

America was born in 1909. The  
first issue was dated  
April 17. America, a Jesuit magazine  
was planned as the American coun  
terpart of The Tablet of London,  
especially Catholic weekly  
We are now proud of our 10th  
year of continuous weekly publica  
ion. America is the only nationa  
Catholic weekly magazine in the  
United States. After considering  
several hundred names, the found  
ing editors chose the name "Ameri  
a," which was suggested by Thoma

# America

# 1000

# YEARS

# OF MANY THINGS

It is hard to believe that the day has come. We have been looking forward to **America's** 100th anniversary for several years and planning for the event for three years. During the past year, we have been re-publishing a sampler of contributions from some of our more famous authors and a series of historical pieces about some of our more colorful predecessors to share with you.

In this issue we bring that historical retrospective to its conclusion. The historian Charles Morris, author of *American Catholic*, reviews the changing currents of editorial opinion through the decades of **America's** publication. James T. Keane, S.J., and Jim McDermott, S.J., who have been responsible for much archival work over the last couple of years, each adds a final note. With an ironic eye, Mr. Keane exposes to view some of our "hits and misses."

Conscious of the lacunae in our archives, Father McDermott has assembled a selection of reminiscences by former editors. Years from now historians will be praising his name for filling in gaps in our records. (You can hear current editors share their stories with Tim Reidy on our weekly podcast at [www.americamagazine.org/podcast](http://www.americamagazine.org/podcast).)

In his essay on the shape of the church to come, Timothy Radcliffe, O.P., asks, "What sort of dynamic interaction with the world would let the church flourish?" "Like a tree confined in the angle of a rock," he writes, the church has found itself "cramped" into ideological positions that have prevented it from flourishing. Ironically, much of the cramping in the church comes from an unexamined Enlightenment mentality. The Enlightenment set teachers over the unenlightened. In the 21st century, Father Radcliffe points out, learning is dialogical, so preaching and teaching will be conversational.

In surveying the last 50 years of ecu-

menical encounters, the Rev. Martin E. Marty sees conversation among different denominations of Christians to be privileged moments where we have learned to take responsibility for one another. In the 21st century, he argues, Christians must be prepared to see the face of the other in the Muslim and the secularist as well. Catholics and Protestants must also come face to face with spiritual seekers. They have to reckon too how they can overcome the fact that they still remain "as distant as ever from each other in separate gatherings at the Lord's Table, the Eucharist."

One of the fields in which Protestants and Catholics, Jews and Muslims, often come together with spiritual seekers is care for the Earth. In her essay on Christology, Elizabeth Johnson, C.S.J., argues that our heightened awareness of the natural world allows theology "to play melodies about the cosmos that have not been heard for centuries." She points out how "earthy" Jesus' ministry was and how his death released "an earthy hope" because the resurrection embraces all creation.

Helen Prejean, C.S.J., reflects on how her own personal vocation as an activist against the death penalty and for reconciliation of victims and offenders has expanded in the current of the Sisters of Saint Joseph, which joins the stream of all Christians who follow, imitate and embody Christ. She invites us all to take the ride when we hear "the cry of Christ" calling us on. "If it is not scary and surprising and an adventure all at the same time," she writes, "it is not the call of the Gospel of Jesus."

This small anthology is our thanks to you our readers, authors and benefactors. We hope that like the blossoms of spring, it offers you an anticipation of the rich offerings to come in **America's** second century.

**DREW CHRISTIANSEN, S.J.**

# America

PUBLISHED BY JESUITS OF THE UNITED STATES

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## ON THE WEB

For our centennial: A video history of **America**, and a slideshow of images from a century of Catholic journalism. Plus, members of the editorial staff share memories on our podcast, and a digital copy of **America's** first issue. *Some of our regular features appear this week only in the Web edition.* All at [americamagazine.org](http://americamagazine.org).



# At the Frontiers

As we celebrate **America's** 100 years of publication, we praise God for inspiring and sustaining this ministry for so long. We also recall with appreciation our distinguished predecessors and give thanks to you, our readers and benefactors, for your continuing encouragement and support. Great anniversaries also invite us to dream about the future. Part of our dream is that all those who walk the frontier where the church meets the world—the frontier where Pope Benedict XVI has asked the Jesuits to minister—will frequent our pages.

We dream, too, that even more than in the past, **America**, like Catholic colleges and universities, will be a place where the church will do its thinking in open dialogue, free of fear. For as the great Dominican Thomas Gilby wrote, "Civilization is formed by men [sic] locked together in argument." Moreover, at a time when polarization and recrimination threaten to drive reason and humanity from the public square and politically inspired sectarianism threatens to divide the church, we envision **America** as a forum where serious thought will count and truth and charity will prevail.

We also seek to foster a dialogue that is truly catholic in its scope, inviting American Catholics and our fellow citizens to share in a global conversation that extends to every continent; and we hope to encourage today's faithful to encounter the Great Catholic Tradition that reaches back beyond the last pontificate, beyond the First Vatican Council and the Council of Trent, to draw from treasures found in both East and West. Finally, we want to make **America** a place where those who regard themselves as "spiritual but not religious" will discover the vitality of a community of faith that follows Christ in the world.

At a time when journalism in the United States is in turmoil, **America** is blessed with faithful and generous readers who enable us to look ahead with confidence to expanding our services, especially online, to fit the changing profile of the new American church. As local church leadership falls more and more to laypeople and lay ecclesial movements to satisfy the spiritual hunger of Americans, we will strive to be a valued resource for them and those they serve. In addition, as the number of Spanish-speaking Catholics swells, we hope to present some of our services in Spanish.

Inspired by the teachings of the Second Vatican Council, we believe meeting the needs of the poor, the oppressed, the unborn and children, migrants and refugees

should be a paramount public responsibility. As the council wrote, "In our times a special obligation binds us to make ourselves the neighbor of absolutely every person, and of actively helping him" ("Pastoral Constitution on the Church in the Modern World," No. 27).

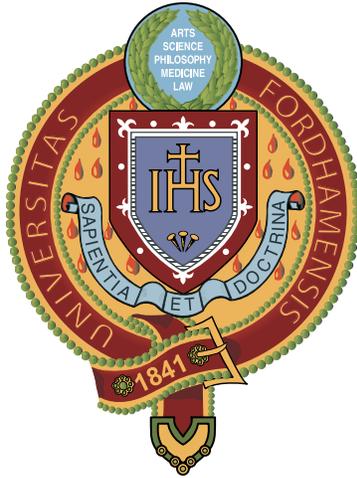
With the church, we remain committed to confront "whatever is opposed to human life"—not only "murder, genocide, abortion, euthanasia" and torture, but also "subhuman living conditions, arbitrary imprisonment," ethnic cleansing, human trafficking and unjust working conditions.

During its first 100 years, **America** witnessed the most violent century in human history, culminating in a worldwide race to harness the deadly power of the atom. In a new century, when humankind's destructive power is nearly absolute, **America** joins with the church and people of good will throughout the world in renewing the quest for peace. As Pope Paul VI reminded us, true peace requires justice. Along with the practitioners in the field, we will explore how to pursue justice without violence, mindful of the place of peacemakers in the kingdom of God.

When Communism collapsed in 1989, no one anticipated that within 20 years Wall Street as we knew it would also have vanished. The economic model that the United States, and then the world, followed during the last 30 years has failed; the assumptions that undergird it are a shambles. To be renewed, the global economy needs more than emergency funding and better regulation. It will require imagination, innovation and, above all, sound values. We promise **America** will be one of the places where that re-imagining and ethical vision will be found.

In the real economy that makes things and provides services, a great transformation is already under way. Detroit is going green. Information technologies, biotechnology and renewable energy have already ushered in a new material culture. As we celebrate Easter, a feast of our new life in glory, we believe that the 21st century will be a time of transformation in the intellectual and spiritual life as well. The signs of renewal, like blossoms in spring, are manifold. We promise to report our sightings to you. And confident that God's creative Word is active among us, **America** will humbly endeavor with your words and ours, online and in print, to help bring to birth this transformed world.





The Fordham University community salutes

*America*

the only Catholic weekly magazine in the United States,

recognizing and celebrating 100 years of civility  
and reasonableness for thinking Catholics everywhere.

Joseph M. McShane, S.J., President

FORDHAM UNIVERSITY  
THE JESUIT UNIVERSITY OF NEW YORK

## EDITORIAL ANNOUNCEMENT: APRIL 17, 1909

The object, scope and character of this review are sufficiently indicated in its name, and they are further exhibited in the contents of this first number.

AMERICA will take the place of the monthly periodical, *The Messenger*, and continue its mission. It is in reality an adaptation of its precursor to meet the needs of the time. Among these needs are a review and conscientious criticism of the life and literature of the day, a discussion of actual questions and a study of vital problems from the Christian standpoint, a record of religious progress, a defense of sound doctrine, an authoritative statement of the position of the Church in the thought and activity of modern life, a removal of traditional prejudice, a refutation of erroneous news, and a correction of misstatements about beliefs and practices which millions hold dearer than life. These needs, moreover, are too numerous, too frequent and too urgent to be satisfied by a monthly periodical, no matter how vigilant or comprehensive it may be. The march of events is too rapid, and every week has its paramount interests which are lost or forgotten, unless dealt with as soon as they arise.

In the opinion of many, a daily organ would be required to treat these interests adequately. Until such time as a daily may be possible, if really desirable, the weekly review we propose to publish is an imperative need. The newspapers which appear every week under Catholic auspices in the United States, Canada and Mexico do not attempt to chronicle events of secular interest or to discuss questions of the day in the light of Christian principles. They are for the most part diocesan or local journals, many of them excellent in their way, but limited in the range of subjects, and circumscribed in territory. There are hundreds of these local Catholic weekly newspapers, but not one general Catholic weekly review; or, to express it in terms which will appeal to many of our readers, we have no organ in America similar to *The Tablet* in England, and such an organ is quite as much needed here as it is indispensable there. Even the most unfriendly critic of this leading English Catholic weekly will admit that to it the Church in the British Isles owes much of its standing and influence. A periodical of equal merit in America will be of incalculable benefit to religion.

There is still more need of a first-class Catholic weekly periodical in this Western Hemisphere, and a wider field of utility for the same than in England, because with

us, non-Catholics as a rule are not only more ready to hear our views, but they are also more eager to have us exert our proper influence in the national and social life. When counselling Father Coleridge, at the time he was planning *The Month*, Cardinal Newman advocated a periodical which would induce Catholics to take an intelligent interest in public affairs and not live as a class apart from their fellows of other beliefs. His counsel applies to Catholics in America even more than it applied in England in his day. We are of a people who respect belief but who value action more. We are going through a period when the most salutary influences of religion are needed to safeguard the very life and liberty and equal rights of the individual, to maintain the home, to foster honesty and sobriety, and to inculcate reverence for authority, and for the most sacred institutions, civil as well as ecclesiastical. We are more responsible than our non-Catholic fellow citizens for the welfare of thousands of immigrants of our own religion who come to us weekly, and for their amalgamation into the national life. We are responsible also for much of the ignorance of religious truth and for the prejudices which still prevail to a great extent, because, satisfied as we are of the security of our own position, we do not take the pains to explain it to others or to dispel their erroneous views.

The object, therefore, of this Review is to meet the needs here described and to supply in one central publication a record of Catholic achievement and a defense of Catholic doctrine, built up by skilful hands in every region of the globe. It will discuss questions of the day affecting religion, morality, science and literature; give information and suggest principles that may help to the solution of the vital problems constantly thrust upon our people. These discussions will not be speculative nor academic, but practical and actual, with the invariable purpose of meeting some immediate need of truth, of creating interest in some social work or movement, of developing sound sentiment, and of exercising proper influence on public opinion. The Review will not only chronicle events of the day and the progress of the Church; it will also stimulate effort and originate movements for the betterment of the masses.

The name AMERICA embraces both North and South America, in fact, all this Western Hemisphere; the Review will, however, present to its readers all that interests Catholics in any part of the world, especially in

### ON THE WEB

A copy of America's first issue.  
[americamagazine.org/centennial](http://americamagazine.org/centennial)

Europe. It will preserve and expand the popular features of *The Messenger*, namely, the editorial, chronicle, reader or book reviews, notes on science, literature, education and sociology. Special short articles or leaders on current topics of interest, biographical sketches of prominent persons, comments on passing events, and correspondence from international centres, will be among the additional features which the editors hope to make equally popular with the readers of the new Review. Owing to the wide scope of its contents, and its strict avoidance of proselytism and of all unnecessary controversy, it is hoped that the Review will prove attractive, not only to Catholics, but to the large number of non-Catholics who desire information about Catholic affairs.

True to its name and to its character as a Catholic review, AMERICA will be cosmopolitan not only in contents but also in spirit. It will aim at becoming a representative exponent of Catholic thought and activity without bias or plea for special persons or parties. Promptness in meeting difficulties will be one of its chief merits, actuality will be another. Its news and correspondence will be fresh, full and accurate. Courtesy will preside over its relations with the press and other expounders of public sentiment. Far from interfering with any of the excellent Catholic newspapers already in existence, AMERICA will strive to broaden the scope of Catholic journalism and enable it to exert a wholesome influence on public opinion, and thus become a bond of union among Catholics and a factor in civic and social life.

The task of editing this Review has been undertaken at the earnest solicitation of members of the Hierarchy and of prominent priests and laymen. Indeed, not a few non-Catholics have frequently expressed a desire to have such an organ of Catholic thought and influence, and surprise that nothing of the kind has hitherto existed. The Archbishop of New York, in whose jurisdiction the Review will be published, has cordially approved the project. It goes without saying that loyalty to the Holy See, and profound respect for the wishes and views of the Catholic Hierarchy, will be

the animating principle of this Review. The board of editors consists of men representing various sections of North America. They will be assisted by eminent collaborators and contributors drawn from all ranks of the clergy and from the laity in every part of the world, some of whose names we publish in this number.

Bureaus of information established in the leading cities of Europe, Mexico, Central and South America will supply prompt and correct information concerning Catholic interests. Telegraph and cable will be used when needed, and neither labor nor expense will be spared to make AMERICA worthy of its name. 

# Congratulations to America Magazine

For a hundred years  
of thought-provoking  
articles and timely content.

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CONGRATULATIONS  
*AMERICA*

CELEBRATING 100 YEARS

FROM  
BISHOP BLASE CUPICH  
AND THE DIOCESE OF RAPID CITY

✦

# Congratulations, America

✦

# You don't look a day over 90!

**Commonweal**

475 Riverside Drive, Room 405  
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# GREETINGS FROM THE HOLY FATHER



3339 MASSACHUSETTS AVENUE, N.W.  
WASHINGTON, D.C. 20008-3610

APOSTOLIC NUNCIATURE  
UNITED STATES OF AMERICA

No. 253

February 18, 2009

Reverend Drew Christiansen, S.J.  
Editor in Chief  
**America**  
106 West 56<sup>th</sup> Street  
New York, NY 10019-3803

Dear Father Christiansen:

At the request of the Secretariat of State for His Holiness, I have the honor to convey to you the following message on behalf of the Holy Father:

As America magazine prepares to celebrate its hundredth anniversary, His Holiness Pope Benedict XVI sends cordial congratulations to the Editors and staff, and expresses his trust that this important anniversary will be the occasion of renewed commitment to the high intellectual and apostolic ideals which inspired its establishment. Appreciative of the contribution which America has long made to the life of the Church in your nation, His Holiness encourages the magazine to persevere in its tradition of journalistic and literary excellence in the service of the Gospel and the fruitful dialogue of Christian faith and contemporary culture. He is confident that America, by presenting the Church's teaching in a clear and convincing manner, will contribute to meeting the great challenge which he set before the Catholics of the United States during his recent Pastoral Visit: that of "working to enrich American society and culture with the beauty and truth of the Gospel, never losing sight of that great hope which gives meaning and value to all the other hopes which inspire our lives" (Homily at Yankee Stadium, 20 April 2008). With these sentiments His Holiness cordially imparts the requested Apostolic Blessing to all associated with the publication of America magazine, invoking upon them an abundance of joy and peace in the Lord.

Cardinal Tarcisio Bertone  
Secretary of State

Making my own the words of the Holy Father and also offering my prayerful best wishes, I remain, with warm regards,

Sincerely yours in Christ,

Archbishop Pietro Sambi  
Apostolic Nuncio

# LETTERS OF GREETING

THE WHITE HOUSE

WASHINGTON

April 1, 2009

Rev. Drew Christiansen, S.J.  
Editor-in-Chief  
America Magazine  
106 West 56th Street  
New York, New York 10019

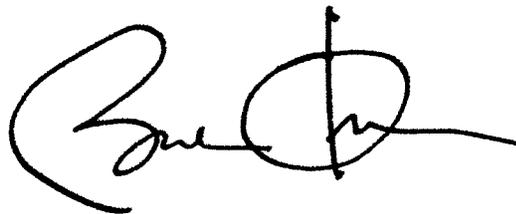
Dear Father Christiansen:

Please accept my congratulations and warmest wishes as you and your readers celebrate the centenary of *America* magazine.

*America* has a well-earned reputation for its superb journalism and unswerving commitment to bringing the Catholic tradition to bear on the questions of the day. *America* should also take pride in its storied history of witnessing to its faith commitment by joining its voice to others at the forefront of our Nation's most profound struggles for social justice. Whether speaking to issues of war and peace, civil rights, or the needs of the poor at home and around the world, *America* has always strived to focus our national discourse on promoting the common good.

To my congratulations let me add my thanks for *America's* contributions to our Nation, along with my prayers for your continued success for the next hundred years--and beyond.

Sincerely,

A handwritten signature in black ink, appearing to be Barack Obama's signature, written in a cursive style.



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17 April 2009

America Magazine  
106 W. 56<sup>th</sup> Street  
New York, NY 10019-3803  
USA

To the editors and staff of *America*:

The Peace of Christ! During this year's celebration of *America* magazine's century of distinguished service to the faith, let me congratulate all the men and women who make this important publication possible.

In April 1909, Father John Wynne, S.J., the founding editor in chief of the new journal, enunciated the goals of *America*. "Among these are a review and conscientious criticism of the life and literature of the day, a discussion of actual questions and vital problems from the Christian standpoint, a record of religious progress, a defense of sound doctrine, an authoritative statement of the position of the Church in the thought and activity of modern life....".

Since that day the editors of *America* have done an outstanding job in fulfilling this challenging mission, not only proclaiming the Gospel and the teachings of the Church, but also commenting on the issues of the day from a Catholic perspective. Reaching subscribers across the globe, and now in cyberspace, the magazine has followed the call of Jesus Christ to "Go out to all the world and proclaim the good news to all creation." (Mk. 15:15) You have also provided invaluable service through your reporting and commentary on the important social issues confronting the Church and the world over the past century, including your courageous and insightful coverage of such issues as immigration, race relations, workers' rights, American and international political disputes, the victims of war, religious liberty, and the cultural and religious changes which have swept the world in the past few decades.

Today you continue the distinguished tradition established by writers, scholars and leading political figures, such as John Courtney Murray, S.J., G.K. Chesterton, Hilaire Belloc, Thomas Merton, Dorothy Day, Joseph Cardinal Ratzinger, Henri Nouwen, Carlo Maria Martini, S.J., John F. Kennedy, Daniel Lord, S.J., Raymond Brown, S.S., Avery Cardinal Dulles, S.J., Jacques Maritain and Flannery O'Connor.

As you seek to "proclaim the good news" I encourage you to continue to respond generously to Pope Benedict XVI's call to help all men and women understand that there is "a profound harmony between faith and reason, between evangelical spirit, thirst for justice, and action for peace. Only thus will it be possible to make the face of the Lord known to so many for whom it remains hidden or unrecognizable."

May you continue to live up to the high ideals set for you 100 years ago, heeding the call of our Lord Jesus Christ to proclaim the good news in your distinctive way.

You remain in my prayers.

Sincerely yours in Christ,

  
Adolfo Nicolás, S.J.  
Superior General



*Archbishop Celestino Migliore*  
*Apostolic Nuncio*  
*Permanent Observer of the Holy See*  
*to the United Nations*

19 February 2009

Dear Father Christiansen:

It is with pleasure that I write to extend my congratulations as *America* magazine celebrates its centennial anniversary. My congratulations to you and to your collaborators and staff on reaching this milestone.

Throughout its long history, *America* has been at the forefront of intellectual life in the Catholic Church in the United States and has offered its readers articles on an array of subjects, written by some of the noted members of the Church as well as those in the public square.

When *America* magazine was founded in the early twentieth century, no one could have imagined how modern forms of the media would turn our planet into a globalized village. We are inter-connected as never before. And *America* has kept pace with advances in technology not only by publishing an award winning magazine in print, but also offering an online edition.

May *America* continue the tradition of offering quality journalism and enhance its influence by working towards commitment to the truth and justice, healthy ecclesial communion, and consistent interreligious dialogue.

Please accept my best wishes as you celebrate your first one hundred years and look forward to the future.

With cordial regards, I remain

Sincerely yours,

Archbishop Celestino Migliore  
Apostolic Nuncio, Permanent Observer of the Holy See  
to the United Nations

---

Reverend Drew Christiansen, S.J.  
Editor in Chief **America**  
106 West 56th Street  
New York, NY 10019



OFFICE OF THE CARDINAL  
1011 FIRST AVENUE  
NEW YORK, NY 10022

April 14, 2009

Dear Friends in the Lord:

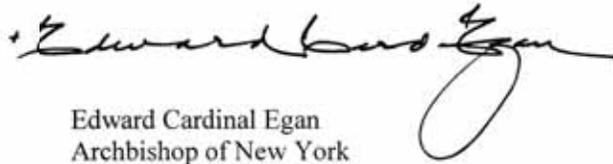
For the past 100 years, *America* magazine has been a significant part of the intellectual life of the Catholic Church in the United States. From its humble beginnings in a small office near Washington Square Park in New York's Greenwich Village, *America* has grown to be an enduring and widely read journal of Catholic thought and commentary.

