

America

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Raise Your Hand
if You Have
Something to Say

Desk Work

Jesuit Education

JACK MACNAMARA
MATT EMERSON
J. PATRICK HORNBECK II

Nora Ephron's
'Lucky Guy'

John W. Donohue, S.J., who labored at this review from 1972 until 2007, was the last associate editor of *America* who worked exclusively on a typewriter. Born in 1915, a mere six years after *America* was founded, Father Donohue was every bit an old-school Jesuit: smart as a whip, cultured, pious but pastoral, gentle and witty. He wasn't afraid of "the new ways" as he referred to the late 20th century, but he wasn't exactly impressed either.

One day, while I was on the staff as a novice, I suggested to him that he might use the Internet for his research rather than walk 14 blocks to the New York Public Library. He looked at me and simply said: "What would be the point in doing that?" When he died in 2010, he was mourned by many; he is still greatly missed, not least because Father Donohue was also one of the nation's leading experts on education policy.

It seems appropriate that the following excerpt from an article he wrote in 1985 should open this issue on Jesuit education.

MATT MALONE, S.J.

Education in the widest sense has two great purposes: the development of intelligence and the development of character. Since, as Pope John XXIII once said, "The only way to be a Christian is by being good," it is no surprise that Christian teachers, including Jesuits, give moral education primacy.... Indeed, every great philosopher of education not only has said that virtue must be joined to learning but has put virtue first.

Of course, character is not the principal concern of every particular educational agency. Just as gymnasiums train the body and conservatories train musicians, so high schools and colleges have a primarily academic function. But if they take moral education seriously, these schools can make two contri-

butions. They can...teach a standard of right and wrong, and they can create an environment that offers young people some chance to put their ethical convictions into practice....

In a 1909 essay called "Moral Principles in Education," John Dewey argued that the chief business of a teacher is to see to it that the greatest possible number of ideas acquired by students are so acquired as to become true motivating forces of conduct. Jesuits have always tried to make that their business, although the results have sometimes been ambiguous. In his autobiographical *Fragments of the Century* (1973), Michael Harrington, who wrote the enormously influential study of poverty in the United States, *The Other America* (1963), describes himself as "a pious apostate, an atheist shocked by the faithlessness of the believers, a fellow traveler of moderate Catholicism who has been out of the church for more than 20 years.

In the 1940's, however, Mr. Harrington was a student at Saint Louis University High School, where, he recalls, "Our knowledge was not free floating; it was always consciously related to ethical and religious values." One of his classmates was a carefree young man who was to become the famous Dr. Tom Dooley, physician to the Vietnamese War victims in the 1950's. "I never saw Tom Dooley after the mid-1940's," Mr. Harrington writes, "but it is clear that we had developed profound political differences. And yet, I suspect, each of us was motivated, in part at least, by the Jesuit inspiration of our adolescence that insisted so strenuously that a man must live his philosophy." St. Ignatius would have mourned Michael Harrington's loss of faith, but he might also have been gratified by that testimony.

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Cover: Jeff Dorr, a volunteer teacher at Red Cloud Indian School on the Pine Ridge Reservation in Pine Ridge, S.D., later entered the Society of Jesus. CNS photo/courtesy Creighton University

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Copts Under Siege

It is not news that this is not a good time to be a Christian in the Arab world (the kidnapping of two Orthodox bishops on April 22 in Syria reinforced awareness of that); but as Arab Spring revolutions struggle to evolve into representative governments, often with the moral and practical support of the United States, expectations must be made clear about the treatment of religious minorities in the future Arab republics. Nowhere has the situation of Christians become more precarious than in Egypt, a vital ally of the United States and a major recipient of U.S. foreign aid that presumably remains susceptible to American diplomatic pressure.

A spate of mob attacks since the beginning of April resulted in the killing of a number of Copts and, most alarmingly, included a prolonged assault on St. Mark's Coptic Orthodox Cathedral in Cairo, abetted, some eyewitnesses said, by Egyptian security forces. President Mohamed Morsi and his Muslim Brotherhood allies quickly condemned the sectarian violence. But the Coptic Orthodox Pope Tawadros II said Egypt's Christians are tired of promises, especially when the soothing words of official leaders fail to contest the threats and calumny spouted by the nation's Salafist firebrands.

"The president assured us personally that he would do everything to protect the cathedral...but in reality this was not the case," Pope Tawadros told a private television station. "We have seen enough committees being formed. We want action, not words."

Pope Tawadros is correct that the time for words has passed. That injunction applies to the U.S. State Department as much as it does to the Morsi government. The United States must do more than issue tepid statements of condolences to Copt families and vague expressions of concern to President Morsi. It should be clear that the United States is watching and that Egypt's crucial foreign aid flow is on the line.

Who's Minding the Children?

The social support network in the United States has been assembled painstakingly since the Great Depression. Universal health care took far too long to pass and still faces deep resistance. And there is little chance that another crucial piece of government assistance—quality affordable child care—will receive legislative support any time soon. Yet expanded child care would have both economic and social benefits. More women would enter the workforce if they had a safe, reliable place to leave their children

during work hours. And studies have shown that when workers have access to quality care for their children, they are more effective at work. Good child care is also a key factor in helping to move people out of poverty. Early childhood education has been shown, time and again, to improve prospects for children later in life.

Some lawmakers have been reluctant to embrace universal child care because it has the whiff of Scandinavian-style socialism. Yet as Jonathan Cohn reports in *The New Republic* ("The Hell of American Day Care," 4/29), the U.S. government has a proven record of providing child care. One of the most successful initiatives took place during World War II, when the demands of war led more women to enter the workforce. That child care program was shut down after the war despite the pleas of children's advocates. Today the child care program run by the Defense Department is seen as a "model for the nation." Women are signing up to serve in the military, and the government is stepping up to take care of their children. Why can't Congress do the same for the rest of America's women?

Eyes Wide Shut

Google is developing a technology, known as Google Glass, that would place a digital interface right before your eyes. No need to fumble for your smartphone—directions, contacts, local restaurant listings would all be accessible from a glass interface that responds to voice commands. The technology could be a boon to many. Travelers could ask and receive language translations on the fly. People with hearing disabilities could have conversations transcribed for easy reading. Drivers would be able to keep their eyes on the road rather than on their GPS device.

Google Glass sounds like a breakthrough piece of technology, but how it will affect social interaction? Eleven years ago, Apple introduced the iPod, and soon everyone was enclosed in an audio cocoon. Our ears were sealed. Will Google Glass seal off our eyes as well? Social events are already compromised by the constant buzz and clamor of smartphones. Digital eyewear could very well make our lives easier, but it could make us more distant from one another as well.

The key is to master the technology rather than let it master us. Over the last 15 years, the pace of change has been so rapid it may take time to learn to use our devices properly. Technology can connect us with friends and make our work life more efficient; it can also take time away from family and prayer. Sometimes it will be necessary to turn off the phone, shut down the tablet, take off our glasses—and let conversation begin.

Glaring Inequalities

Here are two representative headlines that say a lot about the economic state of the union in 2013: “Inequality Widened During Post-Recession” and “Fast-Food Workers Strike in Chicago.” The first headline refers to a story about a shocking expansion of economic disparity. The top 7 percent of the nation’s wealth holders added 28 percent to their asset pile between 2009 and 2011, while the remaining 93 percent of the population saw a net loss of 4 percent. That skewed wealth distribution has been exacerbated by the economic turmoil of recent years, but it continues a long-term trend. The second headline speaks to the growing desperation of low-wage workers in the United States, locked into full-time jobs that fail to lift them and their families above the poverty line.

The U.S. economy has always produced winners and losers; that is presumably part of its genius. The risk takers are richly rewarded; the rest are free to pursue more dependable, if less remunerative options. So the tale has been told and retold, part of a cultural narrative that masks a great deal of anxiety and deprivation. Now—after a period of rapid economic and technological upheaval, the loss of millions of well-paying jobs and the bursting of a housing bubble that had enveloped middle-class America’s “safest” asset—the shoddy premises of that story have been laid bare.

Social mobility in the United States is now lower than in the socialized states of Europe; the Census Bureau reports poverty levels not seen since the mid-1960s; and 20 percent of the country’s children are growing up poor. Compared with its peers in the Organization for Economic Cooperation and Development, the United States ranks at the bottom in measures of the equality of income distribution and government social transfers.

Wages have been stagnant for decades, even as large productivity gains have generated vast new wealth. Three decades ago, C.E.O.’s in the United States were paid 42 times as much as the average U.S. worker. Today they earn 354 times as much. On Wall Street the Great Recession is little more than a bad memory even as working people on Main Street lower lifestyle expectations and increasingly give up on higher education for their children, a sure path to a sad generational deflation of hope.

U.S. income and wealth inequities have recently drawn disapproving appraisals from the Federal Reserve Board and the International Monetary Fund. The church has long been concerned by such disparities. Popes Paul VI and Benedict

XVI, in promoting the common good over pure profit-making, both warned of “the scandal of glaring inequalities.” And Pope Francis, as archbishop of Buenos Aires, condemned “unjust economic structures that give rise to great inequalities.” Such disparities were especially immoral, he argued, in nations that have “the objective conditions for avoiding or correcting such harm.” Unfortunately, many of those nations, he charged, “opt for exacerbating inequalities even more.”



Over the long term, wealth inequality is an imbalance that threatens the common good in a number of ways. It creates unhealthy class tensions, concentrates economic and political power in an elite increasingly disconnected from the everyday realities of fellow citizens and promotes racial and economic segregation. It gravely reduces opportunities for more balanced and sustainable economic growth by diminishing a vibrant middle class. It encourages corporate and government corruption and lending and borrowing practices that, as the nation already has experienced, can bring ruin far beyond that of individuals and households.

It has taken decades to establish this dangerous disparity in American life; it will take decades to unravel it. It will be a complex job that will call for a reassessment of the impact of proposed austerity policies, the restoration of progressivity to tax structures, increased social spending on health care and services for children and the careful nurturing of better-paying jobs. It will require improvements in educational attainment across regional, class and racial lines; a viable civic space for collective bargaining; and finally, the embrace of a minimum wage capable of permanently removing working people from government social service queues.

To the rich man damned because of his indifference (Lk 16:25), Abraham said, “My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented.” The parable of Lazarus and the rich man could be taken as merely a balm for the poor and a warning to the wealthy, but it ultimately speaks to a kind of divine balance, to justice “seeking equilibrium.”

In our era tall tales of excesses among the wealthy and the poor are equally enjoying an unpleasant revival. Perhaps a restoration of the social parity suggested in this biblical parable will produce a far more ennobling story to tell.

VATICAN

Oscar Romero's Sainthood Cause to Move Forward

Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family and the official promoter of the cause for canonization of the late Archbishop Oscar Romero of San Salvador, said the process to beatify and eventually canonize the slain Salvadoran archbishop has been “unblocked.” Archbishop Paglia, who has been the postulator of Archbishop Romero’s cause for years, made the announcement in a homily on April 20, just a few hours after meeting with Pope Francis.

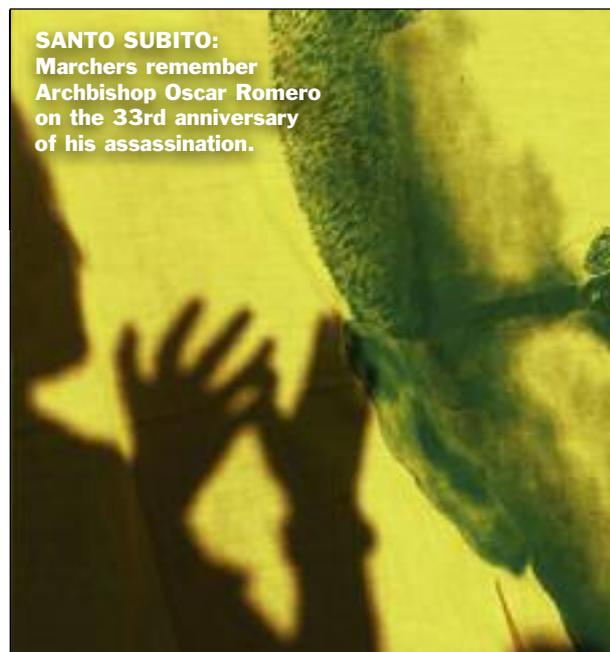
Archbishop Paglia, who was preaching at a Mass in the Italian city of Molfetta to mark the 20th anniversary of the death of Bishop Antonio Bello of that diocese—widely known by the diminutive Don Tonino—said, “Today, the anniversary of the death of Don Tonino, the cause for the beatification of Archbishop Romero was unblocked.”

