.
6. The Magisterium has pointed out the importance of ethical criteria that should form the basis of international economic relations: the pursuit of the common good and the universal destination of goods; equity in trade relationships; and attention to the rights and needs of the poor in policies concerning trade and international cooperation. Otherwise, "the poor nations remain ever poor while the rich ones become still richer."
7. An adequate solidarity in the era of GL requires that human rights be defended. The right to food and drinkable water, to housing and security, to self-determination and independence – which are still far from being guaranteed and realized.
8. Freedom of trade is fair only when it is in accord with the demands of justice.
9. GL must not be a new version of colonialism. It must respect the diversity of cultures which, within the universal harmony of peoples, are life's interpretive keys. In particular, it must not deprive the poor of what remains most precious to them, including their religious beliefs and practices, since genuine religious convictions are the clearest manifestations of human freedom.
10. In the era of GL solidarity between generations must be forcefully emphasized.
11. Social problems increasingly take on a global dimension. No State can face these alone and find a solution.
12. Of itself, an economic system does not possess criteria for correctly distinguishing new and higher forms of satisfying human needs from artificial new needs which hinder the formation of a mature personality. Thus a great deal of educational and cultural work is urgently needed, including the education of consumers in the responsible use of their power of choice, the formation of a strong sense of responsibility among producers and among people in the mass media in particular, as well as the necessary intervention by public authorities.

## **B. Globalization and Work**

1. The phenomenon of GL is one of the most important causes of the current change in the organization of work. This phenomenon brings about new forms of production where plants are located away from where strategies are decided and far from the markets where the goods are consumed. There are two primary

factors driving this phenomenon: the extraordinary speed of communication no longer limited by space or time; and the relative ease with which merchandise and people are transported from one part of the world to another.

2. If it is true that GL is neither good nor bad in itself, but depends on how it is used, it must be affirmed that a GL of safeguards, minimum essential rights and equity is necessary.
  3. The GL of the economy with the liberalization of markets, the stiffening of competition, the increase of specialized businesses in providing goods and services, requires greater flexibility in the labor market and in organizing and managing production processes.
  4. Work, above all within the economic systems of the more developed countries, is going through a phase that marks the passage from an industrial-type of economy to an economy essentially built on services and technological innovations.
  5. The decisive factor and “referee” of this complex phase of change is once more the human person, who must remain the true protagonist of his work. He can and must take on in a creative and responsible fashion the present innovations and re-organizations, so that they lead to the growth of the person, the family, society and the entire human family.
  6. The human person faces the adventure of the transformation of things through work in order to satisfy requirements and needs that are first of all material, but he does so in obedience to an impulse that pushes him ever further beyond the results obtained to the quest of what will correspond most intimately to his vital inner needs.
  7. The present scenarios of profound transformations of human work call even more urgently for an authentically global development in solidarity that is capable of involving every region of the world including those less advantaged. Solidarity too must become globalized.
  8. Economic and social imbalances in the world of work must be addressed by restoring a just hierarchy of values and placing the human dignity of workers before all else. The GL of finance, economics, trade and labor, must never violate the dignity and centrality of the human person, or the freedom and democracy of peoples.
  9. Technology may be the instrumental cause of GL, but the universality of the human family is its ultimate cause.
- C. Political Globalization**
1. Because of the GL of problems, it has become more urgent than ever to stimulate international political action that pursues the goals of peace and development through the adoption of coordinated measures.
  2. In particular, intergovernmental structures must effectively perform their functions of control and guidance in the economic field because the attainment of the common good has become a goal that is beyond the reach of individual States, even if they are dominant in terms of power, wealth, and political strength.

3. The Magisterium positively evaluates the associations that have formed in civil society in order to shape public opinion in its awareness of the various aspects of international life, with particular attention paid to the respect of human rights.
4. As the Magisterium sees it, the right to development is based on the following principles: unity of origin and a shared destiny of the human family; equality between every person and between every community based on human dignity; the universal destination of the goods of the earth; the notion of development in its entirety and the centrality of the human person and solidarity.
5. The legitimate requirements of economic efficiency need to be better harmonized with those of political participation and social justice. Concretely, this means that solidarity must be made an integral part of the networks of economic, political and social interdependence that the current process of GL tends to consolidate.
6. The pursuit of the common good in a spirit of service, the development of justice with particular attention to situations of poverty and suffering, respect for the autonomy of earthly realities, the principle of subsidiarity, the promotion of dialogue and peace in the context of solidarity; these are the criteria that must inspire the Christian laity in their political activity.

## VII. Catholic Social Teaching (CST) and GL (cf. "Globalization with a Human Face" by Kenneth Himes, *Theological Studies* 69 (2009))

### A. Background

1. GL is a process that has a certain inevitability but can be directed and shaped.
2. It is ambivalent and can do both great good and great harm; it is subject to moral evaluation.
3. It is multi-dimensional, primarily economic but also political, and cultural.

### B. Contributions of CST

1. The universal common good: Some problems like the refugee crisis cannot be solved by considering individual autonomy or national sovereignty. Today in an increasingly interdependent world we must consider the good of the whole human family. We are essentially interdependent social beings who are members of the one whole human family. We must judge GL not just on how it benefits or hurts our national interests but also how it effects other countries, especially developing nations.
2. Integral Humanism: Economic development is important but should contribute to the overall development of persons politically, culturally and spiritually. We must beware of economic globalization that reduces individuals to their free market value, political GL that denies persons access to power, cultural GL that diminishes traditional patterns and practices that give meaning to life. We are all children of God who calls us to full integral development of our potential. We need political institutions and mediating associations that can guide globalization and protect human development when nations cannot do so This is not support for one world government, but

for horizontal subsidiarity with institutions and states cooperating. The World Bank and International Monetary Fund need radical change to give poor countries more say. We need global governance (not government) that coordinates local efforts to promote integral development of all people around the world.