*America's* greatest strength over this past century of publication has been its ability to provide a home for the prominent and important writers who have shaped Catholic thinking and discussion in this country and around the world. Writers like Hillaire Belloc, G.K. Chesterton, Thomas Merton, John Courtney Murray, S.J., Dorothy Day, Flannery O'Connor, and Joseph Cardinal Ratzinger are just a few of the familiar names whose work have appeared in the pages of *America*.

It is most appropriate, I believe, to take special note of my good friend, His Eminence, Avery Cardinal Dulles, S.J., whose writings have appeared so frequently in *America* magazine. Cardinal Dulles is without question one of the most prominent and renowned theologians in the history of our nation. This long association has brought distinction and honor to both the Cardinal and to *America*.

All of those associated with *America* magazine will have a special remembrance in my Mass and prayers as you mark this very special anniversary.

Very truly yours in Christ,

  
Edward Cardinal Egan  
Archbishop of New York

*America*  
106 West 56<sup>th</sup> Street  
New York, NY 10019



October 29, 2008

*America Magazine*  
106 West 56<sup>th</sup> Street  
New York, NY 10019  
U.S.A.

*Dear Father Martin,*

Congratulations on the 100<sup>th</sup> anniversary of America magazine – a special apostolate of the Society of Jesus in the United States – which has helped to inform, form, inspire, stimulate (and occasionally irritate) generations of Catholics at home and abroad!

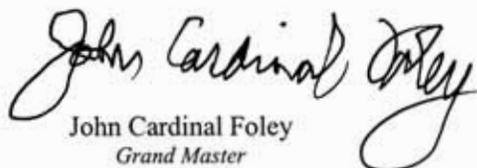
As one who has been reading America for almost fifty of the one hundred years of its existence, I am happy that the editors continue to attempt to nurture the spiritual and intellectual lives of well educated Catholic readers and leaders.

Your editors kindly noted that the magazine's 75<sup>th</sup> anniversary coincided with my own appointment in 1984 as President of the Pontifical Council for Social Communications in Rome. As current Grand Master of the Equestrian Order of the Holy Sepulchre of Jerusalem, I am now especially concerned about the plight of the Catholic community in the Holy Land, a subject about which America has been fearless, forthright and very informative over the last sixty years.

As one whose episcopal motto is "Ad Majorem Dei Gloriam", I am happy to join with the American members of the Society of Jesus and with all your readers in wishing you at least one hundred more years of faithful and productive service not only to the Catholic community but also to the civil society which bears your publication's name, America.

May God continue to bless the editors and readers of America – and our Church and nation!

Sincerely in Christ,

  
John Cardinal Foley  
Grand Master

JFP/am



October 1, 2008

Dear Editors and Staff of *America*,

On behalf of the members of the Leadership Conference of Women Religious, I am pleased to extend our congratulations and gratitude to the staff of *America Magazine* on the occasion of the publication's 100<sup>th</sup> anniversary. We are grateful for the challenging and stimulating topics that your periodical has offered to our own members as well as a broad range of other readers.

*America* has consistently provided high caliber journalism ensuring in-depth coverage of the issues that are most significant in the lives of Catholics. As the leaders of congregations of women religious throughout the country, we depend on access to the news and analysis *America* offers. Your treatment of the pressing questions in the areas of theology, spirituality, justice, human rights and much more equip us to more effectively lead our own communities as we grapple with the many moral and spiritual subjects of the times. We thank you for drawing upon some of the best theologians, philosophers and writers throughout these years and making their work accessible to us.

We extend our gratitude to you as well for covering the lives and works of women religious accurately and fairly. Over the years, you have published excellent articles both written by women religious and about women religious. We have appreciated your willingness to heighten awareness of the contributions Catholic sisters have made to the world and the church throughout the decades.

As you begin the next 100 years of publication, we extend our blessing to you as you assist your readers in gaining new insights and understandings into the theological, moral and ethical questions that will continue to come forward and which need our vigilant care. Our human family and our planet, in turn, will be richly blessed by your tireless pursuit of the truth and the urgent questions of the times.

Peace and Every Good,

A handwritten signature in black ink that reads "J. Lora Dambroski, OSF". The signature is written in a cursive style.

Sister J. Lora Dambroski, OSF  
President, Leadership Conference of Women Religious



## Conference of Major Superiors of Men

February 11, 2009

On behalf of the Conference of Major Superiors of Men, I am pleased to extend our sincere congratulations and gratitude to all the current and previous editors and staffs of *America* magazine on the occasion of the publication's 100<sup>th</sup> Anniversary.

In an age which prides itself on rapid and easily accessible information, the need to provide excellent, solid and practical information is most essential. And it is to that end that *America* magazine is one of the truly best resources meeting and exceeding the challenge by consistently and unwaveringly providing high caliber journalism to help inform as well as challenge Catholics and others in their pursuit of truth through understanding. Doing so is indeed no small task. Rather it requires competence, capability and a collective dedication to the pursuit of excellence. All of which have been apparent these last 100 years.

As leaders of the religious institutes of men dedicated to the Gospel of Jesus Christ in the service of the Catholic Church, the Major Superiors, together with their members and partners in ministry, are dependent on a vast array of information resources. Among them all *America* magazine truly stands out for its high quality and masterful composition on a host of topics, issues and concerns. No doubt countless numbers of people have truly benefited, directly or indirectly, from what could only be described as some of the best scholarship available in the areas of theology, philosophy, arts, and sciences over the past century.

As you begin the next one hundred years, we want to extend to you our sincere thanks for all you have already accomplished and to wish you blessings into the future. We sincerely hope that the mission of *America* magazine--to provide the best in resources, to aid, assist and inform others in their quest for knowledge and truth--will continue to be paramount. We are confident that your work will continue to be greatly appreciated.

Thank you and congratulations!

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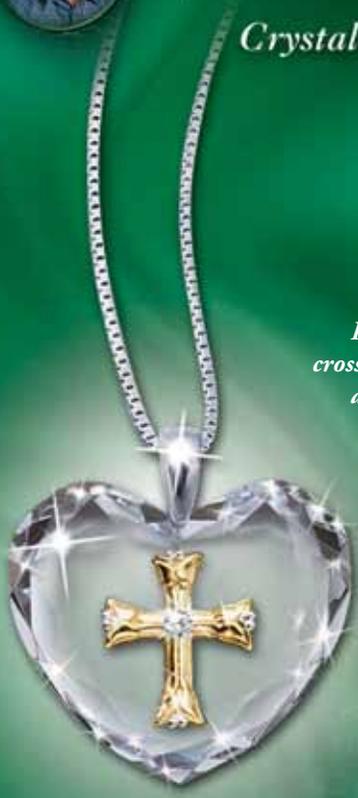


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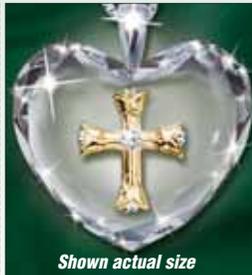
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RENEWING, LIBERATING, FLOURISHING

# The Shape of the Church to Come

BY TIMOTHY RADCLIFFE

I was looking out my window at the winter silhouette of a white beam in our garden at Blackfriars Priory in Oxford, wondering what I could say about the topic proposed to me, “the shape of the church to come.” It struck me that the tree might offer a way to explore the subject. The shape of a tree is the fruit of its interaction with its environment. Its leaves receive sunlight and convert it into sugars; the roots burrow down for nourishment and water; the bark is its vital skin. The tree exists in itself, of course, but it is only alive in multiple interactions with what is not itself. The shape of the church to come will also be determined by how it interacts with our world. The church faces the dilemma that has shaped Judaism over the centuries: how to avoid both assimilation to society, which would lead to the church’s disappearance, and the ghetto, another form of death. What sort of dynamic interaction with the world would let the church flourish?

We pose this question at an interesting moment in the history of our culture, with quite different challenges from when **America** was founded a century ago, or even when Karl Rahner, S.J., posed the question in 1974. We are slowly moving beyond the culture of the Enlightenment, which has largely shaped how we have seen things for the last few hundred years. I do not wish to attack the Enlightenment and blame it for the woes of the modern world. It has been an immensely beneficial moment in the history of humanity. But some of its thought patterns locked the church in narrow places, cramped her into ideological positions that have not always helped the church to flourish, like a tree confined in the angle of a rock. The emergence of a new world with fresh ways of thinking may offer a new spring for the church.

One characteristic of this Enlightenment age has been its competitive nationalism. Western empires, above all the British, imposed national identities on peoples who had other ways of understanding themselves: tribal, feudal, ethnic, migratory, mythical. To have an identity in this world was to have a flag and a national song. One consequence has been nationalistic wars, culminating in the dreadful massacres of the 20th century. Now we all are becoming citizens of a global village, and here the church can lead the way. We are already the most global institution on the planet. But to do so, we must seize the day: *Carpe diem!*

PHOTO: SHUTTERSTOCK/EMIN KULIYEV

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TIMOTHY RADCLIFFE, O.P., is the former master general of the Order of Preachers (the Dominicans) and author of numerous books.

## Tradition and Progress

One of the dichotomies that structured the mindset of the Enlightenment was the opposition between tradition and progress. To be “enlightened” was to cast off the shackles of the past, especially the philosophy of Aristotle and the dogmas of the Catholic Church. So the church was seen as an institution that was of its very nature opposed to modernity. The church often made the mistake of accepting this image instead of challenging the categories that trapped it in the past. In the Syllabus of Errors of 1864, Pope Pius IX condemned as an error that the pope “can and should reconcile himself with progress, liberalism and recent civilization.” So the church was often seen as necessarily opposed to democracy, to freedom, to new ideas and to science.

The Second Vatican Council tried to liberate us from this mental imprisonment, but it is hard to give up entrenched ways of thought, and so many Catholics still define themselves as either “traditionalist” or “progressive.” Such polarization is deeply wounding and inhibits the flourishing of the church. It is as if an antipathy were to develop between the trunk of the tree, the tree’s past, as it were, which holds it high, and the vital surfaces of the leaves, the bark and the roots, which keep it alive.

That old Enlightenment world is fading. The myth of “progress,” its secular faith, is looking pretty implausible as we face ecological disaster and the rise of religious terrorism. For the Enlightenment, if progress becomes doubtful, then one is left with despair or traditionalism. But for Catholicism, this moment could lead us to a renewed, vital sense of tradition in a dynamic interaction with modernity. One consequence is that teaching would again be seen as inherently dialogical.

The Enlightenment put in question the whole concept of teaching. Nicholas Lash, of Cambridge University, wrote in his book *Believing Three Ways in One God*: “The Enlightenment left us with what we might call a crisis of docility. Unless we have the courage to work things out for ourselves, to take as true only that which we have personally attained or, perhaps, invented, then meanings and values, descriptions and instructions, imposed by other people, feeding other people’s power, will inhibit and enslave us, bind us into fables and falsehoods from the past. Even God’s truth, perhaps especially God’s truth, is no exception to this rule. Only slaves and children should be teachable, or docile.”

## A Man of Conversation

Teaching about Jesus Christ is necessarily dialogical, because he was a man of conversation. The whole of St. John’s Gospel, from the discussion of John the Baptist with the priests and

Levites until Jesus’ final exchange with Peter on the beach, is one probing, exploratory conversation after another. Jesus shares his life and message with the disciples by opening a space of dialogue, a spacious world in which they can abide. The Trinity itself is the eternal, loving, equal, undominative conversation of God. Herbert McCabe, O.P., described our entry into the life of the Trinity as being like a child who hears intelligent adults having a wonderful conversation in a pub. In his book *God, Christ and Us*, he wrote: “Think for a moment of a group of three or four intelligent adults relaxing together in one of those conversations that have really taken off. They are being witty and responding quickly to each other—what in Ireland they call ‘the Crack.’ Serious ideas may be at issue, but no one is being serious. Nobody is being pompous or solemn (nobody is preaching). There are flights of fancy. There are jokes and puns and irony and mimicry and disrespect and self-parody.... Now this child is like us when we hear about the Trinity.”

So our preaching and teaching as Christians are necessarily conversational. Otherwise we would be like pacifists trying to convince our opponents by beating them up. Indeed, the word “homily” comes from a Greek word meaning “to converse.” Preaching is at the service of conversation that is the church.

Some Christians remain suspicious of dialogue. This was a hot topic at the Asian Synod of Bishops. It was seen by some as potentially relativistic, as if all religions were equal. But nearly all the Asian episcopal conferences disagreed. Indian bishops insisted that dialogue is “the new Asian way of being church.” Dialogue is not an alternative to preaching; it is preaching.

All true conversation leads to conversion of all the interlocutors. Pierre Claverie, O.P., the bishop of Oran, Algeria, dedicated his life to dialogue with Islam. This led to his own conversion, as he learned to see the face of Christ in his Muslim friends. It led to their conversion too. Some of them were deepened in their faith as Muslims, and a few became Christian. One consequence of moving beyond the alien categories of the Enlightenment could be renewal of how we understand what it is to be a teaching, preaching church in vital interaction with our world.

## An Oasis of Freedom

Another element of the Enlightenment mindset from which we need to be liberated is “the culture of control.” In *A Secular Age*, Charles Taylor has plotted its development. Compared with the relative freedom and chaos of the Middle Ages, we see the emergence of absolute monarchs,

## The end of the Enlightenment may be an exciting moment for the church.

the state, the police and the army. The poor are no longer seen as images of Christ, to whom we are bound by love, but as a source of danger that must be policed. The insane must be locked up in what Michel Foucault called “le grand renferment,” the great lockup. Society is no longer understood organically but as a mechanism that can be adjusted. When belief in God weakened, there was a vacancy left that we rushed to fill. As the atheist in the Victorian cartoon said, “I did not believe in God until I discovered that I was he.” The result is an endless growth of legislation. The British government has introduced 3,000 new criminal offenses in the last 10 years. We are monitored incessantly.

In contrast to this culture of control, the church should be an oasis of Christ’s freedom. But that is not always so. Instead, the church has imitated secular society in centralizing power, in decision making and in the appointment of bishops. This was perhaps unavoidable, given that empires in the 19th century did everything possible to acquire power over the church. But now we are creeping into a new world, where “the culture of control” may be fading away. A centralized nation-state, with complete control of trade and currency, is no longer possible in a global village. Businesses are discovering that they flourish best if decisions are decentralized and creativity and experimentation are encouraged. Let us hope that the church will breathe more easily and reverse the centuries-long tendency to centralization, which began even before the Enlightenment, and help its members to recover some of Christ’s joyful spontaneity.

The shape of a tree is the fruit of its free interaction with air, soil, sun and rain. How might the shape of the church change? A first way might be in evolving multiple institutions that give different people a voice and authority in the church. Medieval society was a complex interlocking of all sorts of institutions: the hierarchy, universities, religious orders and monasteries, the monarchy and nobility, lay guilds and fraternities. One should not be overly romantic about the Middle Ages, as if it were some golden age of democracy. Yet in that less disciplined world, kings and bishops, abbots and abbesses, preachers and teachers, nobles and merchants—all had their say in the endless conversation of the church and society, even if one risked being burned at the stake if one said the wrong thing.

The rise of the nation-state saw a simplification of society, as power was increasingly concentrated in the hands of secular governments. To some extent, the church again imitated society, and the hierarchy became almost the sole real power within the church. If the church is to have a healthy and complex

interaction with society, neither retreating into a ghetto nor going down the plughole of assimilation, then we need a dynamic Catholic culture. This means universities and faculties in which we have the confidence to explore our faith, to ask difficult questions, to try out new ideas, to play with ideas, to float hypotheses without timidity, not feeling that we have to get it right the first time because otherwise we shall be in hot water.

I expect a massive revival of religious life soon, even in the West. This has happened every couple of centuries since the fourth, and will surely come again soon. We need the diversity of styles of life, spiritualities, charisms of different religious orders to free the church from the heaviness of uniformity. We have seen the development of new lay movements, especially in France, Spain and Italy. Let us hope that others will emerge that will flourish in the rest of the church. We need institutional creativity so that laypeople, especially women, acquire a voice and visibility. This is not to undermine the hierarchy or to diminish its power. If anything, it would be invigorated, as it held together the complex, vital creativity of the community in the unity of the body of Christ.

## The Flourishing Tree

If the great tree of the church is to flourish, then we also need a moral vision that neither locks us in a ghetto nor assimilates us to society. The church is neither a sect, hermetically sealed from the world, nor a group of people who happen to share a number of opinions, like a bridge club that meets on Sundays. We need a moral vision that engages us as people of the 21st century and leads to our flourishing. Many Catholics understand morality in a way that reflects an Enlightenment culture of control, obligation and prohibition. To be a Catholic is to accept the rules, starting with the Ten Commandments. Bertrand Russell said that these should be regarded like questions in an examination: No candidate should attempt more than six! Commandments have always, obviously, had a role in Catholic morality, but with the Enlightenment they became central, rather than



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The renewal of virtue ethics, especially in North America, promises a way beyond a voluntaristic morality. It is not so much about acts as about becoming the sort of person who finds happiness in God. By practicing the cardinal virtues of prudence, courage, temperance and justice, we can become pilgrims on the way to holiness. With the theological virtues of faith, hope and love, we are given a foretaste of the end of the journey. A morality founded on the virtues is about the transformation of our desires rather than their control.

Many people find themselves ill at ease in the church. People who have been divorced and remarried, or gay people, or people living in some other “irregular” situation may wonder whether they belong and can ever be anything more than second-class citizens. As Western society drifts away from its Christian origins, more and more people will wonder whether they belong inside or outside the walls. A moral vision founded on the virtues invites everyone, whoever they are and whatever they have done, to begin the journey home to God. It neither locks outside nor accepts the ethics of society.

There are many other ways in which the end of the

Enlightenment may be an exciting moment for the church. For example, its Cartesian individualism, with an image of the mind as the ghost in the machine, does not sit well with a Catholic understanding of the utter unity of mind, soul and body, as in Aquinas (and as expressed in the whole of the church’s sacramental life, which blesses the dramas of our embodied lives: birth and death, eating and drinking, sex and sickness). Catholic social teaching on the primacy of the common good suddenly seems the only sensible ethics for a planetary population faced with ecological catastrophe.

Many things often thought of as typically Catholic—an authoritarian style of teaching, centralized control, a legalistic approach to morality, suspicion of the body—are, perhaps, a result of our church’s conformity to the culture of the Enlightenment. As we move into another moment in humanity’s history,

we may find the church renewing itself, liberated from the confines of a way of thought that, though hugely beneficial to humanity in many ways, cramped the church’s life and obscured its visibility as a sign of the Kingdom. “What is the kingdom of God like? And to what shall I compare it? It is like a grain of mustard seed which someone took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches” (Lk 13:18f). **A**

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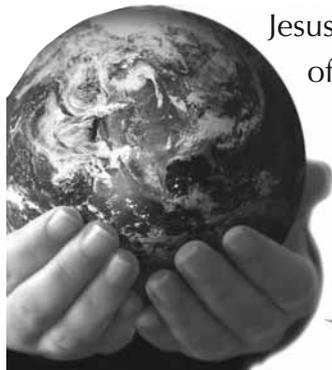
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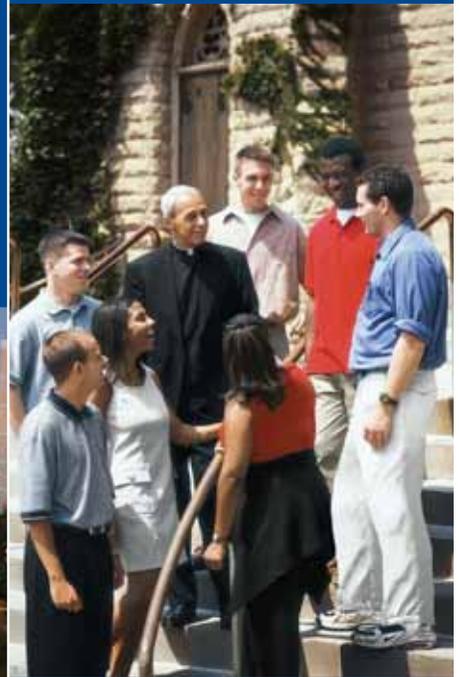
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# An Earthy Christology

‘For God so loved the cosmos’

BY ELIZABETH A. JOHNSON



When the noted U.S. naturalist John Muir came across a dead bear in Yosemite, he wrote in his journal a biting criticism of religious people who make no room in heaven for such noble creatures: “Not content with taking all of earth, they also claim the celestial country as the only ones who possess the kinds of souls for which that imponderable empire was planned.” To the contrary, he believed, God’s “charity is broad enough for bears.”

Few in Muir’s day agreed. The rise of ecological awareness in our day, however, provides a pressing context for new reflection on this question. Does the creative love of God embrace bears, the salmon and berries they eat, the rivers where they fish and their hibernation dens with compassion for their mortality and the promise of redemption? If not, then ruining their habitat and driving them toward extinction has little religious significance. But if so, then the value of their lives and of all of nature should become explicit in the church’s teaching and practice.

Without ignoring the human dilemma, recent theology is broadening its attention to include the natural world from

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ELIZABETH A. JOHNSON, C.S.J., is Distinguished Professor of Theology at Fordham University and the author of *Consider Jesus, She Who Is* and *Quest for the Living God*.

which human beings emerged, in which they live embedded and for which they are responsible. This wider scope puts theology back in tune with major themes of biblical, patristic and medieval theology, allowing it to play melodies about the cosmos that have not been heard for centuries. To date, the lion’s share of attention has rightly focused on the doctrine of creation. Since God created the world, judging it to be “very good” (Gn 1:31), nature is more than a mere backdrop for the human drama of sin and redemption, more than simply an instrument to supply human needs. It is God’s beloved handiwork, indwelt by the Spirit of life, with an intrinsic value all its own. This faith perspective flows into an ethic of care that honors the integrity of creation at every scale. When, after discussing Scripture and doctrine, Pope John Paul II wrote in 1990 that “respect for life and for the dignity of the human person extends to the rest of creation,” it signaled a new chapter in the link between faith in God and ecological ethics.

