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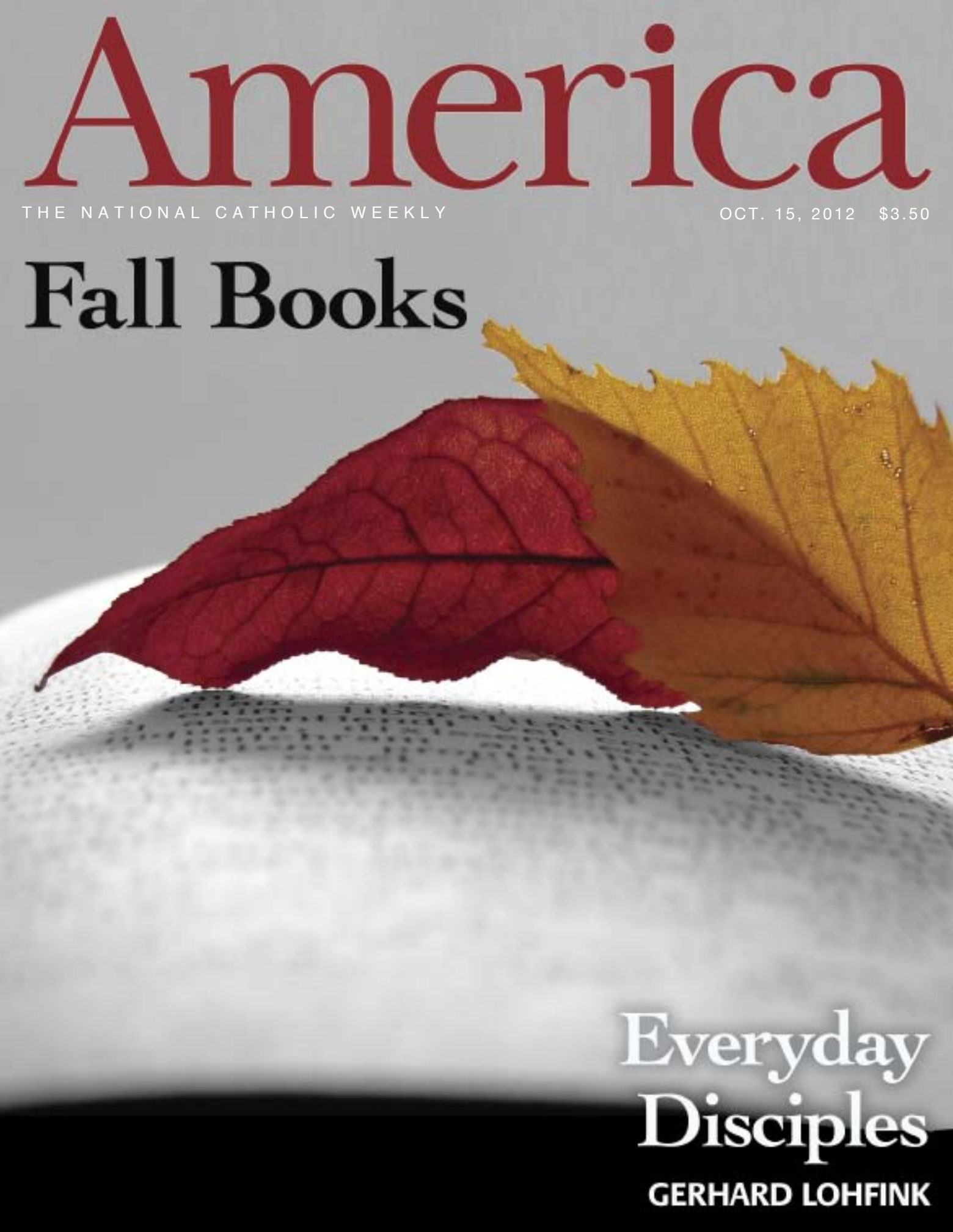
Fall Books



Everyday Disciples

GERHARD LOHFINK

OF MANY THINGS

When I was studying at the Jesuit theological seminary in Woodstock, Md., in 1964, Vatican II was under way; and I had been invited to a "different" Mass in a tiny chapel on the grounds. Suddenly at Communion, the recently ordained celebrant, Jake Empereur, placed the host not on our tongues but in our hands! I still had three years to go before my ordination and the official introduction of changes in the Mass, but this celebrant was taking the initiative.

Most articles on the 50th anniversary of Vatican II have overlooked the creativity before and after the council's liturgical reforms, which brought new intimacy to the Mass. This essay is not meant to be a 1960s-style protest but to serve as a time capsule, capturing a moment in history that should not be lost. The challenge in that new era was to bring the Eucharist to the greatest number of persons. With the support of five Jesuit universities where I worked and the local diocese of New Orleans, this included students and prisoners. All experiments, particularly in those years, are vulnerable to excesses. But I rejoice that the young priest put the host in my hands when he did.

At Woodstock each morning, in small chapels on the fourth floor, the Mass took different shapes. At one of these the celebrant distributed the roles of the Mass: one seminarian was to improvise the opening prayer, another a preface or the closing prayer, another was to preach extemporaneously. In another chapel the eucharistic prayer was a text from the Gospel of Luke or one of the letters to the Corinthians. Many wrote their own canons. John Mossi, S.J., editor of a collection of original canons from that era as well as ancient fraction rites (*Bread Blessed and Broken*, Paulist Press, 1974), told me recently, "We wanted a liturgy not translated from the Latin but in our own cadence, poetry and experience."

When experimental canons were widely published (100 in Holland alone), **America** printed two (May 27, 1967): one by the then-Jesuit poet John L'Heureux, which begins, "Blessed are you, Father, in all the things you have made: in plants and in animals and in men, the wonders of your hands. Blessed are you, Father, for the food we eat; for bread and for wine and for laughter in your presence."

At Fordham in the 1970s, three Jesuits often concelebrated a Mass for students on weekdays at midnight, where we sat in a circle on the floor to discuss the word of Scripture, then gathered around the altar for the eucharistic meal. For 10 years, students came to these—sometimes one, sometimes 20.

Liturgy must adapt to its context. In the 1990s I said Mass frequently in a New Orleans prison. A blind, black guitarist, an elderly nun who had once been held hostage in a prison riot and I had a maximum of 30 minutes to do our thing: wipe the breakfast slop off the steel table in the cellblock recreation space, with the sound of toilets flushing in the background; sing "Jesus on the main line, call him up and tell him what you want"; a Gospel reading and short homily; the Our Father, greeting of peace and Communion; a final prayer, hymn and blessing. In a moment I will never forget, a woman prisoner asked me to find and speak to her son. "Of course," I replied. "Where does he live?" The boy was in this very prison, some cell blocks away. Jesus said, "When I was in prison you visited me." Because there were so many prisoners and so few priests, it would be months before those men or women could be visited by Jesus in the Eucharist again.

Recently, on a visit to an old army friend at his lakeside home, we sat across the table from one another and I improvised some prayers. My thoughts shot back to Emmaus and to Jesus, recognized in the breaking of the bread.

RAYMOND A. SCHROTH, S.J.

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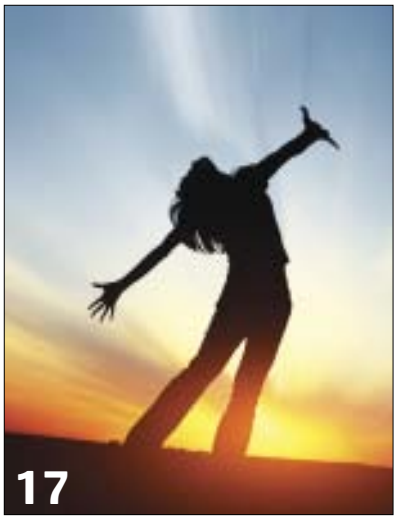

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ON THE WEB

Robert David Sullivan analyzes the **presidential debates**, and the Rev. Brendan Purcell, right, talks about his new book ***From Big Bang to Big Mystery***. Plus, a preview of the upcoming **Synod of Bishops**. All at americamagazine.org.

A Surprise in Libya

As violent demonstrations swept the Muslim world in protest over a viral video blaspheming Muhammad, other reactions in the Arab world continued to surprise skeptical outsiders. In Benghazi, Libya, crowds ran a counterprotest against the burning of the U.S. consulate and the killing of U.S. Ambassador J. Christopher Stevens and three colleagues. They seized the headquarters of Ansar al-Sharia, the militia suspected of the crimes, and drove it from the city. For those suspicious that the Arab Spring is a cover for a militant Islamist seizure of power, the counterdemonstration is strong proof that at the grassroots people reject violence and are still intent on building a democratic society.

For the moderate Libyan government, the crowd's victory has given a boost to efforts to bring the armed militias under control. Mohamed Magarief, the interim head of state, has demanded that all militias disband or come under government control. In response to the demand and the citizens' ire, Ansar al-Sharia surrendered its heavy weapons and disbanded. Reportedly other militias have also broken up. To worried Americans, the Libyans' fearless citizen action should offer reassurance that they appreciate the assistance the West, including the United States, offered them toward winning their freedom and, in particular, a sign of how grateful they are for Ambassador Stevens's service. Stevens had lived among them during the uprising against the Qaddafi regime as the U.S. representative to the resistance; and in the months that followed, he continued to move as a friend among the people, bridging the formal distance that usually accompanies ambassadorial appointees.

While some re-assessment of embassy security and intelligence is necessary, the late ambassador's memory will be better served by bravely following his example of people-to-people diplomacy than by lurching back from engagement with the liberated peoples of North Africa. If we Americans put ourselves in a defensive crouch, we will be allowing the extremists to win.

Vets Among the Moochers?

While the public watched the video of Gov. Mitt Romney telling his supporters at a fundraiser that "47 percent of Americans don't pay income tax," are "dependent on government," "consider themselves victims" and refuse to "take personal responsibility and care for their lives," Senate Republicans blocked a $1 billion jobs program for veterans. Too few voters saw that. But consider how veterans and active members of the armed services fit, and don't fit, into Mr. Romney's 47 percent. For one thing, active service members are exempt from federal income tax on combat pay, yet they take responsibility not merely for their own lives but for the security of the nation. In return the federal government typically helps them obtain health care, education and jobs. Hundreds of thousands of veterans depend on government.

With the unemployment rate among veterans of the wars in Iraq and Afghanistan at nearly 11 percent, job assistance for veterans ought to win bipartisan support easily. The jobs bill sponsored by Senator Patty Murray of Washington, a Democrat, included provisions drawn by Senator Richard Burr of North Carolina, a Republican. The Veterans Jobs Corps Act of 2012 would have provided $1 billion over five years to agencies that hire veterans as police, firefighters, first responders and national park workers. But the bill fell two votes short of the 60 votes required to overcome the threat of a filibuster (58 to 40). All 40 votes against the bill were cast by Republicans. Ironically, even Richard Burr joined his party in blocking the bill.

Praying Together

Here is an idea: every month members of the Catholic Church worldwide focus on a select few prayer intentions from a list proposed by the pope and circulated throughout the church. An intention might be, for example, the protection of the church in Africa or the success of new evangelization efforts.

Sound familiar? The Apostleship of Prayer has been a special ministry of the Society of Jesus since 1844. Drawing on the Spiritual Exercises of St. Ignatius, the movement invites Catholics to practice their faith by engaging in morning prayer and an evening review of the day. It also helps promote monthly prayer intentions, which are proposed by the pope. In September Pope Benedict encouraged Catholics to pray for politicians and for poor Christian communities. Here in the United States, the ministry is carried on in part by creative ventures like Hearts on Fire, a traveling group of young Jesuits who seek to minister to young adults.

Viewed by some as old-fashioned, the Apostleship of Prayer has proven surprisingly adaptable to the modern age. You no longer need a Sacred Heart Messenger to issue a call to prayer; 140 characters will do. The Jesuits are seeking to broaden the reach of the ministry through social media and by emphasizing the connection between prayer and the work for justice. The Apostleship of Prayer has the potential to connect Catholics around the world, demonstrating the global nature of the church and the solidarity we are all called to practice as Christians.

EDITORIAL

School Daze

The teachers' strike in Chicago in September brought into sharp relief many of the difficult issues surrounding one of the nation's greatest social problems: the persistent failure of public education. Nowhere is that national failure more evident than in Chicago, with a drop-out rate of 40 percent.

Some of the proposals made by Mayor Rahm Emmanual that led to the strike represent positive steps. Nonetheless, the reaction of the teacher's union was in its own right understandable and should have been better anticipated. The teachers' union likewise shares some blame. Resorting to a strike when negotiations appeared close to an agreement was civically irresponsible.

Beyond the particulars and personalities in this dispute looms the larger problem of fixing public education nationwide. That matter cannot be addressed by continuing the vilification of public school teachers. These are the folks on the frontlines; public education cannot be "fixed" without their committed and creative participation.

Self-described education reformers persist in placing the lion's share of the blame for the various failures of public education on classroom teachers. But the Chicago union asked a legitimate question: Is too much being demanded of teachers in responding to the economic, social and familial disarray suffered by many of the children they are asked to prepare for higher education and productive adulthood?

