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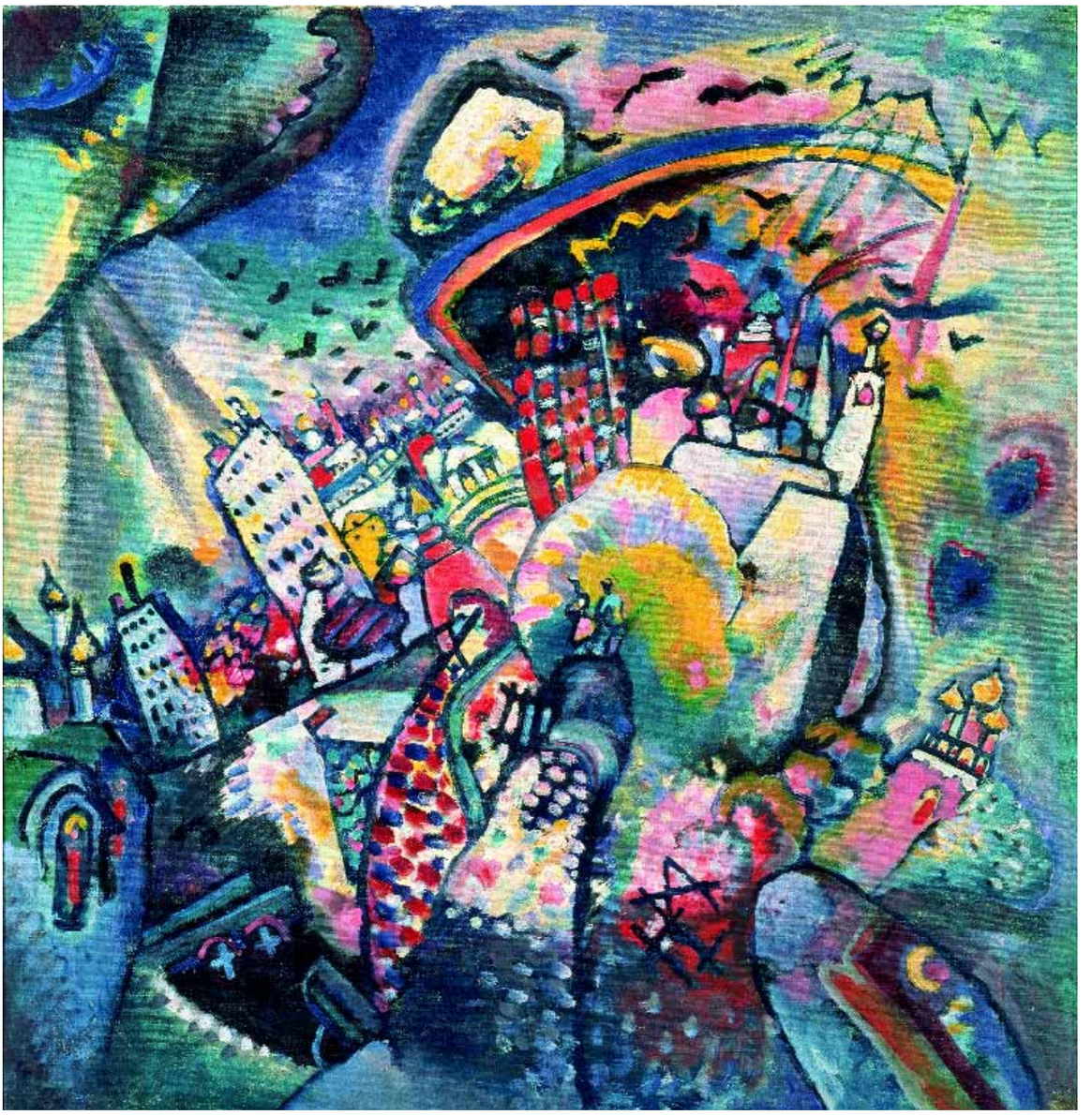

The Spiritual Kandinsky

LEO J. O'DONOVAN

A Rediscovered Manuscript

DOROTHY DAY

OF MANY THINGS

As a retiree, my mother finally has the time to indulge her contemplative streak. While I was growing up, she would rise at 5 a.m. to sit alone with her coffee, enjoy the quiet and browse the newspaper. After we bought a piano, she would play one unbroken improvised song, a progression of chords, for half an hour or more. To me it sounded like prayer, like Mary pondering all those things in her heart. I'd lie in bed and wonder at the songs my mom kept inside some deep interior well, there in the Arizona desert.

Externally, my mother led a busy suburban life, working full time and raising a family. Whenever she would finally join us kids of an evening to watch television, she'd fall asleep in minutes.

In her 60s my mother retired. Next thing I knew, she was taking painting lessons. The class painted exclusively from photos, so she was free to choose any subject that interested her. She made small renderings of birds, huge scenes of the Southwest, even a Lord's Supper image. Obviously she had talent, but it was her enthusiasm we found so touching. I thought, finally she has time for herself. Then the gifts started coming. Over the years my mother would present to each family member and close friend a framed painting of a subject she had carefully selected, not for herself but for them. On she went, until she painted herself out.

My mother became a caretaker again, of her parents. They could no longer care for themselves in Ohio, so they joined their two daughters, who live a mile apart, in Phoenix until they died at 89 and 93. Then my mother and aunt lost their two brothers, leaving only the two of them. My mother came to terms with death. On a visit to my parents' home, I noticed new objects from my mother's family—a glass bowl, a knick-knack and several quilts.

My mother took up quilting, right where her own mother and grandmother had left off. To their hand-sewn piecework tops, she added batting and backing and "quilted" it all with a running stitch. She handed down three quilts, one to each child, a labor across three generations. Each quilt is a vivid example of patient love turned stitch by tiny stitch into a strong protective coverlet, practical enough to warm a family for decades, artful enough to decorate a room.

Two years ago my mother turned 80, wearing red at the party. But since then a series of falls, a broken bone and arthritis have put a crimp in her active lifestyle. She still drives, shops, goes online, consumes the news and sports, dances (with a cane handy) and keeps a neat house. She and my dad are mainstays at their local church, which specializes in ministry to seniors. But my mom nurtures her contemplative streak now.

Like an intrepid explorer, she sets out every morning to observe the universe from her patio. She looks at the sky and inspects her territory. Once she watched a hummingbird build a nest, which later fell to the ground. She examined every layer of it—bits of pencil plant used for the foundation, leaves of an artificial plant to line the nest—then she put it back. I stood on a ladder and found a tiny egg inside. "That explains it," she said. "One parent flies over it every day."

Limitations try to catch my mother, but she's too attentive to get caught. What fascinates her are the little things—the birds, beetles and roses she never had time for. And she seems to be so keenly aware of her own mortality that she chooses to be ever affirming, as if to hand on to others her positive take on the world. In her wisdom, my mother is aging wakefully, demonstrating with her contemplative gaze just how it's done.

KAREN SUE SMITH

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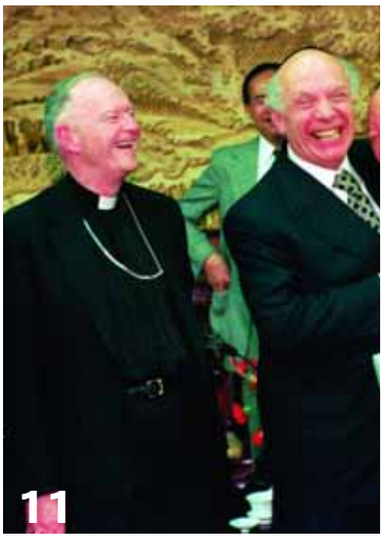

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ON THE WEB

Robert Ellsberg discusses the diaries and letters of **Dorothy Day**, and from the archives, Avery Dulles, S.J., on **"The Church and the Shoah."** Plus, Maurice Timothy Reidy reviews the film **"Bright Star."** All at americamagazine.org.

Morality in the Marketplace

Where did all that TARP money go? Some of it was well spent, fending off, as most economists now agree, a wholesale collapse of the U.S. economy. Without the bailout money given to some of the largest banks, credit would have been even more difficult to extend to companies and individuals, consumer confidence would have plummeted further, and the country could have seen a feared "run on the banks." So part of TARP made sense.

But not all of TARP made sense. Thanks to the safety net provided by public funding, some of the profits resulting from TARP are being used to line the pockets of the chief executive officers of those same banks, which are now reporting profits and planning for bonus payments. Goldman Sachs, for example, set aside $16.7 billion dollars for bonuses for 2009. During a panel discussion in London recently, Lord Brian Griffiths, a Goldman executive, explained, apparently with a straight face, why bonuses are necessary: "We have to tolerate the inequality as a way to achieve greater prosperity and opportunity for all."

Even in the face of popular ire, the U.S. government may have little say over bank bonuses, despite the laudable efforts of Kenneth Feinberg, President Obama's "compensation czar." Most bank C.E.O.'s and top-level executives will probably not be cowed by the government. Apparently they are happy to "tolerate the inequality" for some time longer, even when their gains are the result of public funding and a large percentage of that public is still unemployed.

Welcoming Anglicans

The move announced by Cardinal William Levada, prefect of the Congregation for the Doctrine of the Faith, on Oct. 20 caught everyone by surprise. The C.D.F. has dramatically streamlined the canonical procedures for full reception of whole Anglican parishes and dioceses into the Catholic Church. But even with plans for "personal ordinariates," for the retention of what the cardinal called the Anglican "liturgical patrimony" and for the reception of married priests, questions remain. We might consider a few that pertain to the United States.

To begin with, what is the canonical status of a personal ordinariate? Will its bishop be a full member of an episcopal conference, like the U.S. Conference of Catholic Bishops? Likewise, what will be the place of married priests within the church? It is easy to imagine a young Catholic man who wishes to marry and be ordained simply entering an Anglican seminary. Other questions concern the reception of individual Anglicans. For over two decades, the Rite of Christian Initiation of Adults has been the mandated way in the United States to prepare members of other Christian communities for reception into the full communion of the Catholic Church. But with the wholesale admission of dioceses and parishes, will the "new Catholics" know much about their new faith? If not, will confusion be sown among the faithful?

Finally, is this a political move? If not, then why has the Vatican lowered the canonical bar for entrance for another traditionalist group (as with the Society of St. Pius X) while at the same time raising more hurdles for progressives (as with women religious in this country) who have spent their entire lives working for the Catholic Church and have accepted Vatican discipline on controverted matters? The Vatican also needs to avoid conveying the impression that we are opportunistically welcoming Anglicans simply because some of them oppose women priests and openly gay clergy. We hope answers will be found in the forthcoming apostolic constitution.