What about Jesus Christ? Christian belief pivots around the life, death and resurrection of Jesus of Nazareth, cherished as Emmanuel, God with us; therefore insight from this quarter would be vital. At first glance Christology’s ecological relevance seems secondary, if not remote. Traditional Western emphasis on Christ’s coming to save us from sin

PHOTO: SHUTTERSTOCK/R. FASSBIND

puts the focus almost exclusively on human beings. The approach of contemporary Christology, such as Karl Rahner's work shaped by transcendental analysis of the human subject, and of liberation theologies based on Jesus' option for the poor, also tends to relegate the natural world to a zone of disinterest. Asking the ecological question reveals that Christology is not exhausted but holds yet further potential to galvanize faith that includes the earth. Consider three central elements: the ministry of Jesus, his death and resurrection, and the doctrine of incarnation.

### **An Earthy Ministry**

As depicted in the Synoptic Gospels, the ministry of Jesus centered on the reign of God, that indefinable symbol pointing to the moment when the divine will is done on earth as it is in heaven. Given the Creator's inclusive love in a suffering world, this means nothing less than salvation, the flourishing of all creation. Jesus announced in word and enacted in deed the imminent approach of this reign. In parable and beatitude his teaching limned its saving effects, including a reversal of who is first and who last in the kingdom of heaven. In healings, exorcisms and table companionship so inclusive that it gave scandal, his deeds provided a joyous foretaste of what salvation would entail. In the end, his death by state execution was the price he paid for fidelity to this public ministry. The women and men who had accompanied him around Galilee and up to Jerusalem became the surprised witnesses of his new presence by the resurrecting power of the God of life. Filled with the Spirit, they and all disciples since then are called to follow the Way, working for the reign of God wherever life is throttled and gagged amid the changing circumstances of history.

Ecological awareness brings to light how very earthy the ministry of Jesus was. For one subsequently interpreted as a spiritual Savior, it is remarkable how his healing practices placed people's physical suffering at the center of concern. Their bodies mattered, and he used his own spittle and warm touch to convey health. And how he cared about feeding people! Large numbers on hillsides and smaller groups in homes where he was a generous host and table companion knew his concern for their bodily hunger.

Jesus' orientation to physicality pervaded his preaching as well. Set within an agrarian culture, his parables are salted with reference to seeds and weeds, fields and vineyards, plowing and harvesting, sheep and nesting birds, rain and sunsets. He did not hesitate to speak movingly of God's care

for the wildflowers, or to use divine concern for a dead sparrow as an analogy for his Abba's love of human beings. From the outset (in the Gospel of Luke), he positioned his ministry in the prophetic tradition, proclaiming, along with good news for the poor and freedom for the oppressed, a year of favor from the Lord, this last evoking the covenant tradition of Sabbath year and jubilee, when the land was allowed to rest and recharge (Lk 4:18-19, citing Is 61:1-2, which itself refers to Lv 25). The reign of the God of heaven and earth that grounds his ministry is all-inclusive. In the prophetic spirit of the wolf dwelling with the lamb, its approach promotes the well-being of all creatures.

It would be anachronistic to attribute to Jesus of Nazareth the environmental concerns of 21st-century people. The point rather is that his life's ministry is filled with orientations that open to physical, earthly dimensions without strain, once the question is raised. Since the reign of God embraces all, then this includes the planet itself, its many dif-

## **Christ's benefits are intended not just for the human world but for the whole natural world.**

ferent ecosystems and the creatures that inhabit them. Since the reign of God is especially attentive to the needy and outcast, then solidarity with the poor encompasses the earth and its distressed creatures. In an ecological perspective, Jesus' great command to love your neighbor as yourself extends to all that share in the evolutionary community of life, humankind and "otherkind" alike. The Gospel narratives of Jesus' historical ministry press toward this new frontier, commensurate with the wideness in God's mercy.

### **An Earthy Hope**

Jesus' cross and resurrection also bear rich potential for ecological insight. No exception to perhaps the only ironclad rule in all of nature, Jesus died, his life ending in a spasm of state-sponsored violence. Contemporary theology is rich in reflections on the power of this death to disclose the self-emptying, compassionate nature of divine love that suffers with the agony of the human race. But humans are not alone in their pain: "The whole creation has been groaning in travail together until now" (Rom 8:22), longing for redemption. An ecological Christology interprets the cross, revered as the tree of life, as a sign that divine compassion encompasses the natural world, bearing the cost of new life throughout the endless millennia of dying entailed by evolution. To be in solidarity with divine care amid creation's groaning, the community of disciples must enter the lists on the side of those who act for ecological well-being, enduring the suffering this entails.

Thanks to its context in Jewish eschatological expectation, the proclamation that Jesus is risen from the dead has always connoted corporeality as an essential element. It is not his soul alone that is saved from death but his whole body-person-self. What this means in the concrete is not seriously imaginable to us who still live within the space-time grid of our known universe. It certainly does not mean that Jesus' corpse was resuscitated to resume life in our present state of biological existence, along the lines of the Lazarus story. Yet the empty tomb does stand as a historical marker for the love of God, stronger than death, which reaches into biological existence itself. As a seed is unrecognizable in the mature plant into which it sprouts; as what is perishable turns into something imperishable; as a creature of dust comes to bear the image of heaven (1 Cor 15), so too transformation beyond death entails unimaginable change. The angel, a streak of lightning in the tomb, says simply, "He has been raised" (Mt 28:6).

For Jesus, this means the abiding, redeemed validity of his human historical existence in God's presence forever. The joy that breaks out at Easter comes from the added realization that his destiny is not meant for himself alone but for the whole human race. It signals that a blessed future awaits all who go through the shattering of death, which is everyone. The poetry of an early Christian hymn captures this succinctly: the risen Christ is "firstborn of the dead" (Col 1:18). Death does not mean annihilation, nor does salvation mean the escape of the human spirit from a relational existence embedded in matter. Rather, the risen Christ awakens hope for transformation of the whole body-person, dust and breath together, into the glory of God.

Ecological awareness pushes this reading beyond its human scope to include a future for the whole natural world. "In Christ's resurrection the earth itself arose," declared St. Ambrose of Milan. Given that Jesus' life was part of the historical and biological community of earth, real to the core, it could hardly be otherwise. His destiny signals in advance the future that awaits all of creation, making Christ not only the firstborn of the human dead but, as that same early hymn sang, "the firstborn of all creation" (Col 1:15). In a beautiful synergy of visual and verbal poetry, the liturgy of the Easter vigil celebrates this with cosmic symbols of light and dark, new fire, flowers and greens, water and oil, bread and wine. The "Exsultet," sung once a year on this night, shouts, "Exult, all creation, around God's throne," for Jesus Christ is risen! It continues:

*Rejoice, O earth, in shining splendor,  
radiant in the brightness of your King!  
Christ has conquered! Glory fills you!  
Darkness vanishes forever!*

Broadening the circle of redemption to include the natural world gives added impetus to an ecological ethic. Far from being left behind or rejected, the evolving world in its endless permutations will be transfigured by the life-giving action of the Creator Spirit. Divine purpose is ultimately cosmocentric and biocentric, not merely anthropocentric. In the light of the risen Christ, hope of salvation for sinful, mortal human beings expands to become a cosmic hope, a shared hope. Care for the earth and all its creatures flows as a response.

## **An Earthy God**

Before the Gospel period closed, belief that Jesus was the incarnation of divine Wisdom came to full flower. "The Word became flesh and dwelt among us, full of grace and truth" (Jn 1:14). Thus does the prologue of John's Gospel, adapting an older Jewish hymn to Wisdom, proclaim this defining belief. The original Greek does not speak of the Word becoming human (*anthropos*), but flesh (*sarx*), a broader reality. Here the flesh is not identified with sinfulness and contrasted with a spiritual mode of being, as in the older *sarx-pneuma* Christology of Paul. Rather, *sarx* in John signifies what is material, perishable, fragile—in a word, finite, the opposite of divinity clothed in majesty. In its historical context, the anti-Gnostic tone of this hymn is unmistakable. It protests the idea that in Christ the Word of God made only a superficial appearance while remaining untouched by the contamination of matter. Taking the ancient theme of God's dwelling among the people of Israel a step further, it affirms that the Word was uttered into earthiness, entered into the sphere of the material and mortal to shed light on all from within.

Granted, the configuration of *sarx* that the Word became was precisely human. But this does not mean that Christology is inevitably anthropocentric. Knowledge of the world in our day is repositioning the human race itself as an intrinsic part of the evolutionary network of life on our planet, which in turn is a part of the solar system, which came into being as a later chapter of cosmic history. Out of the Big Bang came the galaxies of stars; out of the exploding material of aging stars came our sun and its planets; out of the molecules of Earth came living creatures; out of those single-celled ancestors evolved all plants and animals, including human beings, we primates whose brains are so richly textured that we experience self-reflective consciousness and freedom, or in classical terms, mind and will.

Repositioning the human phenomenon with regard to its historical, ongoing relationship to planetary and cosmic matter has far-reaching implications. It rearranges the landscape of our imagination to know that human connection to nature is so deep that we cannot properly define our identity without including the great sweep of cosmic and biological

cal evolution. We evolved relationally; we exist symbiotically; our existence depends on interaction with the rest of the natural world.

From this perspective, the flesh that the Word became is part of the vast body of the cosmos. The phrase “deep incarnation,” coined by Niels Gregersen, is coming into use in theology to signify this radical, divine reach into the very tissue of biological existence and the wider system of nature. Jesus of Nazareth was an earthling, a complex unit of minerals and fluids, an item in the carbon, oxygen and nitrogen cycles, a moment in the biological evolution of this planet. The atoms comprising his body once belonged to other creatures. The genetic structure of his cells made him part of the whole community of life that descended from common ancestors in the ancient seas. The *sarx* of Jn 1:14 thus reaches beyond Jesus, and beyond all other human beings, to encompass the whole biological world of living creatures and the cosmic dust of which they are composed.

This kind of reflection that honors both ancient doctrine and contemporary science has significant ecological implications. “Deep” interpretation understands Jn 1:14 as saying that the Word of God entered into solidarity not only with all humanity but also with the whole biophysical world of which human beings are a part and on which their existence depends. Hence the incarnation, a densely specific expression of the love of God already poured out in creation, con-

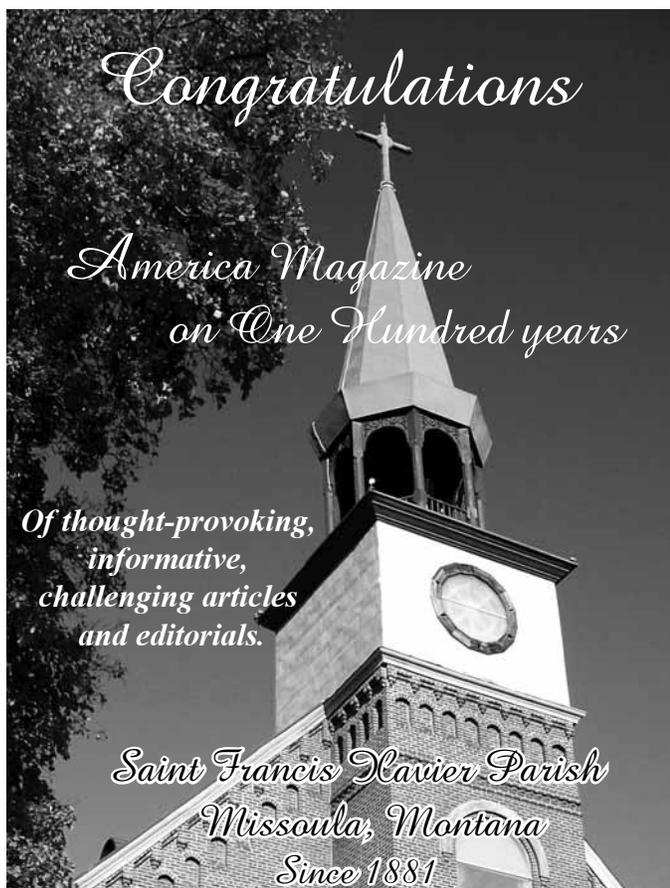
fers dignity on the whole of earthly reality in its corporal and material dimensions. The logic of this dignity leads in a clear direction. In place of spiritual contempt for matter, people of faith are called to ally themselves with the living God by loving matter. In place of an exclusive concern for human neighbors, they extend moral consideration to the whole community of life. In place of ecological wastefulness, they repent of the grievous sins of polluting, profligately consuming and killing other species into extinction. They do this because earth and its creatures, as Pierre Teilhard de Chardin, S.J. wrote, have been blessed by the stirring of the Spirit and the simple, concrete act of Christ’s redemptive immersion in matter.

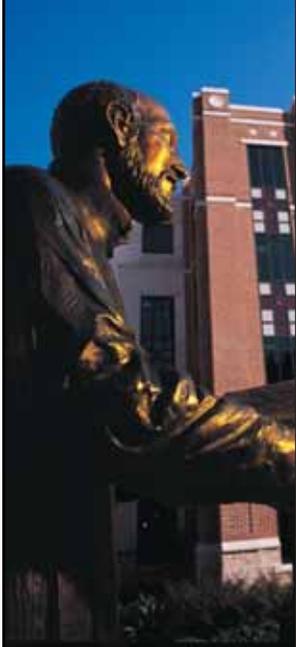
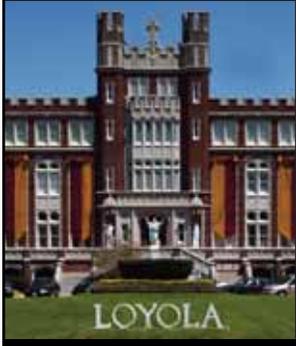
## A Christic Paradigm

One way to unify the disparate strands of these reflections is to use the notion of the Christic paradigm developed by Sallie McFague. Drawn from the Gospels’ portrayal of Jesus’ ministry centered in the reign of God all the way to the cross, this paradigm makes clear that “liberating, healing and inclusive love is the meaning of it all.” Consequently, concern for all those who suffer, and in particular for the millions of the earth’s poor people deprived of life’s necessities, must characterize church teaching, practice and spirituality. Since social systems are a form of embodiment, being structural extensions of human decisions that share in sin and grace, the reign of God achieves its goal only to the degree that social systems themselves (political, economic, cultural) embody inclusive love for the most disregarded.

Writing the signature of this Christic paradigm across the natural world extends the liberating, healing and inclusive love of God to the ends of the earth. Then incarnation underscores the dignity of what is physical, for bodies matter to God—all bodies, not only those beautiful and full of life but also those damaged, violated, starving, dying bodies of humankind and “otherkind” alike. Then resurrection grounds the promise of fulfillment of all the bodies in creation, not only those that succeed in their time but also those that are disparaged, judged unimportant or unacceptable, broken, pushed into extinction. The ethical implication of this Christic paradigm brings social justice and the integrity of creation into a tight embrace.

Jesus Christ is a gift given because “God so loved the world,” *kosmos* in Greek (Jn 3:15). Christ’s benefits are intended not just for the human world but the whole natural world in its beauty and pollution, its wonder and distress. The celebration of this journal’s centenary provides occasion for a new hope: that 100 years from now when **America** celebrates its bicentennial, this truth and its practice will have seeped so deeply into the consciousness of faith that it will not need telling. **A**





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# New Habits of Thought

Ecumenical conversations and encounters

BY MARTIN E. MARTY

‘**M**y doctor cured me, but she didn’t heal me: she never looked in my face.’ Halfway through **America’s** 100-year history, many Catholics began looking into the face of the rest of us Christians, especially Protestants, and stopped seeing us only as “others.” In turn, many of us others started looking into Catholic faces, so they and we could speak, as the apocryphal medical patient quoted in my first line spoke, of beginning to be healed, not merely cured.

The act of regarding the “face of the other,” in ecumenical and interreligious conversation, does not have to be literal or physical, though it often has included face-to-face meetings. The philosopher Emmanuel Levinas, who stresses the trope of the face, defined it more broadly. In *The Renewal of Generosity*, Arthur Frank explains that for Levinas, face “does not mean some arrangement of eyes, nose and mouth. To see the other’s face is to recognize that other as needing me and to feel chosen in the primacy of my obligation to meet that need.”

Levinas had written, “If you conceive of the face of the other as the object of a photographer, of course you are dealing with an object like any other object.” Such an image perfectly captures what was going on when Protestants and Catholics were only arguing with each other, objectifying and codifying each other. “But,” Levinas elaborated: “if you encounter the face, responsibility arises in the strangeness of the other and in his misery. The face offers itself to your compassion and to your obligation.” Frank could not stress too frequently how the face of the other relates to “his misery” or “her suffering,” a theme that carries us back to the story of the person who claimed that her physician had cured her but had not healed her.

A centennial thesis: Where Christians have encountered the face of the other across confessional or ecclesiastical boundaries, they have taken responsibility for each other and learned from one another. We historians like to propose landmark dates for processes of change. I choose 1958, almost exactly the midpoint between the founding of **America** and this centennial. In October 1958 Pope John

XXIII, the symbolic and actual agent of change, was elected. Before then we learned *about* the other. Since then, both philosophically and often actually face to face, we have been able to learn *from* the other.

## Together in Prayer

Revisiting the “before” and “after” provides clues as to how we might learn much more in the century ahead. Meeting and welcoming the other demands and produces stories, which, in Arthur Frank’s terms, “show us what we want, and ask us what we need.... We begin to think *with* stories when situations in our lives recall these accounts so often that they settle into our awareness and become habits of thought, tacitly guiding our actions.” Let me illustrate with a few stories that led to new awareness and habits of thought, knowing that many readers have parallel accounts.

Though I had lived among Catholic friends all my young life, at age 33 I had never been permitted to join Catholics in any form of prayer. When **America** was founded, Catholics and other Christians may have included each other generically in prayer, but they learned little from such acts. Then in October 1961, a small group of theologians assembled at the University of Notre Dame for a first ecumenical colloquium. Whereas a decade earlier, “my habits of thought” would have found me and my editors speaking of Catholicism as being “Jesuitical” and “Romanist,” now, across the table or—unforgettably—at the bar, we were gathering face to face, engaging with Fathers Bernard Cooke, Walter J. Burghardt and a few others marked “S.J.”

Before this pioneering meeting, many of us had read each other, or read about each other, or had debated and criticized each other, without learning much. We had seen only each other’s backs, a vision mediated through print in “our” Christian Century, for example, and “their” **America**. In recognizing the ills of our separate Christian existences, we had begun to seek cures, but had not yet known much healing. At the conclusion of the first Notre Dame gathering, though, we excused and then excluded the press, closed the door, lit a candle and prayed together the Our Father. The one emphatic stipulation was that *we were bound not to tell anyone that we had prayed together*, something almost universally forbidden then.

During the following four years the Second Vatican Council decrees encouraged what had been forbidden. *Ora,*

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PHOTO: ONS/NANCY WIECHEC

**Peter A.N. Sabune, an Episcopal pastor, during an ecumenical service with Pope Benedict XVI in New York City, 2008**

pray, has since remained at the center of intra-Christian endeavors. The awareness of the uplifted Divine Face, as in acts of blessing, now started a process of healing, not merely curing, the wounds long caused by gulfs among Christian bodies.

### The Work of Dialogue

*Ora et labora*, pray and work! Since the Catholic and Protestant Reformations, individual Christians often have engaged across denominational lines in works of justice and mercy. Most such works were mediated through civil and other secular organizations or were ad hoc ventures across confessional lines, which could not provide durable exemplifications of Christian responsibility for each other. In the last 50 years, however, through uncountable relief efforts and joint charities and missions, Christians at work together have learned from one another what they had previously only half known separately.

Such work was not only physical. In the second half-century of America's years, the once tentative or even hostile independent intellectual endeavors with theological focus were changed when Catholics and others turned their faces toward each other. In 1958—that year, again!—in an early interfaith-era book called *American Catholics: A Protestant-Jewish View*, I complained about how things had been: “When discussion in [interfaith] seminars comes near to vital points, comes tantalizingly close to significance, it is frustrating to be told that the Catholics present are not free

to discuss theology. They are under orders to discuss social issues or the free society, but must exclude basic religious issues.”

When the new dialogue partners became free sooner than anyone could have dreamed in 1958, they did not always like what they saw or heard, because they did not find the acts of overcoming differences easy. However, they began to find modes of taking responsibility for one another. Though they had repudiated or had been forbidden for centuries to adopt such modes, change came. The stories henceforth told to each other, not about each other, relied upon the turning of face to face.

### The Play of Conversation

The main instrument for initiating, telling or building on the stories has been conversation. My colleague and office-neighbor, the Rev. David Tracy, for decades taught us the difference between conversation and argument. Argument, valuable and necessary in many contexts, such as in the courtroom, the legislature, the classroom or the scientific labs, is guided by the answer. One possesses an answer to publicize, defend and use to defeat the other. Conversation, on the other hand, is guided by the question and includes an element of play. Before 1958, members of Catholic and Protestant parishes had not found healing by debating the doctrine of the Trinity or transubstantiation. Their priests and ministers often argued, and they *had* to argue, over pol-

icy issues. But in argument they were objectifying the “other” and not taking responsibility for the other.

The contrast between argument and conversation was vivid at the Second Vatican Council in 1964. In the morning sessions, one heard very formal Latin argumentation, which was necessary on some levels. I had traded my press pass for a visitor’s license, thanks to the generosity of the bishop of St. Cloud, Minn., who was amused to meet someone who bore the name of his 19th-century predecessor, Martin Marty, O.S.B. I was later told that the bishop was quite a traditionalist, and we would have argued. He took responsibility for me, however, as we looked at each other’s faces, and offered one of the many gestures of healing. At a moment of crisis, at the end of that autumn session, relations sustained in Bar Jonah and Bar Mitzvah, the coffee bars in transepts at St. Peter’s Basilica, the beginnings of restoration occurred through personal ties sustained through conversation among the caffeine-hyped bishops.

Conversation is not “all talk.” Nor is this centennial a celebration of ephemeral chattering. Rather it is a recognition of **America** for having helped bring about change. David Tracy cited Bernard Lonergan, S.J., for having promoted such conversation with his words: “Be attentive, be intelligent, be responsible, be loving, and, if necessary, change.” But Tracy did not want to restrict conversation to physical face-to-face and mouth-to-ear encounters. He wrote: “We converse with one another. We can also converse with texts. If we read well, then we are conversing with texts. We inquire. We question. We converse. Just as there is no purely autonomous text, so too there is no purely passive reader. There is only that interaction named conversation.”

