

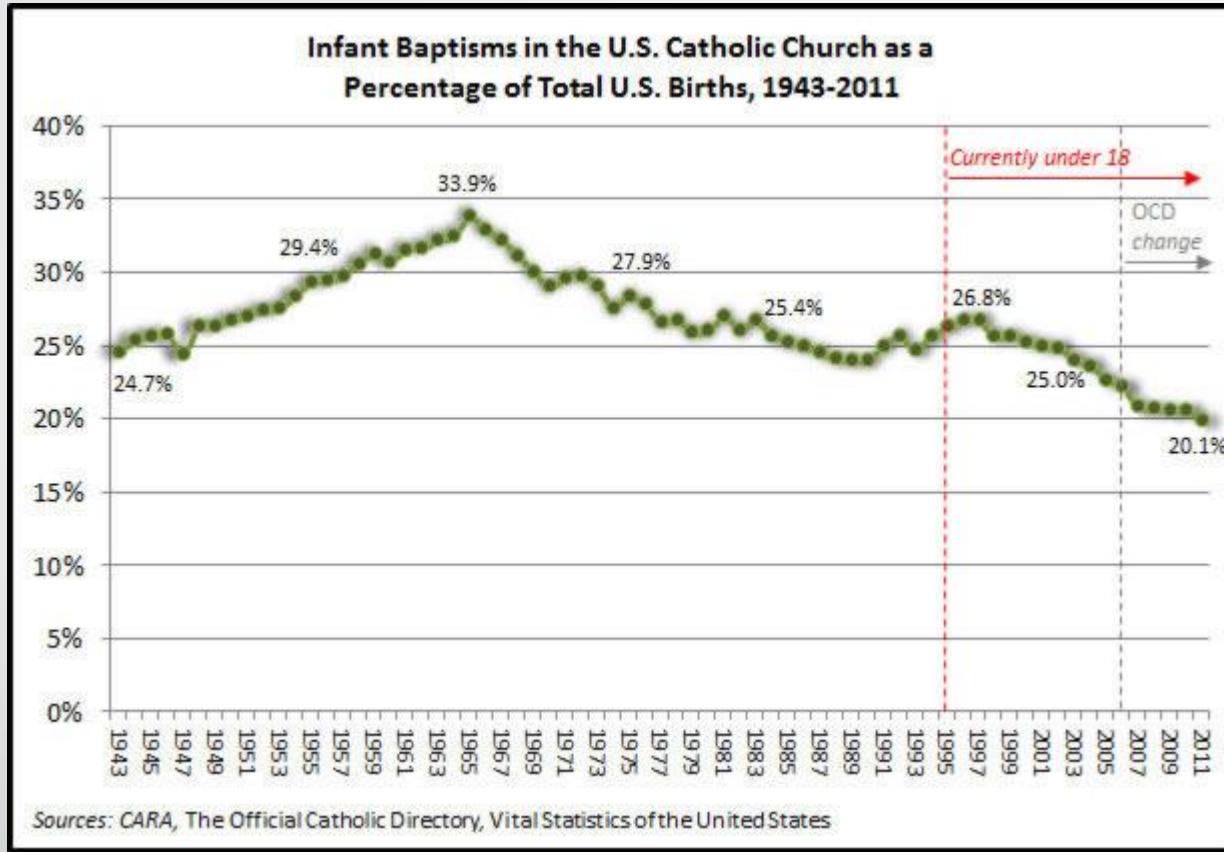


Flocking to the Fold: Pope Francis's (De)(Re)Territorialization of Catholicism

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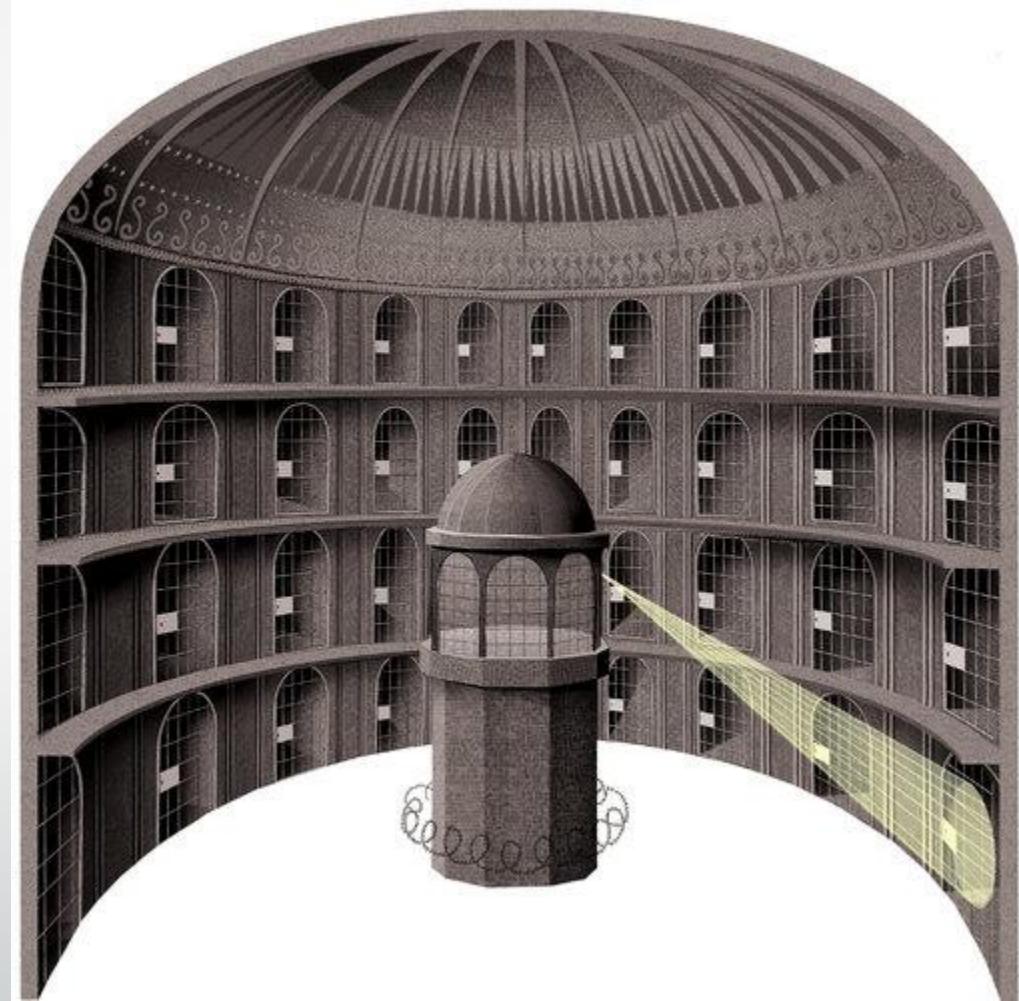
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The Catholic Panopticon

Michel Foucault describes that the purpose of the Panopticon prison is “to induce in the inmate a state of conscious and permanent visibility that assures the automatic functioning of power. . . , in short, that the inmates should be caught up in a power situation of which they are themselves the bearers” (201).

The Pope “is the perpetual and visible principle and foundation of unity of the bishops and of the faithful” and “[exercises] supreme, full, and immediate power in the universal church” whose omnipresence stands as the “the supervisor in a central tower” of the Panopticon (Vatican; Foucault 200).