The archbishop gave no more details, and his office said on April 22 that no more would be said until there is something “concrete” to report. In his homily Archbishop Paglia said, “Martyrs help us live, help us understand there is more joy in giving than in receiving. This is why we need to preserve their memories.”

The election of Pope Francis, a South American and previously the cardinal archbishop of Buenos Aires, had given new hope to supporters of

Romero’s sainthood.

“We are in the best of circumstances. The time is ripe for a final verdict,” Auxiliary Bishop Gregorio Rosa



SANTO SUBITO: Marchers remember Archbishop Oscar Romero on the 33rd anniversary of his assassination.

NIGERIA

New Fighting as Amnesty Plan for Boko Haram Provokes Outrage

President Goodluck Jonathan of Nigeria has promised an investigation after heavy fighting in Baga, a fishing village on the shores of Lake Chad in northeastern Nigeria, ended in the deaths of as many as 185 people, including many civilians. The Multinational Joint Task Force, a unit formed by soldiers from Nigeria, Chad, Niger and Cameroon, issued a much lower casualty report following an operation to clear out members of the Boko Haram, a Muslim sect that seeks to impose strict Islamic law. According to the commander of the task force, 30 Boko Haram militants and six civilians died in the fighting,

but witnesses charged the death toll was much higher and that the military’s use of force was indiscriminate.

On April 24 President Jonathan established a committee to explore the possibility of amnesty for Boko Haram members, a move that suggests that military efforts to neutralize Boko Haram, blamed for the deaths of at least 1,400 people since 2010, are not going well. Supported by many who are tired of the fighting, the amnesty proposal has not been universally embraced in Nigeria, an oil-rich West African nation where Muslims dominate in the north and Christians in the south.

“Amnesty presupposes that the one

you grant amnesty to is ready to show remorse for his actions and is ready for peace...[and] to stop all this carnage,” Dr. Moshood Fashola, president of Nigeria’s Ahmadiyya Muslim community, told local television. But with members of Boko Haram, “there is no such situation,” he said. In fact the insurgents issued a communiqué on April 11 rejecting amnesty talks.

Several Catholic bishops warned the Nigerian government to be wary of the consequences of granting amnesty to Boko Haram. Archbishop Felix Alaba Job of Ibadan, referring to Boko Haram’s targeting of civilians, questioned why the government should “grant amnesty to vandals of human souls and bodies.”

Retired Bishop Julius Babatunde Adelokun of Oyo said granting amnesty to Boko Haram would be “like



Chávez of San Salvador said a few days after the pope's election.

Msgr. Jesus Delgado, now vicar general of the Archdiocese of San

Salvador, recalled a conversation in 2007 with Pope Francis, then Cardinal Jorge Mario Bergoglio, who told him that if he were pope, the beatification and canonization of the slain archbishop would be the first thing he would pursue. When Cardinal Bergoglio was elected on March 13, Monsignor Delgado told local media it was "a wonderful surprise."

Archbishop Romero was a staunch defender of the poor and a vocal critic of human rights violations by the military junta that ruled El Salvador. He was assassinated on March 24, 1980, as he celebrated Mass in San Salvador. The Congregation for Saints' Causes authorized the opening of his cause in 1993. Often the Congregation for the Doctrine of the Faith is asked to review the writings of candidates for canonization to ensure they are free of doctrinal error. Many people working for Archbishop Romero's cause

described the review as "blocked" in the congregation from 2000 to 2005.

One of those supporters is Roberto Morozzo della Rocca, a professor of contemporary history in Rome and author of *Primerio Dios: Vita di Oscar A. Romero* ("God First: The Life of Oscar A. Romero"). He said Archbishop Romero's "enemies claimed there were theological errors" in his writings and sermons. "This took years of work to clear up."

The next step in the process is a formal papal declaration that Archbishop Romero died a martyr—that he was killed because of his faith. Opponents of his cause have claimed his assassination was politically motivated. A miracle is not needed for the beatification of a martyr.

Regardless of how the canonization advances, "the Salvadoran people have named him saint long ago," Bishop Rosa Chávez said.

granting amnesty to terrorists; it is unthinkable." Bishop Adelakun alleged that government leaders in northern Nigeria know Boko Haram members and should become more involved in initiating dialogue and reconciliation. He said Nigerians should continue to pray that God "grant them a change of hearts; that is what they need."

Bishop Felix Femi Ajakaye of Ekiti said that if the government grants amnesty to Boko Haram, other groups would ask for amnesty, too. He said suspects arrested in connection with Boko Haram's bombing cases should be prosecuted to serve as a deterrent to others. He noted that Kabiru Sokoto, the Boko Haram leader alleged to have masterminded the Christmas bombing of St. Theresa Catholic Church in Madalla in 2011, has not been prosecuted.

Bishop Ajakaye also urged the

Nigerian government to begin a dialogue with the leadership of the Movement for the Emancipation of the Niger Delta to build on the peace the southern part of the nation is currently enjoying. The movement's officials threatened to resume destruction of crude oil installations in the Niger Delta following the jailing of their leader, Henry Okah, by a South African court.

Bishop Stephen Dami Mamza of Yola said that many residents in northern Nigeria now live in fear that Boko Haram could strike at any time. Church attendance is down, and many Christians have moved to other parts of the country to escape the threat. "We religious leaders are assuring them that their security is in the hands of God and [they] should not abandon God's house," he said.



AMNESTY? Outside St. Theresa Church in Madalla, Nigeria, after a bombing on Christmas Day 2011 that claimed 27 lives.

Three Counts Dropped Against Abortionist

A Philadelphia judge dismissed three of eight murder charges on April 23 in the trial of Dr. Kermit Gosnell, a Philadelphia abortionist accused of killing infants who had been born alive at his abortion clinic. Gosnell was arrested in January 2011 and charged with seven counts of infanticide and one count of murder; the last is the case of a Nepalese woman who died during an abortion. During the trial's fifth week, several patients and former employees testified about the squalid conditions at the clinic, described by some as "a house of horrors." Prosecutors are seeking the death penalty against Gosnell. Common Pleas Judge Jeffrey Minehart did not give a reason for dismissing the three murder counts against the 72-year-old doctor, who ran the Women's Medical Center in West Philadelphia. Gosnell still faces four charges of first-degree murder and one charge of third-degree murder. On April 24 his defense rested without calling any witnesses, and closing arguments were scheduled for April 29.

Steady Progress On Abuse in Ireland

Ian Elliott, head of Ireland's National Board for Safeguarding Children in the Catholic Church, said seven audits of Irish dioceses, published on April 24, show "clear evidence of steady progress in developing robust safeguarding structures" in the church. "The overall picture is a very positive one, with the vast majority of the criteria used to assess performance against the review standards as being fully met," he said. While commending the overall picture, some of the audits were critical of past failings. In the Clogher Diocese, for example, the review found

NEWS BRIEFS

A Vatican-convoked commission of doctors concluded that a **healing attributed** to Blessed John Paul II had no natural explanation, a finding that could clear the way for the canonization of the pope. + U.S. Army **Chaplain Stephen McDermott** was awarded the Bronze Star in April for his service in Afghanistan. + Francesco C. Cesareo, president of Assumption College in Worcester, Mass., was appointed **the next chair** of the National Review Board on April 11, a position he will assume at the end of June. + On April 19 Pope Francis **canceled a stipend** of more than \$30,000 that was to have been paid to the five cardinals who supervise the Vatican bank. + Caritas Internationalis workers are struggling to reach remote communities in Sichuan, China. This suggests that the full extent of the **7.0 earthquake disaster** on April 22 is yet to be seen. + Five people who **protested U.S. drone policy** last fall by blocking an entrance to the Hancock Field Air National Guard Base near Syracuse, N.Y., were found guilty of trespassing on April 18. + Christians around the world are **uniting in prayer** on May 11 for the end of violence in Syria.



Francesco Cesareo

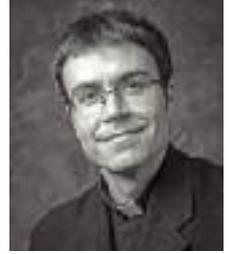
that retired Bishop Joseph Duffy "consistently missed" opportunities to prevent abuse. The review of the Ferns Diocese was also critical of retired Bishop Brendan Comiskey for not handling allegations appropriately. Overall, however, the safeguarding board described the results as "gratifying." Elliott singled out the parishioner-volunteers in every parish who are responsible for ensuring that safeguarding procedures are adhered to.

India: 50,000 Children Sexually Assaulted

The case of a 5-year-old girl in Delhi, who was kidnapped and raped repeatedly for 48 hours by two men, has shocked India, yet it is just one among many such attacks reported recently. The Rev. Dominic D'Abreo, spokesperson for the Catholic Bishops' Conference of India, said:

"We are very sad. The whole country is in shock. These episodes ruin the name and image of the nation. People of every religion are shocked and protest. The government and [non-governmental organizations] are making efforts to eradicate the phenomenon. It is urgent to work on awareness in society at the grass-root level, not just at a high level. Everyone must take responsibility." According to the Asian Centre for Human Rights, almost 50,000 such attacks on children were recorded between 2001 and 2011, reflecting a 336 percent increase between those years in the number of attacks reported and verified. Father D'Abreo said the phenomenon indicated "a culture that relies entirely on money, pleasure, power" that has neglected the value and the profound meaning of human life.

From CNS and other sources.



The Walking Cure

There is a reason we don't talk about "sidewalk rage": It doesn't exist, at least where I've lived. Like many people, I often get frustrated while driving in traffic. I also get upset on my bike if drivers don't acknowledge the presence of bikers, even as drivers justifiably get frustrated with me on a bike if I do not follow the rules of the road. But the sidewalk? I honestly cannot remember a time when I was angry on the sidewalk. Even if I were frustrated before I started walking, the repetition of steps has a way of putting me at ease and clearing my mind.

Life is slower on the sidewalk—this is most definitely not "life in the fast lane"—but it's also far less stressful. You don't hear of someone complaining about how he was late because of sidewalk construction or a "sidewalk jam." I may know that walking will be slower than another means of transportation, but if it is a route with which I am familiar, I can know almost to the exact minute how long it will take me, whereas other methods of getting around are subject to many potentially delaying variables.

I'm far more open to pleasant surprises and simple beauties while walking and am able to change my plans completely. I can actually stop and smell the roses. While driving, I'm likely not even to notice the roses. Or if I happen to see them, I then may need to turn around—far more difficult if there is traffic or if I'm on a one-way street—look for and probably pay

for a parking spot and then walk around looking for the roses that I saw from the car window.

There are also many more opportunities on the sidewalk for making the world a better, kinder place. It's impossible to strike up conversations with passing cars, and even if I try to smile at other drivers, they are unlikely to see me. These things, however, are normal on the sidewalk, at least in most of the places where I have lived. (I admit, however, that this isn't necessarily the case everywhere; my smiles and pleasantries on the sidewalk have been returned with very confused looks in a few cities I have visited.)

Additionally, walking has a surprising number of parallels with the spiritual life.

At an initial glance, walking seems rather unproductive, similar in many ways to spending time in prayer. There are usually far faster modes of transportation. Additionally, if one walks for exercise, it initially appears to be less efficient than other types of exercise that will raise your heart rate much faster.

Scientists, however, are starting to see how intense exercise is not necessarily the secret to losing weight; one may then be more likely to chow down and be lazy during the rest of the day, whereas simply incorporating more walking into one's daily routine might be more effective for reducing one's waistline.

Analogously, one can look around and see how there's a whole lot of work

we need to do in the world—starting with ourselves and our families—and that prayer can initially seem like something that takes time away from the more important action.