Chicago's teachers, and teachers everywhere, are correct to demand greater support services and smaller class sizes, even as reform-minded boards of education are correct to seek longer school days, better accountability and improved performance. More should be expected of teachers (and more should be demanded of the higher education programs which purport to prepare them), but real reform cannot be achieved by focusing on just one aspect of the public system's manifold failures. A cynic may wonder if the real goal of such "reform" is not an improved education for America's schoolchildren but the political takedown of a powerful unionized workforce and the opening of a vast new arena for corporate profit-making.

Some of the Chicago Board of Education's proposals, though hard for teachers to accept, like merit pay and reconstitution of the tenure system, are critical components of reform. Teachers have to show more flexibility. But even in a time of reduced resources, municipal, state and federal government must make realistic if unpopular assessments.

It is a rhetorical commonplace that education cannot be fixed by throwing more money at it, but this is a policy apparently unknown in suburban school districts where per capita spending can greatly exceed spending in urban or rural communities. Rebuilding U.S. public education into a system that produces college graduates who can compete with the world's elites and a competent workforce ready to take on the jobs of the future may mean spending more money in socioeconomically challenged districts, not less. It is a task that must be accepted nonetheless. It is inimical to a just and democratic society to maintain two separate, unequal systems, whether that dualism is based on race or on property tax bases.

Fixing education should be at the top of the nation's priority list; our best minds and most creative thinkers should be assigned to this critical task. Instead, most of the energy surrounding the restoration of public education revolves around free-market fixes that create opportunities for charter school venture capitalists, even as the resources to pay for education continue to come from government. But in the real world, outside of conservative think tanks, privatization is not necessarily the most effective approach to improving school outcomes. In Finland, for instance, it was not charter schools or an emphasis on high-tech breakthroughs or individual excellence that led to globally envied improvements in student performance; it was an insistence on educational equity in resources and school capacity for all of Finland's increasingly multicultural student body. That meant improving the system in place, not breaking it down into free-market chunks to be divvied up among campaign contributors who stand to gain the most from charter school experiments.

The church could play a greater role in responding to the crisis of education in America, were it allowed to; but secular forces suspicious of religion seem immovable, and the establishment of voucher systems that could relieve some of the pressure on public school systems seems ever more unlikely. Lay Catholics and church officials, all the same, are required to fulfill the church's commitment to the common good. They have a responsibility to insist on an equitable and effective education for all of America's children who, in public schools, will be taking first steps into what should be a lifetime of learning.

2012 ELECTION

Voters to Decide Fate Of Health Care Reform

In a survey earlier this year by the Pew Research Center for the People and the Press, 74 percent of registered voters and 72 percent of Catholic voters named health care a top priority in their voting decision. There are few issues in the 2012 presidential campaign on which the major candidates have more clearly differentiated opinions than health care. Much of President Barack Obama's stand on health care is built on provisions of the 2010 Patient Protection and Affordable Care Act, which the Republican candidate, Mitt Romney, former governor of Massachusetts, has said should be repealed.

"President Obama believes that quality, affordable health insurance you can rely on is a key part of middle-class security," says the president's campaign Web site.

Meanwhile the Romney campaign charges that the Affordable Care Act "relies on a dense web of regulations, fees, subsidies, excise taxes, exchanges and rule-setting boards to give the federal government extraordinary control over every corner of the health care system." The Republican candidate said in mid-September he would replace the health care law with his own plan, which would still allow young adults and those with pre-existing conditions to get coverage.

Rep. Paul Ryan, Republican of Wisconsin, and the Republicans' vice presidential candidate, has become the point man for his party on the issues surrounding Medicare, Medicaid and the Affordable Care Act. In an address

CONGRESS

Down on the Farm Bill

The 2012 Farm Bill became a casualty of this election season's often rancorous budget debate as the last congressional session before the November elections ended without its authorization. U.S. agricultural policy is revised every five years, but the current farm bill expired on Sept. 30 with no new law in place. The $500 billion 2012 package passed the Senate with bipartisan support in June, but the House version never made it to a floor debate.

"It's a food and a farm bill really," said James Ennis, executive director of Iowa's National Catholic Rural Life Committee, pointing out that about 80 percent of its $100 billion annual cost will be spent on nutrition programs like the Supplemental Nutrition Assistance Program (commonly known as food stamps). "The major sticking point was SNAP," said Ennis, explaining that instead of cutting direct payment programs to farmers, Republican House members were proposing deeper cuts in nutrition assistance. Since the global economic crisis began in 2008, spending on SNAP has more than doubled to $80 billion a year, driven by high unemployment, rising food prices and expanded eligibility under President Obama's 2009 economic stimulus. Food stamps now help feed 46 million Americans, or one in seven people.

"Their complaint is that people are getting used to these handouts from the government and now is the time to get our [fiscal] house in order," Ennis said. But House Republican leaders were reluctant to bring the bill to the floor, where a fight over food stamps seemed an unappealing prospect before the November elections, according to Ennis. He speculated that some Republican house members may have hoped, in tabling the farm bill in September, that November would return a stronger Republican House contingent to Washington with a mandate to seek deeper cuts in federal spending.

Anthony Granado, a policy advisor on agriculture for the U.S. Conference

A demonstration in late June in Washington.

on Sept. 21 at the American Association of Retired People convention in New Orleans, Ryan called repeal of the Affordable Care Act "the first step to a stronger Medicare" and said the law "weakens Medicare for today's seniors and puts it at risk for the next generation."

President Obama, addressing the same gathering by satellite on the same day, argued that health reform "actually strengthened Medicare." He said repeal of the law would mean billions in new profits for insurance companies. "No American should ever spend their golden years at the mercy of insurance companies," he added.

Obama and the Department of Health and Human Services also have touted the benefits already achieved by the law, including nearly $4.5 billion saved on prescription drugs by closing the "doughnut hole" for 5.5 million seniors and people with disabilities. The A.C.A. has also led to a notable drop in the number of uninsured young adults, who may now be covered under their parents' health insurance to age 26.

Controversially, contraceptives, including drugs many consider abortifacients, and sterilizations are among the new "preventive services" mandated by the Affordable Care Act. Certain religious employers qualify for what critics charge is a too-narrow exemption based on conscience objections.

Bruce Berg, an associate professor of political science at Fordham University in New York, predicted that both parties will continue to make health care an issue—but without changing very many minds. "Everything that is going to be said about health care with a degree of certitude has already been said," he said. "There's a lot we won't know until three, four, five years down the road," as other parts of the law are implemented, Berg added. After all the changes mandated in the law have taken effect, he said, "then we can have the real debate."

of Catholic Bishops, declined to comment on Congress's inability to close the deal on the farm bill this year. He did say that the U.S.C.C.B. and its legislative allies, Catholic Charities U.S.A., Catholic Relief Services and the N.C.R.L.C., would "continue to support a farm bill that cares for the poor and vulnerable.

"That has been our consistent interest, and it will be the message we're pushing after the election," Granado said, referring to the lame duck session that will follow the Nov. 6 elections. If a new package is not authorized then or the existing farm bill is not extended, U.S. farmers and food stamp recipients, not outgoing members of Congress, face a nuclear option. According to a previous stipulation, failure to pass a farm bill in 2012 will mean a policy reversion not to the 2008 Farm Bill, but to its 1949 incarnation. It is no surprise that Ennis thinks that decades-old policy is "archaic and obsolete."

"That would cause all kinds of havoc," he said.

But Ennis hopes this Congress proves productive during its last session. He thinks if that is going to happen, Catholic citizens must urge their representatives to make passage of a new farm bill a priority. The current legislative limbo has already locked down international food assistance programs and an important federal conservation program that pays farmers to set aside highly erodible fields. "They're going to go back to farming fence row to fence row right now," Ennis said, "because [without reauthorization] there is no incentive for them to take fields out of production." Farmers plan far ahead of planting, Ennis said. "They need to know what's available to them now."

German Drop-Outs

The German bishops' conference defended a decree that said Catholics who stop paying a church membership tax cannot receive sacraments. "There must be consequences for people who distance themselves from the church by a public act," said Archbishop Robert Zöllitsch of Freiburg, the conference president. "Clearly, someone withdrawing from the church can no longer take advantage of the system like someone who remains a member," he said on Sept. 24. According to the decree, Catholics who legally separate from the church can no longer receive the sacraments of penance, holy Communion, confirmation or anointing of the sick, except when facing death, or exercise any church function, including belonging to parish councils or acting as godparents. Marriages would be allowed only with a bishop's consent, and unrepentant Catholics would be denied church funerals.

Introduced in the 19th century, the membership tax, about 8 percent of personal income, brings the German church about $6 billion annually, making it one of the world's wealthiest.

Youth Against Poverty

Speaking at a Salesian-sponsored symposium on youth as agents of global change, Cardinal Oscar Rodríguez Maradiaga, S.D.B., Archbishop of Tegucigalpa, Honduras, observed that one-fifth of the world's population are between 18 and 24 years of age. He called that cohort "an amazing pool of talent we must tap into if we are to relieve poverty in our lifetime." According to the cardinal, who presented his views at U.N. headquarters in New York on Sept. 24, unemployment and inadequate education are at the heart of the problems confronting the world's young. Young people without work and access to education sometimes turn to the streets, drug gangs and violence. Others choose to make a precarious migration to escape their plight. "Everyday thousands of young people are making the journey to cross the border from Mexico into United States," said Cardinal Rodríguez. "We must make changes in the way our global economy functions," he said. "We must create jobs and support small farms. This means radically rethinking our casino capitalist system."

Speech and Tolerance

President Obama issued a defense of free speech and religious tolerance during a speech at the United Nations in New York on Sept. 25. Acknowledging that the esteem in which free speech is held in the United States is not universally shared, Obama argued that restrictions on speech can be used to suppress religion and that in protecting free speech, even blasphemy must be tolerated. He said that objecting to expressions of religious intolerance against one's own religion required the rejection of such expressions against the faiths of others. He called violence never a legitimate reaction to speech, however offensive. The president cited U.S. religious diversity in making his case for tolerance abroad, offering it as a model for pluralism and harmony. He warned that religious intolerance and extremism could still derail the course of democratic movements sweeping the Arab world.

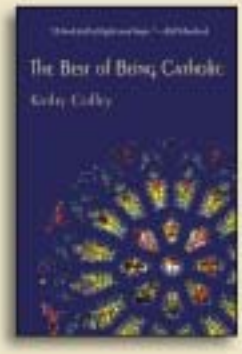
From CNS and other sources.

NEWS BRIEFS

Drew Christiansen

A spiritual absence within Western secularism underlies the global economic crisis, **Archbishop Sviatoslav Shevchuk**, head of the Ukrainian Catholic Church, told Canada's bishops on Sept. 25. ✦ On Sept. 25 Lebanese Christian and Muslim leaders called for the formation of a legal committee to protect all religions and condemned both the film **"Innocence of Muslims"** and "violent reactions that led to innocent casualties and harm to Christians and places of worship." ✦ The U.S. bishops send their "unconditional support to the church in Nigeria" following a **suicide attack at St. John's Cathedral** in the northern capital of Bauchi on Sept. 23 that killed a woman and child and wounded 48 others. ✦ Among the winners of the 2012 **Right Livelihood Awards**, announced on Sept. 27, were U.S. peace strategist Gene Sharp and the international Campaign Against the Arms Trade. ✦ **Gregory III Laham**, the Greek-Catholic patriarch of Damascus, reported that all 240 Greek Melkite faithful kidnapped on Sept. 25 near the Syrian village of Rableh have been released. ✦ Drew Christiansen, S.J., finished a seven-year run as **editor in chief of America** on Sept. 28, fortified with the many best wishes of a grateful staff.

Food for Heart, Mind & Soul



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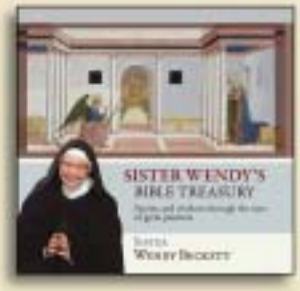

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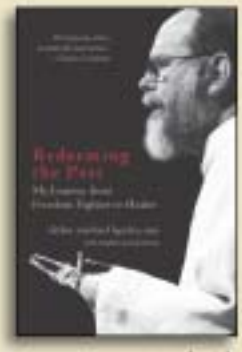

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Michael Lapsley with Stephen Karakashian

Foreword by Arch. Desmond Tutu

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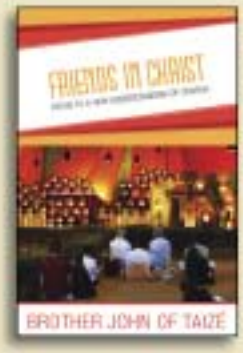

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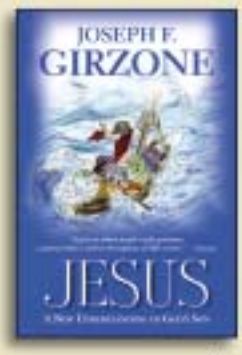

Jesus

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JOHN J. DiIULIO JR.

A Pre-Election Primer

With Election Day less than a month away, we are neck-deep in polling data on the presidential race and speculations about what voter turnout will be. This is not a bad moment, then, to recognize three things: polling remains as much of an art as it is a science, voter turnout rates are not as easy to measure as one might suppose, and the "youth vote" is both bifurcated by education status and dwarfed by the "senior vote."

