

America

THE NATIONAL CATHOLIC WEEKLY

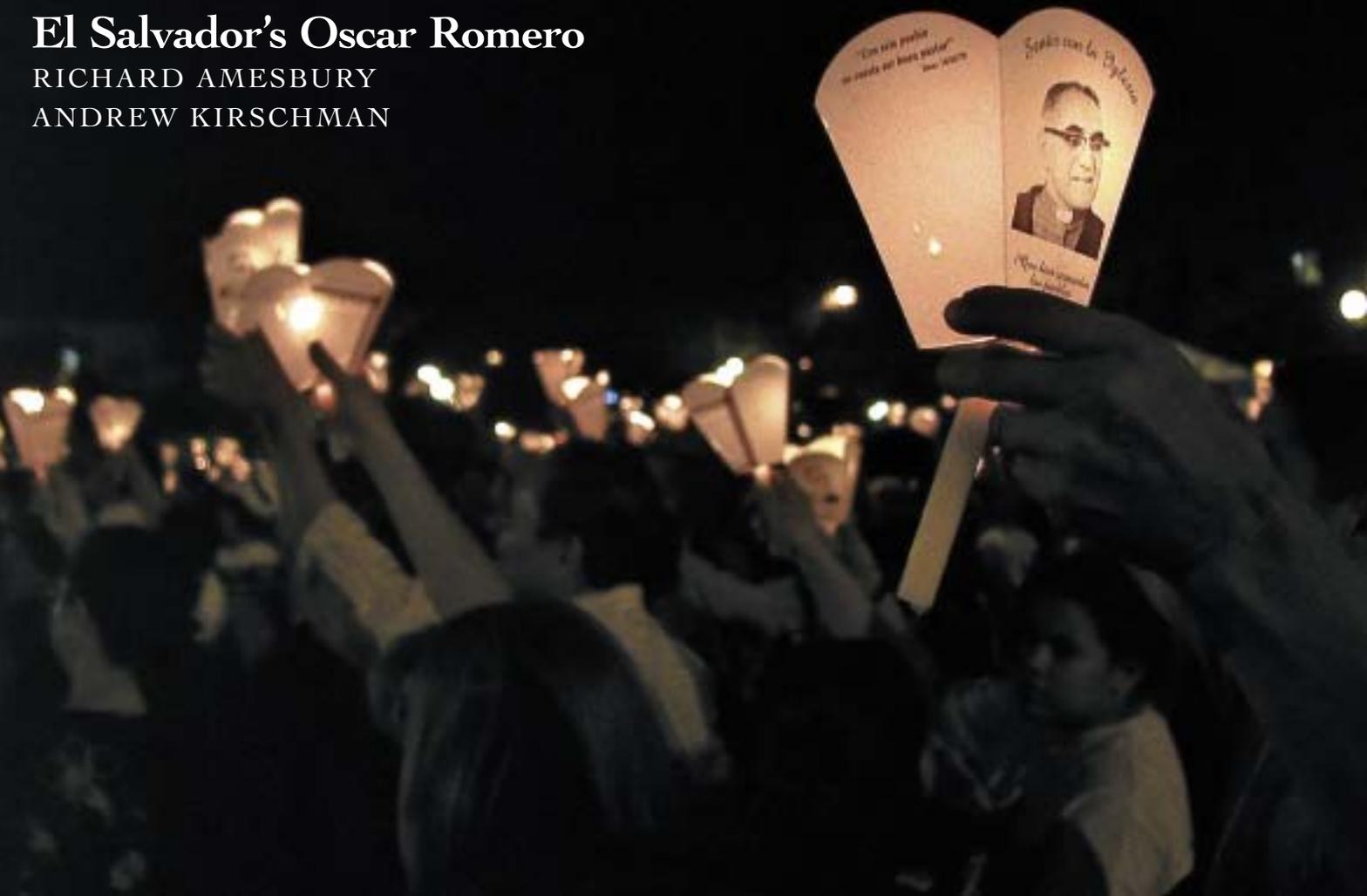
APRIL 26, 2010 \$3.50

A Persistent Presence

El Salvador's Oscar Romero

RICHARD AMESBURY

ANDREW KIRSCHMAN



Thomas J. Reese on the
sexual abuse crisis in Europe

Spring Books

OF MANY THINGS

As a young child, I desperately wanted a puppy dog. I pleaded with my parents over and over again in the hope that continued pestering might move my father (my mother was neutral) to say yes. But he never did: "There will be no *Hund* in my home." That was that; the lawyer had spoken.

Crestfallen but undeterred, I brought up the matter again in a couple of years. This time my father was outside our house speaking with a friend. When I rushed over to make my plea for the nth time, he said something to his friend in German and then promised me I could have a dog if I attained at least a 98 percent grade average on my next report card. Did I leap for joy when my next grade average was 99.6 percent!

So the following weekend my obliging parents took a drive to get me "a pet." Not the canine I had expected, it was a parakeet! Resigned to fate, I named him Dusty because of his light markings. To my surprise I quickly fell in love with my feathered friend. Even more surprising, so did my father. Whenever he did paperwork at the dining room table after dinner, Dusty was by his side. Dusty also loved to perch on the rim of his eyeglasses. My avian friend also learned to talk and acquired a pretty good vocabulary. And his "voice" sounded identical to the person's from whom he learned a particular word or phrase. I never realized how much fun, joy and comfort a pet brings into a household.

Years later, after both Dusty and my father had passed away, I did get a dog (*pace* Dad). Owning a dog, of course, is a greater responsibility, but the rewards are countless. Prince brightened the lives of adults and children alike (one little girl thought that his full name was Principal and always called him such). Once, when my uncle was home recovering from surgery, we thought a visit by Prince might lighten his spirit. Before ascending the staircase to my

uncle's bedroom, the dog's sixth sense kicked in. He gingerly climbed step by step and eventually slithered to the bedside, putting one paw gently on the pillow. That is far from uncommon behavior. Dogs have strong instincts. In fact, the mere presence of dogs and other domestic animals, experience bears out, has a calming effect not only on the sick but the well, too.

Prince went off to heaven one day, and I was heartbroken. Only a pet owner can imagine the strong bond forged between humans and their best friends and the profound sense of grief and loss that follows death or separation.

More than companions, many dogs (often strays) are specially trained as detection dogs to track wildlife poachers, for search and rescue, for drug-sniffing, for leading the blind and for general service.

The appeal of such memoirs as *Marley and Me*, by John Grogan; *Vinnie Here: Fanciful Conversations Between a Pastor and His Dog*, by the Rev. Joseph Kraker; and *Dewey: The Small-Town Cat Who Touched the World*, by Vicki Myron, and many other such books attest to the unique relationship we have with pets.

Sad to say, not all relationships with animals are like this. Instances of animal hoarding and abuse increasingly make the headlines. Happily, state lawmakers are growing tougher on offenders and imposing stricter penalties for convicted abusers. In fact California lawmakers, according to another report, are considering creating an online registry for animal abusers. Fuller recognition of animal abuse and stronger responses to it are long overdue.

Well, dear reader, since the mid-90s I've become a bird mother again (two cockatiels who enjoy chewing my red pen when I'm home proofreading). No problem—except for our managing editor sometimes. The main thing is, we're a happy family of three: Alice, Frankie and me. **PATRICIA A. KOSSMANN**

America

PUBLISHED BY JESUITS OF THE UNITED STATES

EDITOR IN CHIEF
Drew Christiansen, S.J.

EDITORIAL DEPARTMENT

MANAGING EDITOR
Robert C. Collins, S.J.

EDITORIAL DIRECTOR
Karen Sue Smith

ONLINE EDITOR
Maurice Timothy Reidy

CULTURE EDITOR
James Martin, S.J.

LITERARY EDITOR
Patricia A. Kossmann

POETRY EDITOR
James S. Torrens, S.J.

ASSOCIATE EDITORS
George M. Anderson, S.J.
Peter Schineller, S.J.
Kevin Clarke

ART DIRECTOR
Stephanie Ratcliffe

ASSISTANT EDITORS
Francis W. Turnbull, S.J.
Kerry Weber

ASSISTANT LITERARY EDITOR
Regina Nigro

BUSINESS DEPARTMENT

PUBLISHER
Jan Attridge

CHIEF FINANCIAL OFFICER
Lisa Pope

ADVERTISING
Julia Sosa

106 West 56th Street
New York, NY 10019-3803

Ph: 212-581-4640; Fax: 212-399-3596

E-mail: america@americamagazine.org;
letters@americamagazine.org

Web site: www.americamagazine.org

Customer Service: 1-800-627-9533

© 2010 America Press, Inc.

Cover: Memorial Mass on the eve of the 22nd anniversary of the assassination of Archbishop Oscar Arnulfo Romero on 3/23/02, outside the Cathedral of San Salvador. Photo courtesy of David Gonzalez.

CONTENTS



ARTICLES

11 SALVADOR'S SAINT

Archbishop Oscar Romero remains a guiding presence in his native country. *Richard Amesbury and Andrew Kirschman*

17 TAKING RESPONSIBILITY

What can European bishops learn from the U.S. sexual abuse crisis? *Thomas J. Reese*

20 FAR FROM THE MAINLAND

A pastor assesses the spiritual journey of Chinese immigrants. *George M. Anderson*

26 IS GOD MAD AT US?

Helping children cope with global tragedy *Pat Fosarelli*



COLUMNS & DEPARTMENTS

4 Current Comment

5 Editorial The Sisters' Witness

6 Signs of the Times

9 Column Farewell to Arms *Maryann Cusimano Love*

32 Poem Fisher Eagle *Ellen Calmus*

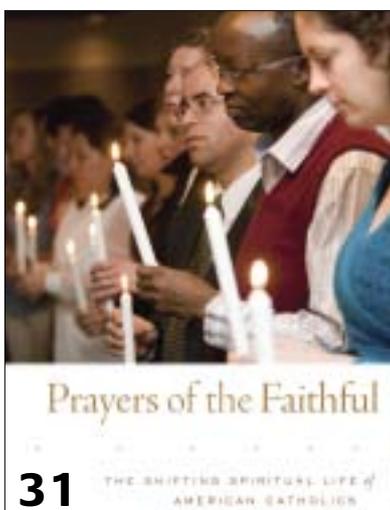
44 Letters

46 The Word Love Commanded *Barbara E. Reid*

BOOKS & CULTURE

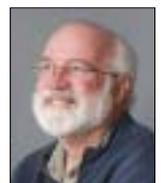
31 SPRING BOOKS *Prayers of the Faithful; The Good and Evil Serpent; The Infinities; The Rising; Imperfect Birds*

FILM How movies help us encounter the transcendent



ON THE WEB

A preview of the documentary "**Monseñor: The Last Days of Oscar Romero**," and an archive of articles on the **sexual abuse crisis**. Plus, Greg Boyle, S.J., right, discusses **gang life** in Los Angeles, and Jake Martin, S.J., reviews "**The Tudors**." All at americamagazine.org.



Half Steps

Last week President Obama began to draw a couple of steps closer to the dream of a nuclear-free world. Unhappily, they were just baby steps. In Prague, with Russia's President Dmitri Medvedev, he signed a new Strategic Arms Reduction Treaty. The agreement cuts back the number of bombs each side can hold by only a third. It does nothing to abolish arsenals of tactical weapons. Because their small size makes it easier for terrorists to steal and deploy these field-grade weapons against civilian targets, they may actually be a greater threat in a time of terrorism than the larger, strategic weapons.

Also last week, the administration released its Nuclear Posture Review, pledging not to mount a nuclear attack against non-nuclear states that are in compliance with the Nuclear Nonproliferation Treaty, a formulation targeted to make Iran and North Korea exceptions to the rule. Missing, however, was a no-first-use pledge, which is a *sine qua non* for a morally justifiable deterrent.

With the Nonproliferation Review scheduled for May at the United Nations, further commitments to deeper cuts in nuclear arsenals are necessary to motivate aspiring nuclear states not to enter a new nuclear arms race. Furthermore, the N.P.T. itself must extend to countries like India and Pakistan, which stand outside the pact. Through the network of the physicist A. Q. Khan, the father of the Pakistani bomb, that country has been the world's major proliferator. Moreover, as a *de facto* center of global jihadism, Pakistan is at risk of losing its weapons to terrorists. Finally, Israel, a known but undeclared nuclear power, must be brought under the N.P.T.'s arms reduction requirements for possessing nations, ending an egregious diplomatic double standard and reducing the incentives for acquisition among Muslim and Arab states and non-state actors.

A Virtual Fence, With Holes

"I see people, but they look like trees walking around." This was the report given by the blind man in the Gospel (Mk 8:24) whose healing was not yet complete. A similar confusion reigns in the story of malfunctioning radar devices along the problem-plagued virtual fence between Mexico and the United States. In wind and rain, they often cannot distinguish between trees and border crossers. The radar failures, as well as huge cost overruns, led Homeland Security Secretary Janet Napolitano in March to divert \$50 million in funding to other purposes. A Government Accounting Office report on March 18 said that the number of new defects in the virtual fence "has increased faster

than the number that has been fixed."

The virtual fence is part of the Bush administration's 2005 Secure Borders Initiative to combat smuggling and illegal immigration. It called for radar and other high-tech devices to help Border Patrol agents spot and quickly apprehend undocumented men and women attempting to cross into the United States. The fence has already cost the government over \$1 billion, and the G.A.O. notes that it would take several more years to cover the entire 2,000-mile border between the two countries. The fence's malfunctioning underscores the need for the comprehensive immigration reform that advocates long for. But it also suggests the need for more foreign aid to Mexico to create jobs there with a living wage that could encourage Mexicans to stay home.

Haz-Mat Alert

A too-casual approach to the commercial deployment of chemical compounds is creating a significant health risk. Only a relative handful of the 80,000 to 100,000 compounds widely used in manufacturing have been tested for carcinogenic or other effects on humans. Among those not yet properly vetted are phenols, phthalates and phytoestrogens, classes of chemicals widely used in food storage, cosmetics and fragrances, and in children's plastic toys, shampoos and soaps.

A new study conducted by researchers from New York's Mount Sinai School of Medicine reports that these chemicals are likely disrupters of pubertal development in young girls, which puts them at risk for health complications later in life. Phthalates have already been linked to increased risk of Attention Deficit Disorder, lower I.Q., breast enlargement in girls and smaller testicles in boys.

We have to do better at containing the threat from untested chemicals. While supermarket shelves in Canada and Denmark have already been stripped of food containers and baby bottles that use Bisphenol A, a synthetic estrogen implicated as a potent endocrine disrupter, the Environmental Protection Agency has yet to complete a study of the chemical's potential health risks.

Other nations, following the precautionary principle, are attempting to remove these potentially dangerous chemicals from the market stream, but in the United States, industrial chemicals are treated as innocent until proven guilty. This may be a welcome standard for U.S. manufacturers, but it deeply fails our children. Environmental contaminants are now being indicted in a wide range of developmental, neurological and endocrine system anomalies suffered by U.S. children. This is a real but completely preventable health crisis, and it should be treated as one.

The Sisters' Witness

Thousands of U.S. women religious have just staked their public credibility in the cause of health care reform, during one of the most polarized civic debates in decades. These women with a vow of poverty had riches to spend: public trust accumulated since the Middle Ages, when European orders of women and men risked their lives to treat victims of the plague. Later, congregations like the Daughters of Charity and the Sisters of Mercy built hospitals in the United States to serve the poor, refugees and immigrants. Catholic sisters tended the wounded during the Civil War and nursed the pioneers—all for the love of Christ at pittance wages.

Gradually, they built the largest number of not-for-profit health facilities in the nation: an extensive network of clinics, hospitals, home health programs and facilities for assisted living, long-term and hospice care. The Catholic Health Association of the United States currently represents 600 Catholic hospitals and 1,400 nursing homes.

The Catholic Health Association, whose membership is made up largely of religious congregations of women and their institutions, exercised substantial leverage in the recent health care debate. Carol Keehan, D.C., as president and chief executive officer, expressed the association's position with civility and candor. "We urge Congress to continue its work toward the goal of health reform that protects life at all stages, while expanding coverage to the greatest possible number of people in our country," she said in January. As Congress prepared to vote on the final bill, the C.H.A. was joined in its support of the reform by the heads of the Leadership Conference of Women Religious and more than four dozen U.S. congregations of women.

The sisters entered the fray burdened, like an athlete at the Olympics with family problems on her mind. First, their communities have been the focus of an ongoing Vatican investigation, the purpose of which has never been fully explained. That troubling circumstance alone might have paralyzed less committed advocates. Second, toward the end of the legislative process, the sisters found themselves holding a different view from that of the U.S. Catholic bishops on a matter of prudential judgment concerning possible loopholes for federal funding of abortion resulting from the bill.

Although some opponents publicly dismissed the sisters' view, the women religious in health ministry have earned special standing on this issue. They built the hospi-

tals, tended the sick, midwived the newborns, sat with the suffering and calmed the dying. As for the sisters in other ministries, they wrote to Congress: "We have counseled and prayed with men, women and children who have been denied health care coverage by insurance companies. We have witnessed early and avoidable deaths because of delayed medical treatment." The sisters demonstrated leadership of a high order. The church's credibility in public advocacy on health issues has always rested on their service—especially to women, children, the sick, the poor and the uninsured—and it continues to do so today. That record of service gave them a right to speak out.



Ironically, the U.S. sisters' civic leadership on health care reform marks a climax in their own history: a display of strength when the sisters are becoming aged and their numbers are decreasing. Today the church in the United States needs more young women, moved by the Spirit, to join religious life. A new generation of religious women still has a vital role to play in the flourishing of Catholic life in the United States. Their lifelong witness of prayer and service is needed to energize Catholic health care, Catholic education and Catholic justice ministry. They can be pioneers in the 21st century as their predecessors were in the 19th.