Genocide Trial for Karadzic

The Bosnian Serb leader Radovan Karadzic, whose trial was scheduled to begin in the Hague, Netherlands, on Oct. 26, has refused to attend, claiming the need for further time to prepare his defense. He faces two counts of ethnic-based genocide for Serb atrocities against Bosnian Muslim and Bosnian Croat civilians during the 1992-95 Bosnian war. The war crimes include the shelling of Sarajevo, the capital of Bosnia and Herzegovina, a four-year siege that cost the lives of some 10,000 civilians, and the slaughter of 8,000 Bosnian Muslim men and boys of Srebrenica in 1995.

Karadzic evaded arrest for a dozen years before his capture in July 2008. Disguised by a bushy white beard and thick glasses, he worked in a private clinic in Belgrade as a practitioner of alternative medicine. In an unsuccessful effort to avoid prosecution, Karadzic claimed that then-U.S. envoy Richard Holbrooke had promised him immunity in 1996 in exchange for leaving politics. Holbrooke has denied any such agreement. The genocides underscore the importance of the doctrine of the responsibility to protect, with its emphasis not only on a sovereign state's responsibility to protect its citizens, but also the responsibility of the international community to intervene when a state fails to do so. The doctrine exists precisely because of mass atrocities like those in the former Yugoslavia.

EDITORIAL

Help Wanted

Rising unemployment and the stalled creation of new jobs are dampening morale on Main Street and threatening the nation's economic recovery. More than 15 million Americans who want to work are now out of a job, nearly one in 10. According to the Department of Labor, the number of job seekers is six times the number of job openings, a situation much more dire than during the 2001 recession, when this ratio was two to one.

Two proposals now being debated in Congress would address these twin problems, and both proposals ought to be passed quickly. One bill already passed in the House would extend by 13 weeks the unemployment insurance payments scheduled to run out at year's end, but only in states where unemployment is 8.5 percent or higher. A similar bill in the Senate (that would extend four weeks of payments to all Americans receiving unemployment and 12 weeks where the rate is 8.5 or higher) has stalled while lawmakers debate how to finance it. Either extension could assist more than a million jobless people whose benefits are expiring.

The second proposal would offer tax credits to businesses that either create new jobs or extend existing jobs from part time to full time. Substantial tax credits like this could help small businesses, which for the last 15 years have created some 80 percent of the nation's new jobs. Quick passage of such a bill would overcome another possible hurdle: that businesses might postpone hiring now, when new jobs are critically needed, and instead wait for a future credit to emerge from Congress.

Much more must be done. During this recession, the country's job market has contracted by nearly 6 percent. A higher percentage of jobs have been lost this year than in any year since 1939. Nor does the double-digit unemployment rate projected for next year tell the whole story, for it excludes persons working part time who would prefer a full-time job and those who have stopped looking for work. Job creation lags behind the early signs of a recovery because businesses must stabilize their operations before launching new rounds of job-generating investment.

Speedy action is critical. This year more than five million Americans have been out of work for six months or longer. Many have used up their savings, are living on credit and can no longer afford health insurance. Prolonged joblessness is pernicious. It not only increases credit card defaults and home foreclosures but also forces millions of children to grow up in poverty and weakens family ties as a consequence of alcoholism, addiction and domestic violence.

What else can be done without increasing the deficit? Some ideas: The federal government should immediately ratchet up pressure on banks, particularly those that accepted TARP monies, to extend more commercial credit to credit-worthy small businesses. Then it should work with Congress to pass new legislation (like the Glass-Steagall Act of 1933) that would restrict commercial banks to making loans and trading securities only for their customers. The goal is to make legal the distinction between investment banks and commercial banks and break up the giant holding companies.

The government should follow the infrastructure and environmental start-up monies it distributed to states with the stimulus and urge them to use more of this money for job creation during 2010. Lawmakers had expected such job creation to take time because these projects (bridges, roads, public transportation, alternative energy systems) are large and complex. But nearly a year has passed, and more projects—selected for their shovel-readiness—should move toward hiring.

Lawmakers should also direct the labor force in ways that will lead to long-term gains. That includes allocating money to states for job creation and job preparation. Community colleges, for example, are currently bulging with students—those who cannot find jobs, laid-off workers seeking new skills and returning veterans. Each of these categories includes thousands of people eager for the opportunities that increased stimulus funding would provide. Programs that teach English as a second language or prepare students for high school equivalency diplomas will also prepare workers who might otherwise be unable to compete when jobs return. Regarding health care, governments should find incentives now to increase the number of graduates in nursing, primary care medicine and gerontology, areas of medicine with critical shortages.

With recent projections showing that a full recovery may be several years away, the current job picture is discouraging. It will be costly to turn around, but delay or half-measures now will only prolong the pain. Better to employ all the tools at our disposal—monetary and fiscal policy, political leadership and ingenuity—to match the seriousness of the current unemployment crisis.

THE VATICAN

Burke Named to Congregation For Bishops


Archbishop Burke, center

Pope Benedict XVI named U.S. Archbishop Raymond L. Burke to the Congregation for Bishops on Oct. 19, a significant appointment that could have an impact on the wider church for many years to come. The congregation's members review candidates for vacant dioceses and make their recommendations to the pope. The Congregation for Bishops is considered to be one of the most important Roman Curial agencies.

Membership on the congregation is a five-year appointment, which can be renewed until a prelate's 80th birthday. Archbishop Burke, 61, will help shape the episcopate not only in the United States but also around the world. Formerly archbishop of St. Louis, Archbishop Burke was named in 2008 as head of the Vatican's highest tribunal, known as the Supreme Court of the Apostolic Signature. At the time, pundits wondered whether the appointment would in effect sideline the man who had been one of the most outspoken U.S. bishops on moral and political issues.

Archbishop Burke has been anything but silent, however. Since his Vatican appointment, he has insisted that holy Communion be refused to Catholic politicians who actively support legal abortion. He also said the Democratic Party in the United States "risks transforming itself definitively into a 'party of death'" and argued that nothing can justify casting a ballot for a candidate who supports "anti-life" and "anti-family" legislation. In mid-October, he celebrated a pontifical high Mass in St. Peter's Basilica using the 1962 Roman Missal, commonly called the Tridentine rite—the first time that has been done at St. Peter's in almost 40 years.

Archbishop Burke will join about 30 other cardinal and bishop members of the Congregation for Bishops, which meets regularly every two weeks. The meetings last all morning, and typically bishops' appointments for four dioceses are reviewed at each session. Before the meeting, congregation members are sent abundant documentation on the candidates for each diocese, information collected by the apostolic nuncio in the country where the diocese is located. A large part of the packet consists of written evaluations prepared on request by some 30 to 40 people who know the candidate.

At the congregation's meeting, one member acts as the *ponente*, or presenter, who reviews the information and makes his own recommendation on the *terna*, or list of three candidates. Each member, in order of seniority, is then asked to give his views—in effect, offering a judgment on whether the candidates are worthy and suitable, and in what order they should be recommended. The congregation's overall recommendations—along with any doubts, questions or minority opinions—then go to the pope. He usually approves the congregation's decision but may choose to send it back for further discussion and evaluation.

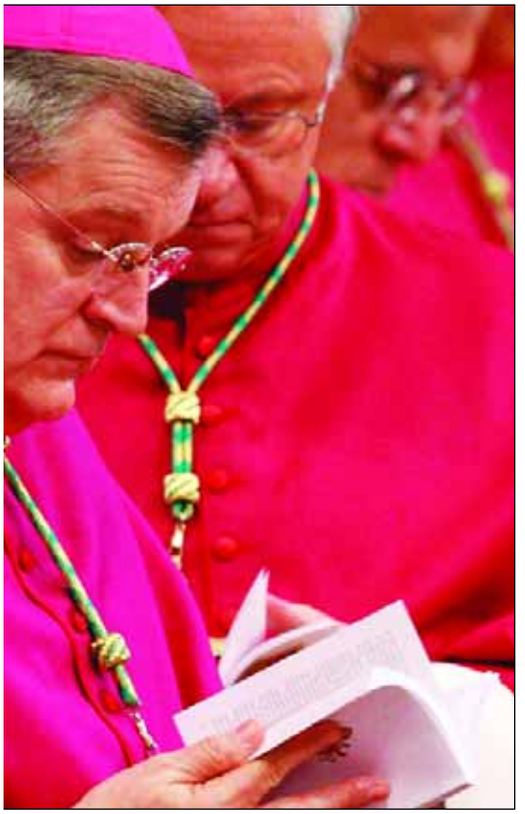
Insiders say the preparation work for each meeting takes many hours. "It's a very serious procedure because a bishop has a heavy responsibility in the church. It's an exercise in prudential judgment, and the weight of it is felt by everyone involved," said one Vatican official.

Archbishop Burke joins three other U.S. members of the congregation. Two of them, Cardinal Bernard F. Law and Cardinal J. Francis Stafford, reside in Rome, while the third, Cardinal Justin Rigali, is the archbishop of Philadelphia. While congregation members give particular attention to appointments in their native countries, more often than not they are looking beyond their home borders: In 2007, for example, of the 179 bishops' appointments handled by the congregation, only 13 were in the United States.

WASHINGTON, D.C.

Hurdles Remain On Health Care

The push is on to get a health reform bill through Congress, and some longtime Catholic supporters of a more accessible and affordable American health system are



hoping they are not going to have to push back. In both the House and Senate, members and staffers are working to combine multiple committee-passed versions of health reform legislation—two in the Senate, three in the House—into bills that could be taken to the floor.

Officials of the U.S. Conference of Catholic Bishops are working behind the scenes to improve the bills to put them in line with the vision of American health care that the bishops have been encouraging for decades. "We continue to have concerns about the treatment of the poor and immigrants" in the bills, Richard Doerflinger, associate director of the U.S.C.C.B.'s Secretariat for Pro-Life Activities, said on Oct. 21. "But the abortion issue is the one that is most intractable to us."

The bishops' message on abortion and conscience rights in health care has been clear, despite some claims that they have changed their position or do not really understand current law. "Our position has been very consistent," Doerflinger said. "It's always been that [the final health reform] bill must maintain the status quo on abortion and conscience rights. It should not be used as a vehicle for expanding or changing federal policies."

He dismissed recent comments by White House press secretary Robert Gibbs that the bishops' opposition to current health reform legislation is based on a misunderstanding of the Hyde amendment, which prohibits federal funding of abortion in most cases. "I have not heard that message from anyone who's actually working on the bills; the people at the White House know that isn't true," Doerflinger said. "It's a very disappointing thing that Mr. Gibbs is just trying to blow smoke."