In the 2008 presidential primaries, top pollsters picked the wrong Democratic and Republican winners in New Hampshire and several other states. As survey experts later discovered, the pollsters did not reach out to find enough hard-to-locate voters. In some cases they interviewed too few union members and too many people without much schooling. And often they interviewed anyone who answered the telephone instead of a particular person named in the sample.

No poll, whatever it asks and however carefully it is worded, can provide us with a reliable measure of how people think or feel unless it is based on a random sample of the relevant population. Any given voter or adult must have an equal chance of being interviewed.

And even perfect polling involves sampling error, the difference between the results of polls conducted at the same time. For instance, if one poll shows that 60 percent of all Americans intend to vote for a given candidate, and another poll taken at the same time finds that 55 percent do, the sampling error is 5 percent.

Say, for example, that a well-conducted poll finds that 52 percent prefer Obama and 48 percent prefer Romney, with an error of plus or minus three points. To calculate the range of results the poll is predicting, you need to add and subtract the error number on both sides of the finding. In this example, the poll predicts an outcome somewhere in the vast territory between 55 to 45 in favor of Obama (a landslide for the incumbent) and 49 to 51 in favor of Romney (a close win for the challenger).

Voter turnout rates are calculated by dividing the total number of voters by the voting-age population or VAP (all persons age 18 or older). Measured by the VAP, in 2008 turnout was 56.8 percent. But as the political scientist Michael P. McDonald has stressed in several major studies, the VAP includes millions of voting-age noncitizens, ex-felons and persons overseas who are not eligible to vote. Subtract these groups from the denominator and turnout in 2008 among the voting-eligible population or VEP was 61.7 percent. Finally, among the voting-registered population or VRP, turnout in 2008 was 70 percent.

No matter how it is measured, among all age groups voter turnout is lower in midterm election years than in presidential election years. For instance, according to the Center for Information and Research on Civil Learning and Engagement, the (VAP-measured) 2008 turnout rate among citizens age 18 to 29 was 51.1 percent, but the 2010 "youth vote" was just 24 percent, on a par with the anemic 22 percent to 25 percent youth voter turnout rates recorded in each midterm election year since 1998.

But as Circle also reports, among college-educated citizens age 18 to 29, turnout was 62.1 percent in 2008 and 32.9 percent in 2010. Among citizens in that cohort who did not attend college, turnout was just 36 percent in 2008 and 16 percent in 2010.

> Polling remains as much of an art as it is a science.

Voter turnout is highest among senior citizens. U.S. Census Bureau data indicate that in 2010, the 20.6 million citizens age 65 to 74 (about 10 percent of the total U.S. population) cast 12.7 million votes, or 14 percent of all votes cast, while the 26.7 million citizens age 18 to 24 (about 13 percent of the total U.S. population) cast only 5.6 million votes. While we cannot predict election outcomes with precision, we can be sure that whoever wins, official Washington will continue to care more about Medicare than about job training for young unskilled workers or about college loans.

Finally, surveys show that more than 80 percent of Americans consider voting a civic duty. For Catholics, that civic duty is bolstered by the catechism's injunction that as "far as possible citizens should take an active part in public life." But the sad fact is that on Election Day at least 80 million Americans (half registered, half not), including millions of Catholics, will not vote at all.

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PHOTO: SHUTTERSTOCK/EYALOS

THE MANY WAYS TO BE CALLED

Everyday Disciples

BY GERHARD LOHFINK

Jesus called the disciples to follow him and to place everything, without reserve, in the service of the reign of God. But does that mean he wanted to call all Israel to discipleship? Was it his goal that gradually everyone in Israel would become a disciple?

There are indications in the New Testament that point in that direction. The Acts of the Apostles often speaks simply of "the disciples." In that book "disciples" can simply mean "Christian" or "member of the community," and "the disciples" often means simply the community in Jerusalem or in some other place. Add to this the command at the end of Matthew's Gospel, "Go therefore and make disciples of all nations!" (Mt 28:19). We could set up an equation: church = discipleship. But is that right?

If we read the New Testament more closely, things look different. The language of the Gospels and Acts does show unmistakably that without discipleship there can be no New Testament-style church. But that usage remains unique within the New Testament. The epistles avoid the word *disciple*. There is no text in which Jesus calls all Israel to discipleship. Above all, he nowhere makes being a disciple a requirement for participation in the reign of God. So we have to suppose that life toward the reign of God—in sociological terms, participation in the Jesus movement—allowed for a number of very different ways of life.

Jesus used a striking and clearly defined symbolic action in choosing the Twelve from a larger group of disciples, making them an eloquent sign of the gathering of the eschatological people. We are in the fortunate position of having a few names of disciples who were not among the Twelve but seem to have belonged to the broader group of disciples:

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Joseph Barsabbas (Acts 1:23); Cleopas (Lk 24:18); Nathanael (Jn 1:45; 21:2); Mary of Magdala (Mk 15:40-41); Mary, the [daughter?] of James the Less (Mk 15:40); Mary, the mother of Joses (Mk 15:40); Salome (Mk 15:40-41); Joanna, the wife of Chuza (Lk 8:1-3); Susanna (Lk 8:1-3); and for a time also Matthias, who then was taken into the group of the Twelve in place of Judas Iscariot (Acts 1:23, 26). The list shows that group of Jesus' disciples also included women. That was remarkable in an Eastern context and was anything but ordinary. It appears that here Jesus deliberately violated social standards of behavior.

Jesus by no means called everyone who met him openly and in faith to be his disciple. He went to the home of the tax collector Zacchaeus (Lk 19:1-10) as well as that of the tax collector Levi (Mk 2:14-17). But Zacchaeus did not receive an invitation to discipleship as Levi did. Zacchaeus vows to change his life; in the future he will give half of his wealth to the poor of Israel and return wrongfully obtained money fourfold. But he will stay in Jericho and continue to practice his calling as a tax collector.

Jesus regards the concrete way of life, whether marriage or discipleship for preaching, as sacred.

The reign of God requires a dedicated community, a form of life into which it can enter and be made visible. The circle of men and women disciples who followed Jesus, their being together with one another, was to show that now, in the midst of Israel, a bit of the "new society" had begun.

According to the Gospel of John there was a very affectionate relationship between Jesus and the family of Lazarus: Jesus and Lazarus were friends (Jn 11:3). When Lazarus died, Jesus wept on the way to his tomb (Jn 11:35). The household of Lazarus (Mary and Martha, his sisters), which was in Bethany, must have been a kind of support station for Jesus on the road to Jerusalem. But nowhere is it said that Lazarus belonged among Jesus' disciples or followers.

A Complex Pattern

The Gospels, especially Mark, reveal a great variety of forms of participation in Jesus' cause. There were the Twelve. There was the broader circle of disciples. There were those who participated in Jesus' life. There were the localized, resident adherents who made their houses available. There were people who helped in particular situations, if only by offering a cup of water. Finally, there were those who simply took advantage, who profited from Jesus' cause and for that very reason did not speak against it.

These structural lines that run through the Gospels are not accidental. They express something that is essential for the eschatological people of God, as Jesus sees it, and is therefore an indispensable part of the church. In today's church we can find all these forms expressed. It is a complex pattern, as complex as the human body. The openness of the Gospels and of Jesus must warn us against regarding people as lacking in faith if they are unable to adopt a disciple's way of life or if it is something completely alien to them. In any event, Jesus never did.

Of course, no one may reject the specific call that comes to her or him. It is not only that in such a case one fails to enter into the broad space God wants to open for that person. Rejecting the call also closes the space to others and places obstacles in the way of possibilities of growth for the people of God.

It is also true that one may not assert a claim to a calling. Not every disciple of Jesus could be one of the Twelve. The Twelve are sent to Israel and therefore are clothed with an eschatological office that will continue in the church. That is why they are rightly called "apostles" (those who are sent) even in the Gospels.

It is also true that not everyone can be a disciple, since discipleship also presupposes a special call from Jesus. It does not depend on the will of the individual. It can be that someone wants to follow Jesus but is not made his disciple. Thus, not belonging to the circle of disciples as such is by no means an indication of lack of faith or a sign that someone is marginal. Nowhere does Jesus describe those of his adherents whom he has not called to follow him as undecided or half-hearted. Each person who accepts Jesus' message about the reign of God has his or her own calling. Each can, in her own way and capacity, contribute to the building up of the whole. No one is second class. The healed man of Gerasa is as important for Jesus' cause as the disciples who travel with Jesus through the land.

Radical For All

Is a disciple's existence the more radical way of life? Here again we need to be careful. As I explained in *Does God Need the Church?* (Liturgical Press, 1999), the ethos of discipleship is certainly a radical one. Is there anything harder and more inconsiderate than to be called by Jesus to discipleship, to be told that first one must bury one's father—perhaps recently dead, perhaps lying on his deathbed, perhaps old and ill—to be told, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God" (Lk 9:60)? And yet the ethos of the Sermon on the Mount, which is not just for the disciples but for everyone in the

eschatological people of God, is just as radical because it demands that one abandon not only evil deeds but every hurtful word directed at a brother or sister in faith (Mt 5:22). It demands regarding someone else's marriage (and of course one's own) as so holy that one may not even look with desire at another's wife (Mt 5:27-28). It demands that married couples no longer divorce but remain faithful until death (Mt 5:31-32). It commands that there be no twisting and manipulation of language any more but only absolute clarity (Mt 5:37) and that one give to anyone who asks for anything (Mt 5:42).

For a man's lustful glance at someone else's wife to be equated with the act of adultery is just as drastic as the demand that disciples leave their families. Jesus demands of the one group an absolute and unbreakable fidelity to their wives (Mt 5:31-32) and of the others absolute and unbreakable fidelity to their task of proclamation (Lk 9:62). This means that Jesus regards the concrete way of life, whether marriage or discipleship for preaching, as sacred. Both ways of life are possible in their radical form only in light of the brilliance and fascination that emanate from the reign of God. But above all, neither way of life exists in isolation and independent of the other. The disciples, as they travel, are sustained by the aid of the families who open their houses to them in the evening, and the families live from and within the new family that began in the circle of disciples.

Two-Level Ethos?

Thus there is no two-level ethos, one of perfection for the apostles and disciples and a less perfect one for the rest of the people of God. We must admit, certainly, that there is one text in the Gospels that seems to presume such a two-level ethos: the story of the rich man who came to Jesus with the question about how he could "inherit eternal life" (Mk 10:17-22). Jesus points him to the Ten Commandments. The man responds: "I have kept all these since my youth." Jesus looks at him, embraces him, and says: "'You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.' When he heard this, he was shocked and went away grieving, for he had many possessions" (Mk 10:20-22).

Matthew has reworked the Markan text. The phrase "you lack one thing" has been rewritten to "if you wish to be perfect" (Mt 19:21). The Gospel story of the rich young man has had an extraordinary influence throughout the history of the church. Again and again it has given men and women the strength to abandon their bourgeois existence and begin an alternative life of discipleship in community. The history of the founding of many religious orders began with this text. The Matthean phrase, "if you wish to be perfect," however, has also given rise to the idea that there must be two orders of life in the church: that of the perfect, who live the life of discipleship, and that of the less-than-perfect,

to whom only the Ten Commandments and the commandment of love apply.

But that kind of two-level ethos does not do justice to the text. Neither Mark nor Matthew is formulating norms for the people of God here. The story is about a concrete case. Jesus says "sell what you own" to a particular person who has come to him searching and dissatisfied. Jesus' demand is addressed to him personally. It is a call to discipleship. Obviously, in the minds of the evangelists this text is also transparent for the later church: there will be many callings to follow, to discipleship, to radical abandonment of possessions. But these calls will also always be specific callings for individuals and not a law for everyone.

ON THE WEB

Seán D. Sammon, F.M.S., on the unfinished business of Vatican II.
americamagazine.org

This becomes still clearer if we consider the closing words of Matthew's interpretation. Behind the word "perfect" stands the Hebrew adjective *tamim*, which means "entire," "undivided," "complete," "intact." Being perfect in the biblical sense, when applied to persons, means living wholly and entirely in the presence of God. The rich man in the story had kept his wealth separate from his relationship to God, and therefore something "more" was required of him. Jesus wants his "whole [self]."

And wholeness or integrity of the self is again not a privilege of disciples alone. The poor widow who puts in two copper coins, in contrast to the rich, who give to the temple only from their surplus, gives away everything she has. She gives "what is hers" entirely (Mk 12:41-44).

This wholeness is different for everyone. For one it can mean abandoning everything. For others it can mean remaining at home and making one's house available to Jesus' messengers. Perhaps for a third it can mean just giving a cup of fresh water to the disciples as they pass by. Everyone who lives her or his specific calling "entirely" lives "perfectly."

The more closely we read the Gospels, the clearer it appears, over and over again, that the various ways of life under the reign of God do not arise out of accidental circumstances but are essential to the Gospel. They sprang not only from the practical-functional point of view that Jesus could not possibly have traveled through Israel with thousands of followers, and they did not derive solely from the fact that only a relative few in Israel became his disciples. We have to look deeper. Ultimately, the variety of callings is a precondition for the freedom of every individual within the people of God.

The division of the church into perfect and less-than-perfect, into better and ordinary, into radical ethos and less radical ethos, ignores the unity of the people of God and the organization of all its members toward the same goal. A

Wake-up Call

How Catholics can live the Year of Faith

BY DAVID L. RICKEN

It happens when a middle-aged woman hit hard by the economic crisis finds herself out of a job and then out of her home, with no family or other support network nearby. Despite hard work and careful planning, she is seemingly left with nothing. Then one day she turns up at a soup kitchen and daytime shelter run by a Catholic parish. The lay volunteers who run it are friendly and warm, give her food and a place to rest and spend some of their time in her company. Her loneliness gives way to serenity.