In addition, more lay movements with a charism for healing ministry are needed, and more lay health professionals committed to sponsoring Catholic health institutions, especially those affiliated with the sisters' congregations, can build on what the sisters have established—in hospice care, in prevention programs, in helping seniors (and others) navigate increasingly complex health systems, and in sustaining the nonprofit model of quality care driven by the compassion of Jesus the healer.

The sisters' extraordinary witness illustrates how huge a gap would be left were their numbers not replenished or their work not taken up by others. For the civic muscle the sisters brought to bear is a result of their lives of prayer, discipline and vows kept daily in service to the church. They have shown how powerful and authoritative Christian communities can be when they build credible institutions that serve the common good. If there was ever any doubt about the relevance of women religious to contemporary American life, the sisters' role in health care should dispel it.

SIGNS OF THE TIMES

WEST VIRGINIA

Miners Pay 'Too High a Price' for Nation's Electricity

As West Virginia mourned the 29 coal miners killed in an explosion on April 5 at the Upper Big Branch mine in Montcoal, Bishop Michael J. Bransfield of Wheeling-Charleston said the safety of the state's miners must be a priority. "We offer this Mass for the 29 miners who lost their lives this past week," Bishop Bransfield said at the beginning of the Mass at the Cathedral of St. Joseph in Wheeling on April 11. "We pray today for them and for their families."

Bishop Bransfield added that it was his hope that the protection miners need will be provided to them in the future. "Our country should realize that West Virginia pays too high a price when we turn on our electricity," the bishop said in his homily. "As one of the greatest suppliers of electricity in our country, we must reflect on what producing this energy truly costs."

Bishop Bransfield noted that it has been only four years since the Sago mine disaster in Upshur County claimed the lives of 13 miners. Now, he said, the state has suffered yet another mine disaster with great loss of life. "We must know the difference between what happens by accident and what can be prevented by good safeguards and adequate technologies," Bishop Bransfield said. "In the 21st century, there should be a greater span between accidents than just four years."

"It is impossible not to ask what can be done to protect the lives of miners," Bishop Bransfield said. "Can those entrusted with the protection of miners be trusted to fulfill the jobs and enforce the laws? Is our technology in the U.S. mines in 2010 equal to the technology that is easily available in other industries?"

"If West Virginia can supply our country with so much energy, can we expect the protection of the life of our miners to take the same priority as the protection of the ecology of West Virginia?" he asked.

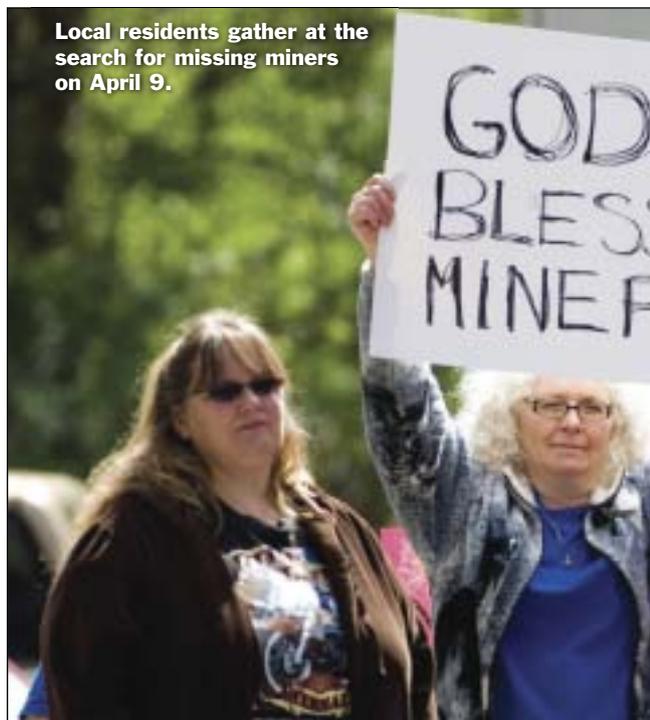
The U.S. Mine and Safety Administration was investigating whether the company that owns the mine, Massey Energy, had done all it

could to safeguard the miners. The company had ramped up production at the mine as demand rose for the type of coal found there, but Massey officials said increased production had not led to shortcuts in safety for its workers.

In the wake of so great a loss, Bishop Bransfield said, alluding to the Gospel of the Second Sunday of Easter, some people are filled with fear, some struggle with doubts, some may be angry or hurt—the same emotions felt by the apostles in the upper room. "The presence of the risen Christ made a difference in the lives of all in that upper room," Bishop Bransfield said. "We need our faith in the resurrected Christ as we pray for these 29 miners and their families. We also need to keep the safety of our miners as a priority for government."

Many issues will be on the agenda and on the minds of government leaders this summer, Bishop Bransfield said, including filling a seat on the

Local residents gather at the search for missing miners on April 9.



Supreme Court. "We hope the safety of our miners in West Virginia," he said, "will not fall to the back page."

On April 12 President Obama issued a proclamation ordering that the U.S. flag be flown at half-staff at all federal buildings and properties and at military facilities and naval stations in West Virginia until sunset of April 18. He called it "a mark of respect for the memory of those who perished in the mine explosion."

LOS ANGELES

An Elevating Moment for U.S. Hispanics

In a coming-of-age moment for the U.S. Hispanic community, Pope Benedict XVI named a Mexican-born, naturalized citizen on April 6 as coadjutor archbishop of Los Angeles, San Antonio's Archbishop José H.



Gómez. Archbishop Gómez, 58, will automatically become head of the archdiocese upon Cardinal Roger M. Mahony's retirement or death. José Horacio Gómez was born in Monterrey, Mexico, Dec. 26, 1951, and became a U.S. citizen in 1995.

"I welcome Archbishop Gómez to the Archdiocese of Los Angeles with enthusiasm and personal excitement," Cardinal Mahony said in a statement. "The auxiliary bishops and I are looking forward to working closely with him over the coming months until he becomes the archbishop early in 2011." Archbishop Gómez is currently the highest-ranking prelate of the 27 active Hispanic Catholic bishops in the United States. When he succeeds Cardinal Mahony, he will become the first Hispanic archbishop of Los Angeles, the nation's largest archdiocese.

The Rev. Virgilio Elizondo, a pastor in San Antonio and a professor at the

University of Notre Dame, said the decision to appoint Archbishop Gómez is a "great recognition" of the Hispanic community's contribution to the United States. "As we grow in numbers, we also have to grow in responsibility," he said. According to Elizondo, Archbishop Gómez's appointment offers the church a "great sense of unity...across ethnic distances." Father Elizondo described the archbishop as a deliberative leader, willing to "listen to the people and to the priests" before making decisions.

He will probably need those listening skills. The polyglot reality of Los Angeles may be a little different for the archbishop. "We don't have all the complications in San Antonio of a Los Angeles in every sense: linguistically, politically, ethnically culturally," said Father Elizondo. "How to be a church leader to that very large metroplex, a city that is truly a microcosm of the world" may be his biggest challenge, said Elizondo. The Los Angeles Archdiocese covers about 8,800 square miles. It has a total population of 11.6 million, 4.2 million of whom are Catholic.

Carmen Aguinaco, president of the National Catholic Council for Hispanic Ministry, worked with Archbishop Gómez when he served as the council's treasurer. She says the archbishop's skills as a certified public accountant should serve him well in Los Angeles, an archdiocese still reeling from a \$660 million settlement in 2007 with more than 500 victims of clergy abuse. In San Antonio Archbishop Gómez clashed on occasion with Catholic progressives—he disbanded the diocesan Justice and Peace Commission—but Aguinaco did not expect such conflicts in Los

Angeles. Archbishop Gómez is no micromanager, according to Aguinaco, and is more likely to step in on diocesan affairs only when absolutely necessary. And though doctrinally conservative (Gómez was ordained a priest of Opus Dei in 1978), he has proven to be a supporter of social justice efforts. "He's a quiet man, almost shy really," Aguinaco said. In recent years, however, "despite being a man of few words," she said Archbishop Gómez has proven to be a strong voice for the Hispanic community when leadership was necessary.

Like many Hispanic Catholics, Aguinaco is already looking forward to the next ecclesial transition Archbishop Gómez is likely to experience in California. "In our minds [the Los Angeles] position is always linked to a cardinal, so people are already saying



Cardinal Roger M. Mahony, left, and Archbishop José H. Gómez on April 6.

that he will be a cardinal," Aguinaco said. "Beyond just the honor, that would be a recognition that we are coming of age as a voice and as strong leaders in the church."

From CNS and other sources.

Stupak Set to Retire After Health Care Win

Representative Bart Stupak, a Catholic pro-life Democrat from Michigan and a central figure in the abortion debate surrounding the health care reform law, said on April 9 that he will retire from Congress at the end of his current term. "When I first ran for Congress in 1992, I campaigned on a pledge to make affordable quality health care a right, not a privilege, for all Americans," he said at a press conference in Marquette, Mich., in his home district. "In March we finally accomplished what I set out to do 18 years ago," he said. "I'm proud to have helped bring it across the finish line." Stupak said angry callers who have criticized him for voting for health reform were not a factor in his decision to retire from the House. Last fall Stupak was the main sponsor of an amendment to the House reform plan meant to extend the original Hyde Amendment, which forbids federal funding of abortions. In March he led negotiations that resulted in an executive order by President Obama prohibiting federal funding of abortion in connection with the health care reform package that passed Congress and was signed into law.

Bishops Decry Lifting Statute of Limitations

Connecticut's Catholic bishops are resisting a bill that would eliminate the statute of limitations for civil lawsuits in cases of sexual abuse. Archbishop Henry J. Mansell of Hartford, Bishop William E. Lori of Bridgeport and Bishop Michael R. Cote of Norwich sent notices to all pastors on April 8 requesting their help in opposing a measure that would make Connecticut the only

NEWS BRIEFS

A special **collection for Haiti** in Catholic parishes nationwide has raised \$58.7 million to date. • In a practical demonstration of the church's effort to protect children and punish offenders, the Vatican now offers an online summary of its **procedures for handling sex abuse allegations**. • At a Mass on April 11 in the aftermath of the death of Poland's President Lech Kaczynski and 95 others in a plane crash on April 10 in Smolensk, Russia, Archbishop Henryk Muszynski of Gniezno, Poland, urged fellow citizens to see the **disaster as a "dramatic challenge"** to build "a fuller community" at the national level and with neighboring states. • Vatican officials have **rebutted allegations** that Pope Benedict XVI stalled on a sexual abuse case involving a priest in Oakland, Calif., in 1985 and said critics have fundamentally misunderstood the church procedures in use at the time. • Ecumenism and the challenges facing **Christians in the Middle East** will be the main focuses of Pope Benedict XVI's trip to Cyprus from June 4 to 6. • Daniel Sulmasy, a **Franciscan brother** who is a medical doctor and also holds a doctorate in philosophy, was named to the Presidential Commission for the Study of Bioethical Issues on April 7.



CRS supplies reach Haiti

state without a statute of limitations for the filing of sexual abuse claims concerning minors. "The passage of this legislation could potentially have a devastating financial effect on the Catholic dioceses of Connecticut, including parish assets and those of other Catholic service organizations," the bishops wrote. "We all realize the serious nature of these crimes; however the passage of this law could result in claims that are 50, 60 or 70 years old, which are impossible to adequately defend in court."

U.S. Catholics Grow Critical of Vatican

A new Pew survey shows that while U.S. Catholics are still more positive than other Americans about Pope Benedict XVI's handling of the abuse

scandal, they have grown more critical of his response. Only 12 percent of all Americans said the pope has done an excellent or good job in handling the abuse scandal, and 71 percent said he had done only a fair or poor job. Out of all the Catholics in the survey group, 32 percent said the pope has done an excellent or good job, but 59 percent rated his handling of the scandal as fair or poor. Of Catholics who said they attend Mass weekly, 44 percent gave the pope a rating of excellent or good, while 49 percent said he was doing a fair or poor job. In recent months scandals about sexual abuse of minors by members of the clergy in Europe have made headlines worldwide. A series of reports by The New York Times and other media outlets in late March and early April criticized the pope for alleged inaction on such cases.



Farewell to Arms

On the eve of President Obama's trip to Prague to sign the new Strategic Arms Reduction Treaty with Russia, and after a busy day rolling out the administration's new Nuclear Posture Review, the president invited a few guests for a White House movie night. The guest list included three Republican former secretaries of state, Henry Kissinger, George Schultz and Colin Powell, as well as the Democrats Sam Nunn and Bill Perry.

The featured film was the new documentary "Nuclear Tipping Point," in which the former defense "hawks" argue that the increasing prospect of nuclear terrorism requires that we eliminate nuclear weapons now or face disaster. (The film is available at www.nucleartippingpoint.org). Henry Kissinger notes: "We have stolen fire from the gods. Let us hope we can contain it before it consumes us."

Archbishop Celestino Migliore, the Vatican observer at the United Nations, agrees that the nuclear status quo is untenable and only progress toward genuine disarmament will bring greater security for all. President Obama agrees.

The Catholic Church has long advocated what the administration now proposes: a world free of nuclear weapons, deep cuts in nuclear arsenals, ratification of the Comprehensive Test Ban Treaty and "new efforts to prevent the spread of nuclear weapons in the world." The U.S. Catholic bishops made these arguments over 27 years

ago in their historic pastoral letter "The Challenge of Peace." Criticized at the time for being naïve, the bishops instead were prescient, seeing that another world was both possible and necessary. The world is now catching up to what the bishops have been urging all along. The ethics of nuclear policy will be discussed in a conference on April 26 at the Catholic University of America (<http://ipr.cua.edu/events/symp-obama-nuclear.cfm>).

But while the moral guidance of "The Challenge of Peace" still applies, it is not sufficient to the moral challenges globalization now brings to nuclear issues. The Nuclear Nonproliferation Treaty assumes that the governments of states alone are the source of nuclear proliferation. This is no longer

the case. Today private sector nuclear proliferation networks peddle nuclear materials for a profit. A. Q. Khan, widely esteemed in Pakistan as the "father" of Pakistan's nuclear weapons program, was also the world's worst private purveyor of nuclear technologies, selling to North Korea, Iran, Syria, Libya and unknown others. He was placed under house arrest in 2004. But with the change of government in Pakistan, he is now a free man (with a Web site, <http://www.draqkhan.com.pk>). As Pope Benedict XVI noted in his encyclical "Caritas in Veritate," we live in a world of global markets and non-state actors not governed by shared norms.

Global climate change also brings challenges related to the spread of nuclear capability. Today there is a race

in the Middle East to acquire nuclear energy. Many of these countries are politically unstable, which leads to concern that this nuclear race could result in the creation of more Pakistans, unstable states with nuclear capabilities that could fall into the hands of extremist non-state actors.

Recognizing this, President Obama notes that "for the first time, preventing nuclear proliferation and nuclear terrorism is now at the top of America's nuclear agenda." Heads of state from 47 countries are meeting in Washington for a historic nuclear security summit, working to secure all vulnerable nuclear materials in the next four years. The United States and Russia have agreed to convert 68 tons of plutonium (enough for 17,000 nuclear bombs) from decommissioned weapons into energy.

These are tough political battles with uncertain outcomes. The new Strategic Arms Reduction Treaty and the Comprehensive Test Ban Treaty require a two-thirds vote in the Senate for ratification, and businesses and other countries must cooperate to control nuclear materials. For the first time in decades Catholics have a partner in the White House on nuclear issues, but we must work hard through education, advocacy, networking and other creative means to help build peace and avoid nuclear peril. As "The Challenge of Peace" and "Caritas in Veritate" both note, this is not the government's job alone. We all have moral responsibilities to build peace.

The church has long advocated a world free of nuclear weapons.

MARYANN CUSIMANO LOVE, during her sabbatical from The Catholic University of America in Washington, D.C., is a fellow at the Commission on International Religious Freedom.



PHOTO: ONSILUIS GALDAMEZ, REUTERS

THIRTY YEARS AFTER HIS DEATH,
ARCHBISHOP OSCAR ROMERO REMAINS
A GUIDING PRESENCE.

Salvador's Saint

BY RICHARD AMESBURY
AND ANDREW KIRSCHMAN

On Monday, March 24, 1980, Archbishop Oscar Arnulfo Romero was shot and killed while celebrating Mass in the chapel of the Divine Providence cancer hospital in San Salvador. Once regarded as a quiet, bookish cleric, Romero had dared to speak out against state-sanctioned terrorism on behalf of its otherwise voiceless and often impoverished victims. In his homily at San Salvador's basilica the previous day, he directly addressed the army and national guard, "I implore you, I beg you, in God's name I order you: Stop the repression!" Tragically, his appeal was not heeded. At least 75,000 Salvadorans died in the 12-year civil war between the U.S.-backed Salvadoran government and a coalition of rebel groups known as the Farabundo Martí National Liberation Front. Though much has changed for the better since the war ended in a negotiated settlement in 1992, significant challenges remain. Thirty years after his assassination, Archbishop Romero continues to be a symbol of hope for those on the underside of Salvadoran history—a history inextricably linked, for better or worse, with that of the United States.

A couple of years ago, some of us who marched through the streets of San Salvador in the annual anniversary procession in Archbishop Romero's honor experienced a collective intake of breath as we rounded a corner. Beside the road was a heap of body parts: arms, legs, torsos. A street vendor was hawking mannequins, but in this country, traumatized by violence, his dismembered wares cast a momentary spell that only laughter could break. Eighteen years after the end of the civil war,

RICHARD AMESBURY, an associate professor of ethics at the Claremont School of Theology and associate professor of religion at the Claremont Graduate University in California, is the co-author of *Faith and Human Rights* (2008). **ANDREW KIRSCHMAN, S.J.**, taught sociology and political science at the Universidad Centroamericana "José Simeón Cañas" in El Salvador from 2005 to 2008.