As in the case of many **America** editors and contributors through the years, my vocation has taken me to classroom and study, chapel and forum; but through it all, religious journalism has been a calling, in my case usually prosecuted by moonlight. Since around 1950, when I was a non-ecumenical cloistered Lutheran seminarian, still of the Missouri Synod persuasion, I was introduced to the magazine through friendship with a fellow-St. Louisan, Walter Ong, S.J. Reading **America** has nurtured my “habits of thought, tacitly guiding [my] actions” on the dialogical front. So it has been for many. Rather than embarrass **America** by over-attribution of influence, I want to use the centennial celebration to recognize how the printed word—and, today, Internet communication—can be and often is a presentation of face, a “taking responsibility for the other.”

**There have been achievements,  
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are fresh agendas to greet.**

We Protestants and Orthodox see this in bodies of documents from which we learned because we were referred to and included in them. This was the case with some Vatican II documents, proceedings from events like the Notre Dame Colloquium and numberless conferences and seminars in which the “separated brothers and sisters” were no longer separated even when they remained “other.” One example: in 1999, after many meetings, Vatican officials and the Lutheran World Federation bodies signed a joint declaration on justification by faith. Its authors made clear that they knew that it was a first word, not the last word, on a subject central to the Protestant-Catholic conversation. The

signing represented an effort to show that both “sides” had looked in the face of the other, had seen and known the sufferings manifest in both and now took responsibility for the other.

“Healing” can suggest that joint prayer, action

and conversation with the face of the other is a soft venture and can be sentimentalized. It is clear in the records that some ecumenical conferences and ceremonies of this new era have been “brotherhoody” or superficial, or marked by a glossing-over of important differences. But the issues taken up in our periodicals during the last 50 years are not less troubling or more easily dealt with than were those of the “pre-dialogical” half-century. They are, instead, taken up in a different way as each side takes responsibility and builds bridges to the other “in the strangeness of his misery or her suffering.” In my experience, those who risk encounter with the face of the other in intra-Christian conversation do not surrender particularities in the sloppy spirit of “after all, we are in different boats heading for the same shore.” Most of them grow in awareness of their otherness and deepen their conversation on that basis.

### **‘Let Us Thank God’**

My having chosen to compare dealings within the Christian world in the two halves of **America**’s century might suggest that the way to mark this centennial is to look backward. That would be destructive. It is time to look ahead in the face of problems, sufferings and delights that on a global scale frame our discourse now. Here are a few relevant agenda items:

First, I have been talking about Christian ecumenical realities, but within the most recent third of a century, globalization and pluralism pose whole *new sets of interreligious issues*, as Christians encounter the face of the other in the form of Muslims, Hindus and those with whom the bond in

Christian worship under the countenance or face of God is a more complicated issue. Tendencies up until the recent past have been to objectify the other, e.g., “the Muslim,” not to encounter the face in its strangeness and misery as that face is encountering us.

A second carry-over from the century past is the relation of what gets coded as *the secular and the religious* in a zone I call the “religiosecular emergence.” Pope Benedict XVI is not alone in being concerned over what happens if and as Western Europe, a Christian heartland for almost two millennia, shows signs that majorities choose to forget or simply do not remember the Christian story and the calls to compassion and obligation that go with it. The northern world, including much of North America, seems ever more secular—witness especially Spain, Ireland and Quebec atop the evidences from France, Italy, Britain and Germany. From other perspectives, however, especially when one keeps an eye on the southern world, the poor world and some sides of North American life, religions are seen to prosper, often under the guise of “spiritualities.” Looking into the face of the secularist sometimes means a confrontation with atheism, but it can just as often reveal the face of those who are “spiritual,” intoxicated with religion. How can we make sense of “the miseries” in such encounters?

That leads to a corollary, a third front for common worship, work and thought: *spirituality and religion* as they deal

with the common and communal life. Can the Christian story be comprehended and kept contemporary entirely apart from its telling in parishes and other forms of gathering? Among provocations in our time are disgust over financial and sexual scandals in the churches, disdain growing out of boredom with tired forms and a quest for novelty. Within the setting of Christian communal life, the greatest frustration and the most urgent call for fresh encounters result from this: that Protestants and Catholics are almost as distant as ever from each other in separate gatherings at the Lord’s table, the Eucharist.

If we look with compassion and in response to commands, as Levinas and Frank encouraged us to, we cannot end this commemoration with talk only of “suffering” and “misery.” There have been achievements, which **America** has frequently been privileged to chronicle, and there are fresh agendas to greet. It is not my intention here to register all the fronts—global warming, wars, racial conflict, issues of disease and poverty, for instance—but only to discuss a framework for learning and doing. The scope of the problems **America** will confront in its second century can and should inspire zest and imagination. I remain haunted by a word of Pope Pius XI, whom I quoted in my first book, published in 1958: “Let us thank God that He makes us live among the present problems.... It is no longer permitted to anyone to be mediocre.” **A**



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# Ride the Current

## Learning to hear God's call

BY HELEN PREJEAN

**W**hen you are invited to write an article about “vocation,” it helps if you are already writing a book on your spiritual calling, as I am doing right now. Just last week, in fact, I wrote:

Discerning vocation is not always easy, but one sure sign that we are being called is that the idea keeps coming: Why don't you do this? You know you want to do this. And we can picture it and we cannot shake it, and we know we are going to have to give it a try just to get some peace. But it is not like being obsessive or compulsive, which deep down comes from some sort of fear. When a vocation fits who we are, by living it we feel ourselves growing into a stronger, truer self, even though the going gets rough and at times we feel confused and tired. The kind of “tired” we feel is worth noting. It is not that heavy, sad fatigue we carry around like a low-grade fever, a form of depression. Life work demands genuine expenditure. We spend ourselves, maybe exhaust ourselves. But the energy flowing out of us feels natural, just the opposite of feeling pulled at by others, who have their own ideas about what we ought to be doing. When we let this happen, we feel resentful and cranky and sad.

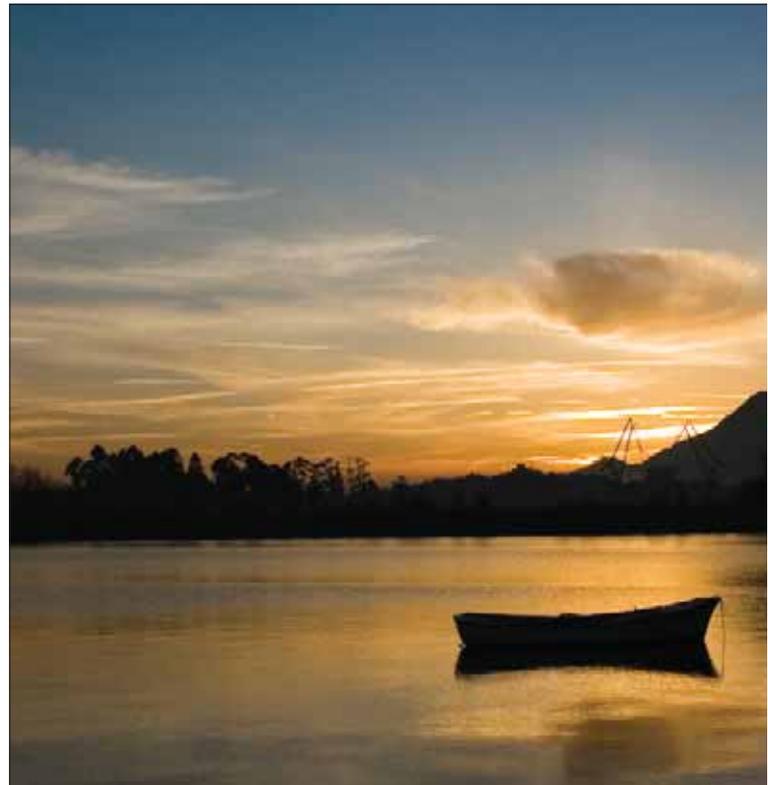
I do not feel resentful or cranky or sad, so I guess my boat must be sailing the current of my true calling. Or better, my calling within a calling, because, as you know if you have been at this for a while, the call just keeps expanding—but not in a vacuum, for the Christian call always comes in this way: to follow, to imitate, to embody Jesus Christ.

### Mercy, Not Sacrifice

In my life I have ridden that current as a Sister of St. Joseph, and as it turns out, the vessel of Sisterhood has proved a trustworthy vessel for me. I was carried a while, seeking to mold myself as an exemplary nun, until the current caught my boat to follow Christ in a very particular, unique work:

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HELEN PREJEAN, C.S.J., is the author of *Dead Man Walking and The Death of Innocents*. Her next book, *River of Fire*, will be published in 2011 by Random House.



accompanying death row prisoners to their deaths, being there for them faithfully; visiting, supporting, serving, praying, comforting and confronting, loving, writing and enlisting others to write and visit. Always seeking to show them the face, even as others strap them down to kill them—even when, as a service to society, the state disposes of their lives in a way that's legal and approved with opinion polls backing it up, shoring up that yes, this is what the people want: your death. And being there to be the face, to be the presence, to assure them, tell them, witness to them even in the last moments of their lives: “You are a child of God, you have a dignity that no one can take from you. Look at me, look as they kill you, look, and I will be the face of Christ for you.”

Then, like St. John in his First Epistle, writing, speaking, traveling, proclaiming what my eyes have seen and my ears have heard and my hands have touched—the trembling shoulder of the condemned, led into the room where the gurney waits—that is, the Word of Life.

This is the amazing journey into the heart of the Gospel

of Jesus: to love, to forgive, to allow no one to be enemy—at least for long—to feel the sufferings of others as our own and then to drop the stones at our feet, powerless now to hurl them at another. The call, I hear it, keep hearing it, to teach the people, to keep getting on planes to reach out to the people, to help them navigate the greatest heart journey of all: from vengeance to compassion, right straight into the heart of a merciful Savior. “Go and learn what this means. It is mercy I desire, not sacrifice.”



Who knows  
to what  
shore God  
will take  
you?

### My Own Heart's Journeying

My own heart traveled first to the condemned, then belatedly to the families of their victims. Belatedly, because at first I did not get it, did not hear the call that I must not choose sides, that I must reach out in compassion to the families of perpetrators and victims alike. After Patrick Sonnier's electrocution in 1984, the very first man I ever accompanied, I read with distress the angry letters to the editor in the New Orleans paper about me. My soul was untouched by their anger that I was coddling a cruel, cold-hearted monster. On that score my soul felt pure, untarnished by guilt. They just did not understand. They had not witnessed the torture, the anguish, the futility of his death.

No, the guilt came from my neglect of the victims' families. “She didn't throw us a crumb,” bereaved parents told reporters. They were right; I was wrong. I had not reached out to them. I was afraid. I was cowardly. I was afraid of their anger, their scalding rejection. So I had stayed away.

But I was wrong. Guilt was salutary. The new call of God was in the guilt. I heard my own heart's anguish. Guilt shoved my boat out onto new waters.

I reached out to victims' families—even if they scorned me, rejected me, hurled insults at me. My suffering was nothing, piddling nothing, next to their great sorrow in the violent, tearing, irrevocable loss of their loved one.

Grace was waiting for me.

First it came in the compassionate, wide, loving heart of Lloyd LeBlanc, whose only son David had been killed by Patrick Sonnier and his brother. We prayed together, Lloyd and I, and soon I was seated at his kitchen table, eating with the family, they forgiving my terrible mistake, taking me in like a lost daughter.

As I write this, my heart still resonates with gratitude. Lloyd LeBlanc was my first teacher. Through him I got a peek into the chasm of suffering that families endure, who wake up one morning and everything is alive and humming and normal and by evening face the unalterable fact of the death of a loved one.

I am still learning to hear God's call.

Yahweh in the burning bush to Moses, the first revelation of the heart of God in the Hebrew Scriptures, said: “I have witnessed the affliction of my people and have heard their cry.”

### Attuned to the Call

I was 40 years old when I finally heard the cry of Christ to serve poor people. It took me that long to awaken to the call of the Gospel to make a preferential option to be with poor people. I went to live with poor and struggling African-Americans in New Orleans, and from them I began to learn the life-and-death struggle for justice. Unexpectedly, joyfully, out of solidarity in struggle, I learned to pray in a way I had never prayed before.

Now, staying on the road, as Jesus and his disciples did, I stay attuned for the call, which now comes, this week, this month, to help launch a new initiative to mobilize the 66 million Catholics of this nation to end the death penalty. We call ourselves the Catholic Mobilizing Network, and we work in collaboration with the U.S. Conference of Catholic Bishops, who in 2005 initiated The Catholic Campaign to End the Use of the Death Penalty. And I invite you to join us.

May I direct you to a book—one of the best out there—on sacred calling? If my words enkindle your soul's desire to follow God's call more ardently, this book, like a trusty compass, will steer your way. The book is *A Sacred Voice Is Calling: Personal Vocation and Social Conscience*, by John Neafsey (Orbis Books).

Now set your sails and brace yourself for a riveting ride. Who knows to what shore God will take you? If it is not scary and surprising and an adventure all at the same time, it is not the call of the Gospel of Jesus. Enjoy the ride. **A**

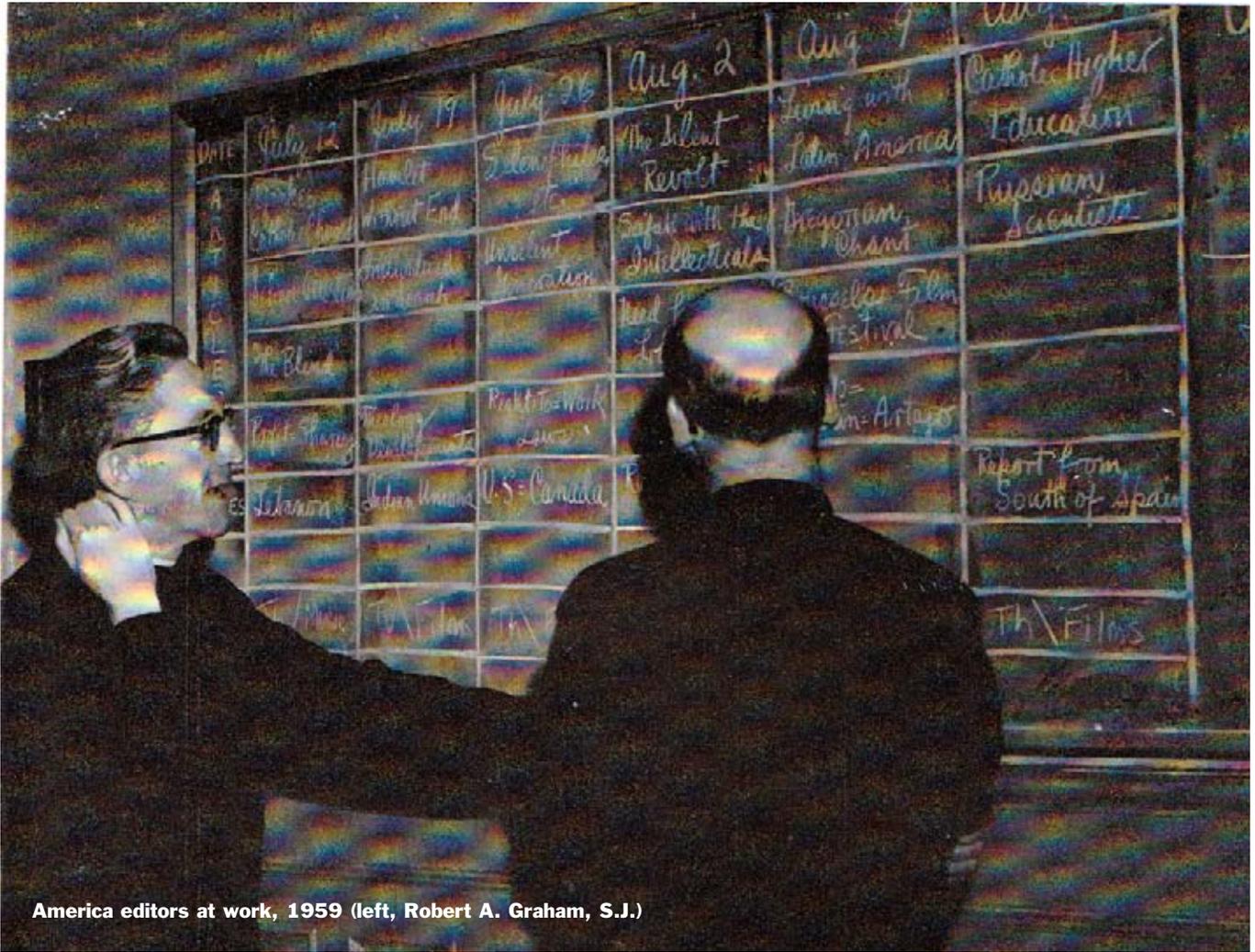


PHOTO: AMERICA ARCHIVES

America editors at work, 1959 (left, Robert A. Graham, S.J.)

# The First 50 Years

The emergence of a Catholic voice

BY CHARLES R. MORRIS

**W**hen I was invited last summer by James Martin, S.J., to write a retrospective piece for the magazine's centennial issue, I accepted right away. My plan was to spend a couple of days in the archives, skimming through issues to pick out what was attracting the editors' attention decade by decade, and build the piece around that. I duly showed up one day in December, and as soon as I saw the archive, realized I had not done the arithmetic. One hundred years, it turned out, is 4,851 issues;

and the early issues were very thick—90 pages or more! Worse, they were interesting. After spending nearly a whole day, I was just starting on 1911. Rapid-fire mental calculations suggested I would still be there in April...or maybe June. Necessity spurs invention, though, and I finally devised a system involving a digital camera and my laptop, so that I could store lots of page impressions and work on the text at any spare moment in early mornings or late evenings, in airports or dull meetings.

The summaries below are by no means a statistically valid sample. But I did have a distinct impression that there were clusters of issues in each decade, and sometimes tonal changes. That is what I have tried to capture.

—C.R.M.

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CHARLES R. MORRIS is the author of several books, including *American Catholic*, *The Tycoons*, *The Surgeons*, *The Two Trillion Dollar Meltdown* and *The Sages* (June, 2009).



his commitment to nonviolence. Other reports included the striking fall in French fertility rates and a detailed review of the findings of a self-appointed "American Commission" to investigate conditions in Ireland.

The postwar "Red scare" swept the country with the full approval of **America**. The peace conference had covered up the "horror" in Russia, the editors said, and they warned of Communist influence in the Industrial Workers of the World, and the growing Bolshevik influence in Jugo-Slavia.

On economics and social questions, the magazine continued its generally populist line. Readers were offered a detailed examination of the housing shortage in New York City and a strong critique of the use of I.Q. tests as a "sieve" to filter the brightest students. **America** lamented the continued rejection of child labor legislation, the plague of injuries to industrial workers, thuggery in labor unions and the corrupt big-business establishment exposed by the

Teapot Dome scandal.

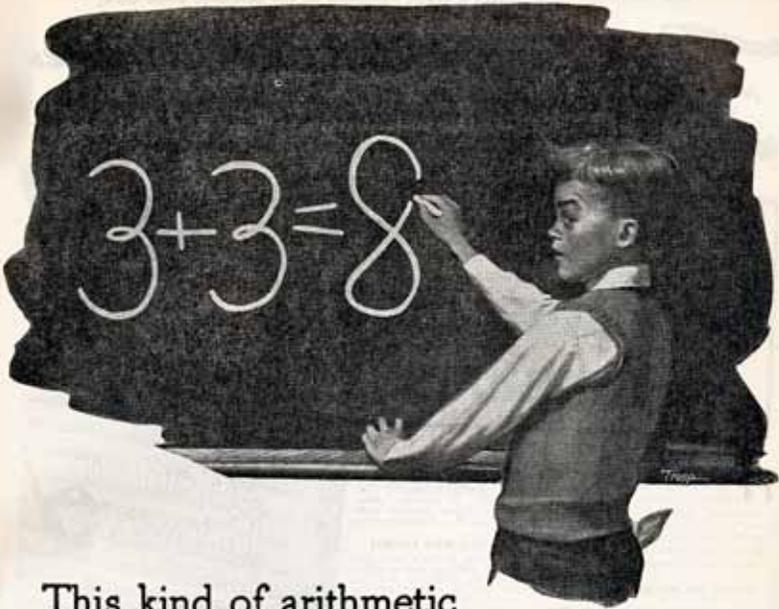
The editors' attitude toward government was decidedly ambivalent. The magazine advocated strong protective social legislation and tough penalties for business malefactors, but at the same time it feared the expansion of government power. So **America** opposed the nationalization of the railroads at the close of the war and ridiculed Prohibition—the "plutocrat" could do as he pleased, while the government attacks "the worker's...right to drink his glass of beer." The worker's right to educate his children will be next, the editors grumbled, and they continued to warn of the Carnegie Foundation's drive to standardize education. While the magazine deplored the indecency of the movies, it never called for government regulation. The Catholic "Clean pictures by clean actors" campaign was a private affair.

The secularist assault on traditional morals, and the consequent "rampant" divorce rates, were a constant theme, and a long essay on the new psychiatry worried that "psychoneurosis" was dissolving concepts of sin. **America** stuck to its strong antidiscrimination line. It was not demanding the integration of Negroes "in the social or profane sense," it insisted, but religion was their "God-given heritage." Accomplish integration in worship, they argued, "and the other tangled threads...will unravel themselves"—conceding, however, that such a message was "not welcome" in white Catholic communities. The magazine was a consistent opponent of immigration restraints and was greatly worried by signs of a Ku Klux Klan revival.

The decade concluded with a prescient reflection on "Our Growing Prosperity." Amid "falling employment and falling wages," the editors wrote, the press should cease trumpeting "the automobiles, the bank accounts, and the unexampled prosperity of the working classes."

### Decade Three: 1929-38

The editors were gape-jawed at the "economic blizzard" that struck the world in 1929, an ill wind that seemed "nasty, capricious, [and] self-appointed," for interviews with experts suggested no consensus on its causes. **America** also noted that fewer than 10 Catholics were studying for Ph.D.'s in economics. (The "economics" then taught in most Catholic colleges focused on distributive ethics.)