Asked on Oct. 21 at a roundtable with representatives of faith-based media whether the bishops' concerns on abortion were being met, Senator Debbie Stabenow, Democrat of Michigan, said: "We don't have money for abortion in this bill. We do not. We do not. We do not provide public funding for abortion services in this bill."

Despite President Barack Obama's statement in his address to both houses of Congress on Sept. 9 that "under our plan no federal dollars will be used to fund abortions," current versions of the legislation create what Doerflinger called a "bookkeeping exercise" by requiring abortion coverage in most plans and stipulating that a $1-per-month add-on premium would be used to pay for it. "If you're forcing everyone to pay it, whether you call it a premium or a tax is secondary. Everyone must pay for abortions," said Doerflinger.

An amendment proposed in committee this summer by Rep. Bart Stupak, Democrat of Michigan, and Representative Joe Pitts, Republican of Pennsylvania, states: "No funds authorized under this act...may be used to pay for any abortion or to cover any part of the costs of any health plan that includes coverage of abortion," except in cases of rape, incest or risk to the mother's life. At least 30 House Democrats have come out in favor of the amendment, Doerflinger said, but it might not even be allowed a floor vote if House members invoke a rule blocking it.

Supporters of health care reform in Phoenix on Aug. 17

U.S. Cardinal Questions Israel's Security Barrier

While Israel has a right to protect its citizens, the security barrier separating Israel from the Palestinian territories raises human rights concerns, said a U.S. cardinal. "The most tragic thing I have seen is the miles-long wall that separates Jerusalem from Bethlehem and separates families and keeps farmers from the land that has been in their families for generations. It is humiliating and distressing," Cardinal John P. Foley, grand master of the Knights of the Holy Sepulcher, told participants at

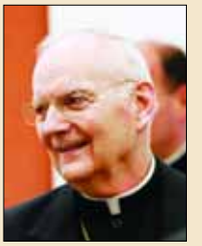
the 11th international conference of the Holy Land Christian Ecumenical Foundation on Oct. 24. "I appreciate the Israeli government's concern for security" and respect it, he said. "But many of these measures raise serious human rights issues that they refuse to acknowledge and address." The security barrier is a series of barbed-wire fences, security roads and looming cement slabs that if completed as planned, would stretch 400 miles through the West Bank and restrict the movement of 38 percent of its residents.

Biblicum Marks 100 Years of Service

On Oct. 26th Pope Benedict XVI granted an audience to the professors, students and personnel of the Pontifical Biblical Institute on the occasion of its centenary. He recalled how his predecessor Pope Pius X established the institute to have in Rome a center dedicated to specialized studies in the sacred Scriptures and related disciplines. Pope Benedict also thanked the Society of Jesus for its notable commitment both in money and personnel and for its significant contribution to the biblical renewal in the church through its teaching, scientific research and scholarly publications, in the spirit of the Second Vatican Council's "Constitution on Divine Revelation." Well-known churchmen like Cardinal Augustin Bea, rector from 1930 to 1949, have trained more than 7,000 professors and leaders of biblical studies groups. In various ministries these experts now serve the church throughout the world.

The Biblicum, as the institute is often called, has also been open to dialogue with other disciplines and with different cultures and religions. The pope urged his audience to move forward with renewed dedication and awareness of the service that the church was asking of them, to bring the Bible closer to the people of God and to address in an appropriate manner the challenges that modern times bring to the new evangelization. Pope Benedict hopes that the sacred Scriptures will become in this secular world not only the soul of theology but the font of spirituality and invigorate the faith of all who believe in Christ.

NEWS BRIEFS



Donald W. Trautman

The Sanctuary of Our Lady of Penha, an important tourist attraction in **Rio de Janeiro**, is being used by drug traffickers to monitor police actions in the region, Archbishop Orani Tempesta of Rio de Janeiro said on Oct. 25. ✦ Bishop Donald W. Trautman of Erie, Pa., former chairman of the U.S. bishops' liturgy committee, sharply criticized what he called the **"slavishly literal" translation** into English of the new Roman Missal from the original Latin during a lecture on Oct. 22 at The Catholic University of America in Washington. ✦ On Oct. 21 Caritas Internationalis launched an appeal for $3.4 million in aid to **feed 35,000 Sudanese** people who have suffered through violent conflict and years of drought. ✦ **Michael Sinnott**, 79, a Colomban priest, continues to be held by unknown kidnappers in the Lanao del Norte Province of the Philippines, an area where armed Muslim separatist groups are active. ✦ A German court has fined the traditionalist bishop **Richard Williamson** 12,000 euros ($17,860) for incitement for having publicly denied the Holocaust.

Pregnancy Support Centers Harassed

A proposal requiring Baltimore pregnancy support centers to post a disclaimer telling clients they do not provide abortion or contraceptive services is harassment of the pro-life centers, say Catholic leaders. Baltimore's Archbishop Edwin F. O'Brien said abortion clinics are not being similarly required to list all the services they do not provide, such as infant clothes, formula and parenting classes. The president of the Baltimore City Council, Stephanie Rawlings-Blake, and 10 other members are sponsoring the bill, which if passed would levy a fine of $500 per day on centers that do not comply with the requirement. In a letter to Rawlings-Blake on Oct. 16, Archbishop O'Brien said the bill targets nonprofit organizations whose mission is to help women carry pregnancies to term. He said it is "well known" that pregnancy support centers are focused on assisting women in their choice for childbirth and do not provide abortions or contraception. "To fine a center $500 for not posting a sign that states as much is nothing short of harassment," Archbishop O'Brien said.

From CNS and other sources.

JOHN J. DiIULIO JR.

The Five M's

On Jan. 5, 1860, a miracle-worker lay dead in the snow on a Philadelphia street. Born in Bohemia, Bishop John Neumann had built from scratch America's first unified system of Catholic schools. By the 1960s, the city's Cardinal Dougherty High School alone served about 6,000 students, and its Most Blessed Sacrament elementary school served about 3,800.

But as the baby boomers reached adulthood and moved to the suburbs, Philadelphia Catholic school enrollments plummeted. The religious orders that staffed the old schools receded, parishes folded, and per-pupil costs skyrocketed. Most Blessed Sacrament elementary school closed in 1994. Cardinal Dougherty high school is to be closed in 2010.

Sadly, this Philadelphia Catholic school story is America's story. Today Catholic schools serve about 2.2 million students, roughly half the 1965 peak-year total. There are still nearly 7,250 Catholic schools, but since 1990 over 1,300 have closed and some 300,000 pupils have been displaced. The decline is concentrated in urban communities that now are home mainly to low-income, non-Catholic, minority families.

Non-Catholics care about the decline because it means more spending and crowding in public schools, and because Catholic schools generally get better educational results than public schools, especially with low-income minority children. Every so often these concerns stir momentary media interest. A recent example is Time magazine's story on Oct. 12, "Looking for Solutions to the Catholic-School Crisis."

The decades-old "crisis" is neither demographic destiny nor divine will. Catholic schools in Philadelphia and other cities can be saved, made solvent and strengthened managerially, and some long-closed schools might even be reopened. The five M's for reviving Catholic schools are: mission, market, money, millennial and miracle.

Mission. In his address at Catholic University on April 17, 2008, Pope Benedict XVI called Catholic schools "an apostolate of hope" that must be "accessible to people of all social and economic strata." The pope called for a renewed "commitment to schools, especially those in poorer areas." For the mission to be sacred, the local children whose minds are fed by Catholic schools need not be Catholic any more than the overseas children whose bodies are fed by Catholic missionaries need be Catholic.

Market. Based on estimates I derive from data on a private scholarship program for low-income children, the latent demand for Catholic schooling in Philadelphia is huge. If partial tuition relief were available, some 50,000 more local parents would send their children to Catholic schools. Estimates of untapped markets in other cities are similar, and that is without even adding the large latent demand for Catholic schooling among Latino immigrant families.

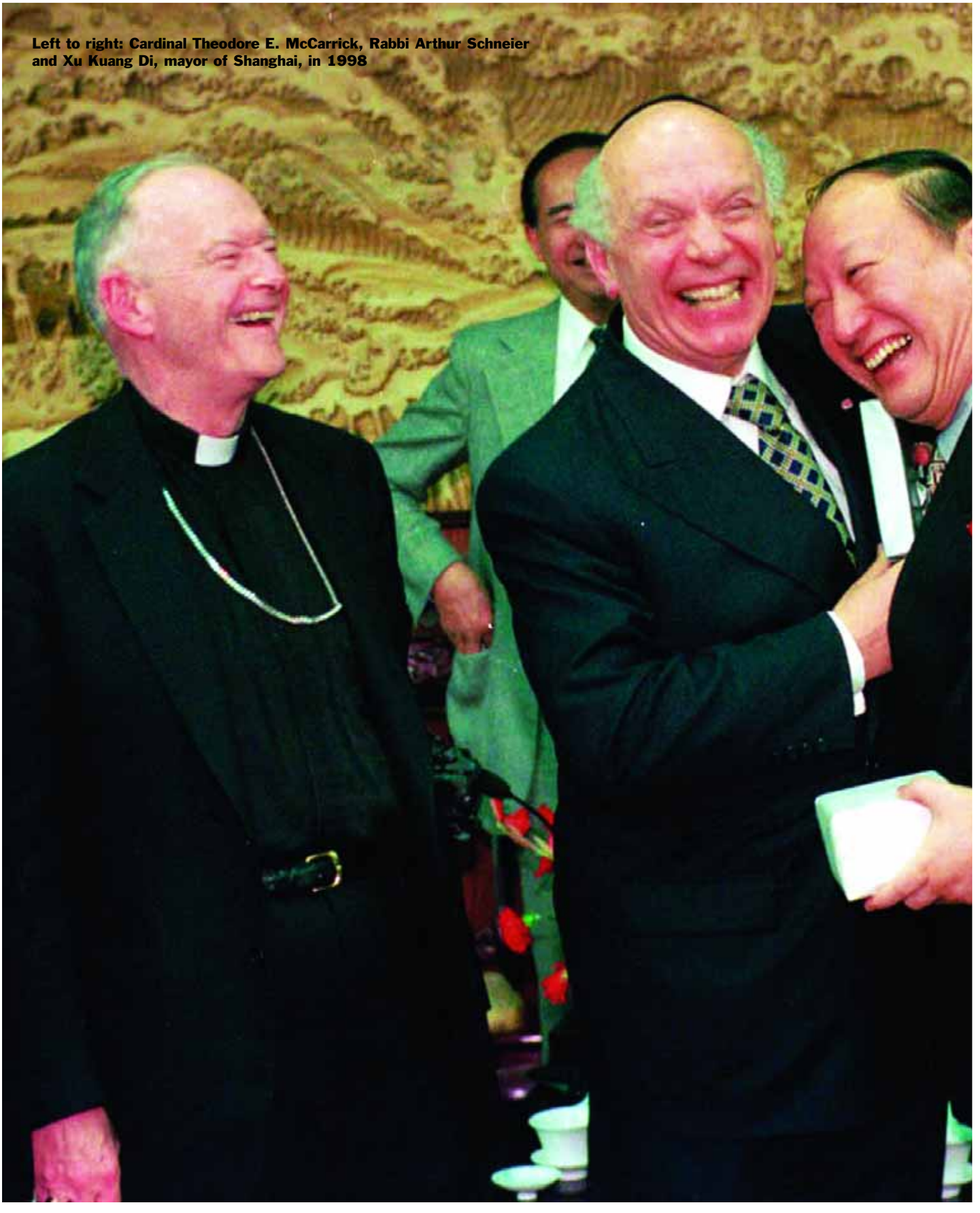
Money. Government vouchers are politically improbable, but there is private money aplenty for Catholic schools. Since 1965, many Catholic colleges and universities have soared (bigger endowments, better buildings) just blocks from where many Catholic grade schools have sunk. The Catholic higher education sector needs to "adopt" and raise funds for Catholic elementary and secondary schools. Wealthy and well-positioned Catholics need to make the schools a philanthropic priority, and the bishops need to start looking to wealthy non-Catholics like those who support independent Catholic schools.