Though I am not motivated by productivity in choosing to walk or pray, I might actually be far more productive when I do these things. Starting my day with a walk, rather than a traffic jam, even if the walk takes some time,

is far more likely to put me in a relaxed state, ready to work. Prayer, while it might seem far less productive than active service, is likely the well that can sustain continued service over a long period of time.

More than this, walking, like prayer, makes me feel more like a human being, rather

than a human doing. Sure, I could travel in a way that is far faster or spend my time producing more, but I often feel most liberated when I realize that I don't always have to produce. I don't always have to rush from place to place. I slowly learn with each step that life is not about efficiency or productivity.

People often ask me where I'm going during my evening stroll. "I'm just walking," I often respond, at times to perplexed looks. It can seem like wasted time. Similarly, one of my favorite definitions of prayer is "wasting" time with God. The truth is, however, that time with God, or time in the pedestrian lane during which I'm able to appreciate God's creation, is never really wasted time.

Walking has a surprising number of parallels with the spiritual life.

MICHAEL ROSSMANN, S.J., teaches at Loyola High School in Dar es Salaam, Tanzania.

The Missing Link

Can Catholic schools connect scholarly research and poor communities?

BY JACK MACNAMARA

It is generally agreed that “truth seeking,” or “knowledge for the sake of knowledge,” is at least one of the primary goals of education. Hence, institutions of higher education strongly encourage and support research and scholarship by faculty members. These institutions not only value scholarly publication; they require and reward it. It seems appropriate, however, to ask whether the value of scholarly publication is limited unless it finds its way into the policies and structures of society, thereby contributing to a better, more just world.

In some disciplines there is a relationship between the truth and the enactment of this truth in the practical order. Training in law, medicine, psychology, social work, education, biology, physics, chemistry and other fields includes experience in the form of internships, laboratory work and the like. And there are mechanisms for scholarly work to become enacted in policy and practice.

But when it comes to social justice, rarely is there concentration or focus on experience or action in the manner of an internship. And there does not seem to be an existing structure for spreading scholarly social justice wisdom that could lead to the development, enhancement and reform of social justice policies and structures. Still, this does not mean that educational institutions are not engaged in the promotion of social justice. There are four interrelated aspects involved in this.

1. *Charitable and service activities.* Charitable and service activities prevent tens of thousands of people from starving or freezing to death. In recent years, higher- and secondary-educational institutions have developed numerous excellent service-learning programs. The programs have a significant impact both in the work they do and in preparing students for the future.

2. *Education.* Education is of great importance for bringing about social equality. This has led to the development of elementary and secondary charter schools, private schools and alternative schools designed to serve the needs of marginalized students and eliminate the achievement gap between them and other students. Higher education

has made significant strides toward making its services available to under-resourced students, but there is still a long way to go.

3. *Effecting positive change.* Effecting positive change in social justice policy and structures is the area where educational institutions and society at large are weakest. Why are institutions of higher and secondary education not educating students to become agents of policy and structural social change (critical pedagogy)? Following principles set forth by the educational thinker Paulo Freire, Pedro Arrupe, S.J., and others, there is a need to help marginalized students become agents of change and to help students of privilege learn ways of assisting them.

4. *Prophets.* Prophets can have an impact, as we know from the life of Dr. Martin Luther King Jr. Some believe that one cannot be taught to be a prophet. In *The Prophetic Imagination*, Walter Brueggemann suggests that students can and should be educated to be prophetic. The Seminary Consortium on Urban Pastoral Education agrees.

From these examples it is clear that the educational community does promote social justice in a variety of ways. The missing link, however, is the critical pedagogy to join the needs of under-resourced communities with scholarly research and wisdom and lead to positive social change.

Without Hope?

A longing for critical pedagogy was implicit at a four-day “peace warrior” training by the Positive Peace Network at Chicago’s North Lawndale College Prep in August 2011. There was a point in the discussion when it seemed as though a blanket of hopelessness covered the room. In discussing the session afterward with some North Lawndale teachers, the teachers explained that the hopelessness was not because the students feared they would not graduate from high school or that they would not get into or graduate from college or even that they would not get a job. It came from the situation in the inner city, which was so overwhelming that the students were hopeless about being able to change it. If the explanation given by the teachers is correct, it is an indication that there is a desire in these neighborhoods to learn more about how to bring about change.

JACK MACNAMARA has been a community organizer, business executive and educator.

Who Will Lead the Way?

Chicago, with its many institutions of higher education and broadly diverse yet segregated racial and ethnic communities, would be an ideal place for one or more of those institutions to take a leadership role in critical pedagogy. They could develop constructs for the educational community and spread the wisdom discovered through scholarship. This could result in a collaborative, interinstitutional effort of several colleges and universities as well as interdisciplinary action.

Loyola University Chicago would be the optimal candidate for this leadership role. First, Michael Garanzini, S.J., the university's president, emphatically stated at a social justice retreat for the university faculty in April 2012 that the promotion of justice is an essential part of the university's mission. Second, Father Garanzini's position as secretary for higher education for the Society of Jesus worldwide puts him and Loyola in a position to draw on the wisdom of Jesuit education around the world and also to have a worldwide impact. Third, Loyola University Chicago is strongly committed to interdisciplinary efforts.

Another well-positioned institution for a leadership role is the Adler School of Professional Psychology, unique among institutions of higher learning in that it is publicly committed to effecting structural change. For Adler the mental well-being of the community is dependent on appropriate social justice policies and structures; but it needs collaboration with other colleges and universities to achieve its interdisciplinary goals. The "missing link" could fit anywhere.

The Process Has Already Begun

It is widely accepted that two basic principles must guide activities when people from the dominant culture become engaged in under-resourced communities. First, the issues

addressed must arise from the community by listening in individual and small-group meetings, keeping in mind that listening means more than meetings with focus groups, interviews and surveys. Second, residents of the under-resourced communities must participate in the planning and implementation.

Since 2006, two basic education issues have emerged from listening to Chicago's west and south side communi-



TABLE SERVICE: Anne Dillon, 17, a student from St. Ignatius College Preparatory in San Francisco, chats at a Nogales, Mexico, dining facility for migrants that is supported by the Jesuit-run Kino Border Initiative.

CNS PHOTO/DAVID MAUNG

ties: 1) the need for social and emotional learning programs; and 2) a culture of positive peace and non-violence.

Social and emotional learning. During the feasibility study that led to the founding of Christ the King Jesuit College Prep in the Austin neighborhood on the west side of Chicago, a community advisory committee was formed that met with the study team at least once a month. Elizabeth Yarborough, a mother of four who runs a day care center and offers assistance to high school dropouts, raised concerns about West Side environmental factors that have a negative impact on students' ability to learn. The points she raised were confirmed by all the community residents at the meeting.

Ms. Yarborough talked about the gunshots students hear every day; the drug dealers and gangs they encounter on a daily basis; fatherless single-parent homes; inner conflict within the family, sometimes including abuse of a mother by an angry, drugged or intoxicated husband or boyfriend; students being required to dress three or four younger siblings before leaving for school; damaging poverty that leads to unhealthy living conditions and inadequate nourishment; insufficient electricity and/or heat; the inability of the family to make ends meet because of usurious interest rates. These and many other factors combine to create social and emotional issues that constitute "barriers to learning" and provoke inappropriate and undesirable behavior.

Further research revealed that highly ranked elite schools in the Chicago area, like New Trier, Loyola Academy, the Latin School of Chicago and Francis W. Parker School, have well-designed programs in place to deal with their students' social and emotional issues. These programs are virtually nonexistent in schools for marginalized students.

The study provides strong evidence that properly designed social and emotional learning programs work, even though the results at this stage may not be definitive. Yet it seems likely that good programs of this sort could be a deciding factor in steadily reducing the achievement gap to practically nothing in roughly a dozen years. Gregory White, president of the LEARN Charter Elementary School Network in Chicago, where a successful social and emotional learning program exists, has said that better teachers, better principals, better curricula and better parent involvement are important elements in improving education for marginalized students, but that the results of these efforts will be severely limited if the social emotional

issues are not addressed.

Peace and nonviolence. Over 500 sixth, seventh and eighth graders were interviewed during the Christ the King Jesuit College Prep feasibility study mentioned above. The final question was, "What advice would you give to someone interested in starting a high school on the west side?" It was disturbing to see that 80 percent of the students answered this question with concerns about safety, even violence. A sixth grade girl advised, "Make sure no drug users, drug dealers and weapon holders will try to come in and wander around." Another student said, "You should have security guards around the school so we don't have fights." And another student warned, "If you go to school on the West Side, you better watch your back and know how to fight."

Others said, "Have police security guards" and "no drug dealers and no thugs and no rapist teachers or janitors" and "no gangsters." Promoting a culture of "positive peace," as defined by the Positive Peace Network, and a culture of nonviolence are necessary components for academic achievement.

Moving Forward

As we consider approaches to education for marginalized students, it is important for those who are part of the dominant culture to remember that they are not the gifted and enlightened ones bringing their superior culture and insights to the marginalized. While it is important for those who are marginalized to learn to navigate the dominant culture, it is equally important for the members of the dominant culture who enter these endeavors to embrace eagerly the fact that the dominant culture has much to learn from the marginalized.

Awareness must be raised of the need for critical pedagogy and the need to suggest steps that could form the beginning of a critical pedagogy program. This is a major undertaking with the possibility, not the certainty, of eliminating the achievement gap effectively, economically and with reasonable speed in a city, and perhaps city by city. But the possibility of creating an educational system that provides a way for students to learn, to become agents of positive structural social change, warrants this kind of major undertaking. The educational community has produced scholarship that can solve many of society's problems, but will it dare to invent the instruments for transforming this collective wisdom into structures for justice and peace? **A**

Programs to deal with students' social and emotional issues are nonexistent in schools for marginalized students.

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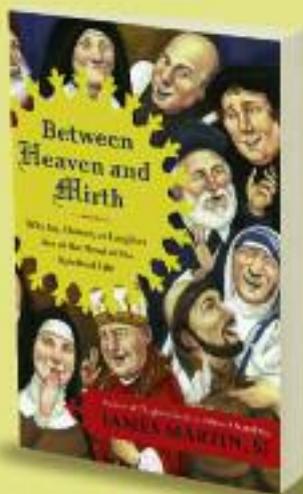
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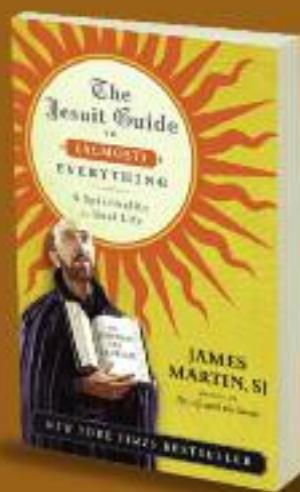
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Preambles for Faith

Effective ways to nurture belief among skeptical students

BY MATT EMERSON

Except for the severest of unbelievers, it is rare to find a person who does not relish a tale of spiritual transformation, an account of the soul's progress from winter to spring. A favorite of mine from this genre involves Dr. Francis S. Collins, director of the National Institutes of Health, who is now doing with religion and science what Steve Jobs did with computers and cell phones.

It began in his 20s, when, as a medical resident, Dr. Collins observed the faith of the dying. Though he thought religion was irrational, a relic of an unscientific era, he wanted to know why his patients believed in God. This led to conversations, then to books (cue *Mere Christianity*) and, eventually, the cross.

Every year, I discuss Dr. Collins's conversion with my students, and every time I am reminded of something I easily forget: Faith takes time. Conversion is a multi-dimensional, life-altering evolution in worldview that implicates knowledge, experience, other people, self-reflection, humility, mystery and grace. And that is just the start. For most, conversion occurs in stages and depends upon the presence of certain conditions, certain habits of mind and heart, which enable a person to accept, and to live out, a transformed, divinized life.

These habits of mind and heart can be referred to collectively as "preambles" to faith (see my article "Help Their Unbelief," *Am.* 9/10/2012). The development of these preambles and the accompanying faith journey bring to mind the Book of Exodus. Before the Israelites could enter the Promised Land, as part of their formation to accept the covenant, Yahweh had to prepare them. He had to expose the futility of their false gods, the emptiness of Egyptian authority and the fickleness of human nature. He had to teach them about temptation, strength and fidelity, a process that involved a period of confusion and frustration but in the end permitted the Israelites a rebirth of faith and freedom.