Salvadorans honor the late Archbishop Oscar Arnulfo Romero in San Salvador on the anniversary of his assassination.

Salvadorans live with the anxiety of “having to accept the possibility of death—and violent death at that—at every hour, every minute,” says Juan Hernández Pico, S.J., a theology professor at the Universidad Centroamericana in San Salvador. El Salvador’s homicide rate is among the highest in Latin America, with approximately 4,300 murders reported in 2009, an average of nearly 12 each day.

Father Pico argues that the roots of violence lie in the “inequality of wealth and wellbeing.” Conservative estimates suggest that poverty afflicts a third of the Salvadoran population, and as many as half of those people survive on less than a dollar a day. The real numbers, though, may be much higher. Extreme poverty is especially rampant in rural areas. In upscale San Salvador neighborhoods like Santa Elena and Colonia San Francisco, by contrast, “you see beautiful, enormous houses surrounded by a wall of stone and crowned with electrified barbed wire.”

The Marginalized Poor

Despite the rapid postwar reconstitution of civil society, political life in El Salvador is marked by pervasive exclusions, most notably of the impoverished. “In El Salvador, the poor are the most socially marginalized group, and the reason is simple: they do not have the resources to make their influence felt in government,” says William M. LeoGrande, a specialist in Latin American politics and dean of the School of Public Affairs at American University in Washington, D.C. While such exclusions might be explained as the inevitable growing pains of a country in transition from civil war, their extent and severity have led some observers to conclude that El Salvador is still only nominally a democracy and that the social hierarchies of the 1970s remain largely intact.

Sonja Wolf, a researcher on El Salvador at the Universidad Nacional Autónoma de México, contends that El Salvador is characterized by “electoral authoritarianism,” in which such outward trappings of democracy as multiparty elections serve to conceal radically undemocratic inequalities of economic power and political access. “The peace accords and the introduction of formal democracy, through elections, did not suddenly make El Salvador democratic,” Wolf says. “Many of the things that Oscar Romero said 30 years ago remain, sadly, very much valid.”

Since the civil war ended, the Farabundo Martí National Liberation Front has been incorporated into the political process as a party. In March 2009 Carlos Mauricio Funes Cartagena became the first F.M.L.N. candidate elected to the presidency, breaking a 20-year hold by the rightist Arena party. A popular television journalist, Funes ran on a moderate platform of crime reduction and health care expansion and captured 51 percent of the popular vote. Many analysts see his victory as an indication of increased

dissatisfaction with the policies of the Arena party, though not necessarily of growing support for the F.M.L.N. Nevertheless, Wolf argues that “the victory was significant in that it finally ushered in an alternation of power, sent a message to the right that it does not own the country and gave the F.M.L.N. an opportunity to show that it can govern the country effectively.” Though hopes are high, President Funes faces robust political opposition. “He’s young, smart, forward-looking, and pragmatic—a lot like President Obama,” says LeoGrande. “However, he faces tough challenges. He is relatively inexperienced at politics, and he faces a stalwart opposition on the right that sees its own path back to power [as] based on preventing him from accomplishing anything.”

Economic Reforms

During the past decade, El Salvador underwent major economic reforms in an effort to lure foreign investment. In 2001 the country adopted the U.S. dollar as its official currency, which helped to curb inflation and keep interest rates low but also led to price hikes as figures were rounded upward. As a result, Salvadorans do not benefit from a currently weakening dollar. In 2003 El Salvador signed on to the Central American Free Trade Agreement, but economic growth was a modest 3 percent a year until 2009, when the economy shrank by 3.3 percent. Goods were unequally distributed. As the manufacturing and service sectors overtook agriculture as the drivers of the economy, a new economic elite replaced the landed aristocracy (known locally as the Fourteen Families) that controlled the nation in Romero’s day.

In recent years, poverty rates have fallen, but the decrease has less to do with improved economic policies at home than with remittances from Salvadorans living abroad, which comprise some 18 percent of El Salvador’s gross domestic product. Although remittances provide welcome relief to many in the short run, they have also driven up prices. Since remittances are largely outside the control of policymakers and depend instead on the individual decisions of some 2.5 million Salvadorans working in the United States, they make possible few public projects and provide an unreliable foundation for long-term economic growth. In January El Salvador’s central bank announced that remittances had fallen 8.5 percent during 2009 to \$3.46 billion, the first such decline in 25 years.

Fissures within Salvadoran society, which deepened and expanded over the past 30 years through civil and economic conflict, also divide the Catholic Church. “For some people in the church, the church’s mission is to save souls, get them to heaven. This seems to have little or no essential connection with social conditions,” says Dean Brackley, S.J., a theologian at the University of Central America. “For others in the

church, the poor are the crucified vicars of Christ, and if we do not walk with them, we are not walking with him.”

Archbishop Romero’s successor, Archbishop Arturo Rivera Damas, continued to conceive of the church as a voice for those who suffered injustice, oppression and poverty. In 1995, however, a different tone was set when Fernando Sáenz Lacalle, a member of Opus Dei, was installed as the sixth archbishop of San Salvador. Though a vocal critic of gang violence and international gold mining, Archbishop Sáenz Lacalle, a Spaniard, cooperated closely with the Arena government and accepted awards from the military, including the honorific rank of brigadier general. During his tenure as archbishop, Sáenz Lacalle advocated for the canonization of Oscar Romero but did not participate in the annual March 24 procession and outdoor commemoration Mass. Though reasons were always given for his absence, many participants felt that the archbishop was not in step with the church for which Romero had spoken, the church of the poor. During the procession, marchers regularly took up the chant, “Queremos obispos al lado de los pobres” (“We want bishops on the side of the poor”).

The Case of Jon Sobrino

In March 2007 the Congregation for the Doctrine of the Faith issued a notification concerning “erroneous or dangerous propositions” allegedly present in the work of the U.C.A. theologian Jon Sobrino, S.J. A Basque Jesuit who served as Archbishop Romero’s theological adviser and confidant, Father Sobrino has written extensively about the plight of the poor as seen through the lens of Christology. The Vatican document takes issue with Sobrino’s emphasis on the church of the poor as the “setting” in which Christology is centered and expresses concern that his theology underplays the divinity of Christ. Unlike some other liberation theologians in Latin America, Father Sobrino was not silenced. Still, local catechists and parishioners are suspicious of the Vatican’s motives for having publicly reprimanded a theologian whose life work has been to stand decisively on the side of the country’s poor and marginalized. Meanwhile, the cause to canonize Archbishop Romero opened during the pontificate of John Paul II seems to have stalled under Pope Benedict XVI.

As the Salvadoran Catholic Church’s social influence has faltered, its membership has also waned. According to a report in October 2009 from the U.C.A.’s Public Opinion Institute, Catholics today make up just over 50 percent of the population, down from 64 percent in 1988. Protestant churches, especially Pentecostals, now claim 38.2 percent of the population. Yet there are signs that the church’s leadership has begun to recover its prophetic voice. In February

2008 José Luis Escobar Alas succeeded Archbishop Sáenz Lacalle as head of San Salvador. In an act unprecedented in recent history, Escobar, a native Salvadoran, invoked Romero in his inaugural homily, referring to him as a “martyr...who watches us from heaven and accompanies and blesses us.”

A 1993 report by the United Nations Truth Commission identified Major Roberto D’Aubuisson, founder of the Arena party, as the architect of Archbishop Romero’s assassination, but D’Aubuisson had died a year earlier, and his alleged co-conspirators have never been brought to trial in El Salvador. In March 2010, the Funes administration accepted the legal validity of reports from the United Nations and from the Inter-American Human Rights Commission, and Funes said that Archbishop Romero “was a victim of the illegal violence perpetrated by a death squad.” The administration also plans to open an investigation into the assassination, in compliance with a 2000 ruling from the Inter-American Commission on Human Rights.

A Young Population

Since 35 percent of the Salvadoran population is below the age of 15, many are too young to remember Archbishop Romero. Yet despite continued divisions within church and society, or perhaps because of them, his legacy remains a powerful force in Salvadoran life. “Romero matters regardless of the generation,” says Ana Grande, 30, a second-generation Salvadoran-American who is a community organizer in Los Angeles. “For the younger generation, although they didn’t have firsthand contact, it is a remembrance of faith and justice. Others may have lost family members during the civil war and reflect on the courage that each of them had alongside Romero,” says Grande. Her great uncle, Rutilio Grande, S.J., was assassinated on March 12, 1977, just two and a half weeks after Romero was installed as archbishop. The murder is widely regarded as the tipping point in the archbishop’s shift from social moderate to human rights advocate. “Salvadorans in this violence-stricken

country call upon San Romero de America in the hopes of converting their gangster children into productive citizens,” Ms. Grande says. “They call upon Romero in times of sickness or in despair. Whatever the case is, Romero is always present.”

In roadside murals and in the purses of *campesinas* selling fruit on the streets, the image of Archbishop Romero is ubiquitous. “What people remember is that he was present,” says Father Hernández Pico. “That presence, that closeness, that merciful attitude to suffering is what the Salvadoran people remember.” The result, he observes, is that “Romero has become a saint much earlier than the church has felt the need to canonize him.”

ON THE WEB

A preview of “Monseñor: The Last Days of Oscar Romero.”
americamagazine.org/video

ST. IGNATIUS TO THE RESCUE!

“Funny, inspiring, practical, and wise. The spiritual genius of St. Ignatius Loyola is made accessible and useful, allowing even the most skeptical readers to appreciate Jesuit ways and to incorporate practices that are guaranteed to improve their lives.”

—RON HANSEN, author of *Mariette in Ecstasy and Exiles*

“A practical guide for living an authentic life. . . . Generously sharing from his own experiences, Martin introduces the major themes of Jesuit spirituality in a remarkably hospitable way.”

—KATHLEEN NORRIS, author of *The Cloister Walk* and *Acedia & Me*

“James Martin has done it again—written a book about a profound subject with uncanny insight, down-to-earth yet sparkling writing, and great humor. Jesuit spirituality and real life are very well served by this book.”

—WILLIAM A. BARRY, SJ, author of *The Practice of Spiritual Direction*

“I recommend [this book] to you for your own use and for those whom you hold close to your heart.”

—CARDINAL SEAN O’MALLEY, archbishop of Boston

“Three cheers for St. Ignatius and his spiritual son, who brings us his founder’s wisdom and guidance. . . . I love this book!”

—SISTER HELEN PREJEAN, author of *Dead Man Walking*

“Martin is arguably the best writer on Catholic spirituality. . . . Reading Martin on his own storied order is therefore my five-star, slam-dunk, can’t-miss tip of the year: This book is a winner!”

—JOHN L. ALLEN, JR., author of *The Future Church*

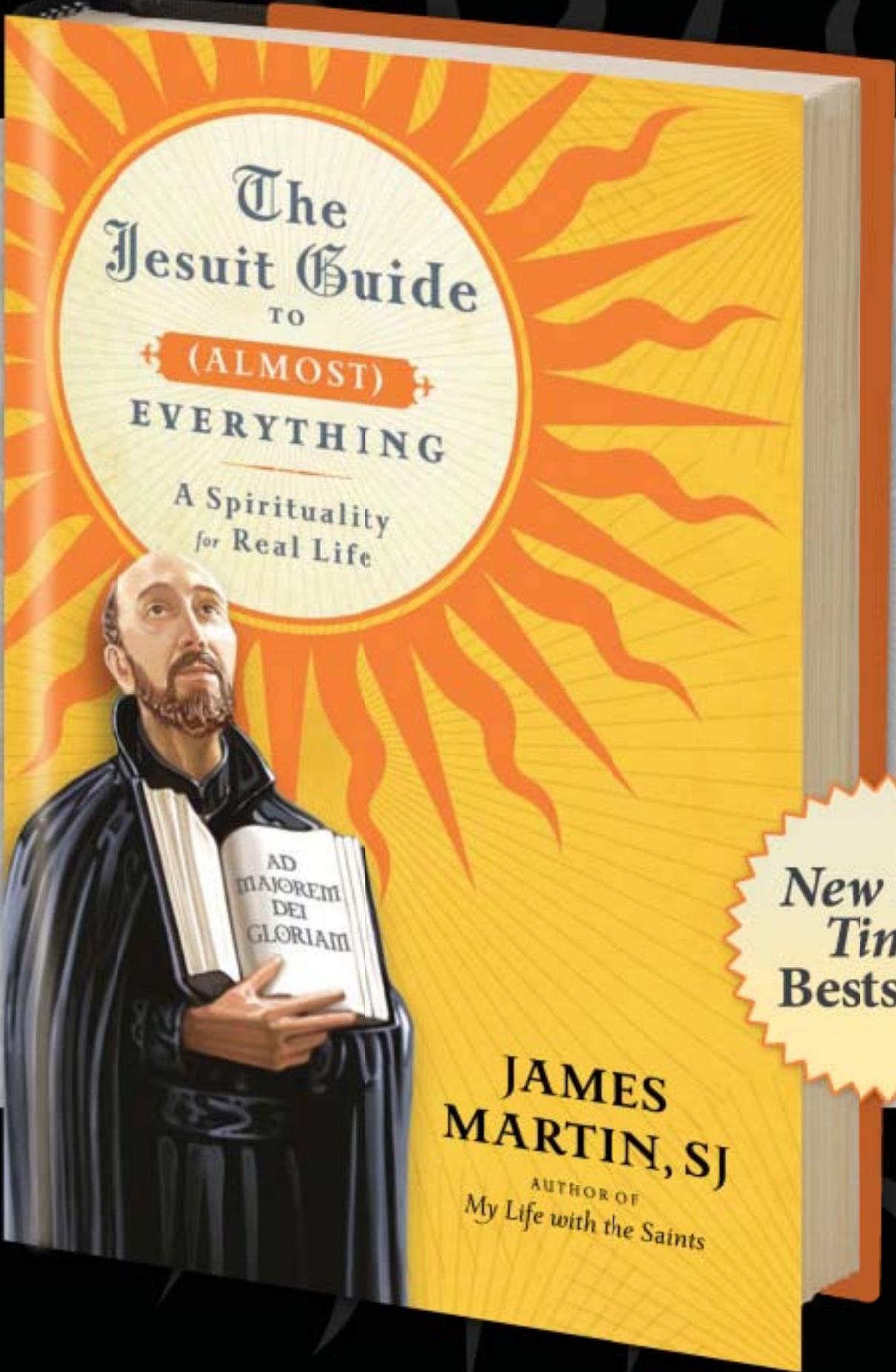
Available Wherever Books Are Sold



HarperOne

An Imprint of HarperCollinsPublishers

www.harperone.com



The
Jesuit Guide
TO
(ALMOST)
EVERYTHING

A Spirituality
for Real Life

AD
MAJOREM
DEI
GLORIAM

JAMES
MARTIN, SJ

AUTHOR OF
My Life with the Saints

*New York
Times
Bestseller*

FREE—*The Gospel of John* 4-CD Set 12-Lecture Audio Course FREE for New Customers Explore John's Powerful Gospel Message with One of Catholicism's Leading Biblical Scholars as Your Guide

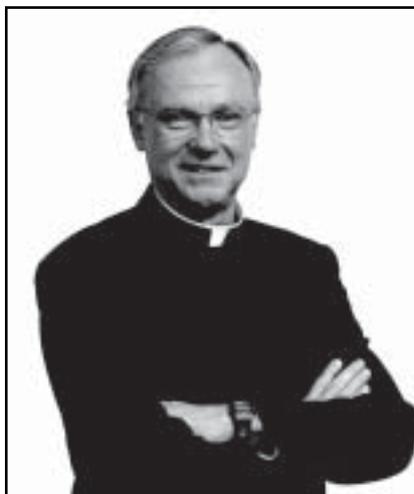
From its first appearance, John's Gospel has gripped the imaginations and hearts of Christians.

The so-called "Fourth Gospel" presents a distinctive portrait of Jesus and his Mission. Now explore this compelling image of Jesus and the theological understanding it inspired with one of the world's top biblical scholars as your personal teacher.

FREE for New Customers

Why is Now You Know Media offering you one of its most treasured audio courses for free? You have probably seen our ads or perhaps even received our catalogs. But we know that to understand the joy of learning from top Catholic professors in your car or home you must first experience it first-hand. We are so confident that you will love our selection of over 70 Catholic courses, that we are willing to send you *The Gospel of John* FREE of charge, except for a shipping and processing fee.

To receive your FREE course please enter **coupon code A14** when ordering.



Donald Senior, C.P.
President, Catholic Theological Union in Chicago

What You Will Learn

Explore John's narrative from the majestic and poetic prologue that depicts Jesus' origin as the Word of God. Follow John's Jesus in His teaching and healing and learn why scholars debate whether the final author of John's Gospel was familiar with Mark, Matthew or Luke. Did he draw on an independent tradition about Jesus?

Fr. Senior brilliantly highlights the similarities between John's account and that of the Synoptic gospels, but also carefully examines John's divergence from their familiar patterns. You will understand John and the other gospels as never before.

Enjoy a bonus study guide containing outlines for each topic, study questions and suggested readings.

About your Professor

Donald Senior, C.P., is president of the Catholic Theological Union in Chicago, where he has taught the New Testament since 1972. A Roman Catholic priest of the Passionist order, Fr. Senior has served on the Pontifical Biblical Commission since Pope John Paul II named him to it in 2001.