> The Catholic schools 'crisis' is neither demographic destiny nor divine will.

Millennial. Look to the Catholic quarter of the college-age cohort born in 1982 or later. Through programs like the amazing Alliance for Catholic Education, which is anchored at the University of Notre Dame, they are ready by the thousands to become the greatest-ever generation of Catholic school teachers and principals. The aforementioned Time story referred to the ACE as "a sort of Catholic version of Teach for America." Actually, ACE is much better than T.F.A. I estimate that ACE yields five to 10 times as much urban teaching for every dollar invested.

Miracle. On Jan. 5, 2010, the 150th anniversary of St. John Neumann's death, pray for him to intercede in expanding ACE and resurrecting Catholic schools in Philadelphia and nationally: "Obtain for us that complete dedication in the service of the needy, the weak, the afflicted and the abandoned which so characterized your life."

JOHN J. DiIULIO JR. *is the author of* Godly Republic: A Centrist Blueprint for America's Faith-Based Future *(Univ. of California Press, 2007).*



Left to right: Cardinal Theodore E. McCarrick, Rabbi Arthur Schneier and Xu Kuang Di, mayor of Shanghai, in 1998

PHOTO: REUTERS/STR OLD

WHY CHRISTIANS AND JEWS MUST CONTINUE THE CONVERSATION

Irreplaceable Dialogue

BY THEODORE E. McCARRICK

Our world is filled with dialogue. The word itself is used and misused in multiple ways. Its range stretches from the highly orchestrated dialogue of international affairs to informal conversations between husbands and wives. Indeed, on the highest level of all is our dialogue with God in prayer and in meditation. Somewhere, between dialogue on the level of the world political scene and the personal reflections of a married couple, we find a genre called interreligious dialogue, which has become more and more important in the cultural context of our times.

Many of us have been part of interreligious dialogue. Clergy and laity of almost every faith community have engaged in it, sometimes with unexpected success, as clarity and charity put an end to old misunderstandings. Bishops like me have had the opportunity to engage in ecumenical and interreligious dialogue with many Christian churches and ecclesial communities, as well as with leaders of other religious bodies, but perhaps the most important of these is the dialogue that takes place with ever greater frequency with members of the Jewish faith. I have seen the desire for such conversations reflected in the goodness of people on both sides and in their desire to move from the problems of the past to a greater understanding of one family under God in the years ahead.

Besides almost innumerable contacts with Jewish communities in our own country, I have been privileged to participate in dialogue with Jewish religious leaders in Israel, in Eastern Europe and even in China. I once had this described to me as the unavoidable dialogue, and I believe this is true for several reasons.

What We Share

First, we share an essential sacred book, the Bible, the compilation of those remarkable books of divine revelation that begin with the Torah,

CARDINAL THEODORE E. McCARRICK *is emeritus archbishop of Washington.*

which we acknowledge as the Hebrew Scriptures. Even though Christians revere the Gospels and the epistles as part of our doctrinal foundation, and even though together with the sacred books of the Bible, our Jewish brothers and sisters are guided by the commentaries in the Talmud, the Mishnah and the Gemarah, yet the sacred books of the history of the people of Israel have always formed the foundation of our mutual heritage. The Bible is prayed in Christian churches as well as in synagogues throughout the world. It is read and meditated on and commented on, analyzed and discussed by both families of faith. Its books are plumbed for their wonderful insights, their beautiful expressions of adoration and petition; they make, indeed, a wonderful foundation for a dialogue that naturally emerges from conversations concerning them.

The prophets and the judges, the holy men and women of Israel, are holy men and women of our family, too.

Second, we share a sacred history. For most of our histories we have been spiritually one. Christianity came upon the scene less than 2,000 years ago, but the history of the people of Israel, the chosen people of God—a history Christians share and without which we would be aimless and empty—goes back even to Ur of the Chaldees and, in a special way, to the man we Christians refer to as Abraham, our father in faith. Indeed, in that most essential part of Christian history, the years of the first century after the birth of Christ, we speak of men and women who belong to the family of Abraham in the physical sense of flesh and blood. Not only Jesus, his mother and his family, but all his apostles and disciples in those early moments were Jewish. So it is impossible to separate our histories, especially at that moment when for Christians all things began anew.

Third, we share almost indescribable sorrows. The early centuries of the Christian era saw those who followed Christ persecuted brutally by the Romans and by others throughout the known world. The very earliest days of Christianity found that even in the Jewish communities brother turned against brother and family against family as some accepted the Gospel teachings and others found their fidelity in a faithful adhesion to the covenant of Israel.

Throughout their history, the people of Israel suffered hardships and persecutions in the times of the judges, in the times of the kings and, we must admit with great sorrow, in the times of the Christians as well. The pogroms, which are so dark a blot on the history of Christianity— in which our brothers and sisters of the first covenant were persecuted, often killed, and driven from one place to another—are signs of the sorrow that faced the people of Israel in the Middle Ages and indeed up to the Shoah itself. The indescribable sorrow of the Shoah, the attempt to eliminate and eradicate the Jewish people from the face of the earth, which left millions and millions dead and other millions traumatized both in body and spirit by the inhumanity of their neighbors, many of whom called themselves Christian, is a moment of great sorrow for us all. In the times of Communism and Fascism, many Christians also felt the lash of persecution and, as is the case of our brothers and sisters of Israel, often because of their faith and trust in the living God. And so it is the sharing of indescribable sorrows that calls us to dialogue and common prayer to the one God above.

On the other hand, in the midst of the suffering, we both share indestructible confidence. My fourth point is that both our traditions affirm God's fidelity to the covenant made long ago with Abraham, a covenant that has been renewed many times in sacred history. The people of Israel continue to hold powerfully to that glorious heritage, and we Catholics believe that they continue to live within the truth of the covenant made through Abraham and that God continues to be faithful to them. Indeed, as the Second Vatican Council teaches, "This people remains most dear to God, for God does not repent of the gifts he makes nor of the calls he issues."

For our part, Christians have confidence in a living faith that the Lord Jesus will be with us until the end of time and that his church, founded on St. Peter, will endure until he comes again. It is such strong and unshakable confidence, characteristic of us both, that calls us to dialogue and to mutual appreciation.

A fifth point is that we share a tradition of saints and holy people. The prophets and the judges, the holy men and women of Israel, are holy men and women of our family, too. We will never forget their history and never cease to be touched by their courage and their wisdom. As we read the sacred books of the Hebrew Scriptures, we continue to be inspired by their example and urged to imitate their deeds. In the times after the coming of Christ, we Christians rejoice in so many martyrs and saints, even until our own time. We acknowledge as well the many multitudes of saintly and heroic Jews whose deep faith and whose devotion to the Law of Moses is nothing less than a manifestation of great personal holiness and love of God and neighbor. Our tradition also has given rise to enormous acts of charity and generosity as we have watched in awe the magnificent sharing of wealth among our Jewish brothers and sisters. I hope we have learned to mirror it in the almsgiving that is part of the Christian life.

Sixth, we share many common values. The Ten Commandments are the basis of the teachings on morality of both our families. The Golden Rule is a standard for Christian and Jew alike and has been for 20 centuries. The love of God and love of neighbor, which is taught in the Hebrew Scriptures and again so powerfully in the Gospel and the writings of the Apostles, has called our peoples to make sacrifices of love for the neighbor, far and near, often without any consideration for faith or nationality, but just because we understand the common human dignity of every human being as a creature of a loving God and as one who has received this gift of life from the very hands of the Creator.

Finally, we share the same world. We share the same communities. We shop at the same stores, often go to the same schools, read the same newspapers and strive to exercise the virtues of patriotism and loyalty for the countries in which we live. We share this world intimately, and this intimate sharing is most noted in the lands where our forefathers lived and still live today, in the Middle East, in the Holy Land in a special way and in the crowded cities of the Western world as well. We cannot share this rapidly shrinking earth without feeling a need to talk to one another, since our lives are so entwined in all these points I have listed and in the common love of neighbor to which both our faiths are so dramatically and perpetually called.

ON THE WEB
Avery Dulles, S.J., on
"The Church and the Shoah."
americamagazine.org/pages

Broadening the Dialogue

There are many other ways in which we find reasons for this unavoidable dialogue. I will end with a comment on the word "unavoidable." This dialogue is not just unavoidable but most useful, important and necessary. It is not that we are forced to talk to each other but that by the very nature of our existence we are called to share so many points of light and of life that our dialogue is not only unavoidable but irreplaceable.

I thank God that in so many areas the dialogue has become a wonderful success. This is true in the United States, where a group of religious leaders, all from the family of Abraham, work together in harmony for the peace of Jerusalem.