Young men and women today must undergo a similar metamorphosis before they enter the land of a flourishing Catholic life, before they can comfortably join those who call

themselves practicing Catholics. As we move forward in this Year of Faith, I want to elaborate upon the notion of preambles. My goal is to assist Catholic schools in their efforts to nourish a Catholic identity in contexts where religious belief may be met with apathy, skepticism or hostility. So that



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these reflections do not remain too abstract, I will offer methods and resources that have been helpful in my own classes and encounters.

Starting With Socrates

Young men and women often do not think about religion because they deem it so unverifiable as to be unworthy of consideration. It is as if the search for God were like the hunt for Bigfoot. An indispensable duty of a Catholic school, therefore, is to animate a spirit of inquiry, a spirit that extends beyond what they see through a microscope or plug into a calculator.

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To get students moving in this direction, I have found that one of the best things I can do is not overwhelm my students with apologetics (which often assumes things they deny) but rather inspire questions. If you want to get to Jesus, start with Socrates. Before students can fathom the mystery of faith, they need to hone an introspective, self-examining outlook; and every subject, not just theology, must join this project. Whether Scripture or English, Algebra I or environmental science, every class must be a bit of an earthquake, leaving students, like Mary before Gabriel, a bit shaken, asking: “How can this be? What else am I missing? What else have I not known?”

It is only when students relinquish their certainty about inherited beliefs that they rethink their resistance to God. One way that Catholic schools encourage this shedding is through immersion trips. A number of my students, for instance, return from a two-night visit to a Los Angeles homeless shelter with revised opinions about the homeless, about immigrants, about the poor. Where previously many carried the standard upper-middle-class assessments (“the poor aren’t my fault”), students return from these weekends with preconceived notions in ruins. These trips neutralize prejudices and generate fresh perspectives of charity and humility that burn with the fire of the Beatitudes.

Science Test

As adults we tend to become more comfortable with the mysterious, but teenagers usually are not. They carry devices and play games that make tangibility and visibility the most powerful indicators of the real. To them, moreover, education is supposed to eliminate mystery and simplify the difficult. For most of our students, therefore, it becomes counterintuitive to believe in a spiritual dimension.

Because of that, and because modern academia seems to believe that only the sciences yield genuine knowledge, students tend to assume that there are basically two kinds of life: one that depends upon faith and another that does not.

As a preamble, therefore, to believing in a personal God, Catholic schools have to get students to have faith in faith; they have to show students that the dichotomy they draw in their heads—the life of faith versus the life of rationality—cannot be sustained. In his 1998 encyclical letter “Faith and Reason,” Blessed John Paul II wrote that the human person is a creature that lives by belief, for no man or woman could

possibly verify, and prove with certainty, all that we rely upon to get through life. That observation might seem so obvious as not to need any further discussion, but it is precisely a point that is not obvious to students. Most of them simply do not realize how much faith and belief permeate their existence.

To reinforce this point, it is helpful to get students to think of faith in contexts that are not explicitly religious but which have religious implications. I ask my students, for example, “Can you prove with 100 percent certainty that someone loves you?” They will say no, it cannot be proven like that, and then we discuss why. Students acknowledge that the question of love is not formulaic, is not susceptible to an equation. And yet, they do agree that

it is possible to believe in love and to both give and receive it. Love, they all recognize, is something that can be known and trusted in, even if it cannot be graphed and measured. More important, students acknowledge that when it comes to love, they must have some kind of faith, especially if they hope to marry. Intuitively, they know that a relationship like marriage requires a faith that goes beyond what could ever be guaranteed or personally verified.

Another successful technique for warming students to the idea of faith is to introduce them to the work of scientists who are something like heretics in their field, scholars like Francis Collins, John Polkinghorne and Leon Kass who are chipping away at the wall of separation between faith and science. A great place to start is an op-ed article that appeared in *The New York Times* in 2007 titled, “Taking Science on Faith,” by Paul Davies, a physicist at Arizona State University. Davies asks why the laws of physics are what they are. How do we account for their existence? How do we know they will not suddenly change? Until scientists can answer those questions, writes Davies, all science proceeds upon faith that the laws of science and those of mathematics will not change; faith that the world will remain ordered, rational and intelligible.

This short and accessible article intrigues my students because it undermines the one-dimensional story they carry about science. Most of them have not considered that even science requires a willingness to trust something that is not completely known, a willingness to enter mystery. Even scientists have a “conviction of things unseen.” Once students appreciate that even science has to take this leap, religion does not seem so absurd.

An indispensable duty of a Catholic school is to animate a spirit of inquiry, a spirit that extends beyond what they see through a microscope or plug into a calculator.

Creating Space for Faith

One of the recurring phrases in Jesuit education is *cura personalis*, or “care of the person.” *Cura personalis* means that schooling should elevate and ennoble the health of the entire person—heart, mind, body, soul. When education loses that emphasis, when the personal and psychological well-being of students is destabilized, the spiritual life suffers.

Teachers see this every day. When students, for example, fall asleep and wake up to the screams of fighting parents, they begin to doubt the possibility of love and commitment. If students are bullied, or if they are depressed, they are likely to see the world as haunting and chaotic, not as a space for God’s grace. When students are tormented emotionally, they want immediate relief from their distress, a disposition that makes them resistant to the patience required in prayer.

The examples could be multiplied, but the lesson is the same: In teenagers, a healthy psychological state is an essential preamble for the development of resilient faith. Excellent counselors, then, are as indispensable as excellent teachers; and their work is akin to the role of campus ministry. Both are stewards of grace and truth, just in different ways.

In the journey to impart faith, we might ask: Is there one class, or one activity, where the preambles conjoin, where the habits of mind and heart work more like a symphony rather than in isolation? I believe they come together in retreats more than in any other place.

In Jesuit institutions (the ones I know best), the fruit of retreats is abundant. Retreats allow students to step away from sports, homework and family, so they can have the physical and mental peace to enjoy uninterrupted hours of contemplation. The friendly and inquisitive atmosphere leads naturally to the rise of wonder and alertness to the whisper of God. On retreat, students meet others they would not normally befriend, and they divulge difficulties that cause anxiety and fear. Retreats do not cure anything overnight, but they provide a desperately needed spiritual x-ray that can spur interior reform. Students recognize the masks they wear, the false selves they inhabit and the ways they have trapped themselves in harmful patterns of thinking. For students who come from broken or disordered homes, retreats begin to foster trust—in themselves, in others, in the future. Retreats allow students to become comfortable with the unknown, which is to say, with God.

These breakthroughs arrive every year. On a recent Kairos retreat, a discussion about faith prompted one student to admit that part of his unbelief stemmed from his wish for control. He did not want to deliver himself to the unknown, to something or someone that might limit his freedom. Another student shared the anguish she had endured because of online cruelty; this in turn moved a second student, through blinding tears, to apologize in an open letter for failing to stop the bullying, a moment so collec-

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tively stirring it felt as if we had entered the chambers of the Sacred Heart. Another student told me that on retreat she finally accepted her true self. In the silence of mountains, she finally resolved to love and appreciate the ways she was different from her peers.

The above is only a sampling. Many other methods and resources initiate the transformation that must occur. But where I teach, at a seven-year-old Jesuit high school, I have found that for the Christian faith to have plausibility, students must develop, at a minimum, a contemplative, Socratic spirit that calls them to cross-examine their own assumptions; a faith in faith, a recognition that human existence, even the part that intersects with science, requires a trust in the unknown; and a psychological stability, a basic mental and emotional equilibrium that empowers students to approach every day without feeling as if they are struggling to survive.

But whether it is these qualities or a combination of others, there are preambles to a committed Catholic faith that must be established, and laying the groundwork for these preambles takes patience and time. It can be daunting work, so thoroughly secular are the words and images that consume our students' time. But we need not despair. We need only to ready young men and women for the outbreak of grace, for that moment when, in the sanctuary of their truest self, they hear the call of the ages: "Come, follow me." **A**

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What's Learning For?

Hermann Hesse and Jesuit higher education

BY J. PATRICK HORNBECK II

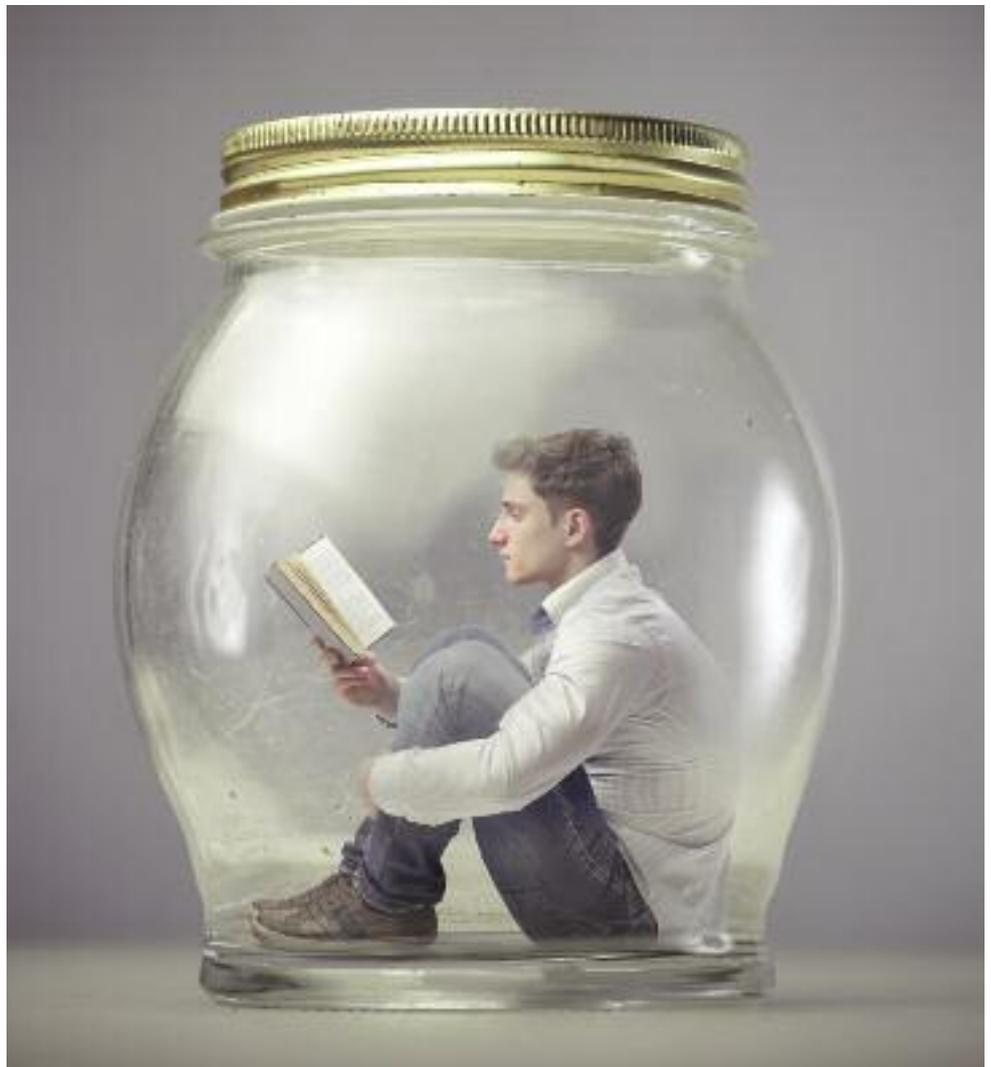
When I was a first year student at Georgetown University, a gruff, demanding English professor who would later become a treasured mentor put into my hands a book entitled *The Glass Bead Game*, by Hermann Hesse. The author had won a Nobel Prize in 1946 largely on the strength of this book, which the Nobel committee described as “a fantasy about a mysterious intellectual order, on the same heroic and ascetic level as that of the Jesuits.” Though there are many resonances between Hesse’s imaginative world and the Jesuit tradition, it is uncertain and probably unlikely that he personally knew any Jesuits. And while from an early age Hesse departed from the strict pietistic beliefs of his parents, who had served as Christian missionaries in India, he read widely in Eastern and Western theology and philosophy throughout his life.