Fr. Senior is general editor of *The Bible Today* and *The Catholic Study Bible*, as well as coeditor of the 22-volume commentary *New Testament Message*. He earned his doctorate in New Testament Studies from the University of Louvain, Belgium, and completed further graduate studies at Hebrew Union College and Harvard University. In 1994, the Catholic Library Association of America gave him its Jerome Award for outstanding scholarship. In 1996, the National Catholic Education Association awarded him the Bishop Loras Lane Award for his outstanding contribution to theological education. He is also the presenter of Now You Know Media's program on the Gospel of Matthew.

FREE for New Customers Order By May 10, 2010

Now You Know Media 7203 Delfield St. Chevy Chase, MD 20815

Call us today or order by mail or online using this coupon

www.NowYouKnowMedia.com

1-800-955-3904

**4 CD Set List Price ~~139.95~~
Pay only \$10 Shipping & Handling**

Name (please print) _____

Mailing address _____

City/State/Zip _____ Phone

E-mail

Coupon Code:
A14

Required for order confirmation, study guides, and new program notice

Kept confidential

YES! I want a **FREE** Catalog!
No Purchase Necessary

Taking Responsibility

What can European bishops learn from the U.S. sexual abuse crisis?

BY THOMAS J. REESE

When the story of sexual abuse of minors by members of the Catholic clergy and the story of how that abuse was dealt with by church officials exploded in the United States, most Vatican officials and European churchmen considered it an American problem. Then when Canada and Ireland experienced a similar crisis, it became a problem of the “English-speaking world.” Instead of seeing the crisis in the United States as a warning to put their own houses in order, too many European bishops continued with business as usual, believing that the crisis would not touch them.

Now that the crisis has arrived in Europe, what can the European bishops and the Vatican learn from the U.S. experience?

Begin with the context. The sexual abuse crisis did not start in Boston; it first came to public attention in the mid-1980s with a court case in Lafayette, La. The crisis was covered by *The National Catholic Reporter* long before *The Boston Globe* noticed it. It was in the mid-80s that insurance companies told bishops such cases would no longer be covered by their liability insurance. This should have gotten the attention of any prudent C.E.O.

A Long Learning Curve

Before 1985 few bishops handled these cases well. The tendency was to believe the priest when he said he would never do it again and to believe psychologists who said the priest could safely return to ministry. The bishops were compassionate and pastoral toward their priests, while forgetting their responsibility to be pastoral and protective of their flock. They tried to keep everything secret so as not to scan-

THOMAS J. REESE, S.J., former editor in chief of *America*, is senior fellow at the Woodstock Theological Center, Georgetown University, and author of *Inside the Vatican: The Politics and Organization of the Catholic Church*.

dalize the faithful.

Between 1985 and 1992, the bishops began to learn more about the problem. They held closed-door sessions with experts at their semiannual meetings. At one closed meeting, at least one bishop told his brother bishops of the mistakes he had made and urged them not to do the same. The number of abuses declined during this period.

In 1992, under the leadership of Archbishop Daniel Pilarczyk, the U.S. Conference of Catholic Bishops adopted a series of guidelines for dealing with sexual abuse. Data collected by researchers at the John Jay School of Criminal



Pope Benedict XVI meets with Irish bishops at the Vatican on Feb. 15.

Justice show that the number of abuse cases plummeted in the 1990s, indicating that by that time most bishops “got it.” The guidelines were opposed by Cardinal Bernard Law, however, and ignored by other bishops. The guidelines were not binding on the bishops, and they continued to leave open the possibility that an abusive priest could return to ministry. And at a meeting in St. Louis, Mo., that same year, a group of psychologists who were treating priests urged the bishops to keep open the possibility of returning the priests to ministry.

The scandal in Boston showed that voluntary guidelines were insufficient. It also showed that no one trusted the bishops (or their advisors) to decide who could safely be returned to ministry. As a result, in 2002 the bishops, with Rome’s

PHOTO: CNS/OSSERVATORE ROMANO VIA REUTERS

consent, imposed binding rules requiring zero tolerance of abuse, the reporting of accusations to the police and mandatory child protection programs in every diocese. Under the zero-tolerance rule adopted at their meeting in Dallas, any priest involved in abuse should never be able to return to ministry. In most cases, he was to be expelled from the priesthood, with possible exceptions if he is elderly and retired or infirm. The Dallas rules also required a lay committee in each diocese to review accusations against priests who are suspended from ministry while an investigation takes place. The Dallas rules were controversial in that many priests saw the zero-tolerance rule as draconian. They also feared false accusations and that the rules made them guilty until proven innocent. They objected that Dallas dealt only with priests, not with the bishops who were guilty of negligence.

In any case, it took the American bishops 17 years to figure out how to proceed, from the 1985 lawsuit against the Diocese of Lafayette, La., to the establishment of the Dallas *Charter for the Protection of Children and Young People* in 2002. The European bishops need to travel the same ground very quickly, and the Vatican needs to make zero tolerance the law for the universal church.

What Not to Do

While the Europeans can learn from what the American bishops got right at Dallas, they can also learn from the mistakes the Americans made during the crisis.

From the beginning, the American bishops underestimated the size and gravity of the problem. Prior to 1993, only one-third of the victims had come forward to report the abuse to their dioceses, so not even the church knew how bad the crisis was. Most victims do not want others to know they were abused, especially their parents, spouses, children and friends. Media coverage of abuse by clerics encouraged and empowered victims to come forward as they recognized they were not alone.

Today, Europeans are shocked by the hundreds of cases that are being reported. They should get ready for thousands more. In the United States over 5,000 priests, or 4 percent of the clergy, were responsible for 13,000 alleged instances of abuse over a 50-year period. There is

no reason to think Europe is different. Hope for the best, but do the math and be prepared.

The biggest miscalculation the American bishops made was to think that the crisis would pass in a few months. Hunkering down and waiting for the storm to pass is a

ON THE WEB

An archive of **America's** coverage of the sexual abuse crisis.
americamagazine.org/crisis

REST • REFLECT • RENEW

The Ministry to Ministers Sabbatical Program



- Holistic Program
 - Theology Workshops
 - Integrative Spirituality
 - Individual Wellness Plan
- International Participants
- First Class Accommodations
 - Private Rooms with Bath
 - DSL Computer Connections
- Contemplative Setting
- Located in the heart of San Antonio
- Program Dates
 - August 16 - December 12, 2010
 - January 10 - May 08, 2011
 - August 15 - December 11, 2011

Ministry to Ministers Sabbatical Program
 Oblate School of Theology

109 Oblate Drive • San Antonio, TX • 78216-6693
 (210) 349-9928 • Fax (210) 349-0119 • mtm@ost.edu • www.ost.edu



At the heart of a life of meaning lies faith doing justice...

OUR PROGRAMS:

- Master of Divinity
- GTU Common Master of Arts
- Master of Theological Studies
- Master of Theology
- Bachelor of Sacred Theology
- Licentiate in Sacred Theology
- Doctor of Sacred Theology
- New Directions Sabbatical
- Instituto Hispano



JESUIT SCHOOL OF THEOLOGY of Santa Clara University

A member of the Graduate Theological Union

1735 LeRoy Avenue, Berkeley, CA 94709 • (800) 824-0122 • (510) 549-5000 • Fax (510) 841-8536
 E-mail: admissions@jst.edu Visit us at: www.scu.edu/jst





failed strategy. Unless they want this crisis to go on for years as it has done in the United States, the European bishops need to be transparent and encourage victims to come forward now. Better to get all the bad news out as soon as possible than to give the appearance of attempting a coverup.

One school in Berlin, a Jesuit school, did the right thing. It knew of seven cases of abuse, went public, hired a female lawyer to go through their files and deal with victims and then wrote to the alumni asking victims to come forward. When at least 120 victims did so saying that they were abused at Jesuit schools in Germany, the foolish concluded that the school had been crazy to issue the invitation. But not only was it the Christian thing to do, it was also smart public relations. No one is accusing the current school administration of covering up. In addition, rather than having three to five years of negative publicity as one victim after another comes forward, they will endure a few months of unwanted publicity before the media move on to something else.

American bishops also made the mistake of blaming the media, faulting the permissive culture and trying to downplay clerical abuse by pointing out that there are 90,000 to 150,000 reported cases of sexual abuse of minors each year in the United States. While there is truth in all this, it is counterproductive for the bishops to make these arguments, which come across as excuses. Rather, the bishops should condemn the abuse, apologize and put in place policies to make sure that children are safe. Nor is one apology enough. Like an unfaithful spouse, they must apologize, apologize, apologize.

Finally, the American bishops excused themselves by saying they made mistakes but were not culpable because of their ignorance. Sorry; this won't wash. American Catholics wanted some bishops to stand up and say: "I made a mistake; I moved this priest to another parish. I did not think he would abuse again. I got bad advice, but I take full responsibility. I am sorry and I resign."

If 30 bishops in the United States had done this, the crisis would not have gone on as long as it did. People would have said, "Good, that is what leaders are supposed to do. They get it. With a new bishop we can have healing and move on."

Bishops have to be willing to sacrifice for the sake of the whole church. It is a scandal that Cardinal Law was the only U.S. bishop to resign because of this crisis. It is encouraging that four Irish bishops have submitted their resignations. Unless the church wants this crisis to go on for years in Europe as it did in the United States, some bishops will have to resign.

Will the European bishops learn from the U.S. experience? I hope so. **A**

Where did the young people go?

The American Catholic community is facing a crisis of major proportions.

Be a part of the solution.

Join sociologists, campus ministers and professionals in young adult ministry for a two-day conference on ways to attract this generation of Catholics back to the Church.

From Campus to Parish:

Where Did The Young People Go?

**Friday, June 25 and
Saturday, June 26**

To register, visit www.fordham.edu/cs/conference.
For more information, e-mail cacs@fordham.edu
or call (718) 817-0662.



FORDHAM UNIVERSITY

THE JESUIT UNIVERSITY OF NEW YORK

Far From the Mainland

A pastor assesses the spiritual journey of Chinese Catholic immigrants.

BY GEORGE M. ANDERSON

If I went back to China, I would probably be arrested," the Rev. Joseph Ruan told me, as we sat in the rectory of St. Joseph Church in the Chinatown neighborhood of Manhattan. A quiet, energetic priest in his mid-40s, Father Ruan has ministered to the Chinese immigrants here for more than five years. Like him, most are from the Fujian Province in southern China. Three decades ago these people began to migrate to New York in large numbers, fleeing the religious persecution of the Chinese Communist government.

Chinatown is a microcosm of what many Chinese immigrants who come to the United States face when they seek asylum. Many pay human smugglers, known as snakeheads, up to \$70,000 to reach the United States, said Father Ruan. Typically the immigrants arrive in California or New York, the two states with the largest concentrations of Chinese-born populations. In order to pay off their travel debt, including interest, many work 12-hour days in local Chinese restaurants—for years. To cope with the high rents, workers sometimes cluster together to share a single room. And like so many other immigrants from around the world, those without documents have virtually no rights until their appeals for asylum are successful.

The young Chinese, who arrive in roughly equal numbers of men and women, sometimes work double shifts, an arrangement made possible by local restaurants that occasionally provide workers with on-site beds where they can sleep for a few hours. Few speak English when they arrive, and few have the time or resources to take formal lessons. Gradually, some do acquire an ability to communicate in English, especially those who move on to other states where the pay is better, the hours are fewer and the rents are lower. As they progress economically, some open take-out restaurants of their own. Most hope that hard work will enable them to marry and start a family, Father Ruan said. Here their children will receive an education that they themselves



never had. Meanwhile, such immigrants' existence is precarious. Few can afford health care. When illness strikes, immigrants who have not yet been granted asylum avoid hospitals except in emergencies and rely instead on over-the-counter medications or folk remedies.

Asylum Appeals

The Catholic immigrants typically arrive with a letter from their pastor in China stating they are bona fide Catholics. After they have attended Sunday Mass at St. Joseph Church in nearby Greenwich Village for three months or more, they qualify for a "letter of certification" from the parish. "I then give them a certificate stating that they are members here," Father Ruan said. They can present the certificate in court at their immigration hearings, accompanied by a lawyer, whose fee tends to be another big expense.

Father Ruan often accompanies the parishioners, too. Most of the appeals for asylum are accepted, he said, on the basis of religious persecution. "Even if the appeal is not immediately granted, another effort can be made the follow-

GEORGE M. ANDERSON, S.J., is an associate editor of *America*.

ing year, without the danger of immediate deportation back to China.” He explained that in this respect, the situation of Chinese immigrants is very different from that of undocumented Latinos, for whom religious persecution is not typically an issue.

Some Chinese immigrants seek to become Catholics. “I offer a course in basic catechetics for six months or more,”



‘China is now so open to the world; why then is it so afraid of religion?’

Father Ruan said, “then I test them to see whether they grasp fundamental Catholic teachings.” The priest baptizes those who pass the test, typically during the Easter Vigil. “The whole worshipping community takes part in welcoming them at that liturgy,” Father Ruan said. Others are baptized on the feast of the Assumption or at Christmas. Each year some 150 to 200 young adults seek baptism at the parish.

Underground Churches

In China many Catholics worship in so-called underground churches, which the Chinese government does not recognize as legitimate. Until relatively recently, many worshippers attended Mass in house churches that date back to the Cultural Revolution (1966 to 1976), when Christian worship was forced underground. In some regions house churches have become a bit more tolerated since the 1980s, when economic reforms were initiated by the former Chinese Communist leader Deng Xiao Ping. Some Chinese priests and bishops were released from prison, and seminaries reopened in places like Shanghai and Beijing under the

control of the so-called Catholic Patriotic Association. But harassment and imprisonment are still common for members of the underground churches.

International pressure has softened the situation somewhat with respect to the selection of Catholic bishops. Once the Chinese government would not accept as bishops those whom the Vatican proposed. The situation remains anomalous, Father Ruan said, because the power of selection still lies with the Chinese Patriotic Association. This group, he noted, continues to cause difficulties for Catholics in the practice of their faith. Some lay people who belong to the association “work for the government and report on the activities of priests and lay people that could result in imprisonment.” As he put it, “the association controls the bishops and priests.” Yet many bishops of the Chinese Patriotic Association who applied to the Vatican for recognition have been accepted as legitimate by Rome.

What impresses Father Ruan is the faith of the parishioners. For the main Sunday afternoon liturgy at St. Joseph’s, worshippers come from as far away as Boston, Philadelphia and Washington, D.C. All three cities have Chinese-operated bus companies that offer low fares and make it possible for the people to attend the 3 p.m. liturgy. Except for the presider’s prayers, the congregation sings nearly the entire Mass.

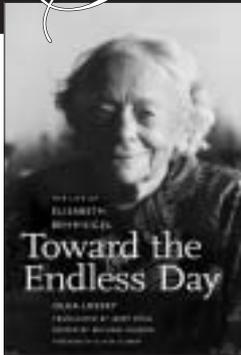
When I attended the Mass one afternoon, I noted the intense concentration of the people present. The same was true at a Sunday afternoon funeral Mass for a young Chinese man who had died of cancer. Though a funeral Mass, it was nevertheless the community’s Sunday worship, and the church was almost full. At Christmas, over 700 people attend the midnight Mass and the Masses on Christmas Day.

Father Ruan celebrates in Mandarin, the official government language. Parishioners learned it in state-run schools in China, even though in their families they speak one of the various Fujianese dialects used in Fuzhou, the capital city of Fujian Province.

A Pastor’s Long Journey

Father Ruan’s own spiritual journey was long and hard. His desire to be a priest dated from childhood. Intensely Catholic, his whole family rose before dawn in their village to pray the rosary and other devotions on their knees before beginning the farm work; they prayed again before going to bed. Since they had no electricity, the Ruans prayed by candlelight. Their small house with simple furniture had no place to hide forbidden objects like crucifixes, rosaries and holy pictures when government agents came to search for them and take them away. The priest’s father was persecuted during the Cultural Revolution and beaten by Communists. These events, said Father Ruan, the youngest child in his family, date back to the period when the Chinese

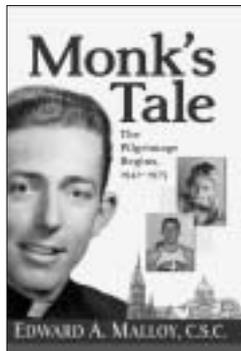
Spring Books



TOWARD THE ENDLESS DAY
The Life of Elisabeth Behr-Sigel
OLGA LOSSKY
 Translated by Jerry Ryan
 Edited by Michael Plekon
 Foreword by Olivier Clément
 ISBN 978-0-268-03385-9 • \$35.00 cl
 Illustrated: 37 halftones

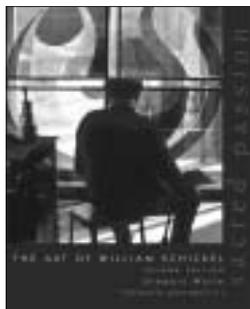
MONK'S TALE

The Pilgrimage Begins, 1941–1975
EDWARD A. MALLOY, C.S.C.
 ISBN 978-0-268-03516-7 • \$25.00 cl
 Illustrated: 36 halftones



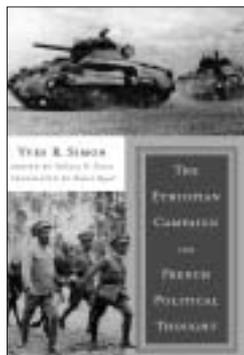
SACRED PASSION

The Art of William Schickel, Second Edition
GREGORY WOLFE
 Foreword by James Martin, S.J.
 ISBN 978-0-268-04417-6 • \$75.00 cl
 Illustrated: 259 color images

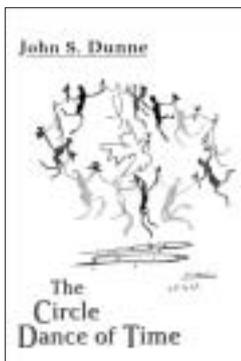


THE ETHIOPIAN CAMPAIGN AND FRENCH POLITICAL THOUGHT

YVES R. SIMON
 Edited by Anthony O. Simon
 Translated by Robert Royal
 Foreword by A. James McAdams
 ISBN 978-0-268-04130-4 • \$25.00 pa



THE CIRCLE DANCE OF TIME
JOHN S. DUNNE
 ISBN 978-0-268-02605-9 • \$25.00 pa



Web: unpdress.nd.edu
 Tel: 800 / 621-2736

UNIVERSITY OF NOTRE DAME PRESS

government regularly imprisoned priests and bishops.