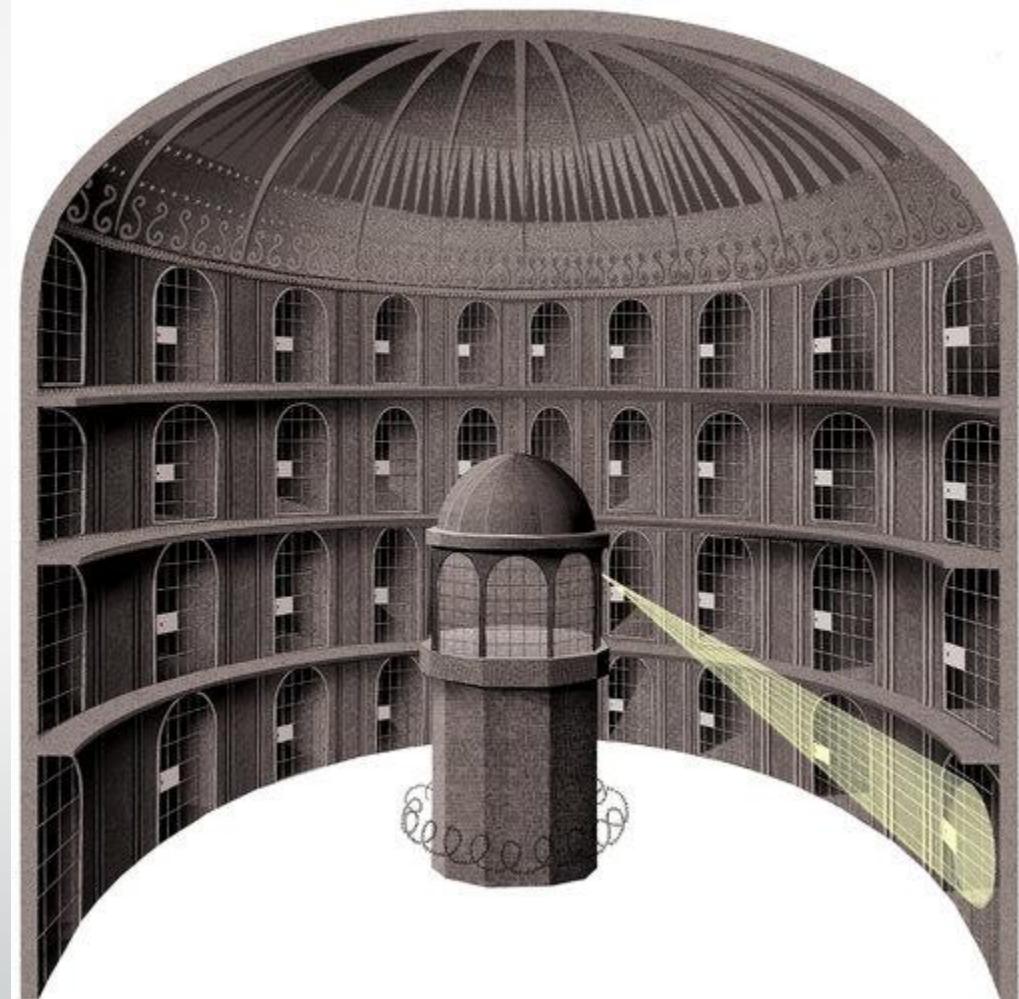


Jeremy Bentham’s Panopticon

The Catholic Panopticon

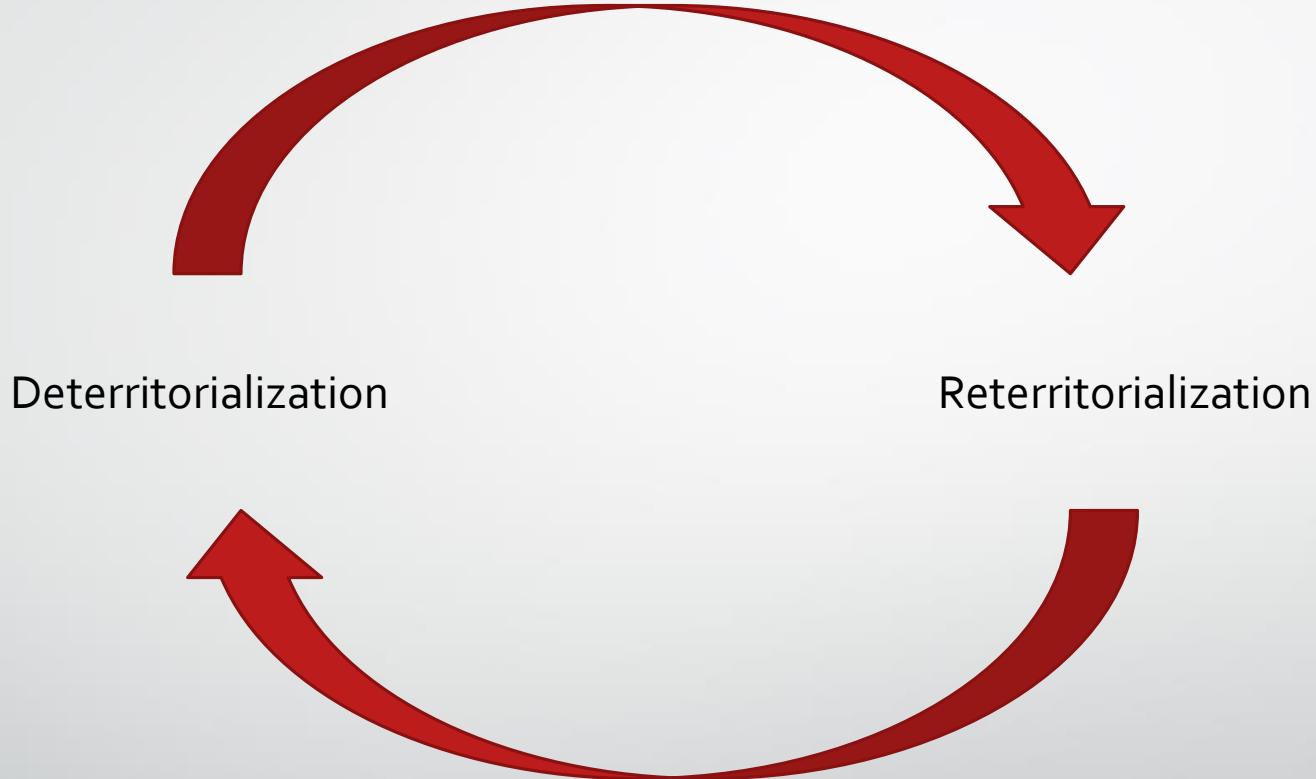
This does not necessarily mean the relationship is a negative one: "We must cease once and for all to describe the effects of power in negative terms. . . . In fact, power produces; it produces reality; it produces domains of objects and rituals of truth" (Foucault 194).