Hesse’s upbringing led him to write *Siddhartha* (1922), a novel about a young Brahmin’s journey toward enlightenment through ascetic and epicurean practices. I had read the book as a high school student and had joked that Hesse’s prose, which veered between Buddhist detachment and German philosophical precision, was something of a cross between the Dalai Lama and a BMW. Because of those none-too-flattering memories and the book’s daunting length, *The Glass Bead Game* gathered dust on my college bookshelf.

When I eventually read the book, I found it to be the story of Castalia, a society within a society. In the world Hesse

imagines, children who show signs of scholarly aptitude are separated from their families and sent off at a young age to this special region of the country, where they are fed, clothed, trained and allowed to pursue knowledge for its own sake. (It did not occur to me at the time, but I later discovered that more than a few commentators have compared Castalia to the Roman Catholic seminary system.) Hesse’s story focuses on the struggles of one man, Joseph Knecht, who rises through the ranks of the intellectual elite to become the Magister Ludi, master of Castalia’s most prestigious institution.

Only then does he discover to his utter dismay that the system to which he had dedicated his life and his talents was



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IMAGE: SHUTTERSTOCK.COM/OLLYY

built upon foundations incapable of withstanding the challenges of the world at large. One might think that as Magister Ludi, occupant of the highest scholarly office, Knecht would have felt supremely fulfilled, enthusiastic about the intellectual projects that he and his fellow Castalians energetically pursued. But in his role as Castalia's most visible ambassador, Knecht finds that he has few answers for the real needs of the public. His training has prepared him not for public service but for preserving the privileges and prerogatives of Castalia. He begins to wonder whether the pursuit of knowledge for its own sake is worthwhile. With doubts like these gnawing at him, he resigns his office and chooses instead the life of a simple schoolteacher in an ordinary town far away. This role feels to him more relevant, more necessary, more human.

Integrated Learning

In leaving Castalia, Knecht does not reject wholesale the academic life. Even in his lengthy letter of resignation, he employs the same vocabulary of love and devotion he used to characterize scholarly pursuits in an earlier address to his students:

Our own special mission, as you know, is the idea of the *Universitas Litterarum*. Ours to foster its supreme expression...by incorporating into it each new achievement, each new approach, and each new complex of problems from the scholarly disciplines. We must shape and cultivate our universality, our noble and perilous sport with the idea of unity, endowing it with such perennial freshness and loveliness, such persuasiveness and charm, that even the soberest researcher and most diligent specialist will ever and again feel its message, its temptation and allure.

In our world, Knecht's vision of the interconnectedness of knowledge has found expression in Catholic universities. At Jesuit colleges and universities in particular, Knecht's idea of the deep union of all reality fuses with the call of St. Ignatius Loyola for us to find God in all things. These commitments are incarnated in structures, policies and requirements that discourage students from specializing too much or narrowly focusing their energies too early. At their best, Jesuit institutions of higher education invite students to shape personal syntheses of their knowledge and their

beliefs, their thoughts about the world and the actions they might take to improve it.

But the resonances between Hesse's world and that of Jesuit colleges and universities do not end there. Hesse's character Knecht personifies a series of classic debates about the purpose and methods of Catholic higher education, ranging from John Henry Newman's *The Idea of a University* through the Land O'Lakes statement of 1967 to a keynote address delivered by the Jesuits' superior general, Adolfo Nicolás, in Mexico City in 2010. Many of the questions Knecht asks and that shape his discernments throughout the novel channel unconsciously and in significant

ways the spirit of St. Ignatius. For Ignatius and for Knecht, two questions especially matter: To what end do we direct our work, our study, our play and our life together? How do we serve one another, our city, our world, our god or gods? It is no accident that the German word *Knecht* can be translated "servant." Unlike Castalia, Jesuit colleges and universities are more than a place for mind games. At their best, they are communities radically and unreservedly committed to the proposition that ideas cannot simply be taught and learned. They must also be lived in a way that makes the world more just, more peaceful and more humane.

Academic Temptations

Yet Jesuit institutions are not immune from the sort of triumphalism that corrupted Joseph Knecht's Castalia. As part of our practice of corporate and personal self-examination, we ought continually to ask ourselves: If disconnectedness from the concerns of the world undermined Castalia, what temptations of modern academic life must we be careful to resist?

Three temptations immediately come to mind. The first, specialization, is as dangerous for us as it was for Knecht and his Castalians. In a data-packed age, where a single iPhone can access more information than was available anywhere in the world a few centuries ago, academic specialization is necessary and inevitable. Students begin to home in on specific areas of interest and expertise in the first few semesters of college. The process accelerates as they contemplate graduate or professional studies. Yet in tension with this, the Jesuit tradition invites students and faculty members alike to seek the social significance of our specialties—to show why and how the study of medieval heretics (or penguins or Byzantine architecture) contributes to the

Ideas cannot simply be taught and learned. They must also be lived in a way that makes the world more just, more peaceful and more humane.

collective knowledge of humankind and to the development of a more just society.

The second temptation, hyperintellectualism, has to do with neglect of our full humanity. Knecht's Castalia, like the seminary system it mirrors, separated up-and-coming scholars from their parents, families and childhood friends. For our part, we are participants in an academic enterprise that is demanding not just intellectually, but emotionally, physically and spiritually. Professors, colleagues and peers expect us to do our best. And in Jesuit institutions, we have a Latin "buzzword" for the expectations we place upon ourselves and each other: *magis*. When work requirements are immense, perhaps even suffocating, the temptation to lose ourselves fully in the intellectual realm can be strong. But at what price? Do we adequately take account of wellness and mental health, our own and that of others? Do we cultivate supportive, loving relationships of all kinds? Do we talk and think in these terms, personally and institutionally? If not, why don't we? There is, after all, a Latin expression for this also, a favorite of the Jesuits: *mens sana in corpore sano* ("a healthy mind in a healthy body").

The third temptation, arrogance, concerns loss of humility. In the letter of resignation Knecht circulates to his colleagues, he asks whether "we have already been infected by the characteristic disease of nobility—hubris, conceit, class arrogance, self-righteousness, exploitative-

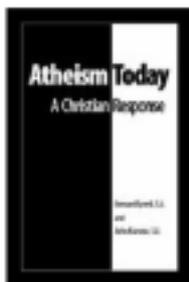
ness." In most ways, the situation of the academy in the 21st century is not nearly so dire. Still, we should reflect upon the ways in which academic life can isolate us from the realities of the world and sometimes make it seem that we can transcend them. Something as current as the Occupy protests, for example, can call us to a deeper collective awareness of the social and economic inequalities we so easily can take for granted.

Thus it is right that Jesuit colleges and universities strive to form in students what the former Jesuit superior general Peter-Hans Kolvenbach called "a well-educated solidarity." That kind of solidarity requires the cultivation of a solid internal foundation, a deep self-knowledge and self-acceptance that can keep a person grounded despite life's ups and downs.

Just as Joseph Knecht, that servant of Hess's intellectual universe, paused at the pinnacle of his professional achievements to examine critically his values and commitments, so also does the Ignatian tradition ask us never to stop questioning, never to stop asking how we are contributing to the ongoing work of using our knowledge to build up a world of peace and justice for people today and in the future. Our determination to ask these questions and to put into practice Ignatius' invitation to seek God in all things can keep Jesuit education vibrant and relevant now and in centuries to come. A

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Child of God

A foster parent finds grace in letting go

BY DONNA M. MACCARONI

The anticipation was stifling. For days we knew that our little one would be leaving us forever, on her way to a place where she would be a part of a family forever. We readied ourselves as best we could. We threw her a going-away party, though at only 9 months she knew nothing of the life-changing event that lay ahead of her. The party, we knew, was merely an attempt to ease the pain of letting her go out into an unfamiliar world without the safety of the arms she had known since foster placement in our home at the age of one week.

From her perspective, the drive to her new mother could as well have been a trip to the grocery store. But this day would end very differently from any other day in her short life. And though I knew the day would come and that it was the best thing for her, my inability to make her understand was one of the most difficult circumstances I have ever had to confront. Giving her away caused me anguish not only because we would miss her, but because I felt I was blindsiding her, setting her up only to knock her little legs from under her. I feared that in her eyes, I was abandoning her. After leaving my first foster baby to her new mother, my body underwent an intensity of emotions unlike anything that I had experienced in my life.

For nine months, I had worked to help this child learn how to bond with

her “forever” mother. From the beginning of our relationship, I knew that



she would leave. However, as was necessary over those months, she became a part of me and I a part of her. When I left her in the care of her new mother, my heart felt it was betraying this part of “us.” For days after, I cried tears of grief unlike any I have shed in years; yet, simultaneously, I experienced an overwhelming joy for her as she embarked on her wonderful new adventure.

Some people ask why I became a foster parent if it causes so much pain. Why would anyone invite this type of anguish into his or her life? And why will I do it again? But I see these emotions—pain, suffering, wondrous joy—as evidence that God has called me as a Catholic, a Christian and, most of all, as a mother. When I was given the gift of motherhood, I received with it the grace necessary to understand that being a mother requires me not only to teach and serve, but also to let go and suffer loss.

Why then, should I confine these graces to raising my five birth children? I am called to serve all of God’s children. I am called to be also a mother to the motherless.

Many people wanted to know how I could give her away. The answer for me is simple. She was never mine to begin with—not because she was a foster child but because she, like each of my own children, is God’s child. She belongs ultimately to God.

This is not to say that foster care is required of every Christian parent. This is to say that if you are a Christian, God is calling you. Your call and mine will be different, but one way or another, we are all called to serve. And when we answer God’s call—and by doing so enter into the very heart of Christ—we are filled with the grace necessary to rely on our faith to carry us through, not away from, life’s challenges. But if we remain idle, fearful of the emotional pain attached to entering the emotional struggles of the world, we will not fulfill God’s call, and we will undoubtedly feel an emptiness that is insatiable by any other means.

At times, we measure gratification with perceived success. Did we succeed? How much did my family influence the life of this beautiful little girl? We may never know. But we do know that for the first nine months of her life, she was the baby of our household and a member of our parish community. She was our universe. She was an answer to a prayer for fulfillment. This child filled an empty spot that God had created just for her.

ART: SEAN QUIRK

DONNA M. MACCARONI, a special education teacher and the mother of five children, lives in Lawrenceville, N.J., with her husband. She welcomes foster children through the Children’s Home Society of New Jersey.



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BOOKS & CULTURE

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PAPER BOY

Nora Ephron's love letter to New York tabloids

If an author's affection for her characters were sufficient to create good drama, Nora Ephron's **Lucky Guy** would be a masterpiece. This sprawling, splashy, new Broadway infotainment arrives less than a year after the death of Ephron, who also penned iconic rom-coms like "When Harry Met Sally" and "Sleepless in Seattle." It administers a sloppy wet kiss to the rough-and-tumble tabloid journalism of New York City in the 1980s and '90s, and its heroes are the

newsmen who peopled that brassy, boozy, bareknuckled world.

This was the era of crack, AIDS, Tawana Brawley and Bernhard Goetz, when *The Daily News* and *The New York Post*, and for a time *Newsday*, competed in shocking exposés of corruption in high and low places, conveyed in punchy prose and snappy headlines ("Headless Body in Topless Bar," "The Lady Is a Trump").

Indeed, it must have been grimly thrilling to cover the city in those

days—a time when the *Daily News* reporter Mike McAlary (played by Tom Hanks) could kick off a news story by eagerly anticipating "New York's most murderous year." McAlary is the fortunate soul of the play's title, portrayed here as a glad-handing everyguy from a family of Irish-American cops who simply transforms that sense of civic duty into another, more public realm. In reality what the New York tabloids did (and still do, with less reverberant effect) was to practice journalism as a kind of show business, with the occasional worthy, socially important "scoop" being the accidental byproduct of a job mostly spent Dumpster-diving for sex scan-



PHOTO: BROADHURST THEATRE/JOAN MARCUS

BEST OF LUCK: Tom Hanks in "Lucky Guy"

dals and Mob dirt. But Ephron paints them as she saw them: as self-described “knights,” fighting their good fight for the greatest city in the world.