It happens when a father for whom church lost meaning in his college days watches his daughter's baptism. Suddenly, as if he is hearing the words for the first time, he appreciates God's grace in his life and senses how the Holy Spirit will enter his life in this new person.

It happens when tragedy strikes, whether through a heinous act of violence or a natural disaster, and people set aside their petty human dramas and come together as one to grieve and to pray. They feel a sense of unity as their pastor—or even their bishop—comforts them and tries to bring perspective to an otherwise senseless time.

Such moments exemplify how Catholics can live out the upcoming Year of Faith in everyday experiences. These examples depict events that could happen anytime in life. While the Year of Faith comes with specific recommendations from the Vatican's Congregation for the Doctrine of the Faith on how to observe it, it is best summed up in two images: the first, as described by Pope Benedict XVI, is an open door through which a person has only to walk. The second is the "spark of faith" lit within the human heart.

The Year of Faith, which runs from Oct. 11 of this year to Nov. 24, 2013, the feast of Christ the King, is the latest in a recent string of yearlong observances sponsored by the Vatican. Others included the Jubilee Year 2000, the Year of the Eucharist (2004-5), the Year of St. Paul (2008-9) and the Year for Priests (2009-10). The centerpiece of the Year of Faith is the new evangelization, a call to Christians to embrace their faith anew and proclaim the Gospel with their lives.

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The Role of the New Evangelization

The new evangelization seeks to bring the Gospel anew to parts of the world that are rooted in Christianity—like Europe and the United States—where believers and their practice of the faith have grown cool, cold or even jaded.

This evangelization does not involve window dressing or clever marketing strategies. It is about providing an authentic witness. Perhaps then-Cardinal Joseph Ratzinger said it best during the Jubilee Year 2000: "New Evangelization cannot mean…immediately attracting the large masses that have distanced themselves from the church by using new and more refined methods." It is not about settling for what the church has become, but rather daring to recapture the faith and humility of the parable of the mustard seed, to trust God as to when and how the seed will grow. Again, Cardinal Ratzinger: "We do not want to increase the power and the spreading of our institutions, but we wish to serve for the good of the people and humanity, giving room to Him who is life."

Cardinal Timothy Dolan of New York, in his address to the College of Cardinals in February, described how the Second Vatican Council has made evangelization the work of every Catholic by defining the whole church as "missionary"—called to preach the Gospel not only to the ends of the earth but to the hearts of every human being and "not only to unbelievers but believers."

"Disciples Called to Witness: The New Evangelization," a statement issued by the U.S. bishops' Committee on Evangelization and Catechesis in April, provides practical ways for dioceses and parishes to welcome returning Catholics to church. In doing so, it calls all Catholics—whether active in the church or not—to come to a deeper practice of the faith. Only Catholics with a vibrant sense of their own faith can effectively evangelize those outside the church.

The start of the Year of Faith coincides with the 50th anniversary of the Second Vatican Council and the 20th anniversary of the *Catechism of the Catholic Church*. This is no accident. Celebrating the anniversary of Vatican II does not mean gazing with curiosity or nostalgia at black-and-white photos of the council fathers discussing theology. Rather, it means appreciating the very real gifts of the council as they exist in the church today.

Vatican II saw the beginning of more active participation by the laity, both in worship and the life of the church in general. It saw the church rediscovering itself and proclaiming the Gospel with renewed energy. Vatican II and the Year of Faith are essentially part of the same overarching motion. Fifty years are like the blink of an eye for an institution whose unofficial motto is "We think in centuries," so it is no surprise that the council's documents embody a sense of the church's relationship with the world today.

The Vatican has recommended that Catholics read (and bishops make abundantly available) the documents of Vatican II and the catechism during the Year of Faith. If faith is to flourish, it must be grounded. These resources are nourishment for the body of Christ on the journey, as we seek to reinvigorate the church's mission and draw others to faith.

Models of Joy and Charity

In his talk on the new evangelization, Cardinal Dolan recalled what Cardinal John Wright told him and other seminarians studying at the North American College in Rome in the 1970s: "Do me and the church a big favor. When you walk the streets of Rome, smile!"—words that Cardinal Dolan has taken to heart ever since. We are all called to evangelize by simply walking into a room and radiating Christian joy, even in everyday human interactions.

Husbands and wives, love each other; priests and religious, serve your people; children, be kind and share.

This sort of evangelization can happen all the time. The woman going to the shelter, the father at his daughter's baptism and a community coming together in grief—these examples show how Catholics witness to their faith in moments great and small and, whether they realize it or not, sow seeds of faith in others. As "Disciples Called to Witness" states: "The everyday moments of one's life lived with Christian charity, faith, and hope provide witness to family members, friends, neighbors, colleagues, and others who have stopped actively participating in the life of the Church. This witness is essential for reaching others in today's modern world."

In effect, the goals of the Year of Faith are accomplished when everyone in the church simply strives to do what he or she is called to do: husbands and wives, love each other; priests and religious, serve your people; children, be kind and share. All people can evangelize with their lives. This includes believing in the powerful witness of regular participation in the sacraments, especially Sunday Mass and the sacrament of reconciliation.

The saints were masters of this. Pope Benedict has recommended that during the Year of Faith the church promote the lives of the saints as model evangelizers. The U.S. bishops are doing this, in part, by featuring the saints through Facebook and other social media. Finding great

evangelizers among the saints comes easily: Mother Teresa, St. Vincent de Paul and St. Francis of Assisi, to name just a few. (St. Francis is also traditionally credited with saying, "Preach the Gospel always. If necessary, use words.") U.S. Catholics can also find encouragement in the example of American saints like St. Katharine Drexel, and St. Kateri Tekakwitha. All of these saints provide a witness of evangelization. Each one made the encounter with Christ real, and each one identified strongly with the poor and found Christ among the "least of these."

The church is calling all Catholics to perform charitable works throughout the Year of Faith. In this way, Catholics will be given a chance to encounter Christ in those they serve, while those who see and experience this service will encounter a reflection of Christ's love.

When describing the effect his Los Angeles-based Homeboy Ministries has had on the lives of the former gang members it serves, Gregory Boyle, S.J., cites the lyric from "O Holy Night": "Long lay the world in sin and error pining/ till he appeared and the soul felt its worth." This is a beautiful image. When Christ simply appears, the power of his love and his truth transforms lives. Through this love and truth, people are able to see that they are made for lives that reflect their dignity and worth. The same approach can be applied more broadly to the personal encounter with Christ. The love of Christ, proclaimed in both word and acts of charity, and the body of Christ, the church, help people experience their true worth.

This is a potent contribution to a world no longer dominated by debates between Catholics and Protestants, but now between believers and others who would say religion has nothing of value to offer society. The church offers a positive alternative to cynicism, secularism, individualism and relativism—the "sins and errors" of today's world.

Like the world before Christ, our world is pining. There must be something better than cynicism, misery and empty feelings. Many people live life with a materialistic "whoever has the most toys wins" mentality, all the while coping with addictions to drugs, alcohol and sex. We see people depressed who wonder, "Is this all there is to life?"

To this despair, Pope Benedict offers the Year of Faith as a countermeasure. For Catholics, there is much more to life. The worth of the human person is that all are created to experience the love of God and to love God in return. Living a life of love for Christ and the church is at the heart of faith. The spark of that faith can be elusive and dim, but when it is fanned into flame and brightened, it can transform the world. A

ON THE WEB
A preview of the October Synod of Bishops.
americamagazine.org/synod

Reality Check

A fact-based assessment of vocations to religious life

BY MARY JOHNSON AND PATRICIA WITTBERG

The announcement last April of the results of the doctrinal assessment of the Leadership Conference of Women Religious by the Vatican's Congregation for the Doctrine of the Faith has provoked strong reaction both inside and outside the Catholic Church in the United States. In the process, some commentators have made assertions about the demographics of religious life in the United States that are not based in fact. Regrettably, these misinformed statements create dichotomies that not only mask the complexity of religious reality, but are patently false. In an article entitled "The Sisters: Two Views," published in June on the Ethics and Public Policy Center Web site, for example, George Weigel wrote: "In any case, there can be no denying that the 'renewal' of women's religious life led by the L.C.W.R. and its affiliated orders has utterly failed to attract new vocations. The L.C.W.R. orders are dying, while several religious orders that disaffiliated from the L.C.W.R. are growing."

We believe that the church and the U.S. public deserve an accurate picture, devoid of distortions, ideology and fatalism, of the complex demographics of religious institutes. These demographics are among the most serious issues facing religious life throughout the universal church. A discussion of them demands the greatest precision and sensitivity for the sake of the future of individual institutes, each of which has been entrusted by the Holy Spirit with a unique charism and mission, and which prayerfully deals with issues of revitalization in their general chapters and other deliberative bodies. Precision and sensitivity are also demanded for the sake of the contributions that institutes of women religious continue to make to the church and society, both nationally and internationally.

The information on religious life we report here comes from U.S. data published in the *Official Catholic Directory*, statistics for the church worldwide published in the *Statistical Yearbook of the Church* and a study of religious institutes in the U.S. in 2009 by the Center for Applied Research in the Apostolate at Georgetown University and commissioned by the National Religious Vocation Conference.

By the Numbers

As of 2009, there were 729,371 sisters, 54,229 brothers and 135,051 religious priests in the world. These overall figures, however, mask a wide variation: some countries have experienced a decline in recent years, while in other countries the number of religious has increased.

Professing vows in 2011.

CNS PHOTO/LISA JOHNSTON, ST. LOUIS REVIEW

CARA's statistics for the United States show 55,944 sisters, 4,606 brothers and 12,629 religious priests in 2010. As commentators note, there has been a decline in the total number of religious in the United States since the peak in 1965. But the difficulty with that commonly cited starting point is that it represents an exceptional period in U.S. Catholic history (the 1950s and 1960s). Never, before or since, have numbers serving in vowed and ordained ministry been as high. A longer view, say across the entire 20th centu-

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A moment of reflection at the Leadership Conference of Women Religious assembly in St. Louis on Aug. 9.

CNS PHOTO/SID HASTINGS

ry, shows just how unusual that 20-year period was. In 1900 the United States had almost 50,000 sisters. According to the *Official Catholic Directory*, the number of sisters peaked at 181,421 in 1965. This was an astounding increase of 265 percent in just 65 years.

While the reasons for this unusual growth have been much discussed, the reasons for the drop-off after 1965 are more speculative. What we find interesting in the most current research on religious life are those aspects of the generational data that are usually not mentioned. These data, from the recent N.R.V.C./CARA study of recent vocations to religious life, show that simplistic generalizations mask complex realities. We are just beginning to explore some of the key factors that attract women to and dissuade them from religious life today.

Behind the Numbers

The N.R.V.C./CARA study surveyed all religious institutes based in the United States. It received completed responses from about two-thirds of them; these responses, however, account for well over 80 percent of all women and men religious in the United States. Among responding institutes of women religious, L.C.W.R. members make up two-thirds of all respondents, institutes belonging to the Council of Major Superiors of Women Religious (C.M.S.W.R.) make up 14 percent, and 1 percent belong to both groups. The remaining fifth are contemplative monasteries or newly formed religious institutes ineligible for membership in either leadership conference.

1) One of the most striking findings regarding new entrants is that almost equal numbers of women have been attracted to institutes in both conferences of women religious in the United States in recent years. As of 2009, L.C.W.R. institutes reported 73 candidates/postulants, 117 novices and 317 sisters in temporary vows/commitment. C.M.S.W.R. institutes reported 73 candidates/postulants, 158 novices and 304 sisters in temporary vows/commitment. Those numbers mean that on a per capita basis, C.M.S.W.R. institutes are attracting new candidates at a higher rate than L.C.W.R. institutes. But they also indicate that of the total number of American Catholic women interested in religious life, an equal number are interested in L.C.W.R. institutes as in C.M.S.W.R. institutes.

2) Another key finding is that the youngest generation of religious women looks increasingly similar to the youngest generation of adults in the church. The sisters and nuns in initial formation today are 61 percent white; 16 percent Latina; 16 percent Asian/Pacific Islander; 6 percent African

American; and 1 percent other.

3) A sizable proportion of L.C.W.R. and C.M.S.W.R. institutes have no one in formation at the present time (32 percent and 26 percent respectively). This, of course, does not preclude these institutes having new members in the future.

4) The median number of entrants to L.C.W.R. institutes is one, which means that half of the responding L.C.W.R. institutes had no more than one woman in initial formation in 2009. The corresponding median number of entrants for C.M.S.W.R. institutes is four, which means that half of C.M.S.W.R. institutes had four or fewer in initial formation in 2009. Since there are far fewer C.M.S.W.R. member institutes than L.C.W.R. institutes, the key finding here is that only a very small number of institutes are attracting more than a handful of entrants. It is this very small group of institutes, however, that is attracting the most media attention. Few observers are paying attention to the fine work of N.R.V.C. and the religious institutes from both leadership conferences that have initiated new vocation programs, which have galvanized the energy of the institutes and hold the promise of further growth in the near future.