Despite his family's objections because of the difficulty and length of time involved in becoming a priest, Father Ruan persevered in his desire. His studies began at age 17 in a clandestine seminary in a mountainous area reachable only on foot. He and other seminarians slept in one big room on mats spread on the wooden floor of a house. Sometimes, when they learned that the police knew of their activities, the seminarians had to move to another sequestered mountain location. Eventually they returned to their homes. "But we never lost our vocation," the priest said.

From 1983 to 1989, Father Ruan studied philosophy and theology at a seminary in Shanghai. There at the She-shan Basilica, the seminary rector, Bishop Aloysius Jin, ordained him to the priesthood. Bishop Jin "wanted to keep me there to teach in the seminary," said Father Ruan, "because there were not enough priests." For nine years he worked as a pastor in various parishes and taught in the minor seminary in Fujian Province.

Then he expressed a desire to continue his studies on the doctoral level. No such programs were available in China. For doctoral studies, he would have to leave China, but the government would not grant him a passport. Despite numerous complications, the priest obtained a passport with the help of a parishioner friend who ran a travel agency. Father Ruan went to Hong Kong with a letter of recommendation from his own bishop, Joseph Zheng, which he presented to Cardinal Joseph Zen. The cardinal sent him to Rome to study for a doctorate in moral theology at the Pontifical Lateran University.

The opportunity came with a warning. Bishop Zheng warned Father Ruan that the police would be waiting to imprison him if he tried to return to China after receiving his degree. "I was offered an opportunity to work in Rome for the Italian Web site agency Asianews" he said. Around that time, however, Cardinal Edward Egan of New York met with Cardinal Zen in Rome and expressed his need for a priest to serve the Fujianese Catholic community in New York. Cardinal Zen recommended Father Ruan. Ironically, the Chinese government's refusal to accept him as a priest gave Father Ruan the freedom to come to America. He was assigned to St. Joseph Church.

At the end of our conversation, Father Ruan expressed dismay at the attitude of the Chinese government: "China is now so open to the world; why then is it so afraid of religion?" That question may not be answered for a long time to come, but in the meantime, the Chinese who worship at St. Joseph Church know that the struggles involved in their search for asylum and the freedom to worship according to their own faith have been worth the dangers and costs involved. **A**

Be Inspired
by the
Greatest Story
Ever Told



Magnificent on Both Sides!



*Shown smaller than
actual height of 16¾ inches*

Artisans of every age have looked to the Cross and been inspired to create glorious works of art that proclaim Christ's life, death and resurrection. Now you can own one of these treasures illustrated front and back with 12 vibrant sculptural scenes from the life of Jesus. Standing nearly 1½ feet tall with a host of adoring angels circling its base, the *Dimensions in Faith Cross* is entirely cast and painted by hand to give each portrait of Christ a powerful richness, depth and detail that is thrilling to behold.

Reserve a special place in your home for this handcrafted heirloom sure to inspire the faith of all who view it.

*An exceptional value—
unconditionally guaranteed*

The edition is strictly limited, and strong demand is anticipated for this double-sided sculptural masterpiece. To acquire yours at the \$199.95* issue price, payable in five convenient installments of \$39.99 each, send no money now; just complete and mail the Reservation Application. Your purchase is backed by our 365-day money-back guarantee. Don't miss out—order today.

RESERVATION APPLICATION



9345 Milwaukee Avenue · Niles, IL 60714-1393

YES. Please reserve the "Dimensions in Faith Cross" for me as described in this announcement.
Limit: one per order. Please Respond Promptly

Signature _____

Mrs. Mr. Ms. _____
Name (Please Print Clearly)

Address _____

City _____

State _____ Zip _____

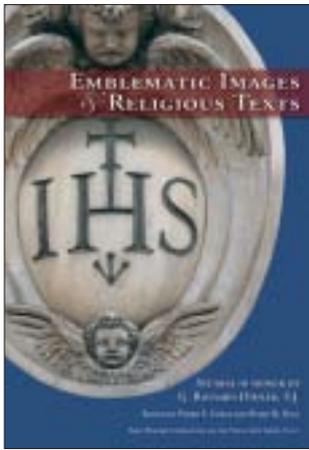
01-04702-001-E39412

*Plus \$19.99 shipping and service. Limited-edition presentation is restricted to 295 casting days. Please allow 4-8 weeks for delivery. All sales are subject to product availability and order acceptance.

*One side celebrates Christ's death
and resurrection while the
other side tells the story
of His birth and ministry*



New noteworthy titles from the



Emblematic Images and Religious Texts

Studies in Honor of G. Richard Dimler, S.J.

Edited by Pedro F. Campa and Peter M. Daly

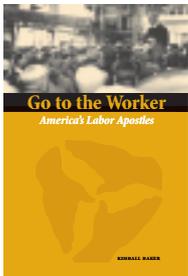
No single group in early modern Europe produced as many emblem books as the Jesuits, and G. Richard Dimler, S.J., has been a pioneer in the field of Jesuit emblem scholarship.

Emblematic Images & Religious Texts: Studies in Honor of G. Richard Dimler, S.J., is offered as tribute by his colleagues to his pioneering scholarship in Jesuit emblem studies. This profusely illustrated volume brings together studies on a wide variety of emblem books and emblematic images by sixteen scholars grouped into three topical sections: “Ignatius and the Society of Jesus”; “Saints and Devotion”; and “Religious Emblem Books.” It also includes a complete list of Fr. Dimler’s publications.

Saint Joseph’s University Press

ISBN 978-0-916101-61-9 | cloth | 376 pp | \$110.00

Early Modern Catholicism and the Visual Arts series



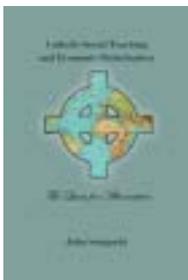
Go to the Worker America’s Labor Apostles

Kimball Baker

Marquette University Press

ISBN 978-087462-749-7

paperback | 276 pp | \$30.00



Catholic Social Teaching & Economic Globalization

John Sniegocki

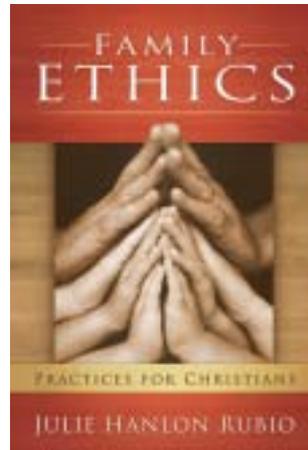
Marquette University Press

ISBN 978-087462-754-2

paperback | 354 pp | \$37.00

Demons, Saints & Patriots: Catholic Visions of Native America through The Indian Sentinel (1902-1962) Mark Clatterbuck
ISBN 9780874627466 | 288 pp | \$29.00

Doing Better: The Next Revolution in Ethics Tad Dunne
ISBN 9780874627664 | 305 pp | \$30.00



Family Ethics Practices for Christians

Julie Hanlon Rubio

“[This book] is not simply a Christian ‘how-to’ manual on the challenge of applying Christian moral teaching to the family; [Rubio] provides a thorough ethical analysis of family life informed by a rich theology of Christian marriage, an astute reading of diverse ethical traditions, and a healthy leavening of wisdom gained from personal experience. Quite simply, with this

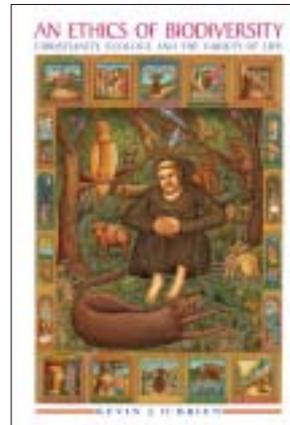
volume, Julie Hanlon Rubio has now emerged as one of the most insightful theologians today on the theology of marriage and family.”

—Richard R. Gaillardetz, University of Toledo

Georgetown University Press

ISBN 978-1-58901-639-2 | paper | \$29.95

Moral Traditions series



An Ethics of Biodiversity

Christianity, Ecology, and the Variety of Life

Kevin J. O’Brien

“An excellent book that makes a distinctive contribution to a critically important and timely issue, and advances the task and agenda of Christian environmental ethics in several important ways. O’Brien explains clearly the central concepts

and debates in ecology and conservation biology around conservation of biodiversity, and shows how and why they are central to a Christian ethics of biodiversity. The scientific scholarship and ethical analysis are both first-rate. This is a terrific book!”

—Dan Spencer, University of Montana

Georgetown University Press

ISBN 978-1-58901-645-3 | paper | \$26.95

Creighton University Press

p: 402 280 1760 | f: 402 280 3040

www.creighton.edu/cupress

Fordham University Press

p: 800 996 6987 | f: 212 995 3833

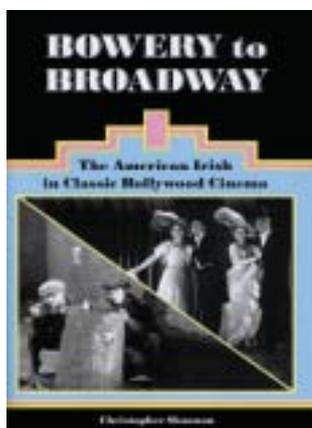
www.fordhampress.com

Georgetown University Press

p: 800 537 5487 | f: 410 516 6998

www.press.georgetown.edu

Association of Jesuit University Presses



Bowery to Broadway

The American Irish in Classic Hollywood Cinema

Christopher Shannon

“With this bold challenge to existing writings on Irish-American ethnicity, particularly within the context of theories of assimilation, Shannon explores how Irish-American films and characters of the 1930s and 1940s

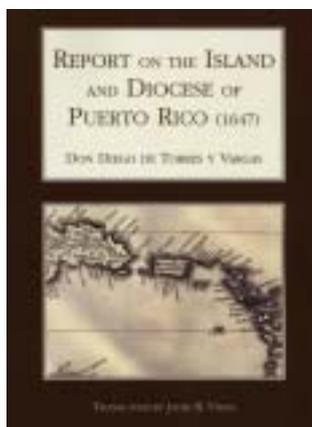
express a confidence in their hyphenated identities that was rooted in their sense of place. The Irish of the urban village, in Shannon’s narrative, refused to assimilate to middle-class American norms; instead they asserted their right to be at once traditional and modern, ethnic and American.”

—Ruth Barton, author of *Acting Irish in Hollywood*

University of Scranton Press

ISBN 978-1-58966-200-1 | 200 pp | cloth | \$25.00

Distributed by the University of Chicago Press www.press.uchicago.edu
Telephone: 1-800-621-2736 Fax: 1-800-621-8476



Report on the Island and Diocese of Puerto Rico (1647)

Don Diego Torres y Vargas

Translated by Jaime R. Vidal

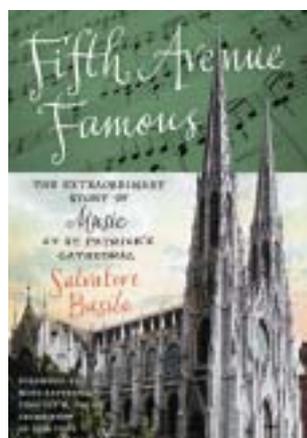
Composed at the request of the Royal Spanish Chronicler of the Indies, Don Diego Torres y Vargas’s *Report on the Island & Diocese of Puerto Rico* was the first history of Puerto Rico written by

a native of the Spanish island colony. Torres y Vargas records the history of the Catholic Church in Puerto Rico as well as the political, social, military, economic, and natural history of the island.

University of Scranton Press

ISBN 978-1-58966-189-9 | 200 pp | paper | \$25.00

Distributed by the University of Chicago Press www.press.uchicago.edu
Telephone: 1-800-621-2736 Fax: 1-800-621-8476



Fifth Avenue Famous

The Extraordinary Story of Music at St. Patrick’s Cathedral

Salvatore Basile

Foreword by

Most Reverend Timothy M. Dolan,
Archbishop of New York

“Mr. Basile’s tome bulges with facts, anecdotes and legend, beautifully woven into a fine narrative covering the period from 1879 to 2010.

Thoroughly researched, well documented and wonderfully written, Basile provides the reader with continuous amazement and hilarity. You will not find a better opportunity to ‘read between the lines’ than in this book.”

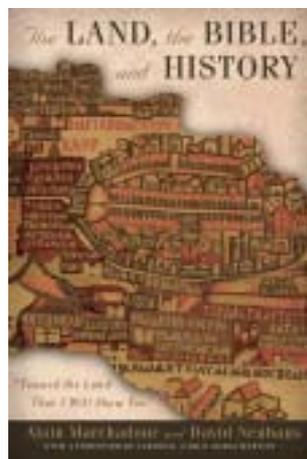
—McNeil Robinson, Chair of the Organ Department,
Manhattan School of Music, Director of Music,
Church of the Holy Trinity (Roman Catholic)

Fordham University Press

288 Pages | 36 b/w illustrations

ISBN 978-0-8232-3187-4 | cloth | \$29.95

ISBN 978-0-8232-3189-8 | eBook | \$21.00



New in Paperback!

The Land, the Bible, and History

Toward the Land That I Will Show You

Alain Marchadour, A.A.,
and David Neuhaus, S.J.

Foreword by

Cardinal Carlo Maria Martini

“A remarkable work of genuine scholarship that is appearing at just the right time in the complex history of the Middle East.”

—Nicholas King, S.J., Oxford University

Fordham University Press

232 Pages

ISBN 978-0-8232-2660-3 | paper | \$24.00

ISBN 978-0-8232-2659-7 | cloth | \$40.00

ISBN 978-0-8232-2661-0 | eBook | \$38.00

Abrahamic Dialogues

Marquette University Press

p: 800-247-6553 | f: 419-281-6883

www.marquette.edu/mupress

Rockhurst University Press

p: 800 247 6553 | f: 419 281 6883

www.rockhurstpress.org

Saint Joseph’s University Press

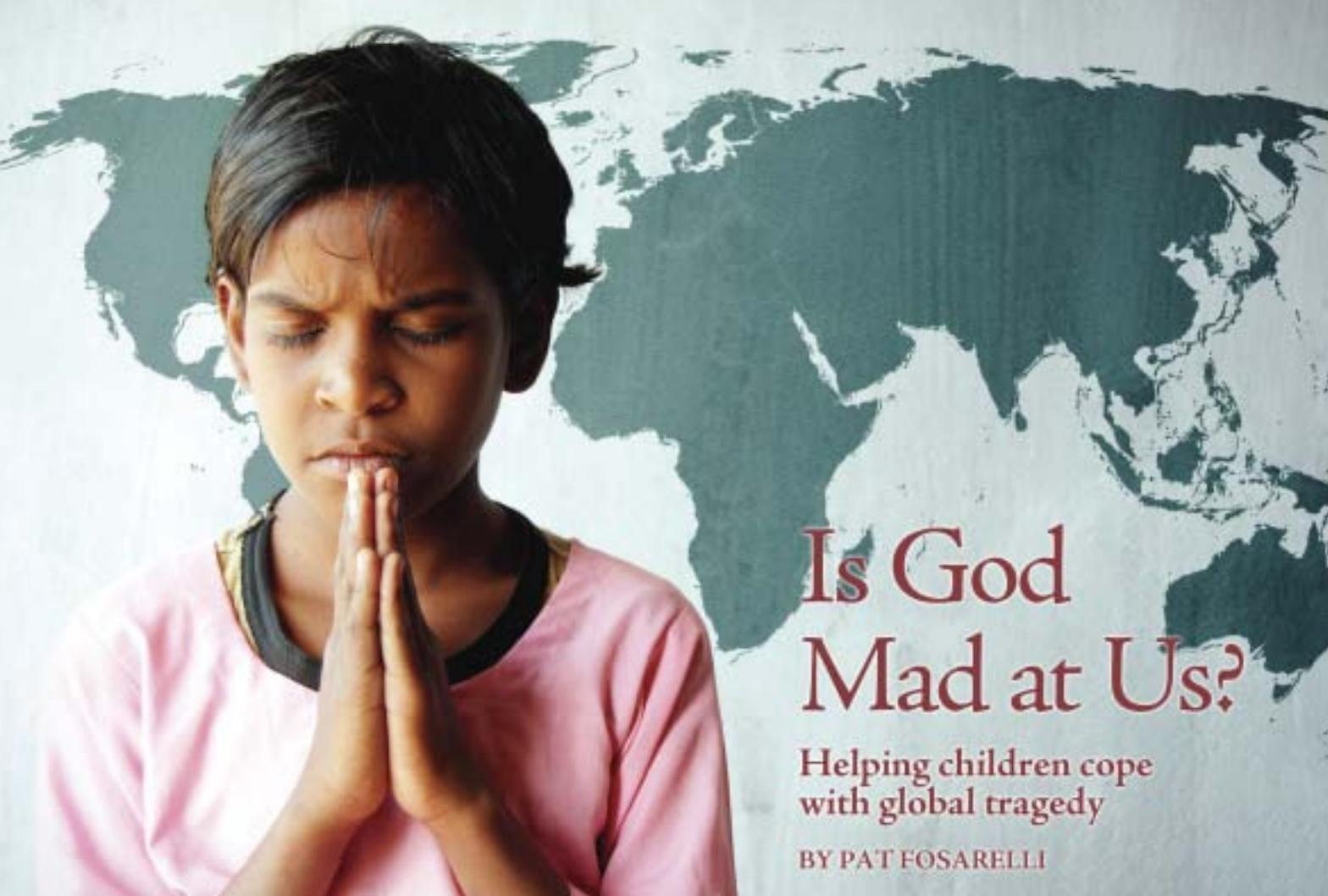
p: 610 660 3400 | f: 610 660 3410

www.sjupress.com

University of Scranton Press

p: 800 621 2736 | f: 800 621 8476

www.scrantonpress.com



Is God Mad at Us?