McAlary is a great role for Hanks, in his overdue Broadway debut, and not just because the character is essentially a nice guy with a burning if bland ambition, and whose only flaw seems to be a brand of ornery Irish stubbornness that hardens into hubris once he has a taste of power. Hanks conveys these qualities and hits the marks of McAlary’s overdetermined rise-and-fall-and-redemption journey adequately.

But it is McAlary’s very averageness that makes him a perfect role for Hanks because it is a sketchy part that needs an actor as charismatic, as magnetically human as this to keep us interested in his somewhat rote trials and tribulations. Even sporting a slight paunch and a furry Tom Selleck moustache, the 56-year-old film star has as much warmth and watchability onstage as he does on film, maybe more.

That is an even more impressive achievement than it sounds because Hanks is at the center of a swirling 14-actor ensemble, most of whom are onstage throughout, in a vigorous staging by director George C. Wolfe (“Angels in America,” “Bring in da Noise, Bring in da Funk”) that sweeps through the show’s 15-year time span like a staged version of a quick-cut television docudrama.

It is never boring, even when it is slightly flawed: The story-theater device of having everyone, including McAlary, trade off narration and commentary like some kind of foul-mouthed Greek chorus is over-used. And Ephron’s second act stumbles into stale biographical clichés, like the sanctification of cancer, one final news scoop (the grisly Abner Louima police-abuse case) and toasts to a life well lived.

There are rich performances throughout, and Hanks’s fellow actors lend life and spirit to roles that are archetypes at best: Courtney B. Vance as a grumpy superior and grudging friend of McAlary, Richard Masur as a series of lovable blowhard bosses, Peter Gerety as a shambling, functional-alcoholic editor, Deirdre Lovejoy in a few sharp turns as hard-edged women (the only species who could thrive in such testosterone-thick environs) and Chris McDonald as a shady Irish lawyer in a Damon Runyon suit. As McAlary’s wife, Maura Tierney (“ER,” “NewsRadio”) is reassuringly grounded and does not try to wring any more out of her somewhat thankless enabler/narrator role than Ephron has provided.

And what has Ephron provided, ultimately? “Lucky Guy” has neither resonant language nor piercing

insights into the news business, particularly in an age when the Internet has shaken its economic foundations and readers’ habits have changed so radically (some so radically as to not include reading at all). What the show does have is heart, personality and presence, which is not a bad résumé for a Broadway play. As a production, it may be as ephemeral as the tabloid newspapers it valorizes. It is hard to imagine a regional theater version, or really any future production. Yet “Lucky Guy” at its best is a wordy, ink-stained valentine, one writer/entertainer’s tribute to another, and one actor’s triumph. McAlary might have headlined it: “Tom Tops Nora’s Newsroom.”

ON THE WEB

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ROB WEINERT-KENDT, an arts journalist and associate editor of *American Theater* magazine, has written for *The New York Times* and *Time Out New York*. He writes a blog called *The Wicked Stage*.

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Schools for Hire?

Recently I was speaking with a friend from college who is an elementary school teacher in upstate New York. Over the course of our conversation we talked about her family, what's new in life and how things were going at work. It was during our discussion about her experiences at school that things took a disconcerting turn.

Arguably the star of her graduating class in the field of education (she received the school of education's top honors at graduation), my friend is a paragon of what a committed, intelligent, creative and motivated young educator should be. In the course of her brief career, she has gone above and beyond what was required to reach out to her students and their families, has spent her own money to pay for various supplies when funding was low and has striven to implement a robust vision of comprehensive education that will prepare her pupils for the challenges of life and learning ahead.

The only problem is that her vision, built on the best resources and pedagogical foundations available, no longer matches the extrinsic demands and forms of evaluation that are being imposed by state and federal education departments, congressional bodies and the paid consultants that draft policy.

The U.S. educational system in which she had found her professional and spiritual vocation has been sold from beneath her feet. This new commercialization of American education has inscribed a culture of "evaluation"

that is making it more difficult for good educators to teach, more challenging for students to learn and less likely that we will have an adequately educated and critically thinking public in the future.

Diane Ravitch, a research professor of education at New York University, has been a vocal critic in recent years of the system-turned-industry of "education reform" that she herself helped inaugurate decades ago. Ravitch explains in her book *The Death and Life of the Great American School System*, how she was initially enthusiastic about incorporating some "best practices" of the corporate world into modern education. The idea of developing standardized metrics to help evaluate learning and identify weaknesses in teaching seemed to be a good one.

Yet in time Ravitch became disillusioned with what began with good intentions but ended up creating a multi-billion-dollar consulting and testing industry. Today she is an outspoken opponent of programs that rely heavily on increased standardized testing and so-called objective metrics for evaluating teacher performance.

Some standardized testing is, of course, a good thing, but it should be only a small part of a comprehensive approach. Ravitch told *The New Yorker*: "If you want people to be creative and entrepreneurial, forget the test scores. It's character that makes success." She continued, "Testing should be used for help—to diagnose learning problems—not as a basis for

rewards and punishments."

There are two troubling aspects of this shift in American education. The first is the vicious circle that is created when teachers and students are evaluated by the scores from student testing. To "help" the students and to shore up their own job security, teachers feel pressure to "teach to the test," leaving students with narrow skill sets that might make them better at taking

a particular test but lacking in creativity, critical thinking and imagination.

The second problem is the industry that has sprung up to produce these tests, consult with administrators and tutor children who struggle with the exams. It turns students and teachers into numbers,

products of an industry that measures schools in terms of profit. It creates a conflict of interest.

I had already begun to see the devastating effects of this so-called reform when I taught theology in a Catholic college in 2010-11. Otherwise bright students came unprepared for college-level critical reading and creative writing and exhibited a striking unfamiliarity with how to write a paper outside the narrow structure they had been taught for their state English exams.

This situation is both a socio-cultural and a moral concern: to treat students and teachers like objects or commodities to be measured is unjust and unhelpful.

What does it cost to buy back our education system?

The testing industry turns students into numbers.

DANIEL P. HORAN, O.F.M., is the author of several books including *Dating God: Live and Love in the Way of St. Francis*.

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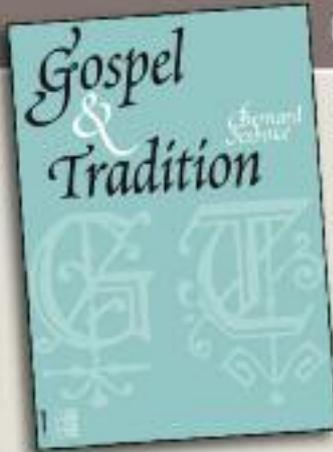
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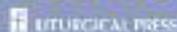
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A CRIMINAL INJUSTICE SYSTEM

THE SCANDAL OF WHITE COMPLICITY IN U.S. HYPER-INCARCERATION A Nonviolent Spirituality of White Resistance

By Alex Mikulich, Laurie Cassidy and Margaret Pfei
Foreword by Helen Prejean
Palgrave Macmillan. 220p \$85

Statistics alone don't heal, but they can at least incline one toward repenting.

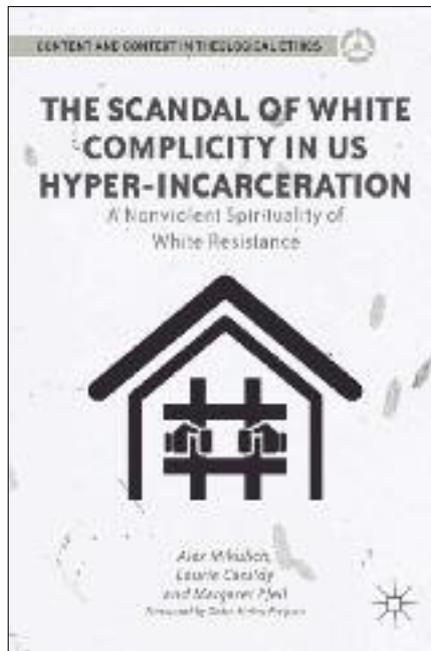
Even as we re-elect the first black president and celebrate the Emancipation Proclamation at the Oscars, there are more African-American men under the control of the criminal justice system in the United States than were enslaved in the mid-19th century. Blacks and Hispanics make up almost 60 percent of the prison population, though only a quarter of the population as a whole. In the last 30 years, the prison population has quadrupled, and the United States now holds around 25 percent of the world's prisoners—and has the highest per capita incarceration rate of any country in the world.

Much of that growth is due to the failed (yet ongoing) war on drugs. And although five times as many whites report using illegal drugs as blacks, blacks go to prison for drug offenses at 10 times the rate of whites, with much longer sentences. If this pattern continues, one in three black men can expect to be incarcerated, leaving broken families and ruined neighborhoods in their wake.

This is some of the raw material with which the legal scholar Michelle Alexander demonstrated, in her 2010 book *The New Jim Crow*, that criminal justice in the United States has become the basis of a "racial caste system"—a subtler, less explicit successor

to slavery and segregation, masked in the plausible deniability of "colorblindness."

The Scandal of White Complicity in U.S. Hyper-Incarceration is a much-needed attempt by three Catholic scholars to unmask this crisis in theological terms, with a particular focus on the role of white Americans in "cooperation with evil." In so doing,



they pose a formidable challenge to U.S. Catholics, who have been far too silent on this catastrophic threat to human dignity that is hidden in plain sight.

Or maybe not so hidden. The authors identify examples of how the practice of mass incarceration is made to seem normal and justified, from words said in passing on "The West Wing" to the corporate-sponsored rap music that is controlled and consumed largely by whites. The image of black men as dangerous, and thus deserving of prolonged imprisonment, is projected constantly in the media and in white people's behavior, even while

they take pains never to say so outright. If a racist slip of the tongue comes out here and there, we treat it as a momentary failing of the individual who said it, not as a reflection of the pervasive culture. Collective racism is supposed to be over.

White Americans, however, self-segregate socially and geographically more than any other racial group; "We imprison ourselves," the authors write. Yet as the dominant caste, whites are reminded of their racial identity far less than others. They can mistake their perspective for the default, even the objective. In the book's foreword, Helen Prejean, C.S.J., writes of growing up in segregated Baton Rouge, La., unaware of the violence inflicted by the racial subjugation that she participated in daily because it was so carefully kept out of view. Whites face a formidable challenge in discerning the principalities and powers binding them to racist mass incarceration, much less in exorcising its demons from themselves.

The Scandal of White Complicity is a theological intervention—an act of caucusing among white Catholics that they might own up to the spiritual and political crisis. White people often react to the discovery of their own racism with horror and defensiveness, so the authors undertake their intervention carefully. What they hope for is "not blame but responsibility"—not mere white guilt but, as their subtitle puts it, "a nonviolent spirituality of white resistance."

And spirituality is truly at the center of what they propose. Michelle Alexander's call for a movement of "all of us or none of us" against mass incarceration, according to one of the authors, "evokes the infinite love of God for all of God's creation." Drawing on the language of writers like James Baldwin and Thomas Merton, they present an approach to racial solidarity grounded in the Beatitudes, in contemplation, meek-

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Upon recognizing the depth of the problem that mass incarceration poses, it may be tempting for many whites, especially those used to positions of influence and authority, to leap into devising solutions. Reading Michelle Alexander's book certainly brings to mind a litany of anathemas—for instance, discriminatory policing, the senseless drug war, wildly excessive sentencing laws, the broad discretion afforded to prosecutors, the perverse incentives of the private prison industry and chronic underinvestment in communities of color. But the authors of *The Scandal of White Complicity* do not venture far into policy proposals or political strategizing.