5) The vast majority of both L.C.W.R. and C.M.S.W.R. institutes do not have large numbers of new entrants. Instead of focusing a media spotlight on a few institutes and generalizing inaccurately from them, it is essential to probe what is happening across the entire spectrum of institutes to understand the full complexity of religious life in the United States today.

Adding It All Up

The ecology of religious life in the United States, with more than 1,000 sisters in formation programs in institutes of women religious, deserves a nonideological analysis. And the diversity of charisms of the hundreds of religious institutes in this country needs to be acknowledged as a profound gift to the church. The new generations of Catholics who have come to religious life in recent years bring all that has shaped them—their experience of God, the church, religion and spirituality, family, ethnicity, education, occupational and professional life and more. The analysis of their discernment of a vocation to religious life is anything but simple.

Their choice of a religious institute, like religious life itself, does not exist in a vacuum. Indeed, the church backdrop against which these demographics are displayed is complex and often conflicted. An analysis of the multiple environments in which religious life is embedded is essential in order to trace interactions that have contributed to the current state of vocations to religious institutes in this and other nations. Most critical in this regard is the analysis by Patricia Wittberg, S.C., of data that point to fewer younger U.S. Catholic women practicing their faith (**America,** 2/20/12). Since a significant number of young adult Catholic women have fallen away from religious practice, religious institutes have the challenge of trying to recruit women who are also struggling with their deep ambivalence about the church. This is an issue that belongs to the entire church, not just to religious institutes.

Given the tension regarding the church and young women, attention must be directed to those places that hold the promise of new life. To that end, questions need to be posed: What will religious institutes have to do in order to build and sustain more multicultural communities and institutes that look like the youth and young adults of the church in this country? What structural and cultural changes will have to take place to ensure a future for new generations of religious, whose cultural mix will look very different from the dominant generations in religious life today? And what is the responsibility of the wider church to the vocation efforts of religious institutes?

The Jesuit scientist and theologian Pierre Teilhard de Chardin was sociologically astute when he said, "The future belongs to those who give the next generation reason to hope." We believe that the figures we report here show that there is both hope and challenge in the full complexity of religious life in the United States today. A

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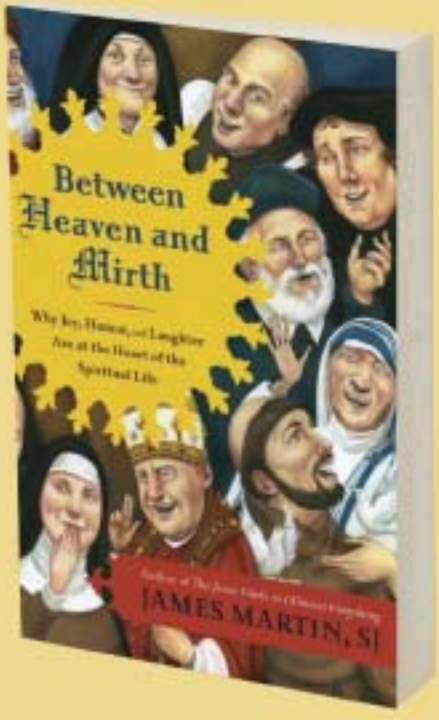

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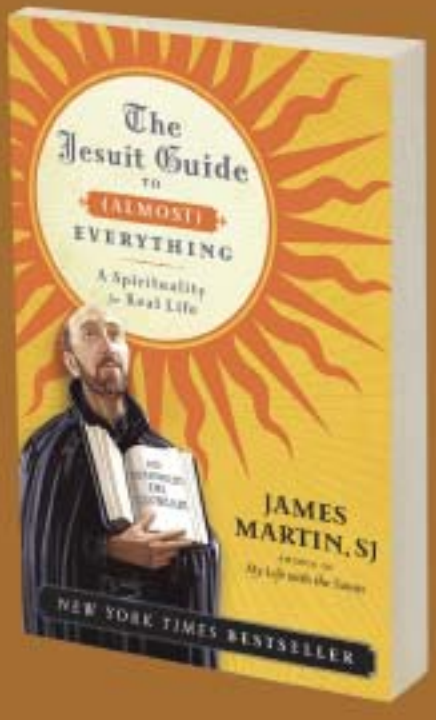

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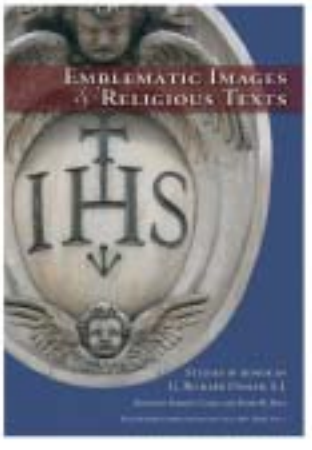

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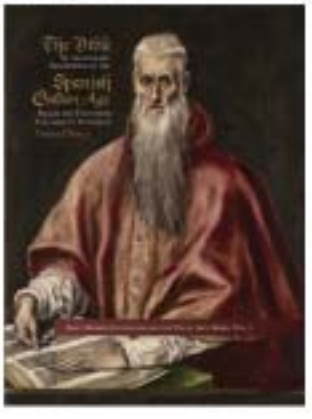

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FILM | JOHN P. McCARTHY

HEATHCLIFF 2.0

Andrea Arnold's 'Wuthering Heights'

Halfway into Andrea Arnold's film **Wuthering Heights**, I saw the ghost of Laurence Olivier. It wasn't Olivier playing Heathcliff in the well-known 1939 adaptation who appeared, though. It was Olivier as the jealous Moor in Shakespeare's "Othello." My hallucination was made possible by the black makeup Olivier wore from head to toe in the 1965 film version of that tragedy and by Arnold's decision as the director to depict Heathcliff as black.

The foundling whom Mr. Earnshaw brings to Yorkshire from Liverpool is not merely dark-skinned or swarthy. He is of a different race, though we never learn his exact origin (Afro-Caribbean? North African, like Othello?). Assuming this is not a case of race-blind casting, and bracketing the question of whether a black Heathcliff is anachronistic, what should we make of Arnold's visceral interpretation of Emily Brontë's canonical novel?

Expectations for this new film are high given the affecting realism of Arnold's last feature, "Fish Tank," a brilliant study of a 15-year-old girl in a contemporary English housing project. (Arnold also won an Oscar in 2003 for the short film "Wasp.") She has cited the Russian director Andrei Tarkovsky as an influence, and the linkage is not far-fetched. Thanks in part to Robbie Ryan's lush cinematography, "Wuthering Heights" also puts the director in the company of Terrence Malick, another great filmmaker.

Clearly Arnold aims to upend preconceptions and unsettle viewers. This is no Gothic romance or genteel period potboiler. She and her co-writer, Olivia Hetreed, strip away all literary

The young Heathcliff (Solomon Glave) and the young Catherine (Shannon Beer) in "Wuthering Heights."

PHOTO: AGATHA NITECKA. COURTESY OF OSCILLOSCOPE LABORATORIES.

artifice. The movie contains minimal dialogue, and the plot has been drastically pared. There are neither contextual aids nor a musical score to amplify the *mise-en-scène*. Intense and imagistic, sensual and rather salacious, this is a wild, fascinatingly bleak adaptation that seizes on the book's more lurid motifs.

Casting black actors as Heathcliff (Solomon Glave and James Howson) highlights his status as the "ultimate outsider," as Arnold accurately describes Brontë's protagonist in the press notes. Put differently, Heathcliff's skin color and ethnicity underscore his otherness. He is isolated from the outset, and the movie's suffocating aura and claustrophobic dampness are symptoms of his alienation.

Judging by the scars on young Heathcliff's back, he has likely been enslaved, and he does not escape physical and verbal abuse in his new situation. He is called a "nigger" by Hindley Earnshaw, and Mr. Linton threatens to hang him. In one sequence, the Earnshaw's manservant Joseph whips him.

Arnold's decision to adopt Heathcliff's point of view is also key. It enables his "monomania" (Brontë's term) regarding Catherine (Shannon Beer and Kaya Scodelario) to be all-consuming, to such an extent that Cathy comes off as either the object of his obsession—his prey—or a fickle tease. It doesn't mean we are privy to Heathcliff's thoughts or gain psychological insight into his character, however. His relationship with Cathy has overwhelmingly carnal overtones from the moment he arrives at the Earnshaw farmhouse, a rustic hovel.

In a pivotal scene of Arnold's invention, Heathcliff watches Hindley and his new wife make love in a field, surrounded by yelping dogs. Later, when Cathy and Heathcliff are playing near a bog, he pins her down and appears ready to mimic Hindley's coarse lovemaking technique. He does not, and the vignette suggests their relationship will never be consummated and that Heathcliff's sexual frustration is all that drives him. In effect, he becomes a feral stalker.

The movie's earthy, sanguine tang is further intensified by the prevalence of blood, usually but not exclusively connected to mundane barnyard rituals. After Joseph thrashes Heathcliff, Cathy licks his wounds, literally tasting his blood. This happens right before a dog ravages Cathy's ankle as she and Heathcliff are caught peering into the Linton home. She recuperates in that more civilized household and eventually marries Edgar Linton.

To remove any doubt about the corporeal basis of the bond between Heathcliff and Cathy, Arnold has him very nearly commit necrophilia atop her funeral bier. Unable to possess Cathy bodily or spiritually, and incapable of sublimating his thwarted desire, Heathcliff soon expires.

OLD BLACKWOOD FARM

Leaves catch on field stalks
And broken fence, some grackles
Crying where the road ends.

Leaves, cobwebs, feathers,
Caught in the gutters, light wind
Blows fog through the dusk.

The fence barbs rusted;
Trees' skeletal silhouettes
Inch toward the wellhead.

Soil leached from sun—
Vultures surround the dead cow
Laid out on bank mud

Wind-swept sticks rustling
With leaves on the walk; clear streaks
Of the last of dusk.

REBECCA LILLY

REBECCA LILLY, *an independent writer and researcher, won the Peregrine Smith Poetry Prize with her collection,* You Want to Sell Me a Small Antique *(Gibbs Smith).*

Giving Race a Role

A viewer's initial reaction to Arnold's interpretation is likely to be: how literal and perverse! Not only does she traffic in a racial stereotype; her Freudian slant is passé! That everything is rendered so skillfully from a technical perspective does not erase these misgivings. Ryan's gorgeous photography, with its burlap-and-gray palette, paints the Yorkshire locale as a beautifully harsh backdrop. Yet transfixing visuals with gliding birds, flitting moths and butterflies and floating feathers can only communicate so much; likewise, the many images of crawling insects, moss-encrusted twigs, swaying tree branches and rustling leaves. We understand that Heathcliff and Cathy briefly found sanctuary within the forbidding landscape.

Unless Arnold is asserting that Heathcliff's fate is wholly determined by his race—not an especially compelling or radical thesis—the most interesting thing is how her take functions as a foil to the viewer's own ten-

dency to confine Heathcliff to a purely animal stratum of existence.

One particular image, a quick cut to a scampering beetle, brought this home to me. Reading the beetle as symbolic of Heathcliff's plight is too easy, so obvious it must be a trap. Equating him with a bug waiting to be squashed, put out of its misery, opens the door to pure nihilism. Of course that may be where Arnold wants to lead us. She omits anything approximating catharsis or clarification, after all. But since a white Heathcliff could serve the same purpose, what Arnold actually achieves is an interpretive inversion, in which the viewer's critical responses and aesthetic judgments are turned inside out.

ON THE WEB
Robert David Sullivan analyzes the presidential debates.
americamagazine.org/culture

Given scant indication that Heathcliff lives on anything but a materialistic plane, we are forced to examine the possibility that there is no emotional, spiritual or intellectual basis for his love for Cathy. We then must accept or reject the idea that a black Heathcliff is synonymous with the darkest, most primitive human instincts. In doing so, our own latent assumptions and prejudices are exposed.

The ghost of Olivier's Othello, for example, was in my head, not on the screen. That beetle foraging deep inside the gorse and heather on the moors is more my bogeyman than Heathcliff's, or Arnold's.

JOHN P. McCARTHY *writes about film and theater for various publications. His last film review for* ***America*** *was of "Beasts of the Southern Wild" (July 30).*

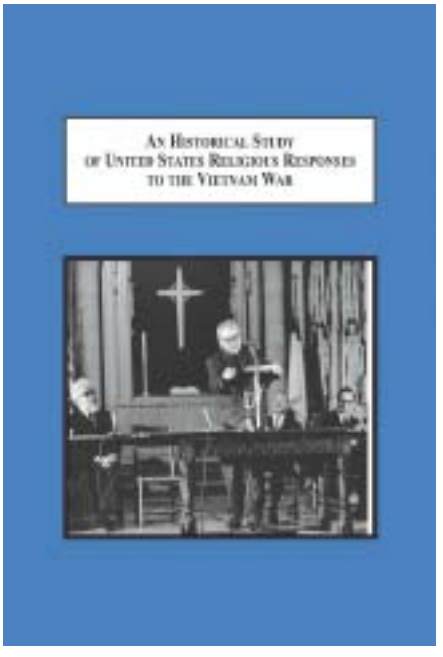
FALL BOOKS | PETER STEINFELS

CONSCIENTIOUS OBJECTION

AN HISTORICAL STUDY OF UNITED STATES RELIGIOUS RESPONSES TO THE VIETNAM WAR

A Matter of National Morality

By Rick L. Nutt
Edwin Mellen Press. 612p $49.95



From autumn 1967 to autumn 1968, I lived in Paris researching a history dissertation on the quandaries of anti-war French left-wing intellectuals who confronted the rise of Nazi German power in the 1930s. I was also marching alongside French, Vietnamese and other American protesters in demonstrations against the war in Vietnam. As a young editor at Commonweal magazine, I shared not only the magazine's longstanding doubts about the political wisdom of the war but its editorial conclusion, expressed in December 1966, that the war had become flatly "unjust" and "immoral"—"a crime and a sin."