Helping children cope with global tragedy

BY PAT FOSARELLI

The tragic images on the evening news spurred questions from a friend's son. "Why are all the children crying?" the child asked his father. "Where are their parents? Why did God make an earthquake that would hurt Haiti?" My friend, stunned himself, turned to me and asked, "What am I supposed to say?"

Such visual images, whether of an earthquake in Chile or Haiti, a tsunami in the Pacific or a hurricane in New Orleans, are startling for many adults, but they can be even more disturbing to children. While adults had some intellectual understanding of Haiti's impoverished condition before the earthquake, they were reminded by the resulting devastation of the fragility of human life and the inequality and unfairness that exist in our world. For young children, by contrast, such images might be the first time they have ever seen such havoc and destruction. To help them, adults should provide a context in which the worries and fears of children can be addressed, even if it is not possible to

explain why the events occurred.

In the past, adults could shield children from particular tragedies by allowing them only small amounts of information so as not to frighten them. But with the immediacy of television, the Internet and other electronic media, disturbing images of all sorts are brought into a child's home within hours, if not minutes of a disaster. It is not uncommon for children to express fear, questions and opinions about what they see.

Of course, many children witness or experience terrible events on their own block and in their homes. A neighborhood child is shot, an innocent bystander at a gang fight. A classmate is killed in a motor vehicle accident. Parents argue and their fight turns physical in front of their children. A beloved relative dies. A parent leaves the home. A child is diagnosed with a chronic or terminal condition and is subjected to treatments meant to help but that are painful and frequent.

Many adults would categorize such events as tragedies but not disasters, reserving the term disaster for a sudden event that affects many people with loss or destruction. Yet children tend to interpret all such events—whether personal, local or global—as disasters, because within the scope of

PAT FOSARELLI, M.D., is the associate dean of The Ecumenical Institute of Theology at St. Mary's Seminary and University in Baltimore, Md.

their young lives and limited experience, that is how they seem. For most children living in the United States, what happens at home is more real than what happens in Indonesia or Haiti, a long way off and heard or seen only indirectly. Every person at home, however, may be affected and experience loss. For a child who lives in a dangerous urban neighborhood, all the people nearby seem afraid of the violence and possible destruction.

How Children Understand Disasters

Children younger than six frequently interpret sad or tragic events as punishment. "Why is God mad at the people of New Orleans?" a child at my parish asked me during a Liturgy of the Word for children after Hurricane Katrina. "Why is God mad at me?" another child mourned when I drew her blood in the hospital. Because young children often experience a negative consequence when they do something wrong, they view other negative occurrences as tied to some infraction of a rule. Young children usually do what is right because it lets them avoid punishment; such motivation is an early stage of moral development. Depending on personal background and upbringing, a child may understand or imagine God primarily as a stern judge, ready to mete out punishments when rules are disobeyed.

Just prior to their preteen years, children understand that doing what is right or good usually merits some reward, while doing what is wrong or bad usually brings on a punishment. Children younger than 10 or so can be rather rigid in their processing of right and wrong. They often believe that the greater the wrong, the greater the punishment. When such children see massive natural disasters like a tsunami, hurricane or earthquake that results in great loss of life and destruction, they often return to a more primitive stage of moral reasoning: The people must have done something very wrong to have deserved what happened to them. Stated another way, God must be angry with them to let such things happen. Such reasoning can unwittingly lead to an us-versus-them mentality: Others are bad while we are good, because nothing like this has befallen us.

As children approach 10 years of age, they will have more questions and doubts about whether a person merits the degree of punishment that occurs. And as children mature in reasoning, they also tend to mature in their ability to empathize with other people. They ask: How would I feel if an earthquake happened to me? Could I have done something to prevent the tragedy (or God's anger)? Am I really so different from the people who are affected by the disaster?

How Children Respond

Like adults, some children respond to disaster with indifference, as if it does not matter in the least to them. They either avoid the disaster's effects altogether or act with

bravado, as though such bad things cannot or will not happen to them. Only a minority of children behave in this fashion in my experience, and it is often a cover for another set of feelings inside them.

A more common reaction among children to an event that adults cannot prevent or entirely control is fear. Who will protect them if the adults cannot or will not do so? Who will protect them if God seemingly does not? Children may fear an uncontrollable inanimate force like a storm or an earthquake, or a deadly germ. They may also fear a person, especially one who seems to have caused the disaster; that "person" can include God, who did not prevent it.

When adults fail, either by causing a catastrophe (like domestic violence, a drive-by shooting, a bombing) or by failing to prevent a natural disaster, children might respond with anger toward the adults and toward God, who did not stop the adults from doing the "stupid" thing they did. Children might express frustration with adult attempts to solve problems, because they judge such efforts as slow, inept or ill conceived.

Children often respond with sadness when disasters occur because someone is hurting or experiencing loss. When the children themselves are the victims, they mourn the normality and stability they have lost; often they doubt that conditions will ever get better. Even children who are not themselves victims can understand that others, especially other children, are very sad because they have lost what was important to them. Images of afflicted children on television or computer screens can be seared into the minds of the children who view them and wonder whether such a disaster will ever happen to them.

Over the last 15 years or so, I have surveyed more than 7,000 children and teens regarding their ideas about God and God's relationship to our world. One of the questions invited respondents to ask God any question they wished. More than 98 percent of the questions these children and teens posed were not flippant or cute, but were serious questions about themselves or our troubled world. Here are two of the most common categories of questions:

Why can't (or won't) God make bad things stop? The issue of human suffering has been debated by philosophers and theologians for centuries, and no easy answer is forthcoming. Sometimes people behave badly. When they do, adults can help children to see that human free will has been misused. But we cannot explain why God does not stop bad things from happening to good people.

Is God mad at us? Doesn't God love us anymore? When children see suffering, especially if it is happening to them, they wonder about God's presence in their lives. If God is aware of what is going on, why doesn't God respond in some way? Is it because God is angry or does not love us?

Such reasoning occurs when a child's prayers seem to go

unanswered. Children often pray for important, selfless things: that an ill relative lives, that parents stop fighting or drinking, that an illness gets better, that hungry people are fed, that there is peace in the world, in the neighborhood or at home. The notion that God would ignore someone is especially troubling to a child who has been taught to believe that God is a friend. Children know that best friends are supposed to help out in tough times. Adults need to reassure a child of God's constant love, whenever God seems absent.

What Else Can Adults Do or Say?

Listen. All adults, not just parents, can listen carefully to children's expressions of fear, anger, frustration and sadness. This listening should be done without making judgments about a child's reasoning process or maturity. Letting a child express himself or herself permits the adult who is listening to place herself in the child's place.

Don't interrupt. If clarification of a statement is needed, adults should wait until a child is finished speaking and then request the clarification.

Show humility. Most children know that adults do not have all the answers. Why, then, do many of us pretend that we do, especially when speaking with children? When a child asks a question, we should answer it to the best of our

ability. If we do not know the answer, we should never be afraid to answer honestly, "I don't know." Some adults believe that children are sure to reject such a response. But in my experience, children welcome it because it proves that children are not the only ones who do not understand. This can create rapport between a child and an adult, especially if the adult commiserates with the child: Yes, I don't understand why such bad things happen; I hate it too.

Assure a child that he or she will not be abandoned. Children fear abandonment in times of crisis. They are especially afraid when they hear stories of other children being abandoned. Adults can reassure children that someone will always be there for them, even if their parents cannot be.

Provide practical suggestions as to what a child can do to alleviate the suffering of others. Many children are eager to do something when a tragedy or disaster occurs, but they recognize their relative powerlessness. Adults can suggest manageable volunteer projects, donations or reading material that will spark a child's interest and ability to respond with help.

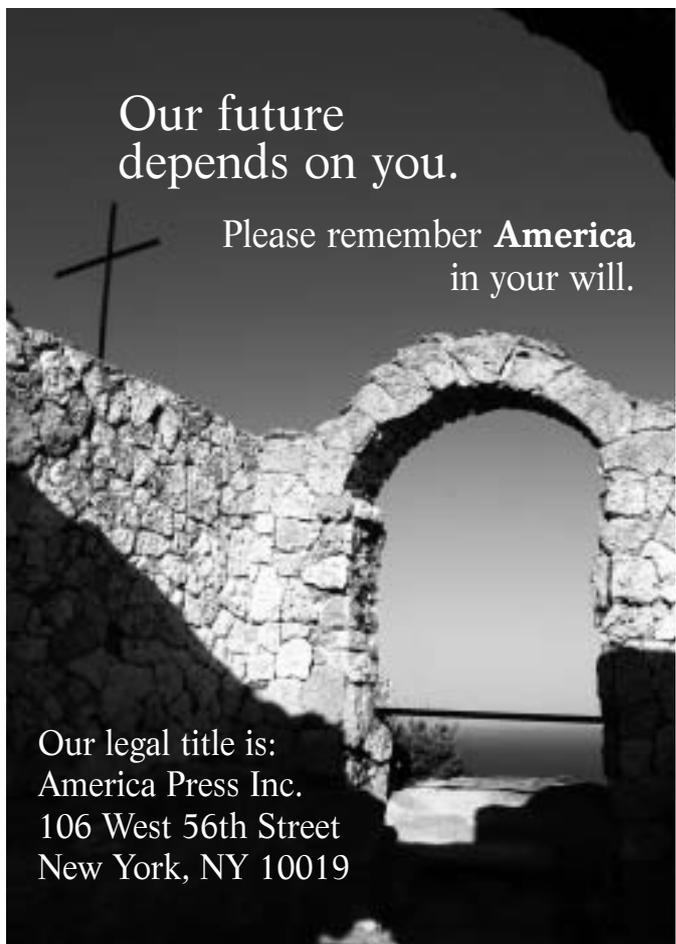
Pray with a child. Praying with a child gives a strong and loving message that we are all in this together. If possible, let the child lead the prayer. Praying demonstrates that both adults and children need God in good times as well as bad and that God is there for us. It can remind us to whom we belong, even when the worst that we can imagine has happened. 



Dear Bishop,
Please give
us a SAY
in how we
PRAY.

What if we just said WAIT
on the new Roman Missal?

www.whatifwejustsaidwait.org
SACRAMENTARY



Our future
depends on you.

Please remember **America**
in your will.

Our legal title is:
America Press Inc.
106 West 56th Street
New York, NY 10019

Summer Programs in Theology at the University of Notre Dame June 21-July 30, 2010

The Master of Arts (M.A.) Program

The Master of Arts degree provides working professionals, ministers, and educators with the opportunity to explore theological questions, nurture effective pastoral practices, and build professional skills. The M.A. degree can be achieved exclusively during the summer and through on-line offerings during the academic year. Summer M.A. students participate in a dynamic community of individuals who are passionate about theological exploration and committed to a distinctive experience of personal and intellectual growth.

Students may pursue a general M.A. in Theology, specialize in one of several fields including Biblical Studies, Liturgy, Systematic Theology, the History of Christianity, Moral Theology, and Spirituality, or simply take courses for personal or professional development. Courses are arranged within two three-week modules (June 21- July 9 and July 12-30). Students may attend one or both modules. The Summer Session includes an intensive four credit course over a two-week period and classes specifically designed for catechists and teachers of religion.

Module 1: June 21 – July 9, 2010

- **The Holy Land** – Gabriel Reynolds (Held in Jerusalem, Israel June 6 – 19, 2010)
- **Julian of Norwich: Systematic Theologian** - Denys Turner
- **Theology and Mysticism** - Bernard McGinn
- **Hindu and Buddhist Spirituality** - Noel Sheth, S.J.
- **The Gospel of John** - John Meier
- **The Book of Genesis** - Gary Anderson
- **Liturgical Ministries & Ordination** - Paul Bradshaw
- **Thomas Merton on the Spiritual Life** - Lawrence Cunningham
- **Trinitarian Doctrine** - Khaled Anatolios
- **Catechesis: History and Theory** - Gerard Baumbach
- **Rites of Christian Initiation** - Maxwell Johnson
- **The Theology of Pope Benedict XVI** - Cyril O'Regan
- **Christian Ethics and Pastoral Practice** – Paulinus Odozor, C.S.Sp.
- **Ecclesiology** - Richard McBrien

Module 2: July 12 – 30, 2010

- **Pauline Letters** - Jerome Murphy-O'Connor, O.P.
- **Liturgy from a Ritual Studies Perspective** - Michael Joncas
- **Christian Doctrine for Catechists** - John Cavadini
- **The Immaculate Conception** – Ann Astell
- **Liturgical Year for the Pastoral Musician** - Donald LaSalle, SMM
- **The Roman Missal** - Michael Driscoll and Paul Turner
- **Liturgical Year** - Patrick Regan, O.S.B.
- **Christianity and World Religions** - Bradley Malkovsky
- **The Christian Life: Theology & Spirituality** - Philip Sheldrake
- **Introduction to Judaism** - Michael Novick
- **Eucharist as Mystical Body** - Keith Egan
- **Theology of Thomas Aquinas** - Thomas O'Meara, O.P. and Joseph Wawrykow

For additional information:

Director of M.A. Theology
Department of Theology
University of Notre Dame
Notre Dame, IN 46556

Telephone: (574) 631-7811
Web: <http://theology.nd.edu/>



The 2010 Intensive Course:
Theology of Thomas Aquinas
4 credits, Thomas O'Meara, O.P. and Joseph Wawrykow

Much of Catholic thought and life from the end of the Middle Ages through Vatican II has drawn deeply on the theology of Thomas Aquinas; recent years have witnessed an heightened interest in his teaching. Led by experts in his life, work and influence, this intensive course offers over a two-week period an advanced introduction to the theology of Thomas Aquinas, with two-hour sessions in the morning and in the afternoon.


UNIVERSITY OF NOTRE DAME
DEPARTMENT OF THEOLOGY



GUEST HOUSE INSTITUTE

Join Our Faculty:

- Harry Cronin, C.S.C., Ph.D.
Elizabeth Griffin, M. A.
Dennis Henning
Teresa M. Kettelkamp
Harold Koenig, M.D.
Mark Laaser, Ph. D.
Rev. Kevin McDonough, J.C.D.
Michael Morton, M. A., LMFT
Bro. Ignatius Perkins, O.P., Ph. D.
Rev. Myles Sheehan, S.J., M.D.



9th Annual Summer Conference on Addictions

AM I MY BROTHER'S KEEPER?

Intervention, Treatment and Continuing Care Across the Lifespan for Catholic Clergy and Religious

JULY 12-14, 2010

St. Paul, MN

Crowne Plaza St. Paul Riverfront

The Conference will address the techniques of Intervention, and the spiritual, medical and pastoral aspects of caring for and the supervision of those who suffer with chemical and behavioral addictions.

Guest House Institute, the educational and research subsidiary of Guest House Inc., invites bishops, diocesan and religious leadership - to include seminary personnel, spiritual directors, formation directors, as well as continuing education directors - to attend this Conference.

Registration fee is inclusive of 5 meals and 2 nights lodging. A third night's stay will be provided if you wish to visit the Guest House Treatment Center in nearby Rochester, Minnesota on Wednesday afternoon. Scholarships are available for those in a Leadership position unable to pay the registration fee. Individuals who wish to extend their stay may reserve additional room nights at their own expense at the negotiated room rate of \$94 per night (based on availability and payable at time of hotel check out).

- Yes, I hold a diocesan or religious community leadership position and would like to register for the Conference\$149.00
I do not hold a diocesan or religious community leadership position but would like to attend the Conference\$399.00
I would like to attend the optional Tuesday evening NCCA awards banquet (otherwise evening is earmarked as dinner on your own at a local area restaurant).....\$35.00
Total enclosed \$

Payable by check or credit card to: Guest House Institute
Name:
Diocese or Religious Order and position:

Card Type: Am Exp Discover Visa Master Card
Name on Card:
Card Number:
Expiration Date (mm/yy):
Address:
City: State: Zip:
Telephone:

Please confirm evenings of stay. Reserve your hotel room by marking the applicable dates:

- Mon., July 12, 2010 Tues., July 13, 2010
Yes, I would like to take the optional bus trip to Guest House in Rochester, MN on the afternoon of Wednesday, July 14, 2010 and would like to take advantage of the additional night stay, Wednesday, July 14, upon my return to the Crowne Plaza St. Paul Riverfront hotel.
Extra night(s) stay based on availability and payable by attendee at time of hotel check out. Please list nights

Guest House is approved by NAADAC (National Association of Addiction Professionals for Conference attendees earning ten (11) continuing education credits (CEU's).

To ensure a spot for our Conference, the registration form must be received by June 21, 2010. After June 21, all remaining rooms will be released. Reservation requests received after the cut-off date will be accepted based on space and rate availability.