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Depression and looming war dominated the decade's pages. **America** was decidedly impatient with Herbert Hoover at the end of his term and was welcoming of Franklin Roosevelt, cheering the introduction of unemployment insurance and calling for utility-rate regulation. But the magazine also noted the Depression's efficacy in slowing the arms race. The Rev. Charles Coughlin received a great deal of space in the mid-1930s, most of it critical but focused on his nationalization proposals. Anti-Coughlin pieces drew huge volumes of reader mail, overwhelmingly pro-Coughlin. Even after Father Coughlin's anti-Semitism had become blatant, the editors protested the government shutdown of his radio broadcasts on free-speech grounds, objecting to censorship "exercised by one of our smallest and yet most powerful minorities."

Dorothy Day made her **America** debut in 1933 with pieces on the Washington Hunger March and the allure of Communism for intellectuals. A piece by John LaFarge, S.J., blamed the Harlem riots of 1935 on white Communist radicals stirring up youth gangs, but offered a detailed analysis of Harlemites' annual spending versus the lack of any black employees at the major companies taking their money. The editors praised the 1932 Supreme Court decision reversing the conviction of the "Scottsboro boys" and deplored the persistence of lynching in the South. Worries about Communists in the labor movement persisted, but the editors suggested in 1938 that joining a union was "nearly" a duty for Catholics.

**America's** view of Adolf Hitler turned negative early in his chancellorship, since the Nazi program was fundamentally "inconsistent with decent ethics." By 1935, the editors wrote, amid "fresh outrages against Catholics and Jews...official Germany resembles nothing so much as a madhouse." From then on, there was a steady drumbeat of pieces on the Nazi "orgy of Teutonic paganism," their depredations against Catholic hospitals and asylums, interference

with Catholic schools and dioceses, arrests of priests and nuns. The reports implied, however, that Catholics and the Catholic hierarchy presented a solid front of opposition to the regime.

On the Spanish Civil War, by contrast, **America** had no qualms. Regardless of the abuses of the Nationalists, and notwithstanding their Nazi and Fascist support, it was a Catholic party and, the editors wrote, one cannot be "anti-

God," as the Soviet-backed Republicans surely were. Efforts were being made to lift the embargo on international arms shipments to the combatants, but this would have benefited the Republicans. Catholic opposition appears to have been decisive, and the embargo remained. **America** contrasted liberal revulsion at the atrocities against Jews in Germany, which they fully shared, with the "ominous silence regarding persecutions far more bloody, protracted and extended" against religious and Catholic lay people in Spain (see sidebar).

**America** stuck with its anti-war position during the run-up to World War II. The magazine had published a military expert's analysis of the possible course of an American war with Japan and how "very deadly" it would be. The editors were very pleased with the 1938 ("peace in our time") Munich Agreement. A featured article argued that the administration's assistance to China in its war with Japan was a dangerous violation of both the letter and the spirit of the Neutrality Act and risked involving the United States in

the war.

## Decade Four: 1939-48

The gentlemanly intellectualism that marked the first couple of decades of **America** was completely gone by the 1940s. Instead, the magazine was a fully engaged journal of advocacy—pro-union, anti-Communist, pro-civil rights and social welfare and generally, but not absolutely, pacifist.

The Nazi-Soviet Pact of 1939 elicited much justified

### The Threat in Spain

In 1938, **America's** comparison of the terrors of Nazism with those in Spain was probably accurate. Fulton J. Sheen estimated that 12,000 clerics and 200,000 noncombatants had been murdered by the Spanish Republicans. Those numbers are too high, but not wildly so. Hugh Thomas, in his 1986 update of *The Spanish Civil War*, reports that contemporary estimates of about one million deaths in the war are now considered about twice too high. Thomas estimates 7,000 murders of clerics at the hands of Republicans, which is still pretty horrific. Ultimately, the Nationalists' murders outnumbered those of the Republicans, but not by huge margins, and the bulk of them occurred during their post-victory "White Terror." If the Republicans had won, they would surely have indulged in their own "Red Terror."

In late 1938, the number of Jews murdered by the Nazis was probably still considerably lower than even the modern estimate for Spanish Catholics. (Policy had concentrated on their segregation and impoverishment.) The Nazis had not yet invaded Poland, and the industrialized death camps were still several years away. The **America** article, however, was published just weeks after Kristallnacht, which marked a clear ratcheting up of anti-Jewish terrorism. —C.R.M.

jeering among Catholic critics of American Communists and fellow travelers. Msgr. Fulton J. Sheen's *America* piece was titled, "When Stalin Kissed Hitler the Communists Blushed Red." John LaFarge, S.J., examined the Catholic antiwar position to show that it did not bar all wars, implying that a war against totalitarianism might well pass muster. (There was also a strange, and possibly anti-Semitic, article by Ezra Pound, fulminating against gold.)

At the same time, *America* rued the nation's steady march toward war and worried that U.S. "Military Muscles Are Beginning to Bulge." The conscription bill, the editors argued, was a preparation for war, not the advertised safeguard for peace, and they deplored how "mind after mind was smoothly persuaded" toward war by Roosevelt's fireside chats. Oddly, an article on the British victory over the German pocket battleship, the Graf Spee, romanticized the chivalrous behavior of both sides.

At home, Catholics were on the cusp of a great surge of political power, in both unions and government. *America*, like the labor priests who were regulars at union meetings, was an intellectual resource for a fledgling Catholic lay leadership. Some articles read almost like textbook chapters—how the National Labor Relations Act works, what is wrong with Communist-run unions, how to wrest local union leadership away from Communists. There was close tracking of the Congress of Industrial Organizations' progress against Communist infiltration.

By mid-decade, *America* finally had a real economist as a contributor—Mary Thomasine, O.P., a professor of economics at Rosary College in Illinois—who set about explaining arcana like the government's tools for preventing a postwar depression and how the new international monetary arrangements would work. True to its principles, *America* insisted that civil liberties trumped anti-Communism, denouncing a House committee's fishing-expedition subpoena of all the records of a local Communist party. A Communist's civil rights, the editors insisted, were not a "grace," but are his "not because he is a Democrat, a Republican, or a Communist, but because he is a citizen."

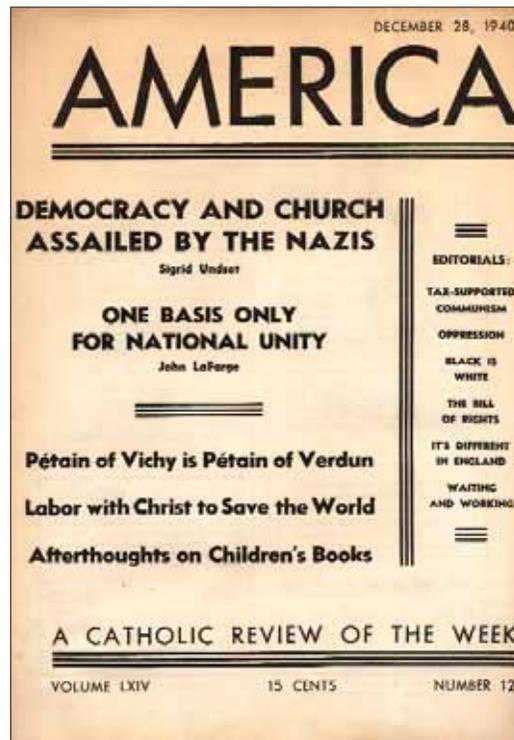
The dawning recognition in the spring of 1945 that democratic powers would win the wars in Europe and Asia brought fresh worries about the postwar objectives of Stalin

and the Soviet Union, especially after the Yalta concession to the Sovietization of Poland. Just weeks later, *America* was nervously welcoming Harry Truman as the new president.

The response to the atomic bombing of Japan was oddly muted. "[The bomb] promises to exterminate completely Japan and the Japanese. In view of this Japan is expected to reconsider her refusal to surrender unconditionally." That was followed by a long essay by John LaFarge, S.J., on the necessity of international control of atomic power.

When the war finally ended, *America* plumped for a quick return to normalcy. The magazine excoriated the proposals circulated by Treasury secretary Henry Morgenthau for "pastoralizing" Germany, since the United States would need Germany as a critical bulwark against Soviet incursions. The editors also voiced considerable skepticism about the probabilities of the Soviets becoming reliable partners for American businesses.

With some relief, the magazine returned to more traditional concerns—the dearth of low- and middle-income housing in major cities, civil rights and a pleasant surprise in the form of a far-reaching New York anti-bias law.



## Decade Five: 1949-58

*America's* fifth decade was dominated by issues of labor and Communism: Communism abroad, Communism at home and Communism in the labor movement.

American companies had fattened on war profits, unions wanted their share, and the country was racked by strikes. *America* mocked Big Steel's claim in 1950 that fully paid benefits were "revolutionary...socialistic," lauded the more labor-friendly policies at General Motors and cheered the C.I.O.'s steady progress in expelling Communists.

*America* kept a nervous eye on the Sovietization of Eastern Europe and worried that the 1950 Korean incursion was a steppingstone to Japan. But they sharply called Harry Truman to task for suggesting the use of "nukes" in Korea. While the editors bowed to no one in their concern about internal subversion, they cheered Truman's veto of the draconian McCarran Act; sacrificing civil liberties for anti-Communism, they argued, would be a victory for Communism. *America* was cautious on Senator Joseph

McCarthy almost from the start and grew increasingly skeptical of his methods. Its 1954 review of the Army-McCarthy hearings was distinctly hostile to the senator.

Readers received a neutral parsing of the case against J. Robert Oppenheimer. In their report of its disposition, the editors noted that the review board might well have found for Oppenheimer had they been “free to exercise mature political judgment” outside the web of security rules.

**America** stayed true to its antidiscrimination principles. The editors deplored the resurgence of anti-Jewish vandals in Germany, a country that so recently “murdered five million Jews.” It foresaw a “long, hard” struggle in the South, noting that Louisiana had thumbed its nose at the 1954 *Brown* decision. Equal rights did not quite extend to women, however. Instead of “separate but equal,” they were “equal but different.”

Paul Blanshard was the editors’ favorite bête noir in the 1950s. His *American Freedom and Catholic Power* ran as a series in *The Nation* in 1949-50 and became a best-selling book. In truth, it was a backhanded compliment to the true political power that Catholics were steadily accumulating, especially in their big-city strongholds. **America** also worried about the overseas perception of the United States as depicted in Hollywood movies and about the spread of “value-free” social science in the colleges. A long literary article advised that even distasteful realism was appropriate

in literature, if it was capturing social truths.

The launching of Sputnik prompted the same alarm in **America** as in the secular press, and the same worries that the United States was falling behind the Soviet Union in science and military technology.

The editors remained decisively on the left-liberal political spectrum on most social-policy questions. A full issue explored questions of housing, race and affordability. (Housing was quite constrained for at least a decade after the war.) Mental health was noted as the nation’s “Number One Medical Problem.” **America** endorsed the principle of national unemployment insurance, albeit cautiously, and complained that the poor could not get equal justice without a fully functioning system of public defenders. Specifically religious articles devoted great attention to Mary—the Rosary, the doctrine of the Assumption and her role as intercessor.

*As it happened, the midpoint of America’s first century may have been the high point of what some writers have called the Catholic moment in the United States. America’s editorial policy was correspondingly outward-looking, pronouncing confidently on a wide range of political and social issues. The next half-century saw a gradual but very pronounced shift of focus toward issues within the church. The summary of those next 50 years will appear in a subsequent issue.* **A**



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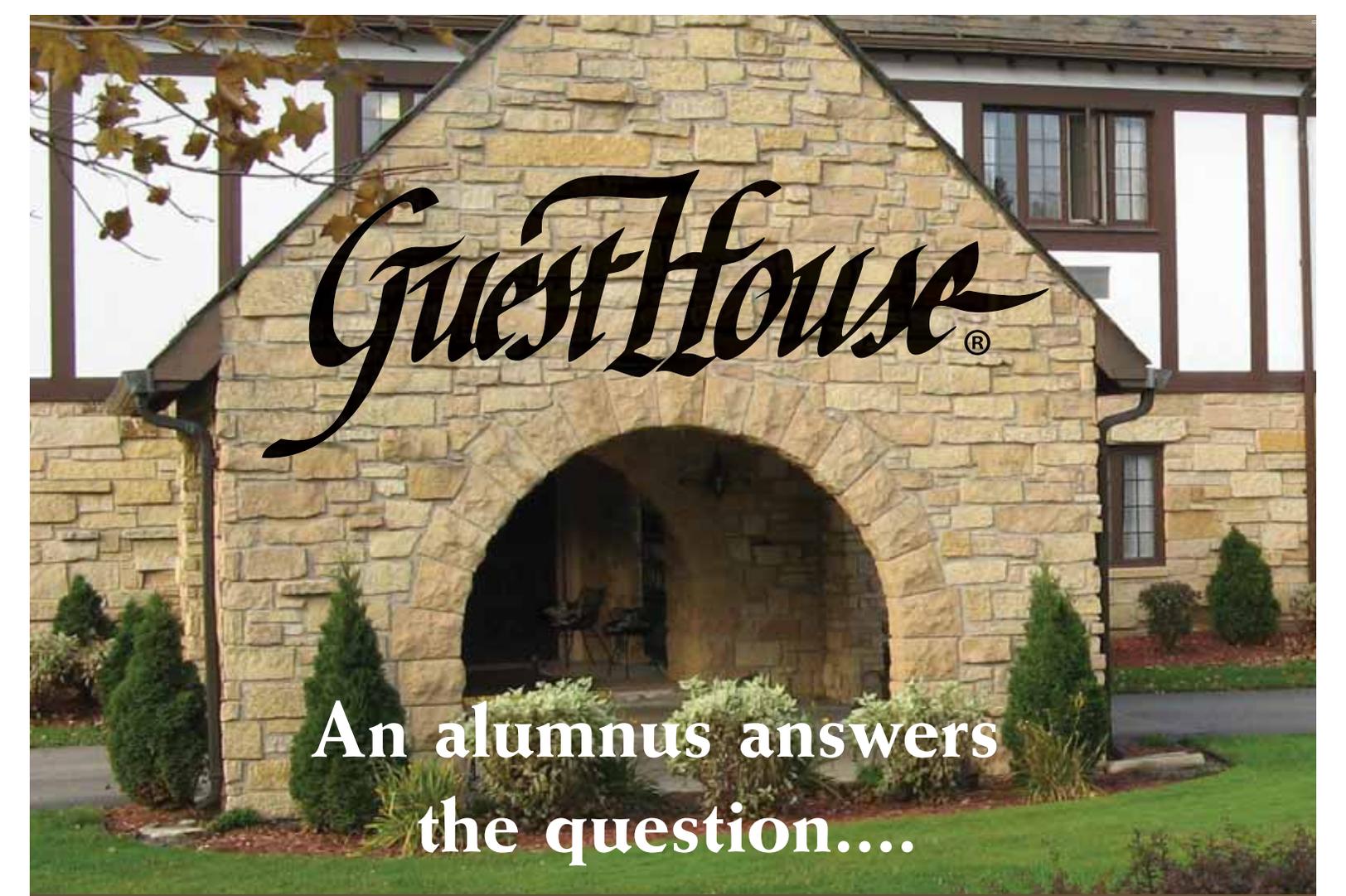
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An alumnus answers  
the question....

## WHY GUEST HOUSE?

### *Philosophy of Guest House*

*Guest House shall be a hospital and hospice, a haven and a sanctuary for the unfortunate priest and religious. Charity shall be its cornerstone and Mercy its capstone. Each guest-patient shall be treated as priceless in the eyes of God. . . . In His tender compassion for the individual soul – in His love for all – there was no discrimination in the healings of Christ. . . . As Christ asked no questions of innocence or guilt of the sick – curing them all – neither shall these questions ever be asked in admitting patients to Guest House or treating them therein. Those who serve here shall follow His example. The dignity of each patient as one specially called to God's service shall be regarded, encouraged and respected from the time of entering Guest House until departure.*

*"Guest House Philosophy." Written by founder, Austin Ripley, 1948.*

# Why Guest House?

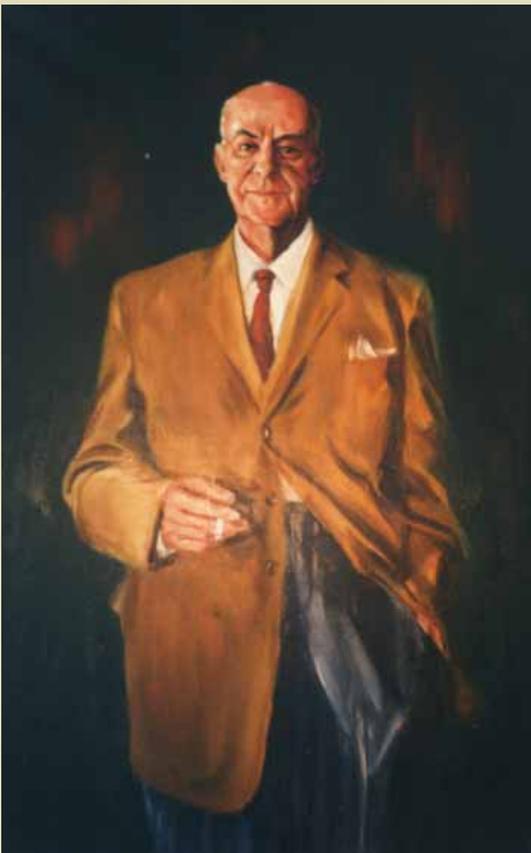
These words, taken from the original Philosophy of Guest House and written long ago (circa 1948), have the ring of truth and genuine compassion even today. They evoke an older, some might say perennial, spirituality filled with the care and love of a father for a prodigal child. They also guide the treatment program and environment of a modern house of healing that can focus its long experience in rehabilitation, clinical skill, and wise care in service to the Church and its "wounded healers."

This essay will attempt to answer a critical question facing (a) a priest or religious who might seek recovery, and (b) those who might refer someone for addiction treatment:

*Why Guest House?* This is not, however, a marketing brochure or gimmick.

It is a reflective essay that acknowledges and addresses a serious issue.

As anyone knows who has sought treatment for themselves or another, the current system of care for substance use disorders can be quite daunting. Addiction treatment is often a complex and confusing mix of outpatient and inpatient options, contradictory opinions (e.g. "Get him in before he kills himself;" "Nothing will happen until she hits bottom."), and wild claims about effectiveness along with large costs and reimbursement double-talk. In addition, referrers have a host of available alternatives and can often choose between short-term, less expensive local options for treatment, or other church related treatment alternatives. In this situation it may help to consider several advantages to participating in the Guest House program.



## Overview

Once Austin Ripley, Guest House founder, achieved his own sobriety in 1942 and became aware of the plight of addicted Catholic clergy and religious, he came to understand that these professional ministers needed a distinct brand of treatment in order to achieve and maintain sobriety. Their very public lifestyle required some unique considerations. They needed "extended treatment," in a "warm, friendly environment," with considerable "support from their peers." These elements can be viewed as a set of necessary "active ingredients" in the treatment of addicted religious and clergy. Ripley understood that these elements were critical to successful treatment for this population (GH, 2006).

Let's look at these elements in turn.

## Extended Treatment

**ADDICTION** – dependence on a chemical or compulsive process, like gambling – is a chronic illness. However one thinks about the initiation of this disorder (more about this below), once entrenched it must be treated as a chronic condition. This means that its treatment must be more akin to clinical care of other chronic illnesses (diabetes, hypertension, asthma, depression) rather than treatment of acute conditions such as pneumonia, a broken leg, or a bladder infection. Today, however, this is usually not the case in a system that has itself become “addicted” to a norm of single or serial-episode acute care.

In acute illnesses we expect the treatment to involve the diagnosis of the problem and application of technologies (medicines, surgery, etc.) that bring relief and halt, even reverse, presenting symptoms. We expect these treatments to lead to cure. In chronic illnesses, however, a single course of treatment is unlikely to result in complete and permanent “cure.” Successful treatment requires a different model. In chronic illnesses the diagnosis should result in prescription of a continuum of care that includes focused intensive work and longer term follow-up, patient collaboration, a period of time while the condition slowly remits and self-corrects, a recovery program and plan, and the beginning of a changed, more healthy lifestyle. “How one got this way” is not really the critical issue; what matters is how one will cooperate in treatment, recovery and a healthy life moving forward.

Take the example of breast or lung cancer. A patient notices the presence of a lump or persistent cough, or a routine examination confirms the diagnosis of cancer.



After the initial shock and a period of denial, the healthy reaction is to focus on effective treatment not on potential lifestyle choices (e.g. fatty foods intake or smoking) that may have contributed to the current condition.

A full assessment is then completed, followed by recommendations for treatment. Likely the patient will engage in an intense period of radiation, chemotherapy and other treatments. Following this, there is a lengthier period during which the patient and care specialists maintain vigilance for any sign of recurrence. Lifestyle changes are recommended with the expectation that they will be utilized. At the first sign of trouble, understood as highly possible, another complete assessment and treatment regime is prescribed. In this way the cancer, as a chronic illness, receives high intensity treatment followed by long-term care with the intention of keeping the disease in remission, and re-introduction of care at the first sign of trouble. While there is always hope, no one expects that a single course of treatment will lead to permanent cure.



## Individualized Treatment

Contrary to the current practice of many local treatment centers and the availability of third-party reimbursement, contemporary research demonstrates



that good addiction treatment follows the standards of care for chronic illness, and positive outcomes are contingent both on adequate length and sufficient flexibility of treatment.

For residential or outpatient addiction treatment this means a minimum of 90 days; in some cases even longer stays are needed (National Institute on Drug Addiction, 1999). However, the length of effective treatment must be considered along a continuum of time that includes both higher intensity intervention (in- or out-patient) followed by assertive, but lower intensity, continuing care. And, the most effective treatments must be tailored

to the needs of the individual struggling with addiction, including those persons with concurrent medical or psychiatric diagnoses, a history of multiple drug or process use, the presence of childhood or psychological trauma, or other co-occurring issues.