Finally, I hope that we might see in this a call for another important dialogue, and that is the dialogue with the family of Islam. They, too, are children of Abraham and they, too, accept the oneness of the God who loves us. With them we too must learn to share and work together here, in this shrinking world, as we are all called to make it a place of peace and harmony where we will realize that we are all brothers and sisters in God's one human family. A

Our Brothers, the Jews

A lost manuscript, a continued call for solidarity

BY DOROTHY DAY, with an introduction by CHARLES GALLAGHER

Unlike any other Catholic writer at the time, Dorothy Day saw Adolf Hitler's emerging policy toward the Jews as a moral problem for Catholics. She saw this while Hitler was still only the chancellor in a multiparty cabinet—two years before he combined the office of chancellor and president to become Führer and almost four years before Germany adopted the Nuremburg Laws that stripped German Jews of their citizenship and human rights. Day's views are expressed in this previously unknown essay, which lay undetected in a correspondence file in the Dorothy Day-Catholic Worker Collection at Marquette University.

The manuscript was submitted for publication in **America** *in November 1933, more than five years before Day's views on Jewish matters became widely known. The content is noteworthy precisely because of Day's early conclusion that Hitler represented the foremost religious problem for the Jews.*

From Day's perspective, local events in New York, charged by anti-Semitism on the part of Catholics, were directly related to Hitler's rise to power in Germany. She was appalled by "Catholics speaking over in Brooklyn," to "cheering crowds," that "the great danger was the Jew." She keenly foresaw the dynamic that five years later would lead to the rise of Brooklyn's powerful Christian Front movement and its quasi-terrorist anti-Semitic plot, which was scuppered only by a spectacular set of arrests in early 1940 by J. Edgar Hoover's Federal Bureau of Investigation.

Day's warning about how Catholics ought to deal with Hitler rested on two of the main pillars of her faith—scriptural reflection and concern for social justice. Her deep beliefs rested on an apostolic zeal that held out the possibility for all men and women to be fully integrated into the mystical body of Christ.

***America**'s editor in chief, Wilfrid Parsons, S.J., rejected Day's article, offering her consolation, advice and further encouragement. Other forces may also have been at play. Parsons might have been put off by Day's opening paragraph, which spoke approvingly of a worker extolling the sunny side of Communism. Father Parsons later would become known as one of the country's foremost anti-Communists. In 1931 Pope Pius XI released the encyclical* Quadragesimo Anno, *which argued for the rights of workers and labelled Communism a threat to divine law. In addition, American Catholics were becoming more isolationist in the 1930s. Of course, one might suspect masked anti-Semitism on the part of Father Parsons. But there is no evidence to suggest Parsons was in any way anti-Semitic. On the contrary, Father Parsons was a founding member of the National Conference of Christians and Jews and remained a leader in Christian-Jewish relations through the 1940s.*

CHARLES GALLAGHER, S.J., *a visiting fellow at the Geneva School of Diplomacy and International Relations, discovered this manuscript at Marquette University. The text here has been lightly edited.*

A Jew came into the office of The Catholic Worker the other day and sat around and read for a while. He nosed through Cahill's *Christian State* and condemned it for its anti-Semitism. Then he looked at a missal for a while and hummed through some of the Gregorian plain chant.

"I cannot," he said, "be a Communist because I believe in God." And he said it sadly because he believed that the Communists were nearer to social justice in their efforts to bring about a proletarian state than were the believers in God.

When he left he took with him the apocryphal books of the Old Testament and the autobiography of St. Teresa of Avila.

People have been calling the office of The Catholic Worker and asking us if we had anything to do with the street meetings which were going on over at Long Island Station in Brooklyn. Our paper was being distributed over there, after rabid anti-Jew speeches. The men who spoke to us over the telephone said that they could find no race antipathies in The Catholic Worker, but they wanted to know what right Jew-baiters had to take over our paper as literature to distribute.

There were three Catholics speaking over in Brooklyn and by appealing to the baser instincts in their audience they were getting a huge crowd, a cheering crowd, which stood around for three hours listening to speakers who pointed out how red-blooded and 100 percent American

SERVANT OF GOD DOROTHY DAY *(1897-1980) was the cofounder with Peter Maurin of the Catholic Worker movement in 1933.*

PHOTO: GETTY IMAGES/TIME & LIFE PICTURES/WILLIAM VANDIVERT

they were, how filled with intestinal integrity, and how some scum parasites of Europe had come over here and taken over the country. The great danger was the Jew. All evils came from the Jew. Jewish materialism was the cause of all our ills. It was the Jew who brought about the revolution in Russia. It was Jews who ruined Germany. Hitler was merely trying to restore law and order.

We have consistently tried to avoid discussion of European questions in the paper we are getting out. We feel that we can't take up the subject of Spain, Italy, Germany, Mexico, let alone China. (One time on a bitter cold night last winter I was walking down Eighth Street and there was a cheering Communist parade coming around the corner. On all sides there was hunger and evictions, strikes and lockouts. Millions, fifteen or seventeen millions of men out of work. Forty-five millions dependent upon relief of some kind or another. But the Communists in their world-wide altruistic frenzy were not at that moment engaged in protesting present and near-at-home evils. Their banners bore the slogans, Down with Chiang Kai Chek!)

I repeat, we the editors of The Catholic Worker had decided not to venture on world affairs. But when Catholics get up on New York streets and arouse race hatred in their Catholic listeners, then it is time for us to take a stand.

We believe that Hitler owes his success to the fact that it is easier to arouse a people against something concrete like a race than against an idea. It is not just the idea of materialism that the German people are fighting. They have made the Jew as a race the scapegoat. They have fastened on it the ills of present-day society. They have blamed Jews for defeat during the war, for the inflation after the war, for the present ills of the capitalist system. And even though individuals of the race, even though large masses of the race are guilty of the sins with which they are charged, the animus aroused against them is singular in that it is not an animus against the evils attendant on their actions, but against the Jews themselves.

To criticize the Jews for the protest which Jews have organized in this country and to say, as I heard them say at Long Island Station, "Are the Jews a sacred race that this

enormous protest should have been organized?" is to be manifestly unfair. If no protests were organized on account of the persecution in Mexico or Spain, it is the fault of the Catholics themselves in that they are not naturally vociferous. Why didn't all the Knights of Columbus, all the St. Vincent de Paul men, all the Holy Name men, all organizations in fact, hire Madison Square Garden themselves, form a parade that would block traffic for some ten hours and broadcast a huge protest against what was and is going on in Mexico?

Another thing, horrible as the persecution of the Catholics is, it is not a persecution of a race or people. It is all Catholics, of whatever nationality, that are having to put up a struggle for a position. The Times tried to point this out when they said that in Spain it was ex-Catholic against Catholic. What they should have said is that it was Spaniard against Spaniard. The persecution in Germany is actually a persecution of the Jews as a race. A stiff-necked generation. Not because they are Communists especially. Not because they are materialists. Many of them are not Communists and some of the most religious-minded men are Jews. But it is all Jews who are being fought and excoriated. It is the old pogrom spirit being revived. It is comparable only to the persecution of the Negro because of his race. It seems to be easy to arouse people to a concrete hatred of race. It is easy for children to fall into contemptuous attitudes because of race differences. And I believe that Hitler could never have gotten the following he has if he had not given to his fellow Germans someone, not something, to hate. It is a hatred primitive, fundamental, base.

ON THE WEB
Robert Ellsberg on the diaries and letters of Dorothy Day.
americamagazine.org/podcast

For Catholics—or for anyone—to stand up in the public squares and center their hatred against Jews is to sidestep the issue before the public today. It is easier to fight the Jew than it is to fight for social justice—that is what it comes down to. One can be sure of applause. One can find a bright glow of superiority very warming on a cold night. If those same men were to fight for Catholic principles of social justice they would be shied away from by Catholics as radicals; they would be heckled by Communists as authors of confusion; they would be hurt by the uncomprehending indifference of the mass of people.

God made us all. We are all members or potential members of the mystical body of Christ. We don't want to extirpate people; we want to go after ideas. As St. Paul said, "we are not fighting flesh and blood but principalities and powers."

In addition to getting out a paper, the editors of The Catholic Worker are engaging in a fight against the Unemployed Councils of the Communist Party. To combat them they are doing the same thing the Communists are doing, helping the unemployed to get relief, clothing, food and shelter. But we are cooperating with the Home Relief instead of obstructing them. Two or three times a week we have eviction cases. When a desperate man or woman comes in asking for help, we have to call the Home Relief to find out about getting a rent check. Then we have to find a landlord who will accept the voucher. Usually they won't. There is only one landlord in our entire block who will take them. Over on Avenue B there is an Irish landlord willing to cooperate. On 17th Street there is a Jew. He is a Godsend because he has three houses.

After we have found an apartment, we have to commandeer a truck and men to do the moving. The sixteen-year-old boys in our neighborhood have been most helpful. Then there are always unemployed men coming into the office who are eager to help.

The other day we had a German Protestant livery stable man, giving us the use of a horse and wagon to move a Jewish family, and five Catholic unemployed men assisting their brother the Jew in getting transferred.

It is a situation which typifies the point I wish to make, that we are all creatures of God and members or potential members of the Mystical Body. This is something which those Catholics who bait the Jews lose sight of. A