Foucault's interpretation relies heavily on the assumption that the Panopticon is "a laboratory" used "for experiments on men [and women], and . . . must be understood as a generalizable model of functioning; a way of defining power relations in terms of the everyday life of men [and women]" (203-5). He even suggests that it "may provide an apparatus for supervising its own mechanisms" (204).



Jeremy Bentham's Panopticon

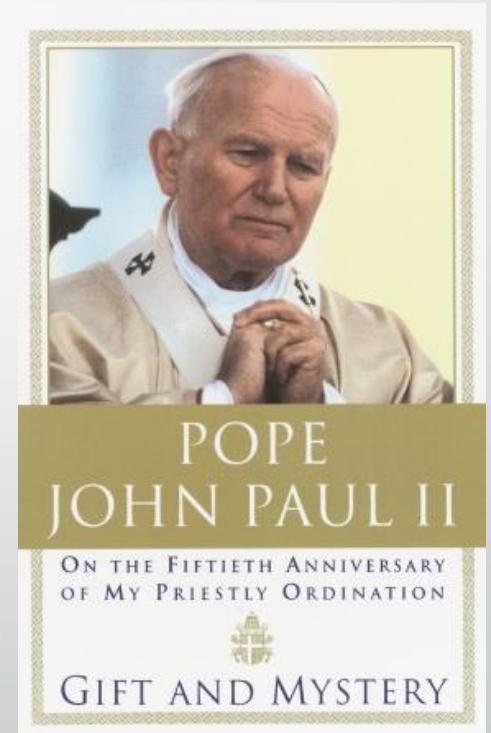
Deleuze and Guattari's *A Thousand Plateaus*



In 1999, Michael L. Budde's essay argued that the Catholic Church, "as a transnational cultural institution that precedes capitalism and which remains intent on influencing world events," made a great effort to keep up with the other culture industries, which is difficult to counter given that "the Pope [made] multimillion dollar publishing deals, [enjoyed] cross-media promotions that exemplify the corporate dream of 'synergy,' [signed off] joint ventures with information behemoths, . . . and [had] his image licensed to makers of hats, mugs, and T-shirts" (81; 77), which was an attempt to make him a household name like "Mickey Mouse, Batman, and the Rolling Stones" (77).



PETER MACDIARMID/GETTY IMAGES



*Aside from weddings and funerals,
about how often do you attend Mass?*

	2002	2008
Rarely or never	25%	32%
A few times a year	25	24
Once or twice a month	12	10
Almost every week	12	11
Every week	22	20
More than once a week	4	3

Catholicism Needed New Change



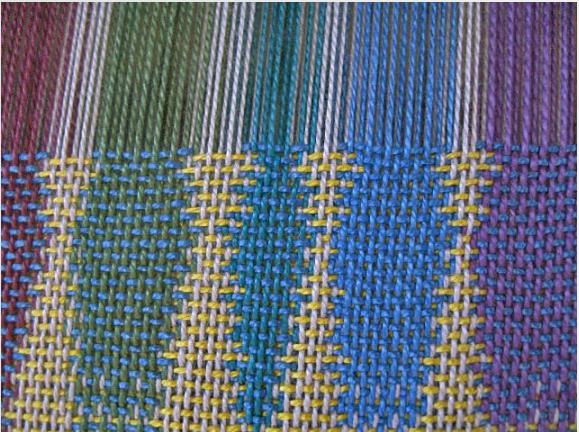
Pope Benedict XVI
resigned Feb 2013
(the first to do so in
nearly 600 years)