3. Solidarity: CST insists that our God given dignity can be realized and protected only in community. There is a “natural inclination” to define ourselves and our group as distinct from others, which can lead to considering others as inferior (racism, sexism, nationalism, xenophobia). Pope John Paul II taught us that solidarity is a virtue that inclines us to see others as neighbors equal with us before God. Globalization can help us see all people as members of the one human family. Solidarity prompts us to form partnerships. In reality GL has in some ways fostered inequality and marginalization so we need moral standards to judge this and overcome it. We need intellectual solidarity which gathers good ideas from secular and multi-religious sources. The synodality of Pope Francis can be a method for doing this as is his practice of quoting local bishops. Globalization centered on market efficiency, profit and power tends to create more marginalized groups, individuals and countries. Solidarity prompts efforts to include and learn from other cultures and cautions against expecting popes and bishops to have all the answers. Intellectual solidarity leads to social solidarity and cooperative efforts to promote the global common good.
4. Justice: CST insists that the global community must establish justice for all its members and local communities. This challenges neo-liberalism that puts a greater emphasis on individual freedom and excuses inequality as an unfortunate by-product of free markets with free trade and free movement of capital. CST claims justice sets the larger context for making moral judgements about economic globalization. CST emphasizes human rights (civil, political and socio economic) rooted in human dignity and care for the common good. We need a way to respect the rights of the global community and not make an absolute out of the rights of individual countries. Justice demands that in international negotiations, the grass roots perspective of local communities be heard. It also demands participation of people in decisions that affect their lives, who have been left behind by globalization.
5. Option for the poor: Economic globalization threatens indigenous cultures. CST option for the poor, which recognizes the responsibility to care for the vulnerable, can be applied to protecting the diverse cultures of developing nations that can be overwhelmed by the values and cultural exports of the rich nations.

VIII. CST on Nationalism (cf. “What is the Catholic Response to the Rise of Nationalism?” by Bishop Robert McElroy in *America*, January 24, 2017)

**A. Nationalism.**

1. President Trump explicitly claims he is a “nationalist” and defines a “globalist” as a person who wants “the globe to do well, not caring about our country so much”. “I love our country and our country has taken second fiddle.” “We give all our wealth to other countries and they don’t treat us properly.” NATO nations do not pay enough. Bad trade deals with China, Canada, and Mexico cost us money.
2. Some scholars define it as the ideology that insists that the interests and values of the nation take priority over all other interests and values, leading to the position that the nation be as independent as possible and maintain political sovereignty.
3. If nationalism means love of country and promoting its interests most people affirm this.
4. In the 20<sup>th</sup> century nationalist movements led to fascist governments including Italy and Germany.
5. Steve Bannon is on a worldwide mission to support nationalist governments and policies that reject globalism.
6. Some Americans interpret nationalism as white nationalism or alt right nationalism or populist nationalism.
7. British nationalism has led to 2016 Brexit vote (51.9%) vote to leave European Union established in 1965 with 28 member states.

**B. CST**

1. Love of country, true patriotism is a virtue
2. The nationalistic impulse is morally neutral, able to lead to genuine patriotism or to pride, isolationism and discrimination.
3. Populist movements in U.S. history have promoted beneficial democratic reforms but have also frequently marginalized groups (Catholics, Jews, immigrants, poor). The nativist prejudice is active in the U.S. today. CST invokes the virtue of solidarity to counter this dangerous trend.
4. American greatness and exceptionalism are based not on power and wealth but on the aspirations of our Founding Fathers expressed in the Declaration of Independence which have only been partially fulfilled. CST roots these aspirations in the dignity of the persons and the pursuit of justice for all.
5. Nationalism must avoid nativism and recognize the universal common good. Pope Benedict lamented that “globalization makes us neighbors but does not make us brothers.” CST insists God is the Father of the entire human family and that creation is a gift to all who are called to be good stewards.
6. CST should be applied to various issues: it insists globalization should benefit all and exclude no one; it promotes cooperation to protect the environment; it emphasizes the importance of attending to the refugee crisis.

CST promotes authentic patriotism that is inclusive, that sees greatness in our spiritual aspirations for freedom and justice and that advances our national interests in ways that benefit the integral development of all peoples.

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### **Father Bacik's 2019 Lecture Dates at the Franciscan Center**

**Thursday, May 9, 2019:** Developing an Easter Spirituality with Guidance from Mary of Magdala

**Thursday, June 6, 2019:** Bridging the Racial Divide: Christian Perspectives

**Thursday, July 11, 2019:** Bridging the Generational Divide: Christian Perspectives

**Thursday, Aug. 8, 2019:** Bridging the Globalist-Nationalist Divide: Christian Perspectives

**Thursday, Sept. 12, 2019:** (Topic TBA)

**Thursday, Oct. 10, 2019:** (Topic TBA)

**Thursday, Nov. 14, 2019:** (Topic TBA)

**Thursday, Dec. 12, 2019:** Advent Reflection

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