So it comes as a shock to realize that more time now divides me from those demonstrations than divided me then from the subjects of my dissertation. The Vietnam War era is history.

Rick L. Nutt wants to put that history to use. He is a self-declared "child of the Vietnam War era," who sought conscientious objector status. Religion and war have been a focus of his research ever since, and this comprehensive record of religious stances on the war will be indispensable for future scholars as well as challenging for religious leaders.

Carefully mining the archives of church groups as well as journals, books and dissertations, Nutt presents the views of evangelical and fundamentalist supporters of the war; of liberal ecumenical critics of the war like the National Council of Churches; of antiwar organizations like the Fellowship of Reconciliation, Clergy and Laity Concerned and the Catholic Peace Fellowship; and of a wide range of denominations. He describes how the responses of each category did or did not change over time and how they dealt with specific questions: Was it promising or futile to lobby American officials? Was it essential or counterproductive to join with radical war opponents? When was civil disobedience called for—and in what forms? What about assisting draft resistance or aiding military deserters? What were the realistic options for the United States: ceasefire, negotiations, troop withdrawal?

All the leading religious figures make appearances: Billy Graham, Cardinal Spellman, Dorothy Day, Martin Luther King Jr., Abraham Heschel, Robert Drinan, S.J., Richard John Neuhaus, the Berrigans. There is scarcely a march, a speech, a celebrated sermon or an ad in The New York Times that does not get mentioned.

It is easy to get lost in these details. One is left with the impression of an overwhelming number of anguish-driven efforts, on the one hand, to

grapple with the war while polls showed most of the nation's believers and worshipers, on the other hand, largely unmoved by these moral and religious arguments.

Nutt valuably documents the moderation of liberal war opponents like the National Council of Churches, who only gradually and reluctantly sharpened their criticism of U.S. policy. Nothing could be further from the popular notion of antiwar protesters as pot-smoking antiestablishment militants energized by revolutionary visions.

As Nutt shows, the war forced believers and religious bodies either to reaffirm or reappraise their assumptions about the nation's moral stature, the balance of good or evil in its history, how deeply those were rooted in American society and institutions and what that implied for the nation's capacity to use its power justly. For many evangelical and fundamentalist supporters of the war, the United States, no matter its flaws, had been called by God to defeat Communism. Opponents of the war rejected this notion of "chosenness" and the self-righteousness that often accompanied it. But most of them retained a faith in American ideals; they judged it still capable of a moral role in international affairs. In Nutt's view, only a small group of religious objectors like the Berrigan brothers agreed with secular radicals that the United States was such a profoundly corrupt capitalist and imperial power that short of a fundamental upheaval in its mores and structures, it could not be expected to act for the good.

ON THE WEB

Rev. Brendan Purcell on his new book *From Big Bang to Big Mystery.*
americamagazine.org/podcast

Although Nutt aims at "conveying the depth of feeling that the war evoked," feeling gets submerged in his analyses of so many public statements. So does the play of personalities. Nutt is very good at indicating the pressures on leaders to compromise. He does less well in capturing their genuine uncertainties or their moments of anger, elation and despair. Perhaps the archives did not contain the personal testimonies to be found in letters, interviews, diaries or memoirs.

Nutt reminds us of how the civil rights movement intersected with the antiwar one in shaping religious responses. Nonetheless, American religion often seems self-enclosed here, isolated from the broader debate about the war and the larger turmoil in American society during those years (urban riots, black nationalism, university occupations, sexual revolution, countercultural exuberance and shocking assassinations).

At Commonweal we certainly shared a bond with other religious critics of U.S. policy. Yet our views were no less shaped by everything we could glean from secular experts on Vietnam like Bernard Fall and Douglas Pike, from reporters like David Halberstam and Jean Lacouture, from watchdogs like I. F. Stone and Theodore Draper, from official spokesmen like Dean Rusk and McGeorge Bundy, from geopolitical thinkers like Hans Morgenthau and Stanley Hoffman and from every tough-minded or tender-hearted pundit in sight.

This relationship of religious and secular analyses of the war is critical to one of Nutt's major themes, the failure of Christians to apply any systematic moral analysis to the war. "The moral discernment for many people," he writes, "seemed more visceral than reasoned." They were appalled by the deaths of civilians and widespread destruction in Vietnam, frustrated over American casualties and divisiveness at home and fearful that there was no end in sight. Nutt found—and laments—that Christians relied very little on their traditional just war theory and Jews on their corresponding teaching. Catholics, he admits, were something of an exception.

Nutt acknowledges that perhaps these visceral judgments could qualify as a rough-and-ready application of the just-war principle of proportionality. But can a bright line ever be drawn between clearly moral reasons for opposing war and other ones? Just war theory itself requires a base of arguably secular facts about political, material and psychological realities, and the moral compass is already at work as we gather these.

Still, Nutt is right to ask whether even religious bodies that once wrestled with the morality of the war in Vietnam learned any lasting lesson: "Did they begin to take seriously the importance of teaching just war theory, or discussing in any systematic way the theology of the believer's relationship to the state and war or seeking to

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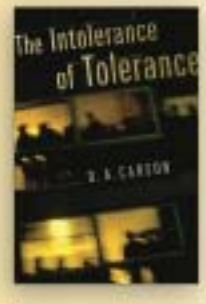

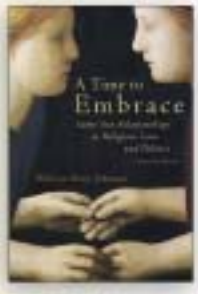

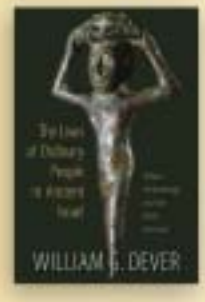

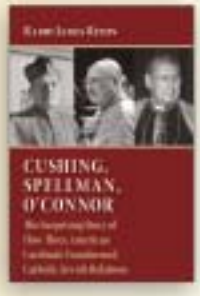

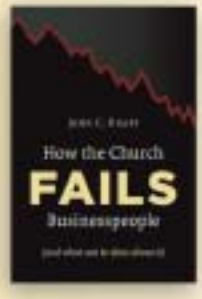

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educate their members in the tenets of national civil religion? I do not see any reason to think so."

Yes, there was religious opposition to the war in Iraq, again based on revulsion at civilian suffering and widespread destruction. "However, that still does not provide ethical guidance," Nutt worries. When he asks his students what they would do if called to fight in a war, "they are rarely prepared to consider the morality of war in any philosophical or theological way." Shouldn't that bother religious leaders?

PETER STEINFELS, *a university professor at Fordham University, is a former editor of Commonweal and religion correspondent and columnist for The New York Times. He is the author of* A People Adrift: the Crisis of the Roman Catholic Church in America *(Simon & Schuster, 2004).*

THOMAS P. RAUSCH

WHO SPEAKS FOR THE CHURCH?

WHEN THE MAGISTERIUM INTERVENES

The Magisterium and Theologians in Today's Church

Richard R. Gaillardetz (ed.)
Liturgical Press. 295p $29.95.

The result of the work of a three-year "interest group" that brought together a remarkable number of theologians at the 2009, 2010 and 2011 conventions of the Catholic Theological Society of America, Richard Gaillardetz's book is an effort to address what he calls the "pronounced magisterial activism" that began under Pope John Paul II and continues with Pope Benedict XVI. He shows in the Introduction that the contemporary magisterium is largely a product of the 19th century. The church of the Middle Ages recognized various modes of teaching authority and a diversity of voices. Theological faculties of the great universities like Paris and Bologna generally arbitrated theological disputes. Aquinas spoke of two *magisteria*, one of degreed scholars, the other the pastoral teaching office of the bishops. Popes and bishops for centuries played a relatively minor role.

Confronted with an Enlightenment driven protest against religious authority and particularly after the French Revolution, the 19th century papacy began to speak out against what it saw as state interference in the affairs of the church. Pope Pius XI's "Syllabus of Errors" (1864), rejecting religious liberty and freedom of conscience, is only one example. At the same time, the term *magisterium* began to be used exclusively of the hierarchy. Pope Leo XIII and Pope Pius X went a stage further when they began to offer extended theological treatments on contemporary issues, while Pius XII in "Humani Generis" (1950) limited the task of theologians to explicating what was proclaimed by pope and bishops.

The result was a process that would transform the papacy from a court of last appeal to a doctrinal watchdog. Under Pope John Paul II the authority of the magisterium was further extended and the role of theologians further limited.

The chapters that follow illustrate these developments. Bradford Hinze reviews a decade of the Vatican's disciplining of theologians. A partial list of public cases includes 14 scholars, though many others have been investigated or disciplined, particularly those who have written about homosexuality or the ordination of women. Since 1995 four Jesuits have received notifications from the Congregation for the Doctrine of the Faith and 18 Dominicans have been investigated. At least another 11 theologians have been censured or criticized by bishops' conferences. James Coriden traces from a canonical perspective the development of the National Conference of Catholic Bishops (now the U.S. Conference of Catholic Bishops) document *Doctrinal Responsibilities* (1989), crafted to deal with doctrinal disputes between bishops and theologians. He suggests the need for simpler procedures and a new joint committee to deal with disputes at both local and national levels.

Colleen Mallon reviews the efforts of religious women to renew their lives following the Second Vatican Council in light of two Vatican inquiries into women religious in the United States, including the current investigation of the Leadership Conference of Women Religious. She asks pointedly if episcopal structures have undergone a similar renewal and redesign, noting that structural reform of the Roman Curia has yet to take place.

Building on Vatican II, Ormond Rush develops the idea that the church's prophetic or teaching office involves the *sensus fidelium*, the work of theologians and the magisterium, each charisms of the Spirit. While only the magisterium has final authority, it is dependent on the whole church as the primary recipient of revelation.

Gerard Mannion uses Charles Taylor's concept of "social imaginary" to illustrate how a particular but narrow understanding of teaching authority has been identified with the word *magisterium*, at the expense of a more historically conscious theology and other charisms within the church. Two final essays interpret differently the effects of contemporary electronic media on magisterial authority. Anthony Godzieba argues that digital immediacy results in the pope being perceived as a kind of chief executive officer, bishops like corporate vice-presidents and theologians as writers for the corporate newsletter, short-circuiting the more complicated process of discernment, appropriation and doctrinal development, and contributing to a further centralization of authority.

Taking a different perspective, Vincent Miller suggests that digital immediacy also erodes magisterial authority by allowing ever smaller, cyberspace communities with specialized agendas to flourish, diminishing the ability of religious communities to maintain their complex identities. The result is a kind of sectarianism, with high levels of emotion and low levels of religious literacy.

The final part of the book presents as a case study the controversy between Elizabeth Johnson, C.S.J., and the U.S.C.C.B. Committee on Doctrine over her book *Quest for the Living God: Mapping Frontiers in Theology*. The committee asserted that Johnson's book "contains misrepresentations, ambiguities, and errors" in regard to authentic Catholic faith. In her response, unfailingly polite, Johnson argues at length that the committee misunderstood and consistently misrepresented her positions, regretting that it did not invite her into a conversation on disputed points before issuing its statement. In a second statement after a response from the committee, Johnson noted some

corrections and less vituperative rhetoric, but little movement in understanding.

In his concluding reflections on the ecclesiological issues raised by the Johnson case, Gaillardetz underlines the fundamentally conservative, pastoral task of the bishops in regard to new formulations of the faith, but asks with Johnson if the committee is equating revelation with doctrine, contrary to the more personalist and Trinitarian approach of Vatican II. He finds problematic the current magisterial tendency to rush to doctrinal judgment and the failure of the committee to approach Johnson privately.

Most of all, Gaillardetz argues that if the church's teaching ministry is to be an expression of the church's essential nature as a communion, then it must act as a true *communio* and not as autonomous authority figures. At a time of considerable disagreement over how the church's teaching authority is being exercised, this is a truly important book.

THOMAS P. RAUSCH, S.J., *is the T. Marie Chilton professor of Catholic theology at Loyola Marymount University in Los Angeles.*

DENNIS M. LEDER

A DEATH FORETOLD

OBLIVION
A Memoir

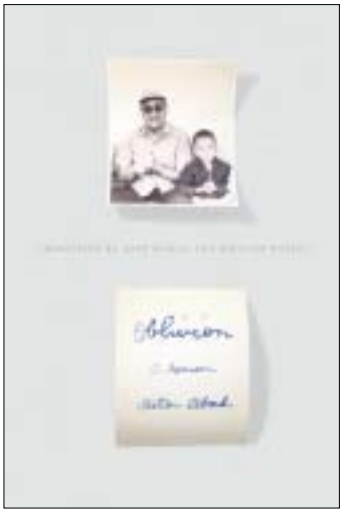
By Hector Abad
Farrar, Straus and Giroux. 272p $26

Our parents occupy our lives "in a place that precedes thought." Something subjective and tribal joins us while we live and allows for objectivity only after a parent's death.