LARRY MADARAS

THE BATTLE BEFORE THE WAR

LINCOLN'S TRAGIC PRAGMATISM

Lincoln, Douglas, and Moral Conflict

By John Burt

Harvard University Press. 814p \$39.9

When Harry Jaffa sent a copy of his book *Crisis of the House Divided* to Roy F. Nichols, the eminent Civil War scholar, on the 100th anniversary of the Lincoln-Douglas debates in 1958, Nichols wrote back: "Congratulations, you are the first historian to have read these debates in their entirety." John Burt, a literary scholar from Brandeis is now the second person who has analyzed in great detail the philosophical and political views of the two major politicians from Illinois in the mid-19th century. Before tackling *Lincoln's Tragic Pragmatism: Lincoln, Douglas and Moral Conflict*, the readers of **America** will need to refresh their general knowledge of the issues of

Nor do they allude to the many biblical passages about freeing captives that might tempt one to play the liberator.

What they offer instead is a call to humility, to accountability to people of color, to solidarity. The task they set for white Americans is to organize themselves and each other as allies, and to follow the lead of their neighbors of color who are already fighting the battle against the new Jim Crow every day.

NATHAN SCHNEIDER's first two books, *God in Proof: The Story of a Search from the Ancients to the Internet and Thank You, Anarchy: Notes From the Occupy Apocalypse*, will be published by University of California Press in 2013. He is an editor of *WagingNonviolence.org* and a member of *Occupy Catholics*.

slavery and expansionism in American history.

In 1819, the United States was politically balanced between 11 free states and 11 slave states. A contentious debate took place in Congress between the pro-slavery and anti-slavery camps. What emerged was the Missouri Compromise. The pairing of the states continued. Maine came in as a free state and Missouri as a slave state. A line was drawn that prohibited slavery in the rest of the Louisiana Territory north of the southern boundary of Missouri at the 36° 30' parallel.

In 1854 Senator Stephen A. Douglas threatened to upset the political equilibrium of the Missouri Compromise when he pushed

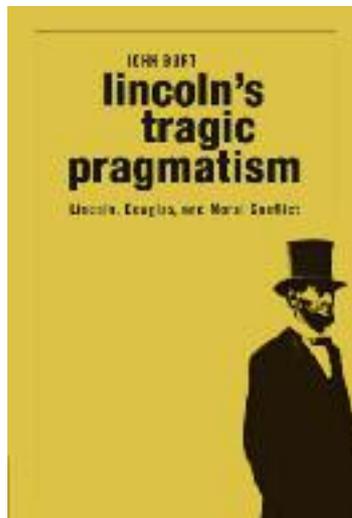
through Congress the Kansas Nebraska Act. The "Little Giant" wanted to build a railroad from Chicago to the Pacific Coast. In order to secure southern votes, Douglas revived the principle of "popular sovereignty." "Let the people decide whether they want a territory to be free or slave," said Douglas. Unfortunately, the application of the doctrine of "popular sovereignty" led to a civil war in Kansas between pro-slavery and anti-slavery people.

Passage of the Kansas-Nebraska Act jolted Lincoln back into politics. He believed that slavery was morally wrong and should not be allowed to spread to new territories. He disagreed with those abolitionists who wanted slavery to be abolished immediately. He also disagreed with the principle of "popular sovereignty" because it would nullify the Missouri Compromise, which forbade the spread of slavery north of the boundary line 36° 30' in land acquired under the Louisiana Purchase.

By the time Lincoln was nominated to run for the United States Senate against the two-term Senator Douglas on the Republican ticket in June of 1858, the political landscape had changed drastically. The Whig Party disintegrated over the slavery issue. Presidential support for the pro-slavery forces in Kansas and the Dred Scott decision by a Southern-dominated Supreme Court overthrew the

Missouri Compromise and permitted slavery to expand into any territory.

John Burt's *Lincoln's Tragic Pragmatism* is a massive study of the Lincoln-Douglas debates of 1858 with 100-plus pages that follow Lincoln's speeches through his famous



Second Inaugural Address. Like most modern Lincoln scholars, Burt sees Lincoln's views on race evolving toward not only freedom but citizenship for the former slaves. Unlike Harry Jaffa, Burt is much more sympathetic to Douglas's political views, though he acknowledges Douglas's virulent racism.

Burt has two major theses drawn from his study of the Lincoln-Douglas debates. First, he argues that Lincoln favored citizenship for the former slaves as early as 1858, in his famous "House Divided" speech. Second, when Lincoln issued his preliminary Emancipation Proclamation in 1862, Lincoln argued his case on moral rather than economic grounds. Furthermore, emancipation would clear the way for military service by the ex-slaves, who afterward could hardly be denied citizenship.

Though well-written for the most part, *Lincoln's Tragic Pragmatism* is overwhelming for the average reader. It contains over 700 pages of text and 65 pages of detailed footnotes. The arguments of the debates are constantly interrupted by discussions like the one about the changing political parties of the 1850s, one of the most unsettling political periods of our history. The death of the Whig party and the rise and fall of the anti-Catholic American or Know-Nothing party may be of interest but seems out of place in a discussion of the Lincoln-Douglas debates. Also, do we need to apply to the Lincoln-Douglas debates the views of the political theorists John Rawls and Michael Sandel?

If the reader wishes to find out why it was so difficult to get the 13th amendment, which freed the slaves, passed in 1865 (the subject of Spielberg's excellent film on Lincoln), he should read some of the actual debates, which are available in several editions. The amount of racism is stark for the 21st century reader. Here is Douglas at Alton, Ill.,

on Oct. 15, 1858:

But the Abolition party really think that under the Declaration of Independence the negro is equal to the white man, and that negro equality is an inalienable right conferred by the Almighty, and hence, that all human laws in violation of it are null and void.... I hold that the signers of the Declaration of Independence had no reference to negroes at all when they declared all men to be created equal. They did not mean negro, nor the savage Indians, nor the Fejee Islanders, nor any other barbarous race. They were speaking of white men.

Lincoln started out his debate in Charleston, Ill., on Sept. 8, 1858. Located in an area supportive of slavery, the future president declared:

I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black races, that I am not nor ever have been in favor of making voters or jurors of

negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race.

These two passages sound like two segregationist candidates from Mississippi in 1958 trying to "outseg" each other.

Lincoln had made the point on several occasions that he had no intention of producing political or social equality for blacks and whites. Burt says, "He used rather stronger language in the Charleston debate." Do these words represent Lincoln's real views on race relations? Was there an evolution or growth in Lincoln's views between the Lincoln-Douglas debates of 1858 and



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his Second Inaugural Address in 1865? Would he have fought Congress in forcing the Southern states to accept the 14th Amendment, which made the ex-slaves citizens for admittance back to the union? Would Lincoln have avoided impeachment, unlike his successor Andrew Johnson, in his attempt to develop a viable reconstruction poli-

cy in the post-Civil War South? We will never know the answer. As Secretary of War Edwin Stanton said as he witnessed Lincoln's last breath: "Now he belongs to the ages."

LARRY MADARAS is a professor emeritus from Howard Community College in Columbia, Md. He has taught courses at Spring Hill College and several universities.

FRANKLIN FREEMAN

THE SCARLET FRETTER

HAWTHORNE'S HABITATIONS A Literary Life

By Robert Milder
Oxford University Press. 336p \$39.95

This new literary biography—"not a formal biography but more than a work of literary criticism," in the words of its author, Robert Milder, professor of English at Washington University in St. Louis—contends that Nathaniel Hawthorne was a man divided between his realist perceptions and his romantic aspirations. In his notebooks, Hawthorne wrote, according to Millicent Bell, as "a man for whom the world is exactly what it is and no more." Milder asks, "Why should a realist, as in his apprehension of experience Hawthorne visibly was, have written the nonrealistic tales and romances he did?"

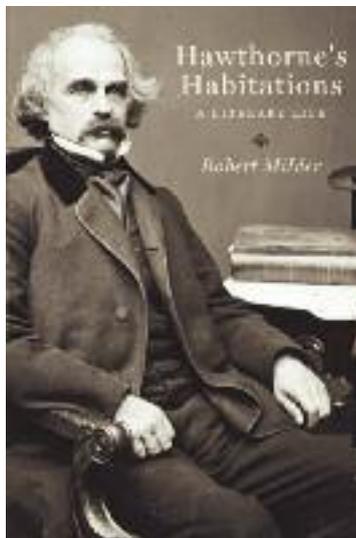
Because, Milder says, Hawthorne feared what he saw as the naturalistic implications of the world he wrote about in his notebooks, he had to shape and mold this world into something that made both artistic sense and

had moral purpose. Hawthorne believed in God, but did not accept any orthodox form of Christianity, so he did not have the assurance of faith to face reality. Ironically, Milder says, Harriet Beecher Stowe, a firmly committed Christian, could write more frankly about the dark underside of things within a realistic setting.

What did Hawthorne believe in?

A feeling of "human destiny"—of life unfolding according to universal laws consequent with traditional religion but not dependent on it—was what Hawthorne clung to in the absence of orthodox belief. Sin was his conduit to experiential meaning, to cosmic order, to God's Providence, and to the immortality of

the soul. Without the reality of sin, there was no transcendent dimension to human affairs, only the anarchic play of desire and circumstance he observed during his youthful travels and recorded in its immediacy with little sense of its bearing on any "great questions of life."



Hawthorne's real gift, according to Milder, was realism. Though his early fictions were powerful, especially stories like "Young Goodman Brown," and novels, especially *The Scarlet Letter*, yet he shifted into realism with *A Blithedale Romance*. The title is ironic, since this is his most down-to-earth novel until at its end he contrives to romanticize the story to bring it into line with the ordered universe he wished to believe in.

Milder organizes the book upon the realist-romantic axis and at the same time shows how Hawthorne changed according to where he was living at the time, hence the title. Salem, where he was born and raised and served his almost monk-like apprenticeship, was the setting of his most powerful works. Trying to leave behind the darkness of Salem, he married and moved to Concord but lost some of his literary power. Then, serving as ambassador in Liverpool, England, he faced the unromantic realities of English poverty and materialism, and poured what he saw into his notebooks. Finally came Rome, where he found himself ambivalently attracted to parts of Catholicism, especially confession. The city served as the setting for his last novel, *The Marble Faun*.

This aspect of the book is the weakest. The time in Rome did not contribute much to the book's theme and never came quite into focus. It grounded the book, so to speak, emphasized the biographical aspects as opposed to the purely literary ones of Hawthorne's life, but the connection between place and ideas is not as strong as Milder contends. Wherever Hawthorne lived, he lived mostly in his head.

Nevertheless, Milder's book is marvelously free of theoretical jargon (though the author had to quote some to provide critical context) and focuses on Hawthorne's view of life and the art he created to both explore

and wrestle with that view instead of trying to overlay a theory of some sort on it. Milder's generous use of quotations from nonliterary figures—Plato, Freud and Nietzsche, for example—in addition to literary figures, like Melville, Henry James and Virginia Woolf, is quite effective, as are quotations from the seldom mentioned book on Hawthorne by his

son, Julian.

In *Hawthorne's Habitations: A Literary Life*, Robert Milder has written a book all Hawthorne scholars will have to read, one that will greatly reward anyone who has read and been haunted by Hawthorne's works. It is the story of a writer divided between realism and romance, much as Gogol was, and who, toward the end of his

life would perhaps had done better to give up romances for realistic novels and/or memoirs, something Milder convincingly argues. But except for that division, Hawthorne might never have written in the first place, nor with equal power.

FRANK FREEMAN's work has appeared in *Touchstone* and *The Weekly Standard*.

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REPLY ALL

Sing Alleluia!

In this season of Alleluias, the April 8 issue of *America* deserves a robust chorus.

From the historical analysis of the continuing influence of “Pacem in Terris” (“A Vision of Peace”), by Drew Christiansen, S.J., to the thoughtful, irenic suggestions for responsible gun ownership (“Lethal Responsibility”), by George B. Wilson, S.J., to the original approach to art as a theological pathway (“An Aperture for Grace”), by Jerome Miller, we are given much of the breadth and depth of Catholic Christianity. Thank you for holding up the multi-faceted richness of our tradition.

DOLORES R. LECKEY
Arlington, Va.

Mandate Insurance

Re “Lethal Responsibility,” by George B. Wilson, S.J. (4/8): I appreciate the framing of the gun control issue as focused on defining “responsible gun behavior.” While I agree with the three-part strategy he suggests, I believe he leaves out one crucial tool: requiring that gun owners carry liability insurance.

