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## Letter from the Editor

Barbara Anne Kozee

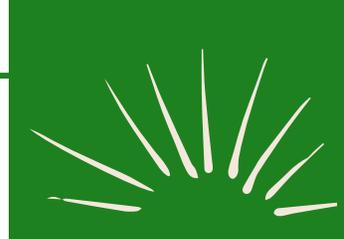
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# Letter from the Editor

By Barbara Anne Kozee

After over a year of living in the COVID-19 pandemic, we are at a crossroads: it is time to decide whether we are going back to normal or whether we will make significant changes to our values, structures, and lifestyles. In the last issue of *New Horizons*, the Editorial Board commented on the themes of crossing roads present in the parable of the Good Samaritan as read by Pope Francis in *Fratelli Tutti*. The Board discusses encounters on the road as acts of love, as an “acknowledgment of the fundamental truth that we are all children of God and that we cannot remain isolated from the suffering that is experienced around us. This also allows us to recognize that love is more than just a series of actions but has its ‘source in a union increasingly directed towards others, considering them of value, worthy, pleasing and beautiful...’ (FT 94).” For Francis, love requires that we engage with the signs of the times in a fraternal spirit that is not afraid of suffering or social change.

Hermeneutically similar to *Fratelli Tutti*, this issue begins with a homiletic reflection on anti-Asian racism by Aaron Bohr, SJ. This reflection grounds us in our social context and the grave rise in anti-Asian hate crimes during the COVID-19 pandemic, including the shooting of eight people in Atlanta, Georgia, six of whom were Asian women. Bohr invites us into the suffering of the Asian and Asian American communities living in the United States. Elise Dubravec provides a feminist exegesis that considers the figure of Susanna as “fuming with anger,” a reading that provides agency to women who have experienced sexual violence. Amirah Orozco writes a compelling analysis of The McCarrick Report through the lens of Pope Francis’s theology of conflict in *Fratelli Tutti* and Jon Sobrino’s theology of honesty with and fidelity to the real. And finally, Mark Guevarra articulates practical methods for fostering greater relationship and mutual understanding in the synodal parish, bringing the themes of *Fratelli Tutti* from theory to practice.

Each of these papers is incredibly loyal to Francis’s mandates in *Fratelli Tutti*. The Asian American community, women, survivors of clergy sex abuse, and the ‘other’ in the parish are indeed considered “of value, worthy, pleasing, and beautiful.” While at a crossroads, these students nudge us toward who to encounter and what to consider. They model the love that is active in society and that can and should lead to personal and structural conversions of heart.