As children we hope for lasting happiness, but a premonition of our parents' mortality teaches us that joy is always precariously balanced. When the external forces of violence, ideological struggles and dangerous governments define a society's structures, happiness becomes all the more ephemeral and death an "impalpable ghostly presence."

Love and death in an era of political turmoil are the motives behind Hector Abad's memoir, *Oblivion*. The title comes from a sonnet by the Argentine poet Jorge Luis Borges: "Already we are the oblivion we shall be...." The author notes the irony that this favorite poem of his father's was found in his pocket the day Colombian mercenaries shot and killed him on a street in Medellín. Also in the pocket was the death list on which his father's name appeared.

Hector Abad Gómez, doctor, loving parent, humanist and "ideological hybrid," was 67 years old when he was murdered. During the last years of his life (1982-87), he chaired a committee for the defense of human rights and wrote endlessly to government officials, generals in the military, even death squad leaders, condemning torture and murder, listing full names and concrete cases. His was a death foretold in Colombia during those volatile decades, as he launched a crusade against the plague of political violence.



As a doctor, this jovial parent was more an academic than a clinician. His defense of human rights and commitment to preventive medicine caused conflict with colleagues, who saw little value in a doctor's passion for clean water and latrines. Even though he opened the department of preventive medicine at the University of Antioquia in Medellín and founded the National School of Public Health, his sense of social justice and rejection of ideological extremes confounded and angered adherents on both sides of the political spectrum.

An activist and esteemed university professor might be shielded by his public profile, but political hatred has no scruple when it comes to exterminating intelligence. The bald, friendly "madman" with a resounding voice that delivered his public denunciations was a disturbance to the state and its cohorts. His death sentence for condemning barbarity was almost assured, even if postponed for a time.

While it is not surprising that death is a prevalent theme in Hector Abad's memoir, love provides an equally strong counterbalance. His father's presence in family life generated trust, tolerance and a spirit of happiness. Both mother and father inherited a somewhat "dark Catholicism" mixed with confidence in human reason. His mother maintained a proportion of the mystic, while his father's humanism emphasized reason more than faith. But the father could be brought to tears by poetry, and his mother's gift for business not only kept the economy of the family stable, but also added a touch of materialism to her devotion. In short, contradictory beliefs somehow contributed to domestic harmony.

Abad recounts the details of life in a household of 10 women, recalling with affection the attention given him by his father, while brilliant and witty

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Todd A. Salzman and Michael G. Lawler

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—Aline Kalbian, associate professor of religion, Florida State University

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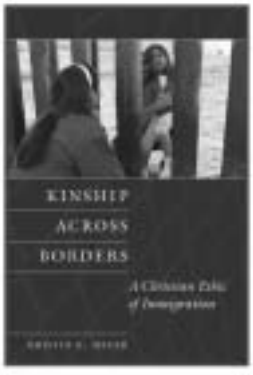

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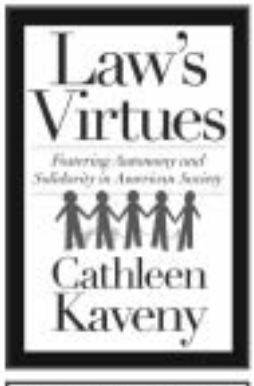

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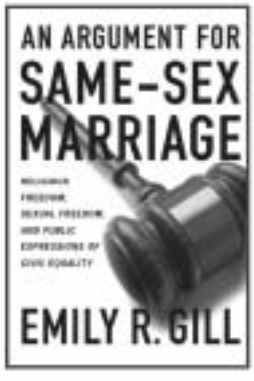

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Religious Freedom, Sexual Freedom, and Public Expressions of Civic Equality

Emily R. Gill

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older sisters dominated his home life. His father's acceptance and encouragement were total; he believed that the best form of education was happiness, but not baseless happiness. Lessons learned by the son about racial prejudice, personal cowardice and superficial values were the fruits of his father's principles.

The family history divided in two when Hector's nearest older sister, "the star of the family," died of melanoma at the age of 16. The effect on his father was a boundless sadness, which subtly made the idea of death for a just cause more attractive. From that point onward, his father's sense of social justice became stronger, with a proportionate lack of attention to precaution and personal security.

The account of his death and the subsequent silence about the case, without arrests or suspects, is a well-known Latin American pattern. Hector Abad was 28 years old at the time, and his only recourse was to keep his father's bloodstained shirt as a concrete memory and "a promise to avenge his death."

Abad's father confided in "the evocative power of words" to denounce injustice. Twenty years after his death, his son assumed the father's wisdom, unfathomed by those who killed him, "to use words to express the truth, a truth that will last longer than their lie."

The writing of a memoir can allow a son to objectify the events, personality and influence of a deceased father. It can also serve to rescue a loved parent, at least for a time, from oblivion. Upon completion of his book, Hector Abad had fulfilled a personal project and had come to the conclusion that "the only possibility to forget and to forgive consisted in telling what happened and nothing more."

DENNIS M. LEDER, S.J., *director of I.C.E./CEFAS, the Central American Institute for Spirituality, writes from Guatemala.*

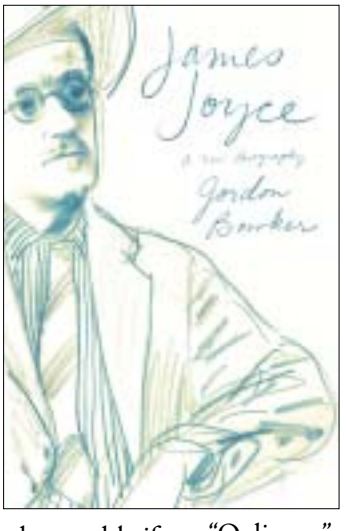
JOSEPH J. FEENEY

EXILE ON O'CONNELL STREET

JAMES JOYCE
A New Biography

By Gordon Bowker
Farrar, Straus and Giroux. 608p $35

In a fitting turnabout, this new biography gives James Joyce what he gave his characters in his great novel *Ulysses*: a sympathetic but unflinching portrait. In one day *Ulysses* goes from Leopold Bloom's 8 a.m. thoughts in the outhouse to Molly Bloom's 2 a.m. earthy memory-stream as husband and (unfaithful) wife lie in bed. Gordon Bowker's *James Joyce: A New Biography* goes from Joyce's Dublin birth in 1882 to his Zurich death in 1941, presenting (sympathetically) his genius, word-fun, sense of humor, transmuting imagination, prodigious knowledge and language-skills, family and many friends. It includes Joyce's sympathy with Jews, passion for music and his love/scorn for Ireland and Dublin as well as (unflinchingly) his self-focus and arrogance, limp handshake, over-strong attraction to alcohol and women, fear of dogs and thunderstorms, publication problems, scorn of "the rabblement," ever-failing eyesight and spendthrift inability to hold onto money.



Throughout, Bowker smoothly weaves together Joyce's life and fiction, never hesitating to read the writer's life in terms of his Joyce-like characters, or as Bowker puts it, "This biography will attempt to go beyond the mere facts and tap into Joyce's elusive consciousness." He recognizes that a writer puts part of himself into his novel and that novels can well be read as part of the author's biography. Thus, *James Joyce: A New Biography* is at once a study of the man, his mind, his acts of writing and his work.

Bowker, an English biographer of Malcolm Lowry, George Orwell and Lawrence Durrell, nicely balances Joyce-in-life and Joyce-in-fiction as "Jim" wanders through life (with wife Nora and children Giorgio and Lucia) from Dublin to Paris to Dublin to Trieste to Rome to Trieste to Zurich to Trieste to London to Paris to Zurich and to many other cities and watering-places, as he works on *Dubliners*, *Portrait of the Artist as a Young Man*, *Ulysses* and *Finnegans Wake*, as well as poems, essays and his play "Exiles." Ever haunted by the Dublin he loved but rejected—his "Dear Dirty Dublin"—Joyce makes its streets, pubs, houses, humans and environs live forever, indelibly, in his pages.

Bowker's biography enjoys many felicities. His research is prodigious, his sources up to date and the abundance of detail wonderful and illuminating. Joyce, for example, once had a cat, used vulgar language, rejected psychoanalysis, sometimes cried at the beauty of words, was so apolitical that he saw World War II "only from a personal point of view," spoke of his novel as "Oolissays" and loved to hear "Anna Livia Plurabelle" (a part of *Finnegans Wake*) read "in a pure Dublin accent."

His champions and benefactors are ever-present: Sylvia Beach, Harriet Weaver, Margaret Anderson, Jane Heap, John Quinn, Ezra Pound, Ford Madox Ford and T. S. Eliot. Religion is significant: born a Catholic and educated in Jesuit schools, Joyce firmly left the church at 16, with art replacing faith. Yet he still admired Catholic rituals, was obsessed with dates "especially saints' days" and in 1940 asked Samuel Beckett (of all people) to join him at the cathedral in Moulins for the esthetic experience of an Easter liturgy.

Ireland continued to haunt him. It was his land of birth and family and "the isle...full of voices," but it offered no prospects for artists and intellectuals, and he "needed to escape the suffocating atmosphere of British Ireland and the paralysing grip of Irish Catholicism." Later, when Ireland finally won independence, he even refused to obtain an Irish passport.

Bowker also offers insight into Joyce's work as a modernist writer. In *Ulysses* Joyce took the stream-of-consciousness technique from a French novel by Edouard Dujardin (who took the technique from operatic arias) and "employed it to such brilliant effect with such subtle brilliance [that] he is often credited, wrongly, with having invented it." In *Ulysses* Joyce switched styles—"third-person narrator, mock liturgy, stylistic pastiche, catechism, newspaper headlines and surreal drama"—to "offer a confusion of voices orchestrated around a series of powerful myths and recurrent motifs," showing "a new and quite astonishing virtuosity."

Joyce then passed from the stream-of-consciousness climax of *Ulysses* to "a long night's excursion into unconsciousness" in *Finnegans Wake*, which, Joyce wrote, takes place in "the dream state." Bowker continues, "the reader should just allow the language to have its effect" in this "form of a dream,"

which is in "the form of a river" flowing out, then returning to its source and also a stream of unconsciousness and also a series of cabaret acts as "protean characters come and go, form and transform themselves." For Joyce, "the words the reader will see [are] not those he will hear." Is *Finnegans Wake* literature's greatest puzzle?

Bowker stumbles, though, in his treatment of Catholicism. He misses the difference between "Jesuit" and "Jesuitical," mixes up "consubstantiation" and "transubstantiation," has the wrong Latin ending for the Jesuit motto "AMDG" ("Ad...gloria"), chooses the wrong verb in "Joyce attended his first communion" (it should be "made") and uses prejudiced language about being Catholic: "old muddled beliefs," "the crust of religious superstition." But on balance, Bowker has written an excellent book.

Joyce "was a man of extremes," Bowker concludes, and his last two paragraphs offer a brilliant summary of this "polymorphic" man and artist. For those who know and love Joyce's work, Bowker's *James Joyce: A New Biography* will be enticing and compelling, though it may be quite long, perhaps, for those who do not. I found it wonderful. Now I know Joyce.

JOSEPH J. FEENEY, S.J., *the author of* The Playfulness of Gerard Manley Hopkins, *teaches Hopkins, Joyce and others at Saint Joseph's University in Philadelphia.*

CHARLES R. MORRIS

MIND THE GAP

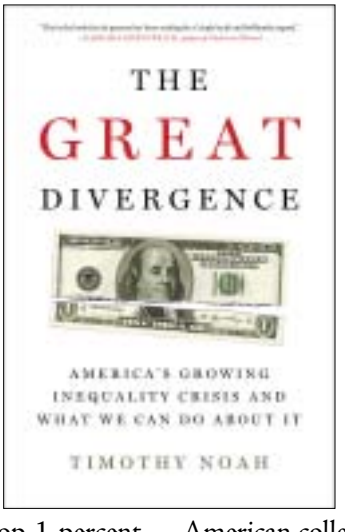
THE GREAT DIVERGENCE

America's Growing Inequality Crisis And What We Can Do About It

By Timothy Noah
Bloomsbury. 248p $27

Economic inequality is the central domestic political issue in the upcoming presidential election, since almost all important policy questions—jobs, health care, declining educational outcomes, the high costs of college, taxation, trade deficits—are merely special cases of how the United States has stopped working for the bottom half, or even the bottom two-thirds, of Americans. Timothy Noah's *Great Divergence*, a model of concise, fair-minded exposition, lays out what has gone wrong and what will be necessary to fix it.

For some 30 years, from the early 1950s through most of the 1970s, growth in American incomes was nearly identical over all income quintiles. The rich got plenty richer as the economy boomed, but the poorest improved their position as well, and at about the same rate. Economists opined that this consistent income growth up and down the income ladder was a hallmark of a well-functioning economy.



But something happened about 1977, and the income share of the top earners began to grow much faster than those of people in the lower brackets. The incomes of the top 10 percent rose from a long-standing third or so to just about half by 2007. The share of the top 1 percent more than doubled, from about 9 percent in the postwar years to 24 percent by 2007. And the share of the top ten-thousandth (.01 percent) quintupled. The consequent maldistribution is by far the worst in the developed world. Noah's accounts of the whys and hows of this groundshift is the most complete and cogent I have seen.