We require that car owners carry insurance in the event that somebody is injured through their actions. Why not require the same of gun owners?

(REV.) ALISON ALPERT
New York, N.Y.

The Cost of Lying

I wish that the poignant article, “The Cost of War,” by Margot Patterson (4/8), could be printed in every parish bulletin and diocesan newspaper. I am

reminded of some lines by Rudyard Kipling in “Epitaphs of the War”: “If any question why we died,/ Tell them, because our fathers lied.”

(REV.) RICH BRODERICK
Cambridge, N.Y.

Mary’s Role

I would like to make—respectfully—two corrections to the editorial, “Alleluia! He Is Risen!” (4/1). The Gospels do not “unanimously report that the Lord first appeared to Mary Magdalene following his resurrection.” In Luke, Jesus first appears to Cleopas and his companion on the road to Emmaus (24:13-35). The companion is not named.

Also it is not true that “three of the four Gospels maintain that Jesus’ first post-resurrection appearance was to Mary alone.” In Matthew, “Mary Magdalene and the other Mary came to see the tomb” (28:1).

The point of the editorial is excellent. I have read and re-read: “Put simply, in those few minutes, she was the church.” She was indeed!

JUDE LUCIER
Santa Ana, Calif.

Editor’s Note: Thank you for correcting the record.

Apologetics Today

There’s something quaint about the apologetics offered by William Lane Craig in “Accounting for the Empty Tomb” (4/1). The purpose of apologetics is to defend the faith by offering persuasive arguments for its truth. But the historical approach taken by Professor Craig isn’t likely to speak to the postmodern skeptic.

The postmodern skeptic tends to look at the Bible as a narrative woven from any number of mythological strands, whose truth can neither be verified nor falsified by historical analysis. Consequently, the skeptic is likely to dismiss attempts to historically privilege any single one of those strands as a ludicrous misunderstanding of the text.

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It is this broader kind of skepticism that today's apologist needs to address. But Professor Craig doesn't get this, and so his style of apologetics, while perhaps relevant to 18th or 19th-century sensibilities, risks leaving today's seekers cold.

KERRY WALTERS
Gettysburg, Pa.

Obvious Disparity

I was impressed at your honesty (3/25 issue) concerning the response of **America** to the Vietnam War in the late 1960s. It is indeed important to acknowledge past error; it is more important to speak the truth today.

In discussing Jesuits who did protest the war, Joseph Mulligan, S.J., who was part of the Chicago 15, is mentioned. The article states that Father Mulligan "recently wrote to **America** urging it to cease publishing ads for military chaplaincies." I have written this same thing to **America** several times over the past 25 years. I wonder about the disparity between the military ads and most of the content of your magazine.

You write for peace and you advocate for justice, and yet you take money from a system that defies both. I am well aware of the response that everyone has a right to a priest for their sacramental life. The issue is not military chaplains. It is that military chaplains are part of the military and their salary is paid by the Defense Department. As members of the military, they are not free to question their government's actions in an ongoing military action or war. How can a priest speak the Gospel if it must be filtered through the lens of a political power?

PATRICIA MCCARTHY, C.N.D.
Wilton, Conn.

*Editor's Note: Please see **America's** editorial statement about advertisements for military chaplains ("Recruiting Father Mulcahey" [sic], 11/17/2008): "Few people come face to face with the*

STATUS UPDATE

Re "Mass Evangelization," by Scott W. Hahn (4/22):

I'm a very "liberal" Catholic, but I also think Professor Hahn is a brilliant interpreter of Scripture and of Catholicism itself. I find it refreshing to find his byline in **America**. I am somehow getting an inkling of a thought that Pope Francis will be very good at healing the strange divide with the Catholic Church. The things that separate us, for the most part, are not opposed to one another. I've always

ultimate questions of our humanity more often, and at greater personal cost, than do members of the military. We support efforts, including those by the armed forces and their critics, to provide them with the spiritual resources they need."

Serious Accounting

You have raised a new standard in journalism: a changed mind! Rather than merely apologize, the issue of March 25 explains errors of enormous consequence during those terrible years. It reviews the reasons for the errors of judgment about the Vietnam War without simpering excuses. The only reasonable way to offer a credible promise not to err in the same way again is to explain why it happened in the first place.

America, the nation, is not up to that level of maturity. And the church? The church needs to ask its scholars to prepare explanations—not excuses—for some of the human tragedies it has failed to address effectively. If its apologies are to be serious and credible, these explanations need to come with the authority of the Vatican. When the church does this, it will have gone a long way toward becoming

Letters to the editor may be sent to **America's** editorial office (address on page 2) or letters@americamagazine.org. **America** will also consider the following for print publication: comments posted below articles on **America's** Web site (americamagazine.org) and posts on Twitter and public Facebook pages.

found the entire problem puzzling. I am going to hope for healing.

Nancy Robinson

Really interesting article! I will admit that the very word *evangelization* makes me cringe. I grew up a Catholic kid in the South, where my neighbors and friends were taught at a very early age that Catholics were not Christians and that they were required to "save" me. It's good for me to see the word from a different perspective. Thank you!

Rachel Schnitzius Rouse

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Pope Francis' "church of the poor for the poor."

JEROME KNIES, O.S.A.
Racine, Wis.

My Vietnam Experience

I read with interest your articles on Vietnam. Now in my 80s, I was in Saigon with the U.S. Information Agency in 1954 when the French lost at Dien Bien Phu. It was the period when we were just sending in "military advisors." Many of us were against any more involvement there (i.e., troops on the ground). Unfortunately, Washington did not agree with us.

One outstanding memory was when the country was divided at the 17th Parallel. I lay in my bed under mosquito netting listening to the Communist songs sung by prisoners being returned to North Vietnam—giving a most eerie feeling. I returned to Europe on a French ship called the "Marseilles" with hundreds of wounded French, maimed beyond belief. It was a trip I will never forget. Sadly, the war continued for over another 20 years, resulting in the deaths of 58,000 Americans and hundreds of thousands of Vietnamese.

JOAN HENNEMEYER
Bethesda, Md.

Reborn in the Spirit

PENTECOST (C), MAY 19, 2013

Readings: Acts 2:1-11; Ps 104: 1-34; 1 Cor 12:3-13; Jn 20:19-23

“For in one Spirit we were all baptized into one body.” (1 Cor 12:13)

The Jewish feast of Pentecost, also known as the Feast of Weeks, originally celebrated the spring harvest. It was a pilgrimage festival that took place 50 days after the end of Passover. By the time of Jesus Pentecost was also celebrated as a joyous remembrance of the giving of the law at Sinai. Seen together, the two aspects of the Jewish festival give thanks to God for feeding both body and spirit. The Christian commemoration of Pentecost would adopt and transform these two elements.

The first Christian celebration of Pentecost took place as the believers came to terms with the reality and resonance of Christ’s absence and simultaneous presence among them, but also in the midst of their unity, since they were still “all together in one place.” In the Gospel of John, Jesus promised his apostles that “the Advocate, the Holy Spirit whom the Father will send in my name, will teach you everything and remind you of all that I told you.” It was during their Pentecost gathering that the church, the body of Christ, experienced the reality that Jesus had promised them prior to his ascension, when the Spirit came upon them in wind, fire and voice.

The gift of the Holy Spirit that the church experienced was a sign that the promises of the prophets had come to fruition through the mission of the Messiah Jesus. As Jesus was now

enthroned at the right hand of God, the coming of the Spirit indicated not just the fruits of salvation given to each Christian, but the church as the means by which this salvation would be made known in the world. At its core the communion of the Holy Spirit is ecclesial and essential for the church to fulfill its own earthly mission.

At Pentecost the body of believers began to restore the unity intended for humanity. In a sort of reversal of the story of the Tower of Babel, each believer spoke a spiritual language that Jews from all over the world heard in their own language. The Spirit spoke a language that allowed the church to envision a future in which all humanity is brought to a true worship of God. Like the law given at Sinai to feed the people of Israel, at this new Pentecost God gave the Holy Spirit to the church to feed the body of Christ.

Though the Holy Spirit does not always come in manifestations of ecstasy, which the people of Jerusalem wrote off as drunkenness, the Holy Spirit is always present. The Apostle Paul concentrates on the multifaceted and multi-gifted nature of the church. At the heart of the Spirit’s gift is the foundational proclamation that “Jesus is Lord” because this witness binds us

together as members of Christ’s body, whoever we are and from wherever we come, for we have all been “baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.”

Even more, by virtue of our drinking of the one Spirit, we are united in the body of Christ through our diversity of gifts. It seems counterintuitive, but it is not. Unity is opposed to uniformity, diversity to division.

The church must be united and diverse, which gives us all access to the deep well of the Spirit’s variety of gifts. As Paul says, not all will speak in tongues; but each gift, which is in reality each unique person, is essential to the church. In a fallen world of bullying,



PRAYING WITH SCRIPTURE

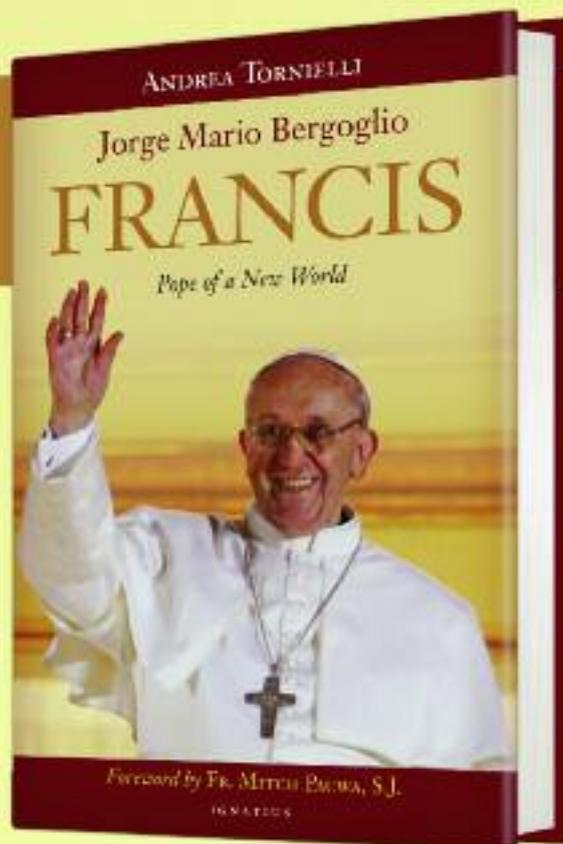
- Imagine yourself at the first Pentecost in Jerusalem or listening to Paul in Corinth. When have you experienced the joy of your spiritual gifts and the gifts of others?

ostracism and fear, people can fall away from community and into loneliness, but the church must be a bulwark against these wounds to the body of humanity and the body of Christ. Each of us has a spiritual gift to offer to the church, for Paul tells us that “to each is given the manifestation of the Spirit for the common good.” It is our ecclesial task, as a people reborn in the Spirit, not just to feed the world with our own gifts but to open our eyes to the gifts of the Spirit, which God has given to and activates in every person, that we might be fed by our brothers and sisters for whom we have not yet found a place at the table.

JOHN W. MARTENS

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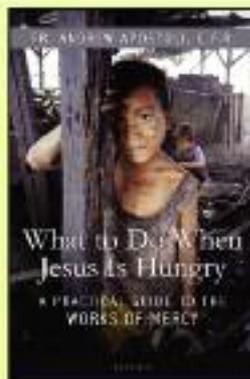
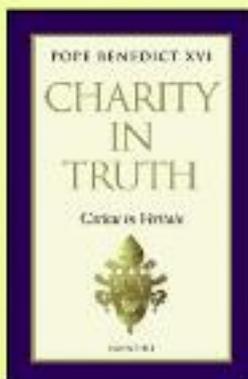
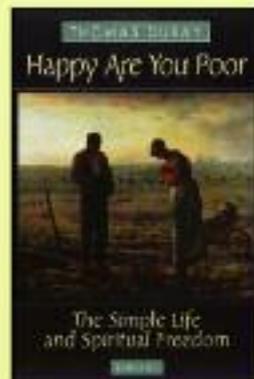
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