This is the recommended "best practice" in addiction treatment today, yet it is often given only lip service. Most local treatment programs do not have the staffing or the finances to implement this recommendation, and so while they are less costly and less time-consuming, they are also less effective! Guest House, however, has both a longer term initial treatment period (typically 90-100 days or more) as well as an assertive Continuing Care Program

that begins with a re-entry visit to the parish or religious community, followed by one week periods of continuing care at six, twelve and eighteen months. The formal treatment period is built around individualized assessment and collaborative treatment planning in conversation with the patient, treatment staff and referral source. There is also a "therapeutic leave" toward the end of one's treatment stay during which the Guest House staff and recovering patient can explore ongoing recovery and ministry-related resources within their local setting.

While these procedures are under constant review to maintain and improve quality, they currently meet many state-of-the-art recommendations for superior care.



## A Chronic Illness?

Some might say that there is an important difference between addiction and all the other chronic disorders, namely that the addict "chooses" to use. He or she did this to the self. First, we should notice that we say this about no other chronic condition (although we often believe it about obesity, too, but don't say it). This should tell us something. Is addiction really so unique?

There is no question that an element of choice exists in addiction. The real question is the relative freedom – or lack thereof – of choice. What is clear is that no one "chooses" to become an addict, and by the time someone realizes that this is the path she or he is on, the element of choice is already severely impaired. Many essential elements of the person (biological, emotional psychological), including his or her will, are already "hijacked" by the addictive process (Ford, 1951, 1970). In such a situation shouldn't we all be wary of judging others for their choices? "He who is without sin..."

The element of choice presents us with something of a dilemma, however. We can become distracted by it, seeing only the obvious self-will and selfishness of the addict. A variety of recovery programs confirm this essential character flaw of persons struggling with addiction. However, our judgments about persons struggling with addiction conveniently ignore the fact that all of us struggle with self. Self-will and selfishness are not the province of the addict alone; this is a core struggle in the spiritual life for everyone. Selfishness is not about them; it is about us. We can sometimes forget that, but for the grace of God, our own struggle with self-will could have taken the form of addiction. Healing and reconciliation is needed by all of us. Guest House understands this spiritual dynamic.

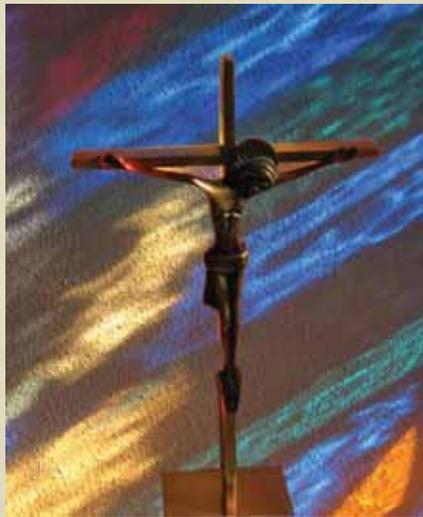


While a negative biopsychosocial process underlies all addiction, the illness is also quintessentially about the paradoxes of ego and control. Those who seem to be the most ego-driven, controlling and self-willed may actually be those with the most wounded egos, who seem the most out-of-control, and seriously impaired in their core selves. We, who see the unmanageability of the addict's life and can't figure out why they continue, actually only see the symptoms of a disorder and not the real culprits. We don't see the "hidden engines" (e.g. childhood trauma) underneath – the wounds, the shame, the fear, the loneliness, the desperate need to control, the longing for relief and connection. In fact, often our judgments impair our ability to see this pain in others... and perhaps in ourselves.

## A Warm and Friendly Environment

Consistent with the Guest House philosophy and mission, the elements of assessment, treatment and continuing care are delivered with a real love for priests and religious who are struggling with addiction and the other issues that often accompany it. Even a brief conversation with many Guest House alumni will confirm this essential fact.

This is the only way that this population of patients – professional ministers, ordained clergy and vowed religious



– can seek and find recovery. The interaction of their public role with the costs of addictive use creates a unique set of issues that involve shame, guilt and for some a deadening loneliness. Only a special kind of love and hope can heal these

wounds. It would be hard to underestimate the kind of destruction that addictive illness can wreak on the life of a professionally religious person, who often must function in the public eye. The physical, emotional and psychological toll is enormous, as it is on addicts generally. However, the moral and spiritual degradation that frequently happens during a life of addictive use is deeply debilitating within the core self of an ordained or vowed person. The “double life” that results creates peculiar burdens of shame, guilt, loneliness, and trauma. Persons come to Guest House with these added layers of pain that need the healing touch of competent compassion and grace.

In recovery many women and men religious and clergy come to identify their experiences in addiction with characters directly from the sacred scriptures. Many find comfort in a kind of “working canon” of Scriptures that speaks to them in healing terms within the wider biblical material. These include:

**“The Good Samaritan”** (Lk 10.29-37), a parable often used by John Paul II to refer to alcohol and other drug abuse. He spoke of someone addicted as “robbed of

the most precious values, profoundly wounded in body and spirit, violated in the depth of their consciences and offended in their dignity as persons.” The victim in this parable encounters a “caring outreach,” being aided by someone willing to go the extra mile and stand in solidarity with his pain. Such loving understanding and solidarity are critical for healing.

**“The Prodigal Son”** (Lk 15.11-32), a parable that poignantly describes the isolation and dehumanization that result from addiction. Alone and spiritually bankrupt, the son needs something extraordinary, a “welcome reception” back into community that begins the process of healing.

**“The Gerasene Demoniac”** (Lk 8.26-39), a hair-raising story that depicts quite accurately “the soul of an addict in the throes of possession.” Many recovering religious addicts, as well as a number of spiritual directors and bishops in their pastoral letters, see this story as a “soul-picture of addiction,” demonstrating its slavery and degradation. Confronted with this story, the religiously sensitive person deeply desires to cure and to restore the addict to human dignity and freedom.

The environment of Guest House encourages understanding addiction as a physical, mental, emotional, and spiritual illness. Framing the illness this way is critical to its treatment, especially for the impaired religious or priest, and it helps everyone involved to confront the demands of love. Those assaulted by addiction, who have their essential humanness hijacked by the illness, require the love of Christ – and of their sisters and brothers – for healing to occur. It is that simple. They need “caring outreach,” a “welcome reception,” and an experience of loving community that exorcises the addict’s soul. Wise and competent care is a necessary, but not a sufficient, condition for healing. Authentic love and forgiveness are also critical.

Guest House has a deep commitment to competent clinical care within the context of Catholic values and spirituality. It is one of only a handful of addiction treatment programs that can make this claim. Ordained clergy and vowed religious who have struggled with addiction over time bring profound wounds to their dignity and hidden reservoirs of pain into the treatment setting. Only healing and spiritual care that are rooted deeply in the love of God can penetrate these areas of need. Guest House has long experience in these healing arts.

# Support from Their Peers

An essential element in Catholic spirituality is *communion*, healing in community. Many addiction treatment programs use such a resource. Guest House, however, has the added benefit of helping the recovering religious or priest to seek healing within the community of other Catholic ministers. This matters.

Again, because of the public nature of their lives in the Church, many vowed and ordained ministers struggling with addiction have become increasingly isolated, walled off and deeply lonely. Often their abilities to relate to anyone, including to themselves or to God, have atrophied and their addiction has become their way of life. They have become possessed by a spirit of "enslavement and dishonor to the human spirit."

In the company of others like themselves they can re-discover the joy and purpose of their vocation, the warmth of communal charity, the bracing honesty of direct give-and-take, the acceptance that comes from reconciliation. The alumni and staff often speak with delight about the healing laughter that returns to patients, formerly isolated and depressed but rediscovering charity in community.

And it works! Every study of recovering religious and priests, such as the 1995 study from the Center for Applied Research in the Apostolate (CARA) at Georgetown University, confirms that recovering clergy and male and female religious live lives that are both productive and attractive. The physical and emotional health of these recovering ministers is rated as "good" to "excellent." They have a good balance of work and recreation in recovery; they describe themselves as "more compassionate" and "more prayerful" than before. They are healthier, happier, and productive.

Over 50 years ago Guest House was founded to provide high quality clinical treatment and spiritually sensitive pastoral care to addicted religious and clergy from around the world. Since that time Guest House has faithfully carried out this mission in service to the Church. The treatment program and staff have changed and adapted over time in order to continue providing the quality that is the Guest House brand.

Why Guest House? Perhaps at the end of this essay, reflecting on what Guest House brings to the needs of clergy and religious, it is fair to ask, "why not"? After all, don't our sisters and brothers in need deserve the very best?



## For Further Reading:

Center for Applied Research in the Apostolate (CARA). (1995, May). *Culture of recovery, culture of denial: Alcoholism among men and women religious*. Washington, DC: CARA at Georgetown University.

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Morgan, O.J. & Jordan, M.R. (Eds.). (1999). *Addiction and spirituality: A multidisciplinary approach*. St. Louis, MO: Chalice Press.

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Special thanks to **Guest House Institute**, our educational arm, for providing this valuable essay.

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# Oops!

Now and then *America* got it wrong

BY JAMES T. KEANE, S.J.

Reaching a century of weekly publication of a magazine is no mean feat, and the editors and staff of *America* should be forgiven if some of the contents of this centennial issue strike the reader as a bit, well, self-congratulatory. We've gotten plenty of things right in the past 100 years and written some prescient and perceptive journalism about the church and the world; and maybe those accomplishments have given us something of an ego. There is a surefire cure for pride, however, and it is as simple as a reminder of some of the moments when we got things just a little wrong. Or a lot wrong.

An article of recent vintage in *America* serves as a fine example. It contained a reference to a certain Bishop Blasé Cupich of Rapid City, S.D. We hardly think this fits our good friend Bishop Blase (and we doubt the author does either), but our automated spell-check function apparently does not like Bishop Blase's attitude, or at least the way he spells his first name. The computer has no problem with such tongue twisters as the name of our friend and contributor Agbonkhanmeghe Emmanuel Orobator, S.J., mind you, but it tricked

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JAMES T. KEANE, S.J., an associate editor of *America*, has never made a factual error in his life.

us into maligning poor Bishop Blase. They stick in the craw, such errors, so much so that one is tempted to ask for relief through the intercession of St.



Suffragettes in 1912. The magazine expressed "deep concern."

Blase. Er, St. Blaise. See the problem?

## Mistakes Were Made

Even Homer nods, as the ancient copyists of the *Iliad* used to write in the margins when a text's grammar or metrics did not scan, and no copy editor in the world can catch everything. That having been said, less forgivable in *America*'s history have been some of our seemingly judicious edits that were, in retrospect, a little naïve or a lot misinformed. Flannery O'Connor, for example, did not care much for the magazine's decision to rewrite a paragraph of the essay she submitted in 1957, "The Church and the Fiction Writer," and history has perhaps vindicated her as a better writer of prose than the clever Jesuit who altered her text (*Wise Blood* had been published five years before). The editors offered

their belated apology in the magazine's 90th anniversary issue in 1999.

Nor did our film reviewer, Richard Blake, S.J., think it appropriate that we titled his 2003 "Mystic River" review "Sin and Suffering in South Boston." Like many a *New Yorker* before and since, *America*'s headline writer did not have the best geographical sense of areas not visible from the Empire State Building. The error, Blake lamented, had cost him much of his Boston cachet. "Moving South Boston across town to the Mystic would be like having the

Brooklyn Bridge span the mighty Hudson, or the Ohio shoulder its way past the levees of New Orleans, or young lovers in Paris stroll hand-in-hand along the embankment of the Volga," Blake wrote. "As a result of this bases-loaded error on a fielder's choice, my ration of beans and brown bread has been halved."

## Chivalry or Chauvinism?

*America* also occasionally perpetuated an absurd stereotype or two, especially during its early years, when women were not allowed to write signed articles and the editorial board was dominated by Jesuits of Hibernian descent. In the very first issue of the magazine, a report on Italian politics announced that "recent elections showed the Italian people are unfitted for the use of the ballot." Since the sole

PHOTO: HULTON ARCHIVE/GETTY IMAGES

editor of Italian descent, Dominic Giacobbi, S.J., struggled to read or write English (at least according to his editor in chief), he was presumably unaware that his ethnic heritage had been besmirched.

But Italians were not the only group subject to essentialist caricatures in these pages. A quarter-century later, G. K. Chesterton asserted in his column: "The Englishman always says exactly what he means, or just a little less than he means. The Frenchman says so exactly the opposite of what he means that it seems to have more exactitude than the other. He excels in that inversion of the importance and the unimportant, which has often made French wit seem to dunces more mystifying than mysticism...."

Italians were also not the only ones whose suitability for the ballot was questioned by **America**. When the 19th Amendment was passed in 1920, giving women the right to vote, the editors fretted about the damage universal suffrage might do to so delicate a creature as woman. "Now that all American women are to have the vote, the moral and social effects of this vast extension of suffrage rights will be noted by thoughtful men with deep concern," they wrote in September 1920. "Is the contest with men in the grimy 'game' of politics sure to vulgarize and coarsen woman's fine nature, or will her love for purity and high ideals enable her to breathe without serious injury the air of the caucus-room and the polling-place? Time will tell."

Earlier that summer they were even less sanguine, conceding that "whatever may have been the personal doubts or misgivings of many who questioned this movement, upon the passage of woman suffrage there can remain but one question of practical importance. That is: how can women be taught to use the vote most wisely and effectively?" Other contributors added their



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own unfortunate misgivings, including the book reviewer Myles Connolly. Connolly, who eight years later published the best-selling novel *Mr. Blue*, wrote "It is not simply a question of the vote.... It is a question of man doing man's work, and living man's life, and woman woman's... the truth remains that they will never be man's equal. Aping him, they are inferiors. Cultivating their own natural aptitudes, they can be supreme." For the record, this is no longer *America's* editorial policy.

### The View From Manhattan

On the international scene, parsing politics correctly also proved quite a challenge over the years, and *America's* editors put their collective foot in the mouth every now and then when reporting on the affairs of nations on distant continents. Witness the small story from March 1971 in which the editors praised General Idi Amin, who had recently seized power in a military coup in Uganda. They noted his "common-sense voice" that was coming through "loud and clear from Africa." The extent of the erratic and genocidal dictator's antics became clearer in the ensuing years, but *America's* editors did not entirely learn their lesson. Less than a decade later, the magazine reported on another political arriviste, Zimbabwe's new prime minister Robert Mugabe, and praised him as "the very essence of reassurance and conciliation." Mugabe, they announced, demonstrated "skill and persuasiveness," and was "far more levelheaded than [his opponents] thought." The fact that Zimbabwe was at peace (and that Mugabe was making overtures to his opponents in order to form a coalition government) was "a tribute to Mr. Mugabe's political skills." Recent years have proved Mugabe's political skills beyond doubt, but his three decades of iron rule over a destitute Zimbabwe have hardly been a time of "reassurance and conciliation."

On domestic topics, *America* has also occasionally proved that a well-educated cadre of editors and contributors can transform with ease into an elitist clique. Witness a report from 1929 on the unexpectedly slow increase in the number of students enrolling in college nationwide that year. In response, the editors sniffed that "only the exceptional boy and girl are really capable of deriving any sound profit from a college course." The nation had spoiled many a valuable manual laborer, the editors claimed, because of our "silly dogma of democracy in education," which created "a plumber gone wrong, a bricklayer frustrated, a possible tugboat captain whose raucous bellowing will never drown out the blast of the foghorn." The finished product of such education, the editors harrumphed, "is assuredly not an educated man."

### Common Cause

Elitist or not in its editorial outlook, *America* found one working-class cause in that same decade that it could support without question: the repeal of Prohibition. From the moment the sale, manufacture and transportation of alcohol for consumption officially became illegal in the United States in 1919 until the day the 18th Amendment was repealed in 1933, the editors rarely let a week pass without grumbling about teetotaling Methodists (or, for several paranoid letter writers, teetotaling Masons). Though their argument against Prohibition was usually presented as a case for state's rights, the sheer indignation they expressed suggests fear of federalism was not their only quibble. "The people who made the Constitution may

unmake it if they wish," declared an editorial in June 1920.

As the years passed, what had at first been short editorial asides against Prohibition's apparent promotion of illegal behavior grew into far-ranging broadsides against the legislation's scope and effect. Would Mass become illegal in the United States, the editors darkly mused, because of the need to use sacramental wine? (The use of wine for religious purposes was almost universally accepted during

Prohibition, truth be told). Would local gendarmes in small-town America use the excuse of enforcing Prohibition as a cover for breaking into private homes without a warrant? Was the British government scheming to pass similar laws in its own territories as one more indignity to be placed upon the luckless Irish nation? And back at home, would lawlessness overtake America's eastern cities?

When Prohibition finally ended, the editors denounced government attempts to regulate alcohol consumption as a "disastrous attack upon public and private peace and sobriety" and indignantly complained that "members of Congress were freely permitted to drink wet, provided that they continued to vote dry." At the same time, they made it clear their objection was to the folly of giving the federal government control over an issue properly left to the states or, even more properly, left to "the benign influence of religion."

### Finally, the Poets

The national Catholic weekly has also occasionally featured authors whose later antics brought it some embar-

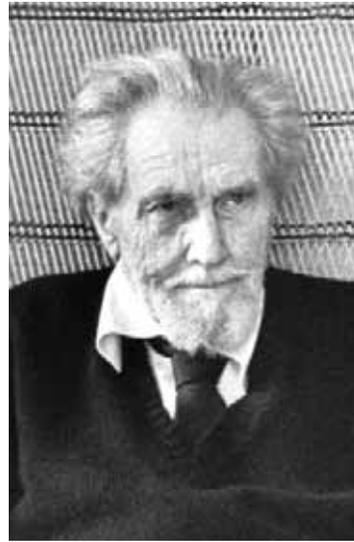


A "common sense voice"?  
Uganda's Idi Amin

rassment, including the articles and poetry of a literary editor with a brilliant mind and a talent for comic verse, Leonard Feeny, S.J. Feeny published frequently in *America* and earned a certain amount of fame for his numerous books, including a book of essays, *Fish on Friday*. He grew much more famous a few years later for a different reason: his excommunication from the Catholic Church in 1953 for refusing to accept the church's definition of the dogma *extra ecclesiam nulla salus* ("there is no salvation outside the church"). Though Feeny was reconciled to the church in 1974 (Avery Dulles, S.J., wrote his obituary for *America*), his establishment of his own schismatic religious community, the Slaves of the Immaculate Heart of Mary, and his long fight with church authorities overshadowed his literary genius until his death in 1978.

A second contributor whose intellectual evolution made him an embar-

rassment was Ezra Pound, an American-born writer who came to fame for his poetry but fell into disgrace as an anti-Semite and quisling. Pound would likely have been executed for treason by the United States after World War II had he not been able to convince his doctors that he was mentally unfit to stand trial. In 1940 Pound wrote two somewhat rambling essays on monetary policy for *America*, the second of which denounced Winston Churchill as "possibly the most phenomenal bungler in British affairs since the ill-starred Island lost the thirteen American Colonies." Within a year, Pound was delivering



**Ezra Pound:  
No fan of Churchill**

the pro-fascist propaganda broadcasts on Italian radio that would later result in his arrest by the United States for treason.

The aforementioned list represents a varied cast of characters and themes, and, for the most part, a distinguished though somewhat tarnished catalogue of authors and opinions, if also a regrettable catalogue of errors. But, with 4,852 issues under the belt as of this issue, we were bound to make a few mistakes. And as for those authors and those articles—well, most of them seemed like a good idea at the time. Perhaps the 21st century will offer no such troubles. **A**

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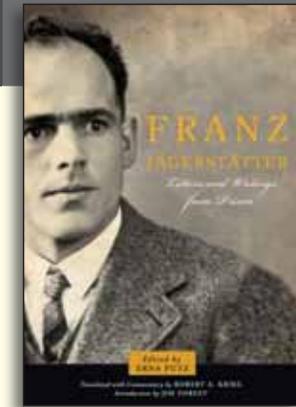
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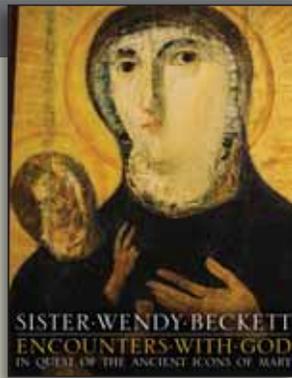
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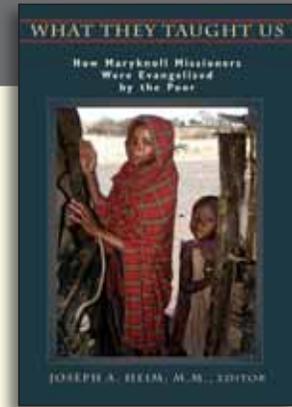
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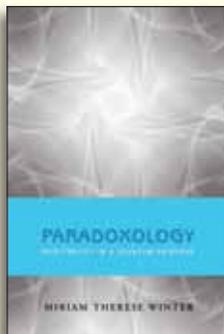
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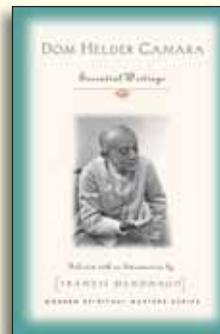
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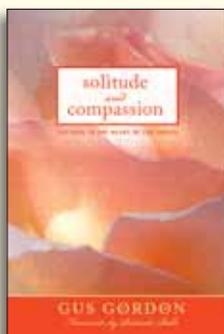
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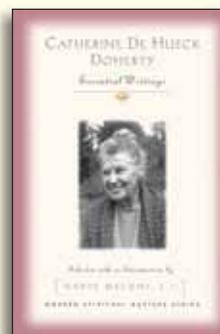
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Reminiscences of *America's* editors and staff

EDITED BY JIM McDERMOTT

**D**eep historical insight often comes from simple anecdotes. The quirks that no one ever discussed publicly, the scathing nicknames, the hidden pitched battles, even the tall tales add flesh to the bare bones of history and give it character. As *America* concludes its yearlong series on the history of the magazine, it seemed only fitting to ask editors and staff of recent decades to spin a few yarns and share a few chestnuts of their own.