Noah first dismisses some "usual suspects." Black and Hispanic families are disporportionately in the lower income strata and have been hard hit by the recession, but not more so than poor whites, so it is not about race. Women have mostly improved their economic position, while lower- and middle-class men have lost ground, so it is not about gender either. Immigration has put pressure on low-end wages, but its overall impact is much smaller than most people believe. Noah points intead to a host of small factors, all changing in the same direction, and all reinforced and amplified by a political environment antipathetic to even modest public schemes for redistribution.

Consider the recent apparent shrinkage of middle-class jobs. Computers have replaced armies of corporate clerical workers, just as automated conveyor and picking systems have eliminated legions of warehousemen and inventory clerks. But traditional jobs have always disappeared.

The difference now is that for the first time in history, our educational machinery is not keeping pace with the newer technology. But at the same time, state governments throughout the country are engaged in a radical defunding of public higher education. Those are the institutions that enroll about two-thirds of all American college students.

Globalization, force-fed by new technology, has also had a big impact. Over the last 30 years or so, the workforce available to American companies has expanded at least sixfold, and is

much cheaper than the one at home. Offshoring is fraught with management challenges, but it does tend to place a hard cap on production worker pay. Although economists generally deride the idea of trade protection in manufacturing industries, it has been very effective in service fiefs like medicine and law.

Most important, perhaps, has been the last 30 years of conservative politics, which includes the Clinton administration. Inequality did not happen by chance. Bryce Harlow, a longtime adviser to Republican presidents and a founder of the modern business lobbying industry, warned in 1962 that the greatest threat to democracy was that voters would "use the mighty weapon of political equality to enforce economic equality," putting "the belly...in charge of the head." Harlow was also a moving spirit behind the creation of conservative think tanks and foundations that have played such a powerful role in recent presidential campaigns.

And there is the new class of what Noah calls "the Stinking Rich," the mega-billionaires who can finance candidates for presidential nominations all by themselves, and who often exercise great power in critical legislative decisions. The recent period of hyper-finance—when "Wall Street ate the economy," as Noah puts it—has greatly worsened the problem.

Obviously, there are no simple answers, and Noah does not pretend otherwise. His solutions are a grab-bag, but an intelligent one. Steepen the tax code. Expand domestic government (it offers the best middle-class jobs). Be more receptive to skilled immigrants. Universalize preschool. Slap price controls on higher education. Be tougher on Wall Street. And most important of all, elect Democratic presidents. Historically, economic equality has always increased under Democratic presidents and always decreased under Republicans. Interestingly, Democratic presidencies also ring up higher across-the-board income gains than Republican presidencies, which suggests that Harlow's notion of a conflict between wealth gains and more equality is simply wrong.

CHARLES R. MORRIS *is a fellow of the Century Foundation. His recent books include* The Trillion Dollar Meltdown *and* The Sages. *His book* The Dawn of Innovation *will be published in late October.*

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LETTERS

What Muslims Think

The Cardinal Bea Center at the Pontifical Gregorian University in Rome continues the work described by John Borelli ("In the Beginning," 10/1). I received a masters of theology in interreligious dialogue, specializing in Islam, from the Gregorian. During my studies, I was amazed at the common ground between Islam and Catholicism, especially the admirable Muslim commitment to prayer, which Pope Benedict XVI has also pointed out.

It is regrettable that primitive tribal actions in Muslim communities are confused with Islam. Since returning home, I have attended more than 50 adult education lectures at my local mosque. I know what American Muslims think. They are pro-life, pro-family, pro-business and pro-American.

RAYMOND RICE
Port Washington, N.Y.

Find Common Ground

The excellent talk "How to Keep Our Heads Amid the Craziness," by Drew Christiansen, S.J. (Web only, 10/1), echoes the dilemma most Catholics face when going to the polls: no single candidate or political party fully embraces what I believe is right and just.

Because of its checks and balances, government in the United States is inherently inefficient. It is hard to blame any one individual or party. Therefore, a spirit of trying to find some common ground might be what is necessary for progress and making the world a better place, as Jesus would have it. President John F. Kennedy said, "Compromise need not mean cowardice." Finding underlying universal principles on all sides ought to be the goal of our executives, legislators and judges.

JOHN ZOLKOWSKI
Scottdale, Ga.

Practice, Then Preach

Re "Diplomacy and Disarmament" (Editorial, 9/24): Weapons of mass destruction are morally evil because they are built, as their name implies, to kill indiscriminate masses of people by the tens of thousands. They should not be in any nation's arsenal of weapons because no nation is morally permitted to use them.

Nuclear nonproliferation talks are unreasonable and a waste of time as long as even one of the participants is permitted to have and is able to use nuclear weapons. Who gave the United States, the only country on earth to have immorally used an atomic bomb, the moral right to prevent Iran and North Korea from having the same weapons of mass destruction?

Nonproliferation talks make sense only if the United States and the other nuclear-capable countries voluntarily destroy their own arsenals of weapons of mass destruction and unite firmly with every nation on earth against any nation that would dare to build them. No nation could survive the threat of a total boycott and embargo by a united world that preaches what it practices.

LARRY N. LORENZONI, S.D.B.
San Francisco, Calif.

A Suicidal Species?

I appreciate Kyle T. Kramer's hope ("After the Fall," 9/24) for a new wisdom to emerge from our current fault. I fear we will have to hit the wall before we will change the way we abuse our resources. E. O. Wilson once wrote a white paper posing the hypothesis that Homo sapiens might be a suicidal species. I hope he is wrong. Our hope may be in catastrophe—if that catastrophe does not render our garden uninhabitable. Maybe then we can turn toward wisdom.

CHARLES KINNAIRD
Birmingham, Ala.

Path to Transfiguration

Re "Faith by Heart," by David Impastato (9/10): I've been sitting in on parish religious education classes for years. Things are only getting worse. I recently asked my confirmation students what Transfiguration, the name of our home parish, meant. None of them knew. How can there be any doubt about the connection between the teenagers' ignorance of Catholicism—even "local Catholicism"—and their eventual departure from the church?

Impastato's suggestions are the first signs of hope—realistic hope—that something can be done to improve religious education. To insist that religious knowledge does not matter is a dangerous accommodation to failure. Doing the same thing over and over and expecting things to change is the path of insanity. Trying something new stands a fighting chance of putting us on the path to, well, transfiguration.

MARY MARSH
Colorado Springs, Colo.

Why He Left

After reading Matt Emerson's article, "Help Their Unbelief" (9/10), I thought I would share my son-in-law's reason for joining a fundamentalist, evangelical church. He attended Catholic elementary and high school in the 1970s and 80s. When the subject came up as to why he left the Catholic Church, his answer surprised me. He said, "When I was in grade school, I learned all the Bible stories. When I got to high school, I was told they were all myths." He is a great husband and father of four children. I wonder how many others left for this reason. He joined the fundamentalist church about two years ago.

CHARLES SCALLY
Chalfont, Pa.

Holistic Catechesis

I appreciate Matt Emerson's conclusion that the mission of Catholic schools has not failed if, under cultural conditions that foster skepticism among youth, the schools at least "point them in the right direction" in their faith development. He makes a slight misstep, however, when he reduces catechesis to "a matter of reading or memorizing, or knowing a 'bunch of stuff.'"

Catechesis is about evangelizing people with incipient faith to be in communion with Jesus Christ. Rather than merely targeting the mind with theological and ecclesiastical concepts, catechesis hopes to set the heart aflame with an apostolic zeal for serving Christ. The hypothetical Sarah, with her budding spiritual life and love of service, is just the sort of person that catechesis serves.

MARK L. ASSELIN
Bethesda, Md.

Preach With Your Life

Re "As It Is In Heaven," by Edward McCormack (9/10): For a Jesuit publication, I was struck by how Dominican this message sounds! Preachers, indeed. Yes, good preaching is the obvious response to the call of Pope Benedict XVI for a new evangelization.

But good preaching is not synony-

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"We survived the plane crash, but now an oil spill is heading our way."

CARTOON BY HARLEY SCHWADRON

mous with good homiletics, and it is not just the responsibility of clergy. All the baptized should consider becoming preachers. We preach with our lives when we clarify the Gospel message to those around us in ways that engage them and when—by our orientation to Jesus as a model for right living—we can provide them with examples for how he transforms us and brings fulfillment to us here and now.

DANNY OTERO
Cincinnati, Ohio

JP2 and Dialogue

Re "Of Many Things," by Drew Christiansen, S.J. (9/10): Pope John Paul II is a flawed model to offer a church longing for meaningful dialogue. The pope failed to adhere to the structural changes of the Second Vatican Council. Collegiality mandates that bishops as a collective have a role in the governance of the universal church with and under the pope. John Paul regarded the bishops as his helpers in his governance of the church, and he regarded the Synod of Bishops as an instrument of the papacy with whose teachings it had to conform.

Pope John Paul also unilaterally declared that the question of women's ordination is definitively resolved, and he disallowed further discussion. This was an imposition of the papal will (voluntarism) on the entire church. Gender and celibacy are obsolete criteria for ordination. Honest dialogue would make this obvious. But rigid authoritarianism under Pope John Paul II and now Pope Benedict XVI holds sway.

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A Servant's Heart

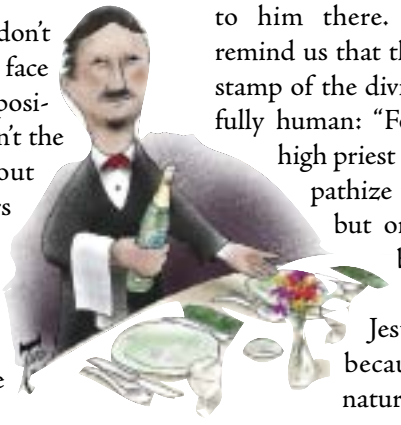
TWENTY-NINTH SUNDAY IN ORDINARY TIME (B), OCT. 21, 2012

Readings: Is 53:10–11; Ps 33:4–22; Heb 3:14–16; Mk 10:35–45

"The Son of Man did not come to be served but to serve" (Mk 10:45)

If you look at exercise video ads, the sell typically works like this: work hard, sweat hard (i.e., suffer), and the prize you get out of it is a killer body. It might be tempting to apply this sort of mentality to discipleship: work hard for the kingdom, suffer, and get the prize of heaven for it. C. S. Lewis rightly points out in *The Problem of Pain* that this way of approaching discipleship ultimately does not work: "Heaven offers nothing that a mercenary soul can desire. It is safe to tell the pure of heart that they shall see God, for only the pure of heart want to."

Lewis's insight strikes me as a key to the Gospel reading for today. Jesus has just given his disciples the third and final prediction of his passion. Recall that after the first prediction, Peter "rebukes" Jesus (8:31–32). After the second, the disciples argue about who among them is the greatest (9:31–34). Today's reading begins just after the third prediction, with James and John asking to be given places of prestige when Jesus enters his glory. Ultimately, Jesus tells them, these seats are not his to bestow. Their request then occasions another teaching about discipleship: "Those recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. But it shall not be so among you. Whoever wishes to be first among you will be the slave to all. For the Son of Man did not come to be served but to serve."



The disciples just don't get it. But do we? Let's face it, most of us value positions of prestige. Doesn't the church itself give out awards and hold honors banquets? One could counter that such honors and awards highlight Christian models and celebrate ministerial blessings. Granted. But even so, it's a thin line that is crossed often. More penetrating, how many of us imagine blessings in this life or heaven in the next as a prize for hard work or suffering endured for the Gospel?

A servant's heart holds the opposite impulse. It does not seek prestige but opportunities to attend to others. It doesn't seek a reward for work done or personal prize to claim. The ideal of embracing a servant's heart seems to me to be the center of Jesus' teaching today. The emphasis should not be on the suffering that Christian discipleship might include, though Jesus reminds James and John that this will be their lot. Nor is it directly about leadership or lording authority over those under us, though this too is important. Discipleship, as Jesus frames it here, is best understood as reorienting one's whole psyche, regardless of whether one suffers much or little, has much authority or little. To embrace true discipleship is to take on the mind of Christ, who took the form of a slave (Phil 2:5–7); it is putting on a new divine nature (Col 3:10); it is becoming conformed to the image of Christ himself (Rom 8:29).

The second reading, from the Letter to the Hebrews, describes the high priesthood of Jesus, who has passed through the heavens (to the eternal temple) and invites us to come to him there. Hebrews wants to remind us that though Jesus bears the stamp of the divine nature (1:3), he is fully human: "For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin." Jesus did not sin, not because of his divine nature, but because of his human one, one that was fully actualized. In the same way, our putting on of this new divine nature and being conformed into the image of Christ does not entail leaving behind our human nature. Christian discipleship effects a spiritual renewal that enables us to live our human lives as fully and deeply as possible.

Put it all together: What does it mean to be human? Servant. What does it mean to be Christian? Servant. What does the divine nature look like? Servant. Who belongs in heaven? No mercenaries, just servants.

PETER FELDMEIER

PRAYING WITH SCRIPTURE

- Think about humble servants you have known.
- How can you embrace their spirit?
- Consider your experience of being praised; offer it to Christ.

ART: TAD DUNNE

PETER FELDMEIER *is the Murray/Bacik Professor of Catholic Studies at the University of Toledo.*

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