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ART | LEO J. O'DONOVAN

KANDINSKY'S CREATIONS

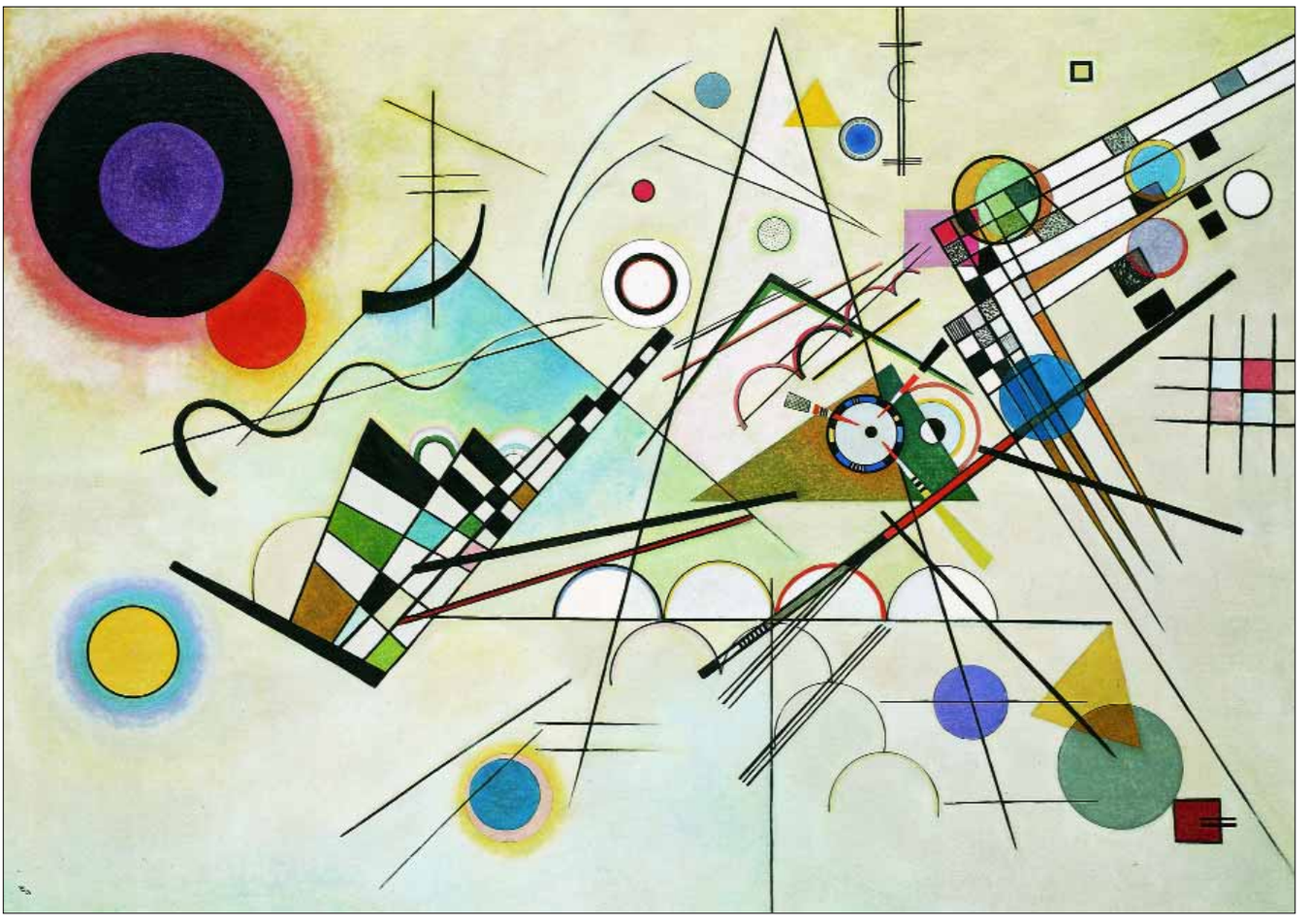
Notes on a spiritual revolution

The Russian-born artist Vasily Kandinsky believed his time was one of spiritual crisis. "The nightmare of materialism…[has] turned life into an evil, senseless game," he wrote, and Western culture "awakening after years of materialism [is] infected with the despair born of unbelief, of lack of purpose and aim." With religion, science and morality unmoored, an increasing number of people distrusted the adequacy of science to answer deeper questions, Kandinsky believed, and so they had begun to seek "inner knowledge."

Sound familiar? The diagnosis comes from Kandinsky's book *On the Spiritual in Art*, written in 1911 in tones at once prophetic and poetic. "Literature, music and art are the most sensitive spheres in which this spiritual revolution makes itself felt," he wrote, envisioning spiritual regeneration through the arts.

For the first 30 years of Kandinsky's life, these views would have seemed improbable to his family and friends. Born in Moscow into a prosperous family, Kandinsky enrolled at 19 in the University of Moscow to study law, economics and statistics. In 1892 he married his cousin Anja, graduated from the university and began doctoral work in economics, but abandoned it two years later. Two major experiences in 1896 affected him deeply: seeing one of the paintings in Monet's "Haystacks" series and hearing a performance of Wagner's "Lohengrin." For the rest of his life Kandinsky pursued the goal of a pictorial art that would resemble music, which he considered the greatest and most abstract of the arts—"the best teacher," he called it.

"Every work of art is a child of its



"KOMPOSITION 8" BY VASILY KANDINSKY 1923. SOLOMON R. GUGGENHEIM MUSEUM, NEW YORK

time," Kandinsky wrote. And of its place as well, he might have added. The splendid "Kandinsky" exhibition now at the Solomon R. Guggenheim Museum in New York (through Jan. 13), which includes several extraordinary loans, highlights the places where the artist lived.

Kandinsky moved with Anja to Munich in 1896 to study painting. Within five years he helped to establish the Phalanx artists' association. While teaching there, he became close to one of his young students, Gabriele Münter, for whom he left his wife in 1904. The earliest pictures shown here are quick plein-air sketches documenting his travels with Münter through Europe and Tunisia. They settled for a year in Paris, where his work culminated in "Colorful Life" (1907), a nostalgic recreation of medieval Russia. The painting's stippled brush strokes and brilliant colors recall the Neo-Impressionist and Fauve artists Kandinsky had seen in Paris.

Returning to Munich in 1908, Kandinsky and Münter took an apartment in Schwabing and discovered the village of Murnau in the foothills of the Bavarian Alps. Kandinsky's Murnau scenes, generally realistic but increasingly abstract, show a childlike, lyrical freedom with color and composition. Billowing white clouds over rolling hills in "Landscape Near Murnau With a Locomotive" (1909) would be cartoonish if they did not sing so. And the Guggenheim's famous "Blue Mountain" (1908-9) melodically combines the chivalry of its three riders on horseback—Kandinsky's recurrent symbol for artistic courage and innovation—with a canticle to nature that burns with gemlike color.

Gradually Kandinsky's style became less representational and fell into three categories that he distinguished by their association with music: "impressions," based on real-life subjects; "improvisations," drawn on spontaneous and unconscious images from his inner life; and "compositions," based on multiple previous studies. As his work became more visionary, dark hints of cataclysmic and even apocalyptic events emerged.

When you come upon "Picture With a Circle" (1911) from the Georgian National Museum in Tbilisi and exhibited for the first time in the United States, the round forms delineated only by color, with black lines whiplashing through neighboring mists of rainbow tones, simply astound—like a vision of creation. ("The creation of the work of art is the creation of the world," the artist wrote in his *Reminiscences* of 1913.) Still more powerful is the "Painting With a Black Arch" (1912) in which an initiate may see the arc as recalling part of a horse's harness, though anyone can revel in the harmony of form and color.

The climax of this fertile period in the artist's life, and for me the high point of the entire exhibition, is the set of four panels commissioned by Edwin R. Campbell for the foyer of his Park Avenue apartment in New York. Sometimes interpreted as a four-seasons suite, the canvases are better read as pure abstraction, miraculously combining balance and movement, a riotous range of color with each tone retaining its value, forms defying definition and lines springing as if from nowhere and ending as suddenly. A sense of upward movement prevails: Might not this weightless world float at any minute into the sky? There is no illusionist or perspectival space, but there *is* a sense of depth, as cool colors recede and warm ones move toward you. Symphonic is not too great a word for this marvelous wall.

With the outbreak of World War I, Kandinsky left Germany and made his way through Switzerland back to Moscow. Uprooted, and his relationship with Münter unraveling, he found it difficult to paint and so worked mostly on paper. In 1917, he married Nina Andreevskaya. After the October Revolution, the state expropriated the apartment building Kandinsky had inherited, and the family often went

ON THE WEB
Maurice Timothy Reidy reviews the film "Bright Star."
americamagazine.org/culture

"BLACK LINES" (SCHWARZE LINIEN), BY VASILY KANDINSKY DECEMBER 1913. SOLOMON R. GUGGENHEIM MUSEUM, NEW YORK

hungry and cold. Their only son died at the age of 2. The work of two artists then dominant in Russia made the spiritual, intuitive Kandinsky increasingly uncomfortable: the strict geometrism of Kazimir Malevich's Suprematism and the mechanical utilitarianism of Vladimir Tatlin's Constructivism. But Kandinsky still managed to create memorable canvases like "Moscow I" of (1916), a small, celebratory and surprisingly representational depiction of the city he had always called home [see cover], and "Overcast" (1917), a turbulent collision of intensely colored forms, large and small, with a typical contrast of threatening darkness and promising light.

Shortly after Kandinsky and Nina moved to Berlin in 1921, the architect Walter Gropius invited him to Weimar to teach at the Bauhaus. The next 11 years were happier and more productive for him, even though the school's geometric and rationalist functionalism also tended to constrain his expressive nature. Teaching, organizing exhibitions and writing, the artist enjoyed the collegial atmosphere and especially his reunion with his old friend Paul Klee. (In the superb collection of 60 works on paper that accompanies the exhibition, the first wall has a series of Kandinsky watercolors that might well have been by Klee.)

When Solomon R. Guggenheim and his wife, Irene, accompanied by his art advisor Hilla Rebay, visited Kandinsky in 1930 at the Bauhaus's new location in Dessau, he bought four works from the artist, including "Composition 8" (1923) [see p. 19]. (Ultimately, Guggenheim would buy over 1,500 of the painter's works.) Standing before the painting today, you can almost sense the triumph Kandinsky must have felt on completing this cosmic vision. Here geometry has become musical, playing across the canvas from lower left to upper right, from bottom to top. A black, eclipse-like circle in the upper left corner echoes the apocalyptic hints of Munich and the severity of Moscow. For Kandinsky the circle suggested the fourth dimension, and its many floating appearances in "Composition 8" prolong the painting's resonance.

The critical view has been widely held that Kandinsky's work declined after 1914, and certainly after 1921. This is especially true of his final years in Paris, for which he and Nina, appalled by the advance of National Socialism, abandoned Germany in 1933. Still there are wonderful paintings here, playful surprises as well as a vision of hope in a desperate time. "Reciprocal Accord" (1942), his last large-format painting, combines playfulness and gravity. It was fittingly displayed on an easel next to his coffin when he died in 1944 at 78. I hope visitors to the Guggenheim will make up their own minds.

Was Kandinsky deceived that art could regenerate the times? Of course. And it is difficult even to say what he meant by "spiritual." His psychology was rudimentary, affirming the unity of body and soul but suggesting only barely what "external" and "internal" mean. The "inner necessity" on which he insisted—the artist's ineluctable call to express the spirit of the age, in service to "the cause of art" enduring beyond time and space—calls for, but fails to provide, the concrete distinctions that would justify the terms "temporal" and "eternal." The highly informative catalogue gives only glancing clues as to how Kandinsky might have been influenced by Russian Orthodoxy. His commitment to "the spiritual," though, is likely to resonate widely. In this way he poses a question for the many churches that are reaching many members to only pallid effect. On reaching the top ramp of the Guggenheim, museumgoers can ask themselves if their own procession before this great artist's work was not a little like prayer—in which we lose ourselves in wonder. To whom else shall we go?