Crowne Plaza St. Paul-Riverfront
11 East Kellogg Boulevard
St. Paul, MN 55101
1-651-292-1900
www.cpstpaul.com

Mail this completed registration form to:
Guest House Institute
Michael Morton, Executive Director
1601 Joslyn Road
Lake Orion, MI 48360
or Fax to: 248-391-0210

If you would like additional information prior to registration, please call:
Colleen Richards (800) 626-6910, ext 1207.

www.guesthouseinstitute.org

SPRING BOOKS | JAY P. DOLAN

GETTING PERSONAL

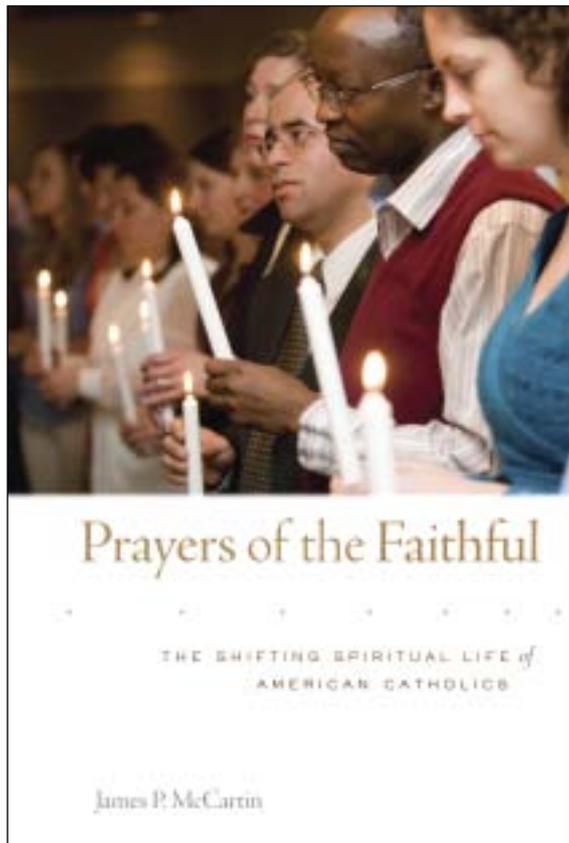
PRAYERS OF THE FAITHFUL The Shifting Spiritual Life Of American Catholics

By James M. McCartin
Harvard Univ. Press. 240p \$25.95

Any Catholic who came of age in the 1960s and 70s knows very well that the way Catholics prayed in those years was beginning to change. The celebration of the Mass was the most obvious example of this. By the end of the 1960s a new Mass in the vernacular had replaced the old-style Latin Mass. Accompanying the changes in the public worship of Catholics was the rapid decline of such popular devotions as the rosary, novenas, Forty Hours, First Friday Mass, Benediction and frequent private confession. To replace such rituals Catholics turned to a more personal encounter with God that was not dependent on the performance of prescribed rituals. This was a seismic shift in the prayer life of Catholics and one that James McCartin, an assistant professor of history at Seton Hall University, seeks to explain in his history of the spiritual life of American Catholics.

McCartin begins his history in the closing decades of the 19th century, when a distinctive style of spirituality dominated the Catholic landscape. Rather than explain how this spirituality shaped the mental world of people, he emphasizes how it shaped the Catholic community—unifying it across ethnic divides and strengthening

Catholics against those who would attack their religion. An important point of this discussion is his development of the concept of the structure of spiritual authority. According to



McCartin, this structure developed in the closing decades of the 19th century. But this is misleading. Such a devotional revolution occurred much earlier, in the 1840s and 50s, when the immigrant church was taking shape. The influx of thousands of immigrants transformed a plain style of piety prevalent in the late 18th and early 19th centuries into a

religion centered around the performance of elaborate devotional rituals performed in church at ceremonies presided over by the priest, the chief figure in McCartin's spiritual hierarchy.

All this changed in the 20th century, when Catholics moved beyond "the spiritual foundations established in the immigrant church" by adopting a more personal style of piety that enabled them "to bypass saints and spiritual authorities and go directly to God." A key figure in this development was St. Thérèse of Lisieux, the Little Flower, and her spiritual classic, *The Story of a Soul*, which inspired thousands of Catholics. The liturgical movement, with its emphasis on the active participation of the laity in the liturgy and the frequent reception of Communion, also nourished this more personal, interior spirituality. Along with the emergence of what William James called "personal religion" was the recognition among Catholics that "prayer was integrally related to public life."

According to McCartin, the Holy Cross priest Patrick Peyton promoted this relationship between prayer and a person's public life through his Family Rosary Crusade. By popularizing the personal experience of prayer, he encouraged his followers to move beyond this style of prayer to what he described as "actions of faith and love which often speak louder than words." It was this emphasis on the individual as an agent of change in the world that marked the significance of Peyton's ministry. Since Peyton is the only per-

ON THE WEB

Greg Boyle, S.J., talks about his new book, *Tattoos on the Heart*.
americamagazine.org/podcast

Fisher Eagle

In memory of Ignacio Martín-Baró

The osprey leans on a high bright wind,
brave beast, poised wings broader
and stronger than eagles'

and even so high up, even so blessed
with balance between gravity
and uprush of mountain air

the osprey sees all the way down
past mercury surfaces, through glacial waters,
into the glassy minds of the chilly trout:

seeing which way they plan to dart
he can drop like a ray of light straight
for the place he knows they will be when he gets there

and entering, plunge air and water
to a single frothing element, then rise,
thrashing silver victim pinioned in talons

but now—he floats suspended
on the long cool breath of the turning world,
hangs on the air there, still as meditation

as if all that held him were
the perfect vertical:
the line going up past sunlight

past where the sky goes black
past silence, past everything
into the cold and darting
mind of God.

ELLEN CALMUS

ELLEN CALMUS is a writer, a colleague and admirer of Father Martín-Baró, and the founder of The Corner Project in Mexico, which works with families and children of migrants to the United States.

son who merits an entire chapter in McCartin's history, the author implies that the influence of this preacher in shaping the spiritual life of American Catholics was greater than any other religious figure in the 20th century. That is certainly questionable.

Far more convincing is McCartin's analysis of the post-World War II period, when Catholics began to merge the sacred and secular as they sought to live out their faith in the secular realm. The author finds substantial evidence for this development in the Catholic communities of San Francisco and Boston. He also discusses the erosion of the spiritual authority of the hierarchy in the 1960s and 70s, a weakening that facilitated the strengthening of a spirituality centered in the person rather than the institution.

McCartin highlights the influence of the charismatic movement on the spirituality of Catholics. He also focuses on the realm of politics, where he argues that a "publicly oriented spirituality" inspired Catholics to become involved in efforts to bring about political and social change. Chief among his examples are the pro-life movement and the religiously inspired activism of Latino Catholics.

By tracing how Catholics have prayed over time McCartin has uncovered an important aspect of American Catholic history that most historians have overlooked. For centuries the personal experience of prayer has always nourished Catholics, but over the course of the 20th century American Catholics adopted a more publicly oriented spirituality, and this transformed their spiritual life. That is a very important development in the history of American Catholicism, and the author deserves credit for highlighting it.

JAY P. DOLAN is emeritus professor of history at the University of Notre Dame. His most recent book is The Irish Americans: A History (Bloomsbury Press).

SLAKING THROUGH HISTORY

THE GOOD AND EVIL SERPENT How a Universal Symbol Became Christianized

By James H. Charlesworth
Yale Univ. Press. 744p \$45

"In omnibus cubiculis apparere serpentes" ("serpents can be found in all the bedrooms") Cicero writes in discussing the ethics of selling real estate in *On Duties*, iii, 54. Yet many English translations have "vermin" for the Latin *serpentes*. Perhaps these translators need the chiding that James H. Charlesworth aims at biblical scholars in this massive study of snake symbolism across several millennia. Christian theology dubbed the serpent "evil." Viewed in a global, cross-cultural perspective, the story is quite different. Snakes were more often considered beneficent than malicious. Often kept as pets, they might serve the same function as our barn cats, keeping the rodent population down.

This tome has a definite ax to grind. Misled by their theological presuppositions, Christian theologians treat the assorted snakes in Genesis 3, Numbers 21 and John 3 as figures of demonic evil. Rereading these stories employing the serpent lexicon that emerges from this study produces very different understandings. The number of positive referents outweighs negative uses of the symbolism (29 to 16).

Charlesworth, professor of New Testament language and literature at Princeton Theological Seminary, has amassed an enormous collection of serpent lore and symbolism. Readers who become frustrated at being dragged through his file cabinets in a repetitious manner might turn to Chapter 6, "Serpent Symbolism in the Hebrew Bible." There one can see how the apparently arbitrary and tedious

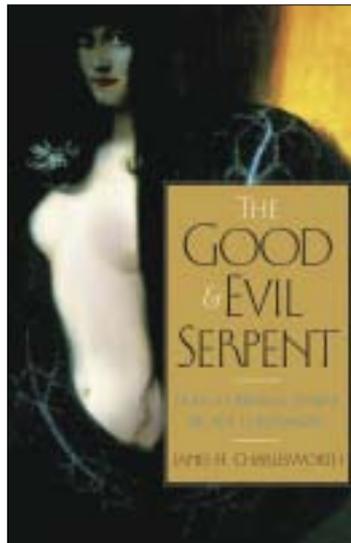
classifications serve as lenses through which some familiar texts take on a new look. The serpent, *Nachash*, of Genesis 3 is identified explicitly as one of God's creatures and therefore cannot be identified with the chaos monster of ancient Near Eastern mythology. Instead, Charlesworth concludes that the serpent is represented in Genesis as closer to the humans than any of the other animals. At the same time, the serpent's wisdom provides a link with the divine world: "According to Gn 3:5, the serpent has mysterious knowledge known only to the gods."

Charlesworth's final target is the text that introduces the book, Jn 3:14-15: "As Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of Man to be lifted up, so that all who believe in him may have eternal life." The initial chapter repeatedly claims that identifying Christ with the life-giving serpent of Numbers 21 is so offensive to experts, theologians and the pious faithful that only some Gnostic heretics entertained the con-

cept. Initially the author is more given to cataloging objections to the work of other scholars on the historical and literary development of the Scriptures than on presenting data about the serpent in biblical texts.

Charlesworth provides an extensive list of previous studies on the serpent symbol with the promise that his work will let the symbol speak on its own terms by leading us into "the world of meaning in which the artist and his or her viewers lived."

Clearly such an ambitious task of cataloguing as many renderings as possible of serpents—dragons, serpentine beings, serpents associated with deities, serpents as cult objects, serpents as talismans, serpentine jewelry as well as serpents in painting and poetry—leaves little space for theory. It is difficult to discern what distinguishes serpent as symbol from animal lore or fashion statement. Although Charlesworth is as annoyed with Freudian reduction of serpents to phallic symbols as he is with biblical scholars who demonize the serpent, he does not explain how one reaches the interpretations that are proposed for various examples. "Probably, possibly, perhaps" recur throughout the book.



TWO-WEEK COURSE IN CHRISTIAN SPIRITUALITY

HENRI NOUWEN:

AN INTEGRATED YET IMPERFECT LIFE

Wil Hernandez, Ph.D.

June 21-July 2, 2010 Weeknights 6:30-9:30 PM

Course may be taken for three MA-level credit hours (with pre- and post-course assignments) or may be audited (only reading required).

Registration deadline is May 27, 2010.

For more information, contact the Office of the Registrar at registrar@ost.edu



OBLATE SCHOOL OF THEOLOGY

285 Oblate Drive · San Antonio, Texas 78216 · (210) 341-1366 · www.ost.edu

Suggestions that a particular representation—for example, Isis with a serpentine body—is part of the deity's standard repertoire are not based on any statistics. Eventually the ambiguous dual nature of serpent symbolism shifts into a single motif, the serpent as divinity.

Charlesworth provides indispensable material for anyone studying the symbolic use of snakes. Vocabulary lists of the snake words in biblical Hebrew and Greek, a look at serpent images in Pompeii and assorted notes on some early Christian views of the serpent make up the four appendices to the book. The author concludes with more speculative gamesmanship, transforming the puzzling cryptogram known as the Rotas-Sator Square from talisman or brain teaser into a religious object. Its content? An invocation of "Asclepius, the serpent god (and conceivably thence to all gods considered to be symbolized as a serpent)." For Charlesworth this is most of them.

Chapter Two treats the physiology and behavior of actual snakes. Chapters Three to Five make up the heart of the evidence presented. The author includes ancient Near Eastern, Egyptian and Greco-Roman examples. He also makes forays into literature from the Renaissance onward. The survey of physical remains uncovered by archaeology constitutes the most important part of this book. Serpents show up everywhere in antiquity, not simply in such famous pieces as the uraeus on the mask of Tutankhamen. Excavations have turned up a copper serpent comparable to the serpent image made by Moses (Nm 21), which some scholars think had been worshiped in Jerusalem until the religious reform under Hezekiah (2 Chronicles 29). In order to make the claim that the Christ typology of Jn 3:14-15 is not simply an allusion to Numbers 21 but another example of worshipping the

"divine serpent," Charlesworth speculates that the second-century Asclepius cult in Jerusalem could be evidence of first-century C.E. beliefs. Chapter Six treats serpent symbols in the Hebrew Bible. Chapter Seven focuses on the New Testament, especially Christ as healing serpent figure in John 3. Along the way, the author introduces material from fifth-century C.E. synagogues and rabbinic academies. A parallel story of Jewish treatments of the serpent from the first century C.E. into the rabbinic

period of the fourth to sixth centuries could be teased out of information provided in these two chapters.

Readers can use the book's extensive indices to track down where the author returns to a particular artifact or text. Photographs throughout the volume make it easy to follow descriptions of physical objects and works of art.

PHEME PERKINS is professor of New Testament in the theology department at Boston College and the author of

TOM DEIGNAN

BEYOND THE EARTHLY REALM

THE INFINITIES A Novel

By John Banville
Knopf. 288p \$25.95

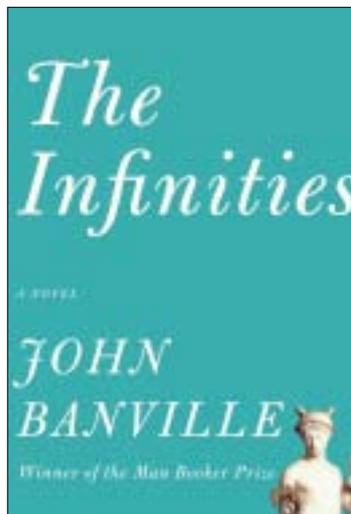
John Banville's novel *The Sea* snagged the prestigious and lucrative Man Booker Prize in 2005, though not without controversy. Subsequent reports revealed that the five-person judging panel was split between Banville's haunting story of a man revisiting his past and Kazuo Ishiguro's *Never Let Me Go*. Analyzing the Booker controversy, *The Guardian* dubbed Banville a literary "outsider" whose previous books—including the Booker-nominated *Book of Evidence* (1989), *The Untouchable* (1997) and *Shroud* (2003)—were "known only by a few enthusiasts."

This neatly captures John Banville's place in the contemporary literary canon. He is more respected than read, a writer's writer, whom even admirers admit can be difficult.

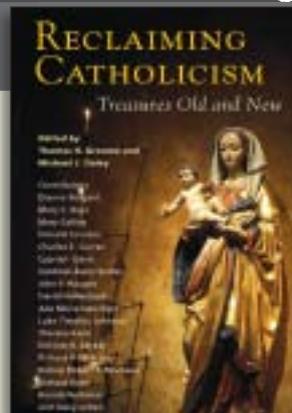
Banville himself does little to discourage this classification. His prose is gorgeous but is often filled with multisyllabic oddities such as "cartilaginous" and "crepitan." He is a Dubliner, yet his novels are not obviously "Irish," even in a tradition wide and diverse enough to include Laurence Sterne, Oscar Wilde, Roddy Doyle and Elizabeth Bowen. And yet, one of Banville's key influences is himself an Irish outsider: Samuel Beckett. Banville revels in self-consciousness *in extremis*. Like Beckett, he pulverizes

the wall between writer and reader with his radically unreliable narrators.

In fact, Banville recently took his fascination with the forms and structures of fiction one step further. Since 2006, he has published three plot-driven thrillers under the name Benjamin Black. It is as if Banville, a notorious esthete, became tired of pretending the worlds of literary and popular fiction were not strictly segre-



Reclaiming Catholicism, Leadership and Justice



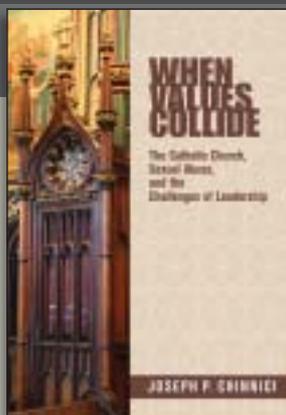
Reclaiming Catholicism

Treasures Old and New

Edited by THOMAS H. GROOME
and MICHAEL J. DALEY

“It is a delight to hear such a wide range of voices strike a chord that will resonate with pre- and post-Conciliar Catholics alike.” —**Michael Downey**
“I love this book—the way it illuminates the best gifts of old and new in our church.” —**Sister Helen Prejean**

978-1-57075-863-8 paper \$22.00



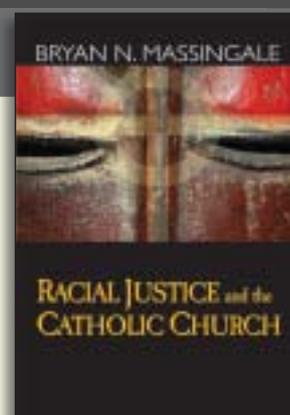
When Values Collide

The Catholic Church, Sexual Abuse, and the Challenges of Leadership

JOSEPH P. CHINNICI

“With a candor found nowhere else by a church leader, Chinnici’s penetrating reflection and study of the current church crisis is theologically grounded, psychologically informed, and thoroughly pastoral. It is balm for a wounded church.”—**Donald Cozzens**

978-1-57075-873-7 paper \$25.00

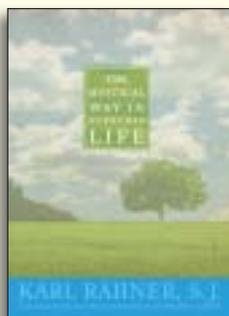


Racial Justice and the Catholic Church

BRYAN N. MASSINGALE

A leading black Catholic moral theologian addresses the thorny issue of racial justice past and present. He writes from an abiding conviction that the Catholic faith and the black experience make essential contributions in the continuing struggle against racial injustice.