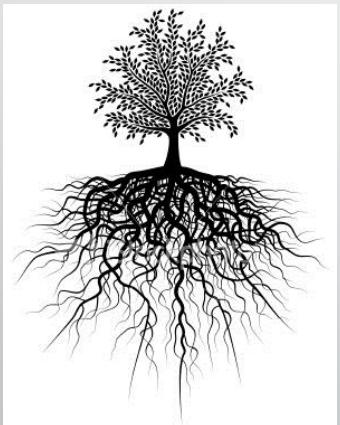
Pope Francis
elected May 2013

Deleuze and Guattari's *A Thousand Plateaus*

Striated Space



Smooth Space



Roots



Rhizome

Reterritorialization Deeper than the Surface: From *America Magazine*'s Sept 30, 2013 Interview with Pope Francis

"Talking with Pope Francis is a kind of volcanic **flow** of ideas that are **bound up** with each other. . . . Our time together was, in truth, more a **conversation** than an interview, and my questions served simply to guide the discussion in a general sense, **rather than enclose it within rigid and predefined parameters**. From a linguistic point of view, we frequently **shifted back and forth** between Spanish and Italian, often without even noticing. There was **nothing mechanical** about it, and the answers were the result of an extended dialogue and a line of reasoning that I have tried to render here in a concise manner and to the best of my abilities." --Antonio Spadaro, SJ

"The thinking of the church must recover genius and better understand how human beings understand themselves today, in order to develop and deepen the church's teaching." --Pope Francis

Deterritorializing the Striated Space and Reterritorializing into Smooth Space

"The **structural and organizational** reforms are **secondary**—that is, they come afterward. The first reform must be the **attitude**."

"Instead of being just a church that welcomes and receives by keeping the doors open, let us try also to be a church that **finds new roads**, that is able to **step outside itself** and go to those who do not attend Mass, to those who have quit or are indifferent. The ones who quit sometimes do it for reasons that, if properly understood and assessed, can lead to a return. But that takes audacity and courage."

"**Tradition and memory of the past** must help us to have the courage to **open up new areas to God**. Those who today always look for disciplinarian solutions, those who long for an exaggerated doctrinal '**security**', those who stubbornly try to **recover a past that no longer exists**—they have a **static** and inward-directed view of things. In this way, faith becomes an ideology among other ideologies."

"When you express **too much**, you run the risk of being **misunderstood**."

"A Jesuit is a person who is **not centered in himself**. The Society itself also looks to a **center outside itself**; its **center is Christ** and his church. So if the Society centers itself in Christ and the church, it has two fundamental points of reference for its balance and for being able to live on the margins, on the **frontier**. If it looks too much in upon itself, it puts itself at the center as a very solid, very well 'armed' structure, but then it runs the risk of feeling safe and self-sufficient."

"It is important **not to be restricted** by a larger space, and it is important **to be able to stay in restricted spaces**."

"The church sometimes has locked itself up in small things, in small-minded rules"

"In Buenos Aires I used to receive letters from homosexual persons who are 'socially wounded' because they tell me that **they feel like the church has always condemned them**. But the church does not want to do this. During the return flight from Rio de Janeiro I **said that if a homosexual person is of good will and is in search of God, I am no one to judge**. By saying this, I said what **the catechism** says. Religion has the right to express its opinion in the service of the people, but God in creation has set us free: **it is not possible to interfere spiritually in the life of a person**. A person once asked me, in a provocative manner, if I approved of homosexuality. I replied with another question: '**Tell me: when God looks at a gay person, does he endorse the existence of this person with love, or reject and condemn this person?**' We must always consider the person. Here we enter into the **mystery of the human being**. In life, God accompanies persons, and we must accompany them, starting from their situation. It is necessary to accompany them with mercy."

"The view of the church's teaching as a **monolith** to defend without nuance or different understandings is **wrong**."

"The risk in seeking and finding God in all things, then, is the willingness to explain too much, to say with human certainty and arrogance: '**God is here.**' **We will find only a god that fits our measure.**"



According to the *Vatican Insider*,

- "British cathedrals 'have seen a **rise of about 20%** in congregations, drawing in both new and lapsed members.'
- It goes on to add that **over half** the priests surveyed in Italy said they had noticed a rise in support for the Church.
- Spain too seems to be experiencing this turnaround.
- Catholic leaders in the US, France and Latin America have also witnessed a rise in attendance.
- In the Pope's homeland, Argentina, **12%** more people define themselves as believers compared to before."



non coerceri a maximo, sed contineri a minimo divinum est

“not to be limited by the greatest and yet to be contained in
the tiniest—this is the divine”