LEO J. O'DONOVAN, S.J., *is emeritus president of Georgetown University.*

BOOKS | NANCY HAWKINS

OUR FOUNDING MOTHERS

NEW WOMEN OF THE OLD FAITH

Gender and American Catholicism in the Progressive Era

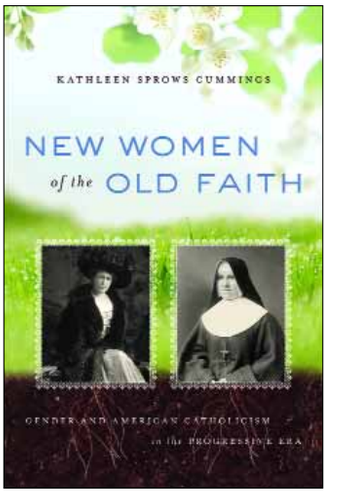
By Kathleen Sprows Cummings
Univ. of North Carolina Press. 288p $45
ISBN 9780807832493

When I opened this fascinating book by Kathleen Sprows Cummings, I was not sure what to expect. The cover shows two women at the turn of the 20th century, one in a religious habit, the other dressed as a materially comfortable woman. What could these two women possibly have in common? The answer is: much more than you would imagine.

New Women of the Old Faith explores a piece of American Catholic history that is often overlooked. Cummings chronicles the lives and work of four American Catholic women who, while being faithful members of the pre-Vatican II Catholic Church, were powerful advocates for Catholic women trying to break into American society and find their own voice alongside the "New Woman" movement. The four women chronicled are Margaret Buchanan Sullivan (d. 1903), an ardent Irish nationalist and prolific Catholic writer; Sister Julia McGroarty, S.N.D. (d. 1901), American provincial superior

of the Sisters of Notre Dame de Namur and founder of Trinity College for Catholic Women; Sister Assisium McEvoy, S.S.J. (d. 1939), a Philadelphia educator who figured greatly in the expansion and consolidation of the Catholic education system locally and nationally; and Katherine Eleanor Conway (d. 1927), a Boston journalist, editor and public figure. Each of these women is noteworthy in her own right, and each was dedicated to improving the lives of Catholic women while encouraging them to resist the promises of the newly emerging secular women's organizations.

As explained by Cummings, Henry James coined the phrase "New Woman" to describe wealthy widows living abroad. The movement came to represent women who felt trapped and constricted by Victorian society and who desired to break from traditional domestic rules. This secular movement greatly alarmed Catholics who saw it as a threat to single Catholic women, who were expected to play a part in their church community and be faithful to the roles assigned them by "Mother Church." There was also the fact that the "New Woman" movement was significantly Protestant. At this time in U.S. Catholic history the American Protestant was the enemy. All four of the featured women in this book believed that American Catholic women at the turn of the century would truly "liberate" themselves if they found women to emulate from their own faith tradition, such as St. Catherine of Siena, St. Jane Frances de Chantal and St. Elizabeth Ann Seton. It would be Catholic teaching, as opposed to the suffragette movement, that would show Catholic women the way to live their lives. And of course, it would be through education that Catholic women would truly achieve full personhood.



This book will be of special interest to anyone who has spent time in the field of Catholic education, especially in Catholic higher education. As Cummings explains, the story of the founding of Trinity College in Washington, D.C., is a marvelous example of how "U.S. Catholic women enlarged their lives during the Progressive Era." One cannot help but be impressed by the tenacity and vision of Sister Julia McGroarty, who "dared" to found a college without a preparatory academy already in place and also without any assurance of monetary backing. The stories of the Philadelphia S.S.J.'s and I.H.M.'s only adds to the truth that women religious during the Progressive Era let nothing come between them and their desire to build a Catholic school system in America.

Their efforts were supported by women like Margaret Sullivan and Katherine Conway, who believed wholeheartedly in church-sponsored education for women. These two laywomen had an impact on the lives of their Catholic "sisters" in a manner different from that of women religious. Their writing and journalistic abilities, along with their personal friendships with members of the hierarchy, opened doors for them that would always remain closed to the sisters. While they did not support the "New Woman" movement, they understood that Catholic women needed a strong faith life and a somewhat independent spirit.

There is a noticeable tension in the book between the fact that American

women at the start of the 20th century did not have rights owed them as fully human beings, such as the right to vote, and a Catholic vision of what it meant to be a truly liberated American woman. The two laywomen featured in this book only grudgingly accepted the 19th Amendment, which gave women the right to vote. I wanted Cummings to spend more time analyzing whether the refusal of the Catholic Church and specific women in the church to support more secular reform movements served to alienate Catholic women from social reform activities in the middle of the century and up to our day.

Cummings refers to the journalist Anna Quindlen and to Helen Prejean, C.S.J., as examples of dedicated Catholic women who are modern counterparts to the four women featured in this book. But she labels the first as one with outspoken views on issues like abortion and the second as one who does not wear the more traditional habit. They are portrayed as women "on the fringe" rather than Catholic women who genuinely influence others today. I wonder whether the fact that certain influential Catholic women of the early 20th century resisted secular social movements has impeded post-Vatican II Catholic women from responding energetically to the women's rights movement, racial issues and other social problems.

New Women of the Old Faith will assuredly appeal to anyone interested in the story of American Catholicism and the growth of the American immigrant church. It offers a fresh perspective on the struggles Catholic women faced as they tried to become good citizens of these United States while also being good daughters of the Catholic Church. The struggle was not always easy, and still is not today. But as Cummings points out, Catholic women are creative, dedicated, bright and visionary people. These qualities served us well in the past and will do so in the future.

NANCY HAWKINS, I.H.M., *is associate professor of systematic theology at St. Bernard's School of Theology and Ministry in Rochester, N.Y.*

SIDNEY CALLAHAN

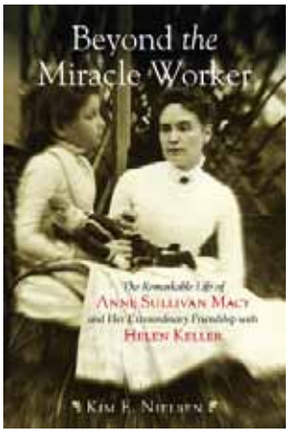
SULLIVAN'S TRAVELS

BEYOND THE MIRACLE WORKER

The Remarkable Life of Anne Sullivan Macy and Her Extraordinary Friendship With Helen Keller

By Kim E. Nielsen
Beacon. 320p $28.95
ISBN 9780807050460

Cultural icons are often more complex than they appear. Kim Nielsen's engaging and excellently researched new biography of Anne Sullivan Macy and her relationship with Helen Keller reveals unknown shadows and contradictory facets of their lives. Annie is, of course, firmly embedded in our collective consciousness as the 21-year-old teacher of the deaf and blind mute Helen Keller. She is "The Miracle Worker" depicted on stage and screen. As a feisty but inexperienced star graduate of the Perkins Institute for the Blind, she bravely ventured to the alien territory of post-Civil-War Alabama to tutor a 7-year-old deaf and blind pupil who was completely undisciplined. After an epic struggle between two strong-willed personalities, Annie succeeds in her innovative teaching methods. She initiates Helen into the miracle of language. In the process an unbreakable lifelong bond of love and affection is forged.



Sullivan and Keller's amazing achievement was immediately publicized. Helen and her teacher became nationally and internationally celebrated. Philanthropists and rich patrons, like Alexander Graham Bell, ensured Helen's future education. With Annie's help she went on to graduate from Radcliffe College and became a prolific author and lecturer. As adult women Helen and Annie were able to earn their living by writing, speaking and even performing on the stage in vaudeville. The two women traveled widely and met everyone worth knowing—from presidents to literary lions like Mark Twain to Hollywood stars like Charlie Chaplin. To the end of their lives Helen and Annie also garnered financial support from sponsors and through their positions at the American Foundation of the Blind.

While they were at Radcliffe, a young Harvard intellectual, John Albert Macy, joined in their collaborative work. He became a close friend of both women and eventually the beloved husband of Anne Sullivan. Since Annie would never desert Helen, a joint household was formed in which the married couple and Helen lived and worked amiably. John was a radical socialist reformer as well as a literary critic and initiated Helen into progressive movements. She became a pacifist, a feminist, a suffragist, a socialist, an advocate of labor and even joined the Industrial Workers of the World. Her lifelong struggles

against American wars and social inequality are often overlooked in popular history.

Annie, too, was sympathetic to the struggle for the poor and oppressed but was less politically active than Helen and less religious. Sullivan renounced her immigrant identity as a baptized Roman Catholic during her youth, but her allegiance to her Irish heritage remained strong. For her, being Irish meant championing the downtrodden.

Because Anne Sullivan possessed a contradictory nature, she could be intensely optimistic and high spirited but also deeply pessimistic and depressed. This mercurial temperament combined with the bull-headed determination that overcame obstacles could make her difficult to live with. These qualities may be what caused John and Annie's marriage to founder eventually. Was it her independence? Her commitment to Helen? His drinking? Their childlessness or separate career obligations? Little can be gleaned from the public record.

Marital failure was one more grievous suffering in Anne Macy's life. Over the years her worsening eyesight, painful eye operations and chronic illnesses often made her miserable. Nielsen makes the case that in adulthood Annie's increasing debility gradually reversed the roles of Helen and Annie as caretaker and dependent. Helen was the star, the author, the activist—and the breadwinner. She became the head of the household. But Helen's loving gratitude and affection for Teacher never wavered. Keller spent her later years trying to care for Annie. She arranged medical treatments and repeatedly took Annie abroad to lift her spirits.

Nielsen shows how tragic Annie's "secret" and "shameful" past had been—a drama worthy of Dickens. She was born to impoverished, illiterate Irish immigrants, whose family fell apart when Annie's mother died of

tuberculosis and her father lapsed into alcoholism. By that time Annie had lost two siblings to death and contracted the painful, permanent eye infection called trachoma. As her 4-year-old brother Jimmy was also disabled by a hip injury, he and 10-year old Annie were deposited at Tewksbury Almshouse and abandoned.

Conditions in the women's section of the huge overcrowded state institution were chaotic, rat-infested and dangerous. The indigent, the deformed and the mentally ill, along with destitute women and their foundlings were lodged together in a daily struggle for survival. When her beloved little brother Jimmy died, Annie despaired. Fortunately, certain good-hearted and intelligent inmates consoled the little girl and encouraged her ambitions to escape. Annie's incredible drive for an education actually became her rescue. She literally pulled at the sleeve of the visiting trustees and begged to be sent to the newly founded school for the blind.

In another Dickensian twist, several philanthropists connected to the influential New England progressive establishment arranged and supported the illiterate girl's entry to the prestigious Perkins School for the Blind. Thrown into the center of Boston's high culture, Sullivan struggled to catch up. She succeeded brilliantly. Although academically successful, Anne remained prickly and rebellious. A disabled young woman without family or connections, she desperately needed the tutoring job offered by the Kellers. As a beautiful, high-spirited girl, she was able to charm the powerful older men who could decide her chances of employment.