## **Daniel L. Flaherty, S.J. (1962–71)**

I was missioned to *America* in 1962 by John R. Connery, S.J., the head of the Jesuits' Chicago province. Thurston Davis, S.J., was then the editor in chief (1955-68). The house was a true Jesuit community of that era: cassocks and Roman collars were standard garb at all times in the house and office, and "clericals" (a black suit and Roman collar) were worn on the streets of New York. Women secretaries and visitors were allowed on the first two floors (offices, chapel, library and dining room), but the third and fourth floors were cloistered.

In 1963, Father Davis was able to begin realizing one of his great desires: acquisition of a building to house both the *America* business office and the editorial office under one roof. A friend in the police department "tipped him off" that the Montclair Hotel at 106 West 56th Street was "closed" and might be for sale.

The Montclair, originally the in-

town residence club of the Alpha Gamma Delta engineering fraternity, was a nine-story building in midtown Manhattan near Central Park with club rooms, meeting rooms, a kitchen, dining room, library and lounges on the lower three floors and individual resident rooms on the top six floors. When the fraternity decided it no longer wanted the club, the Montclair became a small "resident hotel."

Later it became a shady enterprise where ladies of the evening were available to guests. When that operation was closed by the New York Police Department, Thurston heard about it. The building seemed an ideal location to house the offices of *America* and the Jesuit editor community—all under one roof. We moved at the beginning of September 1965.

## **Richard A. Blake, S.J. (1971–85)**

During Thurston Davis's tenure as editor in chief, *America* set a goal of surpassing 100,000 in circulation. The project nearly succeeded, but with unintended, disastrous financial consequences. The magazine offered a number of bargain "trial subscriptions," like 10 issues for a dollar, which cost a lot and made no money at all. Success depends on renewals, and the renewal rate for these came in far below expectation.

We took another hit in advertising. In those days the bulk of ad revenue came from religious orders (advertising for vocations), Catholic colleges and Catholic publishers, most of which had limited resources themselves. Once circulation began to rise,

the ad rate became too expensive for them, so they dropped out. It was a difficult time.

Coming to *America* House shortly after that era, I experienced the financial pinch. It was the toughest living I ever had in the Society of Jesus. For a time the refrigerators were locked and corridor lights were turned out every night. Once I went down to Gimbel's to buy underwear, and the house charge card was confiscated because we hadn't paid the bills. During my years at *America* House, though I lived within walking distance of the theater district, I might have seen at most three Broadway shows. We just did not have the money.

## **John C. Haughey, S.J. (1968–74)**

I went to *America* in the summer of 1968 as theology and religion editor. Within two weeks of my arrival, *Humanae Vitae* "hit," and the editor in chief, Donald R. Campion, S.J. (1968-75), asked me to write the editorial on it. I did so along the lines of the majority report, to which we were privy. The gist of my text was that the encyclical was a real mistake and was going to challenge the church in drastic ways. Don did not accept a word of what I wrote; he felt the need to be more evenhanded toward Paul VI and much more gentle. In hindsight, I think he was more aware of the *America* readership than I took into account, but, as we know, the negative consequences are still reverberating.

In general, Don was more skittish than I thought he needed to be about most matters having to do with church; there was always a tension at our edito-

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JIM McDERMOTT, S.J., is an associate editor of *America*.



**Editors and staff, 1985-86, left to right: (rear) Michael G. Harter, S.J., Thomas H. Stahel, S.J., Francis W. Turnbull, S.J., James W. Schulz, S.J., Kenneth G. Loftus, S.J., Paul Mahowald, S.J., Patrick H. Samway, S.J., George W. Hunt, S.J., Robert J. Bueter, S.J., (front) John W. Donohue, S.J., Mary Frances Grace, Dorothy Kwiatkowski, Charles M. Whelan, S.J.**

rial meetings because of this. Associate editor C. J. McNaspy, S.J., who had been on staff for years, said he had never remembered such turmoil before I came. I think I represented the restive crowd that wanted Vatican II to be implemented through the magazine much faster than the older heads around the editorial table thought was prudent; most of them had been there for years. To them I was an upstart from Georgetown, pushing for what I had understood of the council and was teaching at the time.

#### **Julia Sosa (1981–present)**

I joined the business staff of *America* in 1981, three years before Joseph A. O'Hare, S.J. (1975-84) left to become president of Fordham University. My first assignment on my first day was to

help April Kienle (assistant to the comptroller) set up for a birthday party. Paul Mahowald, S.J., the office manager, advised me not to think that there was going to be a party every afternoon.

He lied. As editor in chief, Father O'Hare had a keen sense of which occasions should be celebrated. During his administration we celebrated the birthdays of editors and staff monthly in the staff lunchroom; held an open house on St. Patrick's Day, complete with soda bread (I met the charming Peter Lawford at a St. Patrick's Day party one year); inaugurated the start of the summer biweekly schedule on the sixth floor balcony with shrimp salad, then bade farewell to that schedule with a rooftop clam-bake; and, my favorite, Christmas in

the Jesuit community living room with past and present staff and editors, the Jesuit community, and our friends and families.

In those days members of the Catholic Book Club received monthly newsletters, then the business office staff or Father Paul filled the book orders into the wee hours while watching baseball. Subscription renewal notices and airmail subscriptions were also stuffed and mailed in-house. The days were filled with tedious work, but Fr. Paul had a way of making the time fly. His favorite ploy was to pit the guys against the girls in a stuffing race. We were a young staff...the girls always won.

#### **Michael G. Harter, S.J. (1985–89)**

In winter 1984-85 I was surprised to

receive a handwritten note from editor in chief George Hunt, S.J., inviting me to be part of the staff and to bring the magazine into the computer age. Little did I know that George knew nothing about computers and had little desire to learn. He did, however, know that it was a necessary move for **America**.

Associate editor John Donohue, S.J., became one of my staunchest supporters...as long as I let him compose and submit copy on his trusty I.B.M. Selectric.

### **George W. Hunt, S.J. (1981–98; editor in chief 1984–98)**

Formally, John Donohue was our expert in education (with a Yale doctorate), but he was more our resident polymath (he would say “doddering dilettante”). He kept notes and file folders on an extraordinary range of topics and could retrieve information with a terrier’s dexterity and purposefulness. If a question of fact arose, “Ask John” would be the recommendation.

John called his rule for evaluating manuscripts the “shave rule.” If one were going out to an event in the evening and thought, “Should I shave or not?” the very question meant he should. So too with rejecting manuscripts or accepting received opinions. There was something boyish and mildly mischievous about him and, for this reason among others, all the women working at **America** thought John was “cute.”

I seldom wrote an editorial, but I did compose the weekly column *Of Many Things*, which opened each issue. It often engaged thorny, serious subjects, but readers seem to remember the more humorous or offbeat efforts. These I started when I noticed that a particular issue had a good many heavy-water articles and could use a shift in tone to avoid intimidating the reader. I began to conceive of the column as a cocktail

to relax the reader and perhaps stimulate the appetite for the more substantial meal ahead in the magazine proper. In Irish mythology the god Dalgá was famous for his mythical harp. It was said that this harp could play three strains: the first produced tears; the second, laughter; the third, sleep. Why not choose occasionally to pluck the second strain rather than the third?

**ON THE WEB**  
More memories  
from **America**'s editors.  
[americamagazine.org/podcast](http://americamagazine.org/podcast)

Joe O'Hare, the editor in chief when I arrived at **America**, was the most intellectually

broadly gifted Jesuit I had ever met. Not only a lucid and persuasive writer but an excellent extemporaneous speaker as well. Some writers think in paragraphs, but few are equally capable of speaking in them, a quite different talent. Equally impressive was his good judgment, a gift even rarer among the intellectually blessed. Joe was not an ideologist, being instinctively suspicious of enthusiasms “not thought through as to their consequences.” Instead, he was a realist who aspired toward impartiality and the long view. Because of his good sense and judgment, the magazine was balanced and temperate in its opinions.

### **Patricia A. Kossmann (1999–present)**

On March 1, 1999, “**America** magazine,” a friend wrote me, entered a “brave new world.” Thanks to the editor in chief Thomas Reese, S.J. (1998–2005), my naming as literary editor was groundbreaking: the first laywoman to become a member of the editorial board. In a press release (which I still have), he wrote that my appointment “is in keeping with the Jesuit commitment to collaborative ministry with the laity, and solidarity with women.”

For me, the first days and weeks were a roller coaster ride. A weekly magazine was brand-new territory—an almost dizzying pace and quick turnarounds

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after my years in book publishing. I remember when the managing editor, Robert C. Collins, S.J., brought me my first set of galleys to go over and thinking, "There is not enough time!" I felt awkward at first, seated at this huge conference table amid a sea of "black." But actually, the dress code is informal here; and the priests' wardrobes helped assuage anxieties I might have experienced in the beginning.

Tom Reese was very independent. A good idea was acted upon quickly. He did let it be known he was Boss. I don't mean to suggest he did not listen—he did. And he was well liked. How he accomplished all he did—especially tasks unrelated to editorial matters—amazed me: he would fix people's computers and things around the building, including the boiler once. I especially liked his open-door policy. He seemed relaxed and welcoming whenever I needed to see him. He was constantly called upon for press interviews, television and the like. It was a sad day when we said goodbye to Father Reese, and a personal sadness for me.

**George M. Anderson, S.J.**  
**(1994–present)**

David S. Toolan, S.J., an associate editor, was one of the brightest people I have ever known, and also one of the most approachable. (These two qualities often do not go together.) I remember sitting with him at lunch in the Jesuit dining room, feeling perfectly at ease. Always cheerful, always faithful, he managed to generate a spirit of excitement and energy around him, even when he had little physical energy himself. I jokingly said to him once that he was the bold hunter-type, shooting flawlessly aimed arrows high into the air toward their mark, while I plodded along as a quiet gatherer-type, myopically staring down at the ground, basket in hand. He wrote articles and editorials on so many topics that he became the "living rule" for the



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*Special thanks to those  
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efforts made this  
centennial issue  
possible:*

**Robert Collins, S.J.**

**Matt Malone, S.J.**

**James Martin, S.J.**

**Stephanie Ratcliffe**

**Karen Sue Smith**

**Julia Sosa**

# America

other editors: "Know something about everything and everything about something." True words indeed.

**John W. Donohue, S.J.  
(1972–2007)**

On a particular morning it was pointed out that the next week's issue had some unoccupied room on the pages allotted for editorials. One of the associate editors volunteered to write a short editorial to fill this gap and he asked rather airily: "How many lines do you need?"

The editor in chief replied levelly: "We don't need anything. If you have something worth saying, you can have as many lines as you want."

No doubt, that was an exaggeration, but it made a good point. As the magazine begins its second century, its readers surely hope that in an era when so many agonizing questions confront the human family, **America** will continue to have something helpful to say and the space to say it. **A**

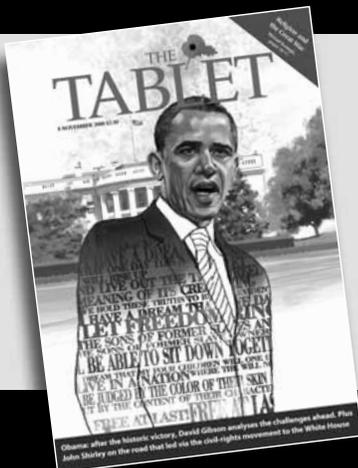
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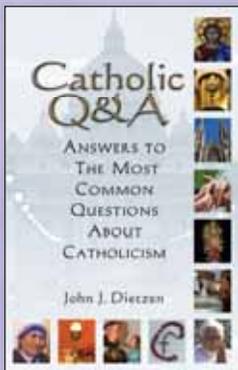
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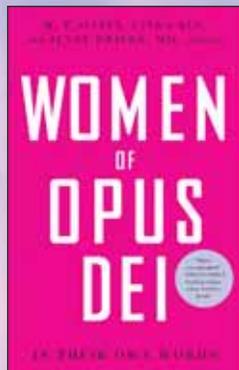
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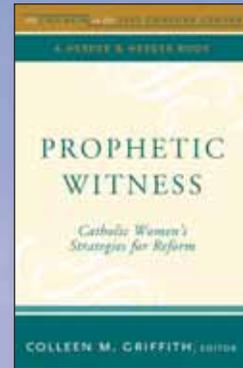
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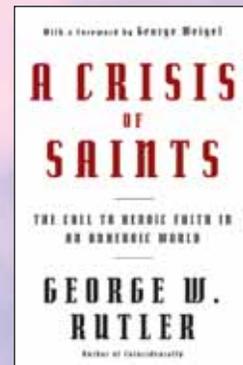
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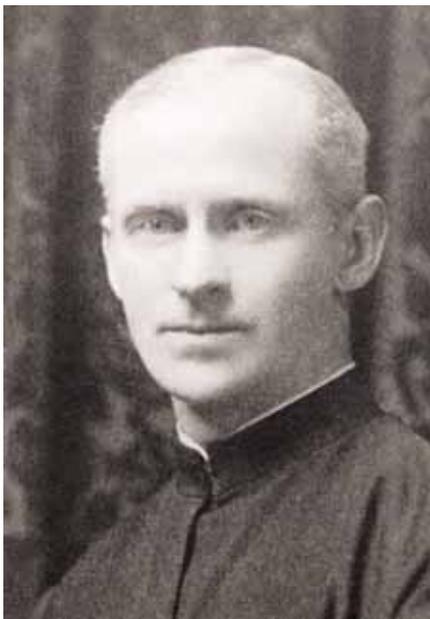
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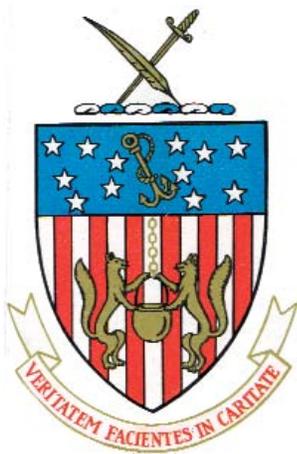
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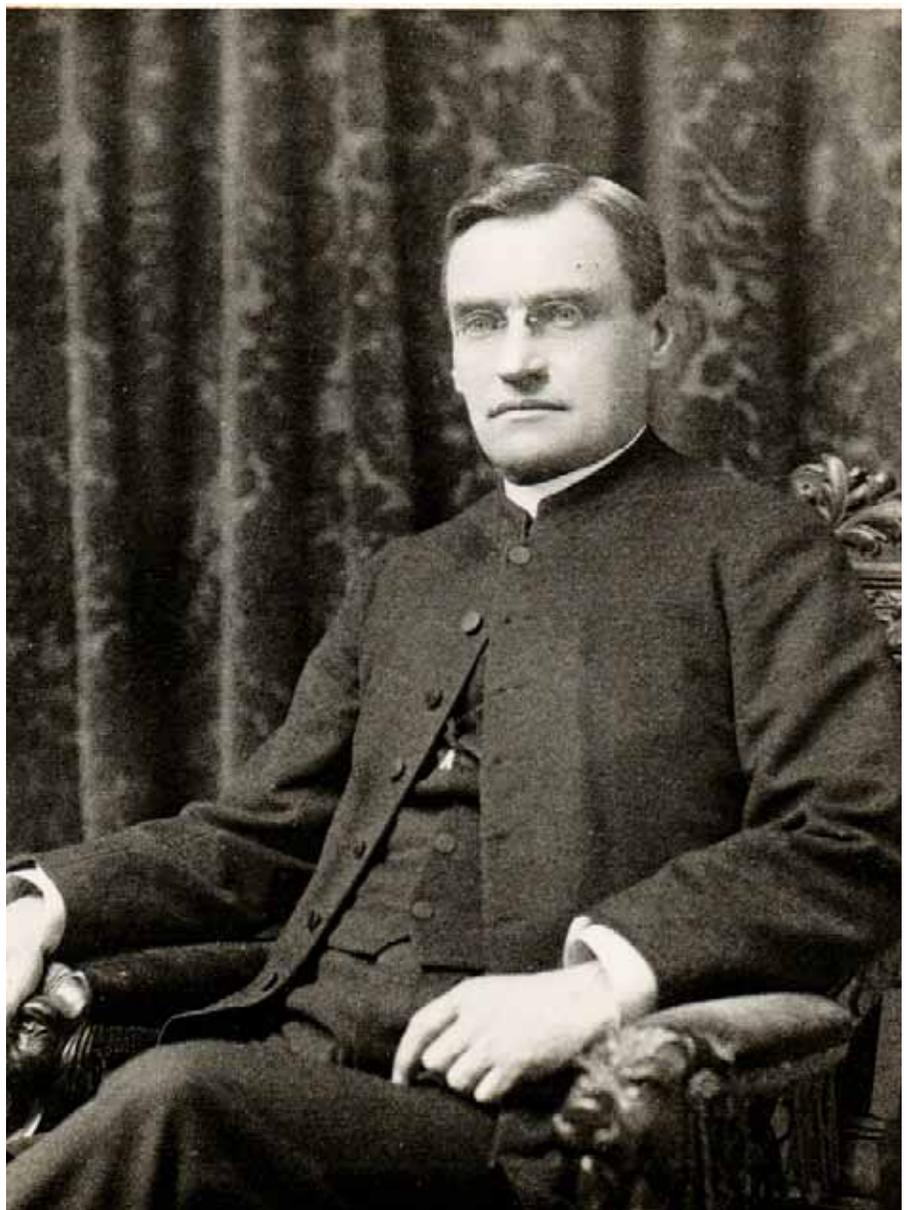
# 100 YEARS IN PICTURES



**John J. Wynne, S.J., founding editor in chief, 1909-10**



**America's coat of arms**



**Thomas J. Campbell, S.J., editor in chief, 1912-14**



**Richard H. Tierney, S.J.**

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**America's masthead, May 12, 1934.**

**Thanks to Mr. Darrow**

G. K. CHESTERTON  
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**F**REETHINKERS are occasionally thoughtful, though never free. In the modern world of the West, at any rate, they seem always to be tied to the treadmill of a materialist and monist cosmos.

Like Mr. John M. Robertson discussing the evidence for Spiritualism, I feel exactly as I imagine him to feel, when he hears a Bishop in a miter or a Jesuit in a cassock discussing the evidence for Materialism. I know that Mr.

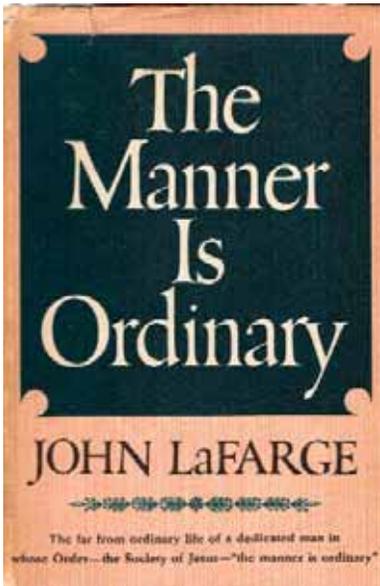
**An article from March 2, 1929**



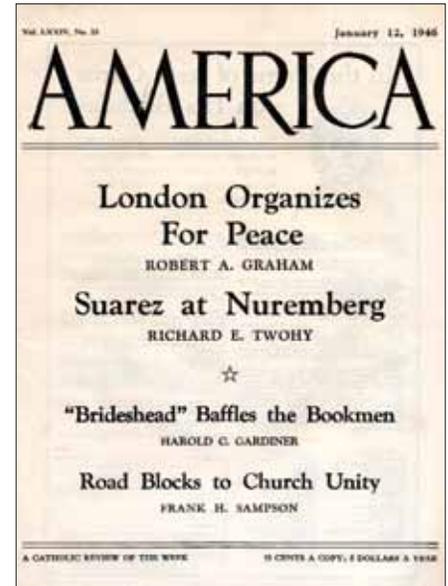
**Late 1940's, editors in chief (left to right): Wilfred Parsons, S.J., John LaFarge, S.J., Robert C. Hartnett, S.J., Francis X. Talbot, S.J.**



**Dorothy Day's first article appeared in 1937.**



John LaFarge, S.J., circa 1959



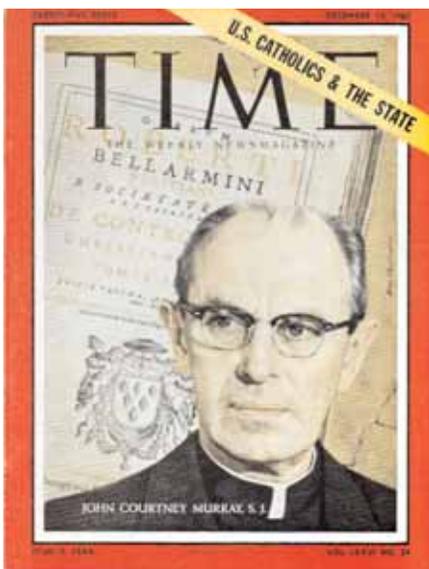
Flannery O'Connor (shown at home), author of "The Church and the Fiction Writer," March 30, 1957



Two Jesuits enter America's offices on Riverside Drive in New York, circa 1959.