The dramatic story of Sullivan and Keller is fascinating in itself, but it also points to similar issues unresolved in our day. Women, in particular those with disabilities, still have difficulties becoming financially and socially independent. They continue to find strength in mutual support. The reader follows Anne's struggle to overcome poverty and virulent anti-immigrant prejudices. Health care and support for the poor have not been secured while scandals plague public institutions for children and youth. Most horribly, child abuse continues to be uncovered in both secular and religious institutions.

ON THE WEB
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America's path toward achieving equal human rights and social justice remains a rocky one. But the extraordinary story of Annie Sullivan and Helen Keller is an exemplary reminder that perseverance in the face of obstacles can yield miracles.

SIDNEY CALLAHAN *is the author, most recently, of* Created for Joy: A Christian View of Suffering *(Crossroad).*

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Positions

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LETTERS

Four Tough Questions

I don't have a problem with the bishops calling for abortion funding not to be included in the health care bill (Signs of the Times, 10/26). I do have a problem with what I see as the inconsistency involved in their position, especially when some of them say that politicians who vote in favor of a bill that includes such funding, in whole or in part, should not present themselves for Communion.

1. Where are the bishops demanding that Catholic senior executives and owners of the insurance companies that design, market, sell and administer health care plans that include at least some funding for abortion (50 percent to 90 percent of plans, depending on whether you use figures from the Kaiser Foundation for the Family or the Alan Guttmacher Institute) should stop presenting themselves for Communion?

2. What about Communion for those Catholic senior executives and owners of businesses buying for their employees health care plans that fund abortions in whole or in part (which thereby force all their employees to fund abortions)?

3. What about Catholic employees who begin to examine their health care plans and find that those plans fund abortion in whole or in part? Should they not demand of their employers that they find other plans, or even change jobs to a company that offers an abortion-free plan?

4. Should not Medicaid be questioned, since (from what I understand) it allows in whole or in part for abortion funding?

If the principle applies to politicians and new programs, should it not apply equally to the private sector and old programs? Where is the consistency?

RAY TEMMERMAN
Winnipeg, Manitoba, Canada

Constructive Engagement

As an Episcopalian who believes in a consistent ethic of life and sees an urgent need for health care reform, I rely on the Roman Catholic bishops to provide the leadership needed to ensure that we get a health care reform program and that it respects conscience and does not fund abortion. It will be hard to tell when co-mingled funds (funds from insurance premiums paid by individuals and private companies and subsidies for health care paid by the federal government)

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are funding abortion. This is a great challenge. It is important that the bishops' efforts not overreach and attempt to restrict abortion further than the funding issue. If we overreach, we lose. Keep it up, but please be engaged in the process. We get nowhere by folding our arms and waiting for the various committees to come up with a proposal we will like.

CHRISTIAN RIDEOUT
Alameda, Calif.

Overburdened, Underappreciated

Re Of Many Things, by James Martin, S.J. (10/19): Thank you for your observations. Personally, I don't know what a typical day is like for the pastor of a parish. I imagine he gets pulled in all different directions, and parishioners must think their pastor has a photographic memory and instant recall. But if those pastors picking you up at the train station had only asked someone of their parish to pick you up, instead, I'm sure there would have been a stampede of volunteers wanting to help, if only he would let them. Also, it is one thing to pray for vocations to the diaconate; it is another thing to encourage and accept vocations to the diaconate. The purpose of the diaconate is to assist priests so that they aren't overburdened, frazzled and harried.

One of the most beautiful things in the world to see is a happy, hearty, loving priest leading his parishioners in the sign of the cross at the beginning of Mass in their own church. I agree with you wholeheartedly: Parishioners love, love, love their parish and their priests.

BILL SJOSTEDT
Mamaroneck, N.Y.

Emboldened to Speak Out

I want to commend Donald J. Moore, S.J., for his article in your Oct. 12 issue, "When Silence Is Betrayal." Given the evidence about the violence committed by Israel's military forces, not just recently in the Gaza Strip, but over a period of many years, it is about time for the government of Israel to be held accountable. This is not to say that Hamas has not committed atrocities of its own, but these are far less severe than those of Israel.

It was interesting to read that Avi Shlaim, an Israeli who served in the Israeli army and is a professor of international relations at Oxford, "describes Israel's treatment of the inhabitants of Gaza as 'one of unbridled and unremitting brutality.'" Given this, perhaps other persons and organizations will be emboldened to speak out. I hope that the leadership of the U.S.C.C.B., even in the face of sure criticism from Israeli watchdogs, will have the courage to address this matter.

Lastly, it is about time for our own government to understand that "a time comes when silence is betrayal." Our government has betrayed the human rights of the Palestinian people by its silence about Israel's cruel conduct, which is aided and abetted by all the aid that our government gives to Israel.

(MOST REV.) VICTOR H. BALKE
Bishop Emeritus of Crookston, Moorhead, Minn.

Flawed Judgments

Your editorial "Siege Mentality" calls for an investigation and trial of the Israel Defense Forces at the International World Court. The article offers a one-sided argument.

Here in Santa Fe we just celebrated the 400-year commemoration of Spain's conquest of the territory, a land grab by any standards, not to mention the enslavement of the Indians who lived in the nearby pueblos. Last week a high Mass at the Cathedral Basilica of St. Francis of Assisi in Santa Fe honored Felipe Prince of Asturias, son of King Juan Carlos of Spain. The historical land grab by Spain's King Ferdinand and Queen Isabella had the full cooperation of the Catholic

Church. It is documented that the Catholic Spaniards were cruel to the local Indians. This history coincides with Spain's Inquisition of the Jews who were forced to be baptized, subjected to expulsion and the confiscation of their homes and assets and were tortured and killed by the Inquisitors of the Catholic Church.

Would you say this was "siege mentality?" Your judgments against Israel's I.D.F. are flawed in light of your own history. Once more you are launching a very troubling campaign against the brothers of Jesus. I can say this because I was baptized 70 years ago in the aforementioned cathedral.

YOLANDA HESCH
Santa Fe, N.M.

Come and Flourish

Re "Imagining the Immigrant" (10/26): My grandfather was an immigrant from Greece, my grandmother from Brazil, and my wife and her parents emigrated from England after World War II. They came not to escape oppression or poverty but in search of a land of opportunity and to pursue a better life. None ever wished to return to their country of origin. All made a life in the United States not of spectacular riches, but of ordinary sustenance and respectability.

My wife and I are the heirs of their commitment to build life anew and in both cases represented the first in our families to achieve a college education and professional work. Is there not room for many more? Immigrants bring to us far more than we can ever imagine. Let us not be just a haven for refugees but also a beacon calling people worldwide to come and see, come and be, come and flourish!

(DEACON) MIKE EVANS
Anderson, Calif.

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Stardust Made Flesh

THIRTY-THIRD SUNDAY IN ORDINARY TIME (B), NOV. 15, 2009

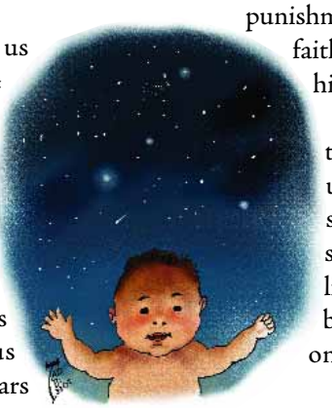
Readings: Dn 12:1-3; Ps 16:5, 8-11; Heb 10:11-14, 18; Mk 13:24-32

"Those who lead the many to justice shall be like the stars forever" (Dn 12:3)

In recent decades, our understanding of the origins of the universe has grown immensely. We have learned how our universe flashed forth 15 billion years ago in a great explosion of light and that it is ever-expanding, bursting with life from the center outward in creative, chaotic, unique patterns. But what happens at the end?

In the first reading and the Gospel, two different biblical writers reflect on the end times. Both are writing for a people under duress, a people who may feel that the trials and tribulations they are undergoing are the signs of the apocalyptic end time. Will there be something beyond this earthly life? The ancient Israelites thought not.

Some believed they would merely live on in the memories of their descendants. Some spoke of Sheol, the shadowy underworld in which a shade of the former self survived, but that is hardly an afterlife at all. It was only in the second century B.C. that the belief in resurrection and an eternal reward for the righteous began to emerge. Daniel also mentions "everlasting horror and disgrace" for the wicked, but he focuses his attention on what happens to those who have lived wisely and who have led others to seek and do justice. He envisions these people as shining brightly, "like the splendor of the firmament...[they] shall be like the stars forever."



Cosmologists tell us that our bodies are literally stardust made flesh; they are made of particles that were present in the primeval fireball at the beginning of the universe. Daniel's image of righteous people becoming stars is, in a sense, inviting us to be true to what we actually are. His words give hope that those who endure tribulation not only tend the divine light within but also radiate goodness to others, increasing the brilliance of the divine radiance, which endures forever.

In today's Gospel Jesus speaks to his disciples about the days of final tribulation. They are a terrible undoing of creation, an extinguishing of the light of the sun and moon, with the stars falling from the sky. Against the backdrop of this cataclysm Jesus interjects the assurance that he will come again in power and glory, gathering his elect from "the end of the earth to the end of the sky." He then offers the image of a tender green shoot at springtime, one that insistently bursts forth from the fig tree. Stripped of its leaves and giving every appearance of having died, its life tenaciously sprouts forth anew. And so Jesus assures his disciples that no matter what horrendous suffering they endure, life will rise again in them through his power. In the Gospel there is no reference to punishment of those who are not faithful, only of gathering in all his scattered "elect."

The question of when all this will take place hangs unanswered. There is a tension in the Gospel. Jesus first says that it will happen in the lifetime of "this generation," but then he asserts that no one knows the day or the hour—not even he—but only the Father. In between the two sayings is the solid affirmation that Jesus' words are trustworthy.

Speculation about the end time may not be foremost in believers' minds these days. But when we are experiencing tribulation, the question of how long it will go on and what will happen afterward is front and center. The readings today give hope that everlasting radiance and tender new beginnings come after refinement in the fiery furnace of suffering.

BARBARA E. REID

PRAYING WITH SCRIPTURE

- How does your inner radiance reflect that of the Maker of the stars?
- How does Christian hope move beyond the expectation of reward in the afterlife?
- What in nature speaks most strongly to you of the ever-expanding love of God?

ART: TAD DUNNE

BARBARA E. REID, O.P., *a member of the Dominican Sisters of Grand Rapids, Mich., is a professor of New Testament studies at Catholic Theological Union in Chicago, Ill., where she is vice president and academic dean.*

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