Editorial meeting, 1959; Thurston Davis, S.J., editor in chief (bottom center)



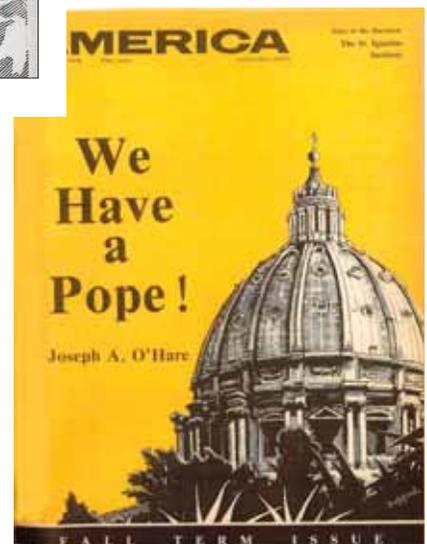
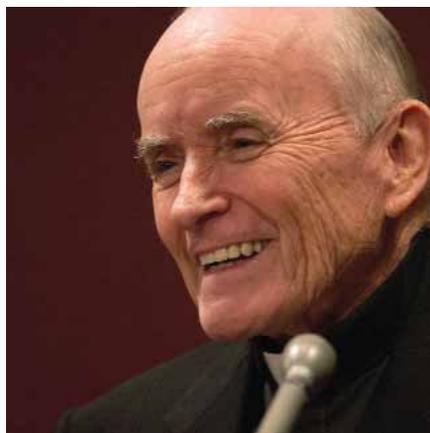
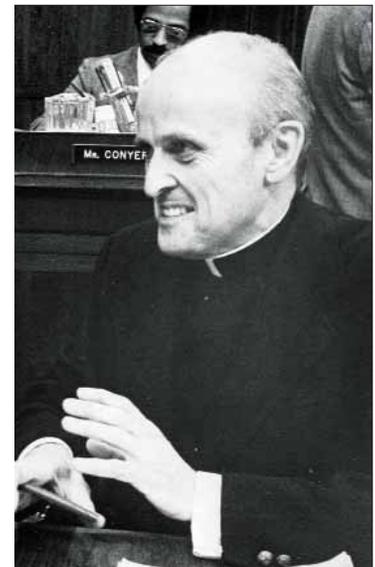
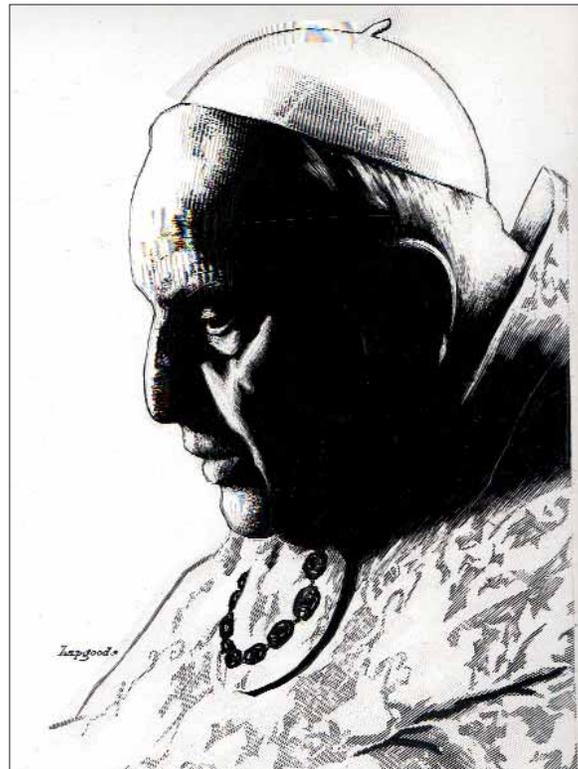
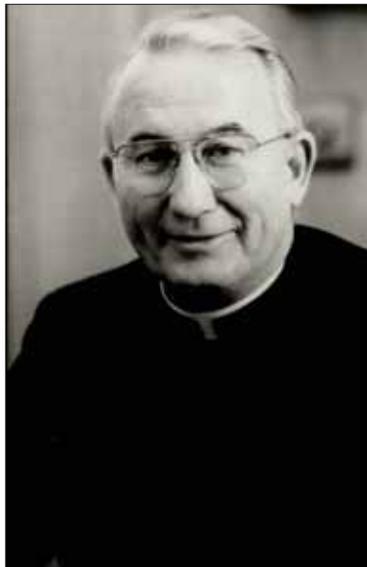
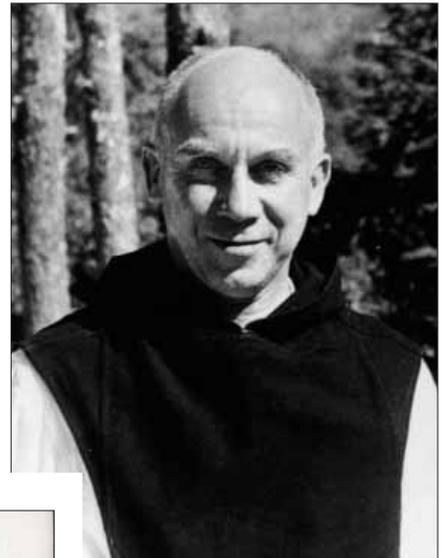
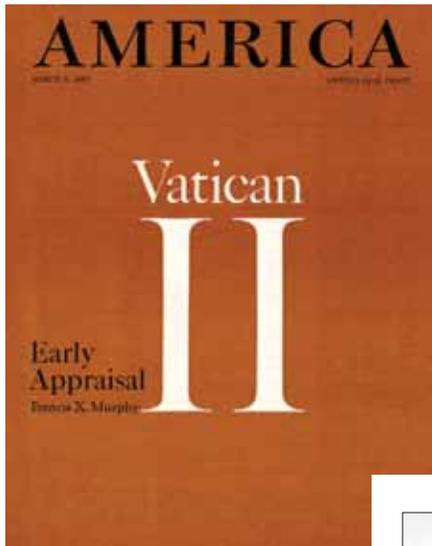
John Courtney Murray, S.J., associate editor, Dec. 12, 1960



Thurston Davis, S.J., by André Boulez, S.J., 1976



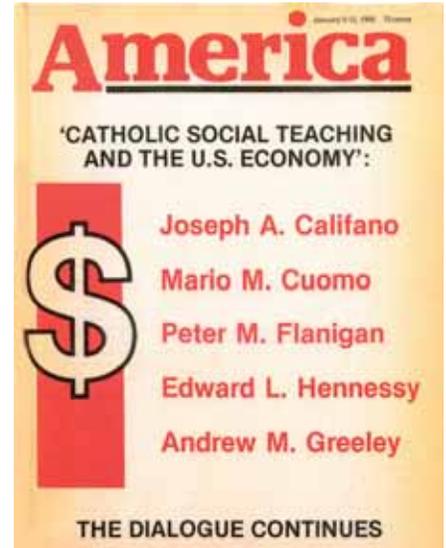
Walter Abbott, S.J., circa 1960



Clockwise: John F. Kennedy, Thomas Merton, Robert Drinan, S.J., Andrew Greeley, Henri Nouwen (contributors 1957-2007); Joseph A. O'Hare, S.J., editor in chief, 1975-1984. Center: Pope John XXIII, by John Hapgood, longtime illustrator



**David S. Toolan, S.J., presents Martin Marty with the Champion Award, 1991.**



**Chinua Achebe, Champion Award winner, 1996**

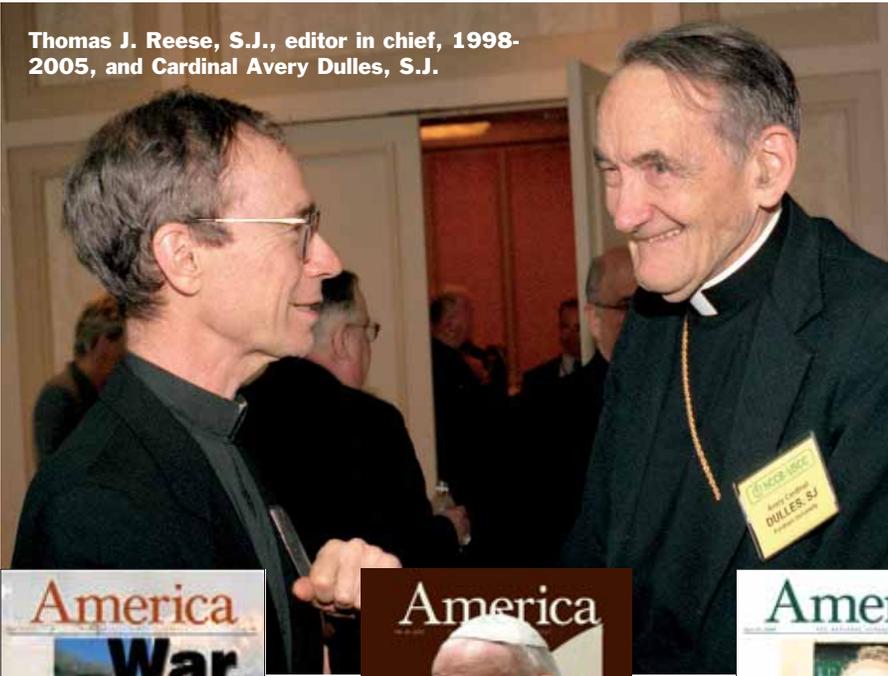


**Editor's retreat, circa 1992**

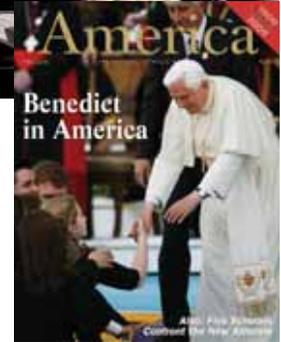
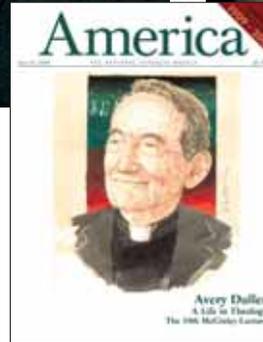
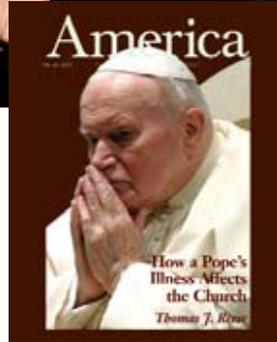
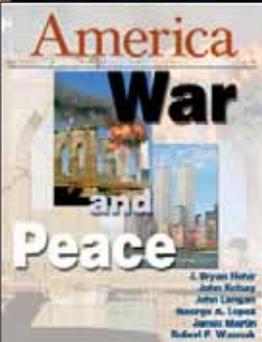
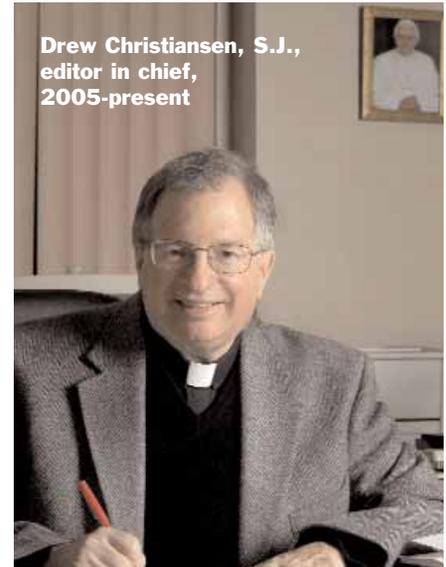


**Patricia A. Kossmann, literary editor, 1999–present**

Thomas J. Reese, S.J., editor in chief, 1998-2005, and Cardinal Avery Dulles, S.J.



Drew Christiansen, S.J., editor in chief, 2005-present



**America editors and staff 2009. Back row, left to right: Eryk Krysztofiak, Peter Schineller, S.J., Matt Malone, S.J., George M. Anderson, S.J., Cesar Peña, James Martin, S.J., James T. Keane, S.J.; Middle row: Frank W. Turnbull, S.J., Robert C. Collins, S.J., Stephanie Ratcliffe, Edwin Hernandez, Karen Sue Smith, Glenda Castro, Maureen Whyte, Regina Nigro, Kisis Cruz, Julia Sosa; Front row: Jim McDermott, S.J., Judith Palmer, Maurice Timothy Reidy, Patricia A. Kossmann, Drew Christiansen, S.J., Jan Attridge, Dennis M. Linehan, S.J., Lisa Pope. Not pictured, Joseph A. O'Hare, S.J.**

# Congratulations and thank you, **America,** for enriching our lives.

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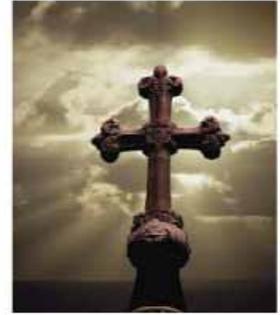
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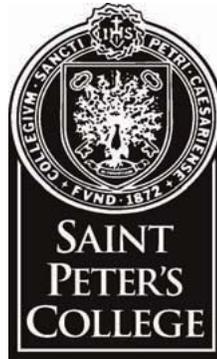
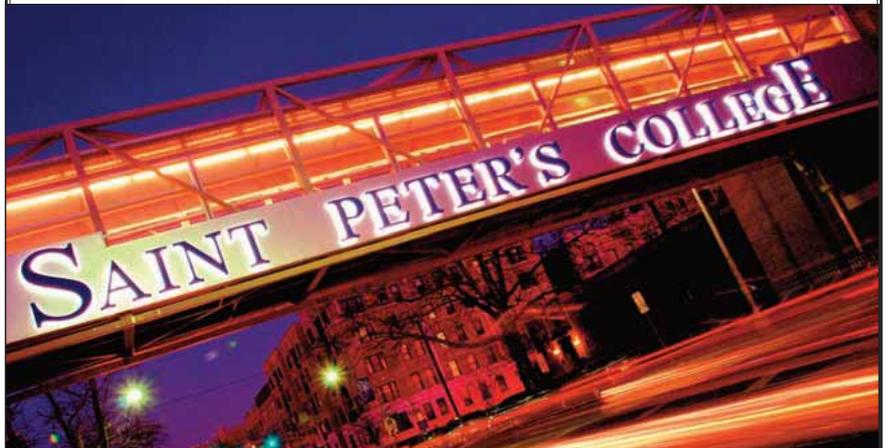
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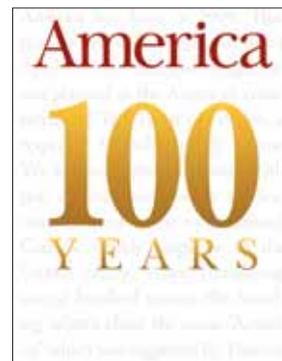
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*Dear Friends of America,*

With this issue **America** celebrates a century of service to American Catholics, friends of other faiths and fellow citizens. Once asked what he thought about the magazine, the novelist Elie Wiesel replied, "Sober."

We hope that if Mr. Wiesel is reading **America** today, he has noted that we have gained a sense of humor, of irony and occasionally even of satire. The Wilson administration viewed the magazine as subversive, and others have as well. We promise to continue to provide serious analysis and criticism of issues in both church and society, even though some may find such ideas disturbing.

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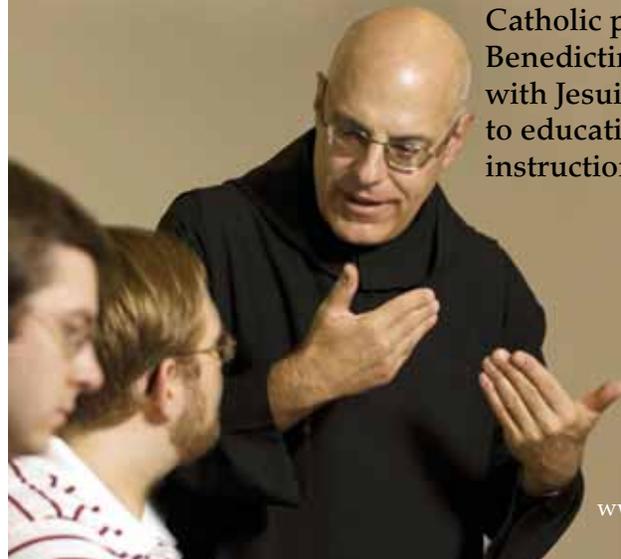
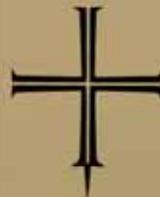
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| Most Rev. Donald W. Trautman • 1998.....       | Pennsylvania         |
| Volker and Helga Treichel • 1997.....          | District of Columbia |
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| Rev. Bernard L. Tyler • 2008.....              | Michigan             |
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| Mr. Patrick J. Waide Jr. • 1990.....           | New York             |
| Rev. Daniel L. Warden • 2003.....              | Texas                |
| Msgr. William A. Watson • 1995.....            | Illinois             |
| Rev. Robert M. Wendelken • 1988.....           | Ohio                 |
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| Rev. Paul J. Whitney • 1997.....               | New York             |
| Dr. Carol F. Williams • 1994.....              | Missouri             |
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| Anthony C. and Julia S. Albrecht • 1993.....   | Maryland             |
| Rev. Bruce R. Allison • 2004.....              | Pennsylvania         |
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| Dr. Stephen L. Anderson • 2001.....            | Indiana              |
| R. J. Anderson • 2002.....                     | Vermont              |
| Rev. Kenneth J. Anderson • 2005.....           | Illinois             |
| Ms. Beverly M. Anderson • 2005.....            | Oregon               |
| Mr. Peter J. Andes • 1995.....                 | New York             |
| Ms. Jane Antrobus • 2008.....                  | Tennessee            |
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| Rev. Carl J. Arico • 1995.....                 | New Jersey           |
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| Msgr. Daniel K. Arnold • 1987.....             | Pennsylvania         |
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| Mr. Kenneth F. Bailie • 2003.....              | New York             |
| Mr. William A. Baker Jr. • 1996.....           | South Carolina       |
| Rev. John F. Baldwin • 2007.....               | California           |
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| Rev. William J. Bausch • 1989.....             | New Jersey           |
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| Fr. David J. Beck • 2005.....                  | Ohio                 |
| Mr. and Mrs. Paul A. Becker • 1983.....        | South Carolina       |
| Rev. Joseph F. Beckman • 1987.....             | Ohio                 |
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| Rev. Albert J. Berner • 1987.....              | New Jersey           |
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| Ms. Marianne R. Bous • 2004.....               | Oregon               |
| Dr. Ray J. Bouzigard • 1997.....               | North Carolina       |
| Mr. John A. Boyle • 1987.....                  | Virginia             |
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| Dr. Robert F. Brady Jr. • 2006.....            | Maryland             |
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| Dolores L. Brandao • 2007.....                 | New Jersey           |
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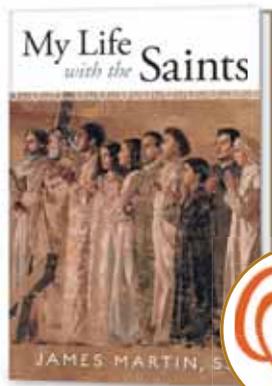
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## Classes

### ❖ Week One Classes: July 6-10 ❖

**From Burnout to Burning Hearts; From Surviving to Thriving:  
Self-Care in Ministry to Reclaim the Abundant Life**

*With Rev. Charles Cicerale and Dr. Linda Baratte*

**How Do I Know I'm Doing the Right Thing? Catholic Ethics,  
Health Care and Pastoral Ministry in the 21st Century**

*With Sister Fran Gorsuch, CBS*

**The Historical Jesus: Fact and Fiction**

*With Rev. Jerome Murphy-O'Connor*

**The Catechetical Documents:**

**The Challenge to Explore the Ideal in Light of the Real**

*With Dr. Marilyn Kravatz*

### ❖ Week Two Classes: July 13-16 ❖

**History of Irish Spirituality**

*With Dr. Phyllis Zagano*

**Trinity & Transformation: A Doctrine That Makes a Difference**

*With Dr. Michael J. Corso*

**Liturgy and Life**

*With Dr. Joseph Martos*

**The Book of Exodus**

*With Rev. Gerard Lair*

## Retreats

**July 11th**

*Retreat with Dr. Michael J. Christensen and Dr. Rebecca Laird*

**“Living the Questions of the Spiritual Life...  
with Spiritual Director Henri Nouwen”**

**July 12th**

*Twilight Retreat with Dr. Mickey Corso*

**“Saint Mark's Gospel: The Message Comes Alive”**

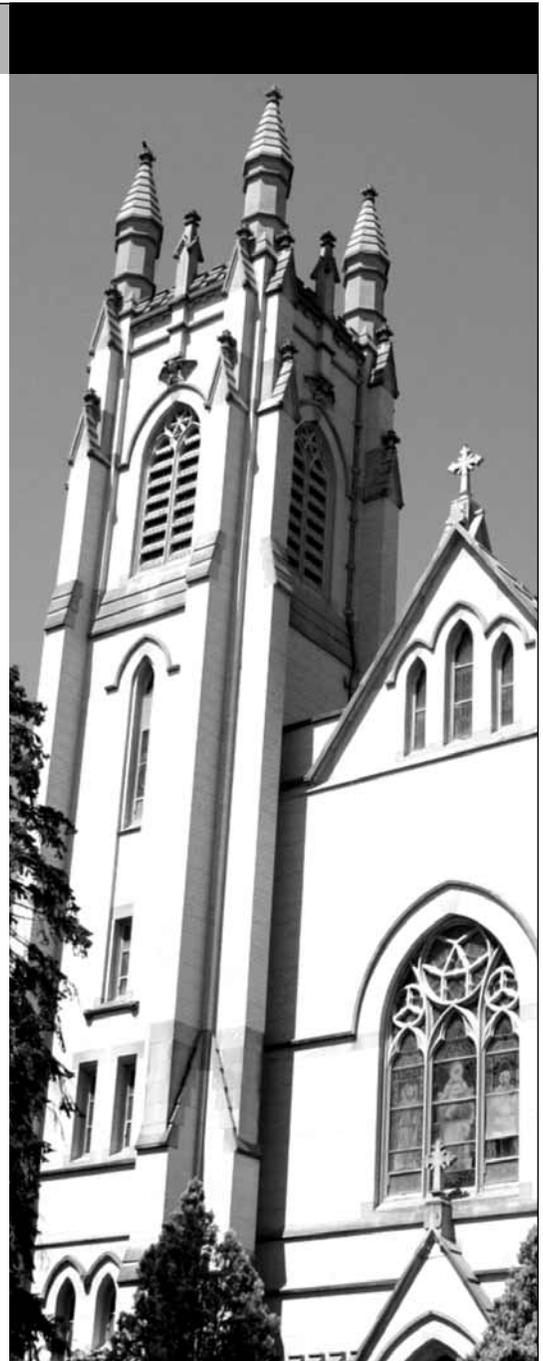
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**“Spiritual Exercises of Saint Ignatius Loyola”**

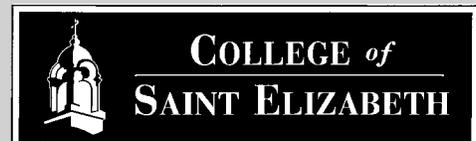
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