978-1-57075-776-1 paper \$26.00

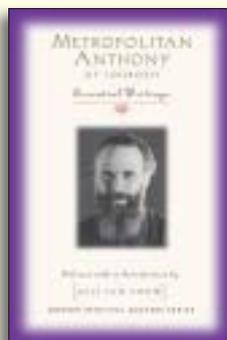


The Mystical Way in Everyday Life

KARL RAHNER

Best known for his theology, Karl Rahner’s deepest goal was to help ordinary Christians respond to the everyday presence of grace. These sermons, prayers, and reflections offer nourishment for the whole year.

978-1-57075-867-6 paper \$20.00



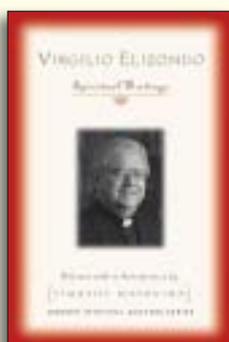
Metropolitan Anthony of Sourozh

Essential Writings

Selected with an Introduction by Gillian Crow

Metropolitan Anthony was head of the Russian Orthodox Church in Great Britain. His writings reflect the essence of Orthodox spirituality and his own struggle to live Christianity on a daily basis.

978-1-57075-866-9 paper \$18.00



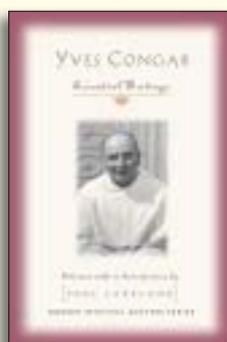
Virgilio Elizondo

Spiritual Writings

Selected with an Introduction by Timothy Matovina

Virgilio Elizondo is widely acclaimed as the founder of U.S. Latino theology. But first and foremost he is a pastor who perceives in his people’s daily struggles the universal human quest for a sense of worth and belonging.

978-1-57075-865-2 paper \$18.00



Yves Congar

Essential Writings

Selected with an Introduction by Paul Lakeland

“Yves Congar was the greatest ecclesialogist in the history of the Church. I recommend this book with much enthusiasm.” —**Richard McBrien**

978-1-57075-787-7 paper \$20.00

At your bookseller or direct:
Visa/MC Order Online! www.maryknollmall.org

A World of Books that Matter



ORBIS BOOKS
Maryknoll, NY 10545
1-800-258-5838

gated. Banville's latest novel, *The Infinities*, is decidedly literary, not to mention mythical, philosophical and comical. The plot, such as it is, revolves around an aged genius named Adam, whose mathematical innovations changed the course of human history by revealing a "hitherto unimagined realm...beyond the infinities."

As one would expect in a Banville novel, Adam—whose work allowed humans to grasp a sense of the eternal—is now comatose. Talk about an infinite jest. Speaking of the eternal, *The Infinities* is (mostly) narrated by the Greek god Hermes. ("You don't say, you say," Banville later winks.) The novel is populated by numerous other mythical ghosts, who drift in and out of Adam's home and even his body. In one exquisite scene, Hermes's father, Zeus, occupies the consciousness of Adam's son (also named Adam) and makes love to his beautiful wife. In case we had any doubt about what's going on here, it should be noted that Adam (what, no Eve?) is given the last name Godley. A visiting friend is named Grace.

At its most inventive, *The Infinities* poses bold questions about artistic and religious creation and the degree to which we control or are controlled. But it also preserves Banville's reputation as a difficult writer. The narrative, which unfolds over a single day, occasionally feels excessively discursive. Some digressions are fascinating, and Banville's writing is, once again, gorgeous as well as clever. ("For dear life is what I could never quite get the hang of.")

But the earthly characters generally do not come into focus clearly enough. The reader becomes so consumed by the pyrotechnics of Banville's narrator that the characters around whom the narrative revolves can get lost in the verbal fog.

At one point, Adam's son has come to visit his dying father one last time, and we are drawn into the skeleton-

filled closet of the Godley family. There are wonderful moments, particularly in Banville's exploration of "old Adam's" two marriages, and how they have affected the children, younger Adam, as well as even younger Petra, a bit of a mystic with a boyfriend whose interest in old Adam borders on the bizarre.

As a whole, however, the novel is never quite as brilliant as its parts. All the self-referential witticisms, flashbacks, fast-forwards and alternate realities (the world has changed, after all, thanks to Adam's innovations) may prove a bit excessive even for some Banville partisans. Banville has spent his career creating characters who become more, rather than less, unknowable as the narrative progresses. In his underrated novel *Shroud*, for example, we meet a 1930s Jewish aca-

demically who may or may not have written a series of articles providing Nazi ideology with intellectual heft. The point of reading such a novel, of course, is to figure out who this guy "really" is. To which Banville would surely answer: "Why bother?" After all, as the narrator of *Shroud* puts it: "I can't believe a word out of my own mouth."

With his latest novel Banville has now taken his obsession with identity, masquerading and deceit beyond the earthly realm. The book does not quite measure up to the author's best work, though it does have its heavenly moments.

TOM DEIGNAN, a columnist at the *Irish Voice* newspaper and *Irish America* magazine, teaches English at Middlesex County College in New Jersey. He is writing a novel about a New York City high school.

NANCY J. CURTIN

TERRIBLE BEAUTIES

THE RISING

Ireland: Easter 1916

By Fearghal McGarry
Oxford Univ. Press. 304p \$29.95

Among the many indicators that spring has arrived is the publication of the latest book on Ireland's 1916 Easter Rising. What new insights can any new book contribute amid the steady accumulation of memoirs, novels, biographies, documentary collections and political and cultural histories? We know so much about the Rising.

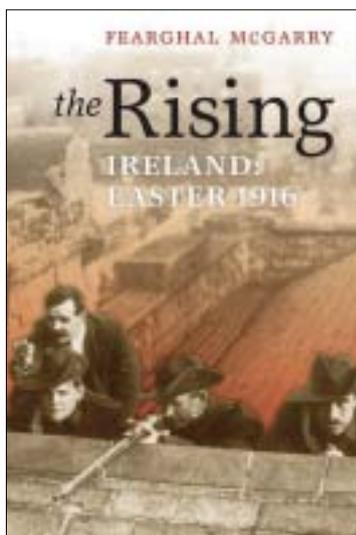
On Easter Monday, 1916, a handful of separatist Irish Volunteers and members of James Connolly's Irish Citizens Army occupied several sites in Dublin in defiance of British control of Ireland. They were determined to make the British misfortune in waging the First World War Ireland's opportunity to resurrect the republican ideal that had stamped a

determined minority within almost every generation since 1798. Headquarters was the General Post Office, and there Patrick Pearse read the famous proclamation justifying the rebellion and calling for an independent republic.

The rebels heroically held out for about a week, waiting in vain for the Irish countryside to rise. Confronted with ferocious British counterinsurgency tactics, the rebels surrendered, enduring the ignominious taunts and abuse of Dublin citizens enraged at the destruction surrounding them and the apparent betrayal of the tens of thousands of Irishmen then serving in the British Army. But public opinion soon turned in favor of the rebels, initially admiring their courage and idealism, eventually embracing their cause. In 1914 Irish men and women had been solidly behind a constitutional nationalism

that aspired to home rule, a limited measure of self-government within the British state. But by 1919 the country was waging a war in the name of an independent Irish republic.

The controversial questions at the time of the rising remain the controversial questions of today. "Was it needless death after all?" William Butler Yeats had asked in his famously ambivalent poem, "Easter 1916," a futile romantic gesture by self-immolating fanatics bewildered by



"excess of love" for an imagined Irish nation. Or was it more pragmatic, the vanguard of an Irish Revolution that culminated in self-government in 1921?

Fearghal McGarry's *The Rising* touches on these and other interpretive positions, but the novelty of the book lies in its perspective. McGarry, who is senior lecturer in history at Queens University, Belfast, gives us a view of the rising from below, not from the leaders or the government, not from the memoirist or the poet, but from many of the rank-and-file who placed their lives at the service of the variously understood Irish nation during that Easter week.

McGarry's study is built upon 1,773 witness statements collected by the Bureau of Military History that were unavailable for historical review until the last witness died in 2003. The sample is hardly scientific, as McGarry acknowledges. Many veterans, like Eamon de Valera, refused to participate, and women and constitutional nationalists were mostly excluded. The statements were taken decades after the Rising. But the testimony provided offers a layer of suggestive yet hardly conclusive evidence supporting

the aims and understanding of many activists.

Irish republicanism had long been a minority faith. Failed risings in 1798, 1848 and 1867 had demonstrated that sheer force could not dislodge British rule in Ireland. McGarry first asks what was it about that generation of 1916 that led them to risk themselves for the cause of the nation? They were first the beneficiaries of an expanded school system, for the most part left in the

hands of the Catholic clergy. The Christian Brothers are particularly singled out for inculcating the young with a romanticized vision of Ireland's past.

In the 1880s and 1890s cultural nationalist movements like the Gaelic League and the Gaelic Athletic Association nurtured "the rising generation" and provided rich recruiting grounds for the Irish Republican Brotherhood, itself shak-

en out of years of ineffectual lethargy by these inspired and impatient youths. The advanced nationalist movement even had its own version of the Boy Scouts in the Fianna Éireann, a paramilitary organization founded by Countess Markiewicz in 1909. A heightened sense of historical injustice to Ireland and the valor of those who had served her cause combined with the opportunity provided by Britain's distraction during World War I accelerated the conflagration of 1916.

McGarry finds no consistent reason for rising, no ideological uniformity except for passionate national feeling, no strategic imperative among these witnesses. But the middle chapters of the book bring us close to the terrifying and exhilarating experience that was 1916. The first few days were spent mostly surviving boredom as the British collected their forces. The last few days, by contrast, were full of artillery and fire raining down on their heads. Rumors were rife, but the countryside generally failed to mobilize on behalf of the rebels. That was one disappointment. More demoralizing was the hostile reaction of the Dublin crowd, especially working-class



LOYOLA RETREAT HOUSE ON THE POTOMAC
P.O. Box 9, Faulkner, MD 20632
www.loyolaretreat.org - 301-392-0801

Workshop on: Prayer & Introduction to Directing in the Ignatian Tradition
 Date: June 1-10, 2010 Cost: \$950.00

Ten-Month Program for Directing in the Ignatian Tradition
 Beginning September, 2010

This program will extend from September to June and consists of eight monthly Saturday Meetings from 9:00 – 4:00 and two weekends in residence.

To receive more information about the schedule, costs, and for an application form, please email Pat McDermott, IHM at mcdermottpatricia@hotmail.com or call 301-392-0817

women whose relatives were fighting in France.

McGarry's prose throughout does justice to the very dramatic story he tells. He seamlessly weaves together these richly evocative witnesses with current historiography and narrative, making this book both a major addition to what has already been done, but also an excellent introduction for the general reader to the Rising of 1916. The rebels

may not have transformed Ireland as utterly as Yeats suggested; British blunders during and after the Rising and the faltering of constitutional politics certainly had their effect as well. But Easter 1916 and the "rising generation" went far to assure that Irish nationalism would finally take a republican form.

NANCY J. CURTIN is a professor of history at Fordham University, New York City.

KATHLEEN NORRIS

LOST IN PARENTHOOD

IMPERFECT BIRDS

A Novel

By Anne Lamott

Riverhead Books. 288p \$25.95

Fans of Anne Lamott who have followed Rosie, her mother, Elizabeth, and her stepfather, James, through *Rosie* and *Crooked Little Heart*, will welcome this new novel. Rosie is now a teenager, and the novel's opening line, "There are so many evils that pull on our children," will resonate with parents.

Lamott provides the background to allow this novel to stand alone, and her wit is still much in evidence: "Life with most teenagers was like having a low-grade bladder infection. It hurt, but you had to tough it out;" "Not me' is a good name for God." But readers may find their patience with Elizabeth wearing thin. In today's economy, someone who does not have to work and complains about being bored will be hard pressed to find a sympathetic ear.

Elizabeth is a familiar figure in middle-class America, over-analyzed and over-medicated, taking one anti-depressant "for the obsession...that Rosie would die" and another to "control her rage."

Despite years of treatment, her life remains "wasted in a ping-pong game of narcissism versus self-loathing, punctuated by sloth and depression." This book addresses the chaos that ensues when such a person attempts to raise a teenager to adulthood.

Parents of teens will recognize Elizabeth's temptation to use money as "the way to [Rosie's] heart, a five here, a ten there, a shopping spree every so often," and her living for the few moments "of public affection instead of the minimal grunt." She not only fears for her daughter, she is afraid of her. And Rosie, talented, bright, but socially insecure, has learned to manipulate her mother with stony silence, lying about drug use, and coolly reflecting that "sexually active" is "the phrase you used with parents."

Lamott handily demonstrates the inability of fatuous New Age truisms to help people cope with reality. As Elizabeth dutifully jots down the "Love" mantra of a motiva-

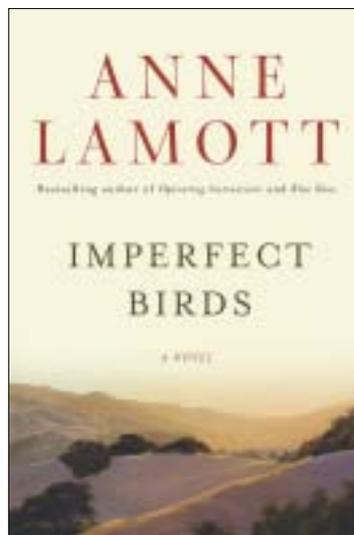
tional speaker—"letting others voluntarily evolve"—she ponders her need to give Rosie ever more advanced urine tests for drugs. Lamott takes a risk loading her book with the jargon of pop psychology and 12-step programs. After James explodes in a supermarket checkout line, a friend comments: "You got humility out of it. And you got to experience your self-repair mechanism." There is talk of releasing Rosie "to her higher power." And when Rosie, high on Ecstasy, is detained at a police station after a party, James tells Elizabeth, "This is a lucky break...something important is being revealed."

Not surprisingly, Lamott's characters epitomize the all-American sense of entitlement to other peoples' cultures. Rearranging furniture is practicing "soul feng shui," and a sweat lodge is

meant "to heal the damage for the next generation." Two thousand years of Christian tradition are jettisoned in a single remark: "Our church may start offering members sweat lodge as a spiritual tool—so we'll have more to offer than talking and worship." Elizabeth, on having sat through four sessions of steam,

describes it as "probably the single greatest achievement of my life," one of the saddest lines in the book and perhaps the most revealing. For the younger generation has learned well from its elders. Fenn, Rosie's seducer and drug supplier, loftily describes body piercing as "about finding openings." He has read Bruce Chatwin's *Songlines*, and high on psychedelic mushrooms, he asks, "Don't you totally love Aborigines?" Rosie "guessed she did. They came down gently as clouds."

Rosie's fantasy of a life with Fenn is



ON THE WEB

Search our book review archive.
americamagazine.org/books

of course unsustainable. And as she rationalizes the juggling act her life has become—“She was getting her homework done, mostly, stabilizing the parents, and living the life she had dreamed of and despaired of having”—the reader is heartbroken and wary. That the young couple has been getting away with their trysts by pretending to attend meetings of Al-Anon is a bitter irony.

It seems ironic, too, that Elizabeth and James decide to have Rosie kidnapped by friends and tossed in a wilderness “tough love” rehab program. Some readers will be consoled by Rosie’s holding her “truth sticks” in the camp’s “truth circles” and composing “truth letters” to her parents. This reader grew increasingly uneasy. Rosie eagerly anticipates the rehab camp’s next level: “They’d make their own drums...then do drum circles daily, practice community living, continue with therapy.”

But what can “community” mean in this context, to someone whose experience of family is of people living together but alone, isolated by crippling self-involvement? Whose stabs at openness are couched in impenetrable code: “You need to tell me all of your unsaids.” Even for imperfect human beings, some things are better left unsaid.

Readers of *Imperfect Birds* will be both moved and dismayed at Rosie’s seeking independence in all the wrong ways, with drugs and unprotected sex. But even she recognizes that what she needs most of all is a “mother to be strong...a mommy.” She needs parents who are willing to be parents, and that is what Elizabeth and James, steeped in self-absorption and their own neuroses, are unable to provide. This book is an immersion in a contemporary American tragedy.

KATHLEEN NORRIS is an award-winning poet and the author of *Dakota: A Spiritual Geography and Acedia & Me*, among other works.



Connect with us.

Preparing and Guiding Priests and Future Priests
SULPICIANs



410-323-5070
www.sulpicians.org

Jesus. An Historical Approximation
JOSÉ ANTONIO PAGOLA

Rediscover the Historical Praxis of Jesus through this controversial Book

In this bestseller, greeted with both enthusiasm and controversy in Europe, Pagola, criticized by some within the ecclesiastical community for depicting a too-human Jesus, offers a scholarly and thought-provoking biblical rereading of the life of Jesus. With more than 80,000 copies sold in its Spanish edition, this controversial book is now available in English for the first time through Convivium Press.

ISBN 978-1-934906-00-6
590 PAGES

Convivium Press Books.
Embracing fraternity
and justice among persons,
cultures, and religions.

WWW: www.conviviumpress.com
E-MAIL: sales@conviviumpress.com
WWW: www.amazon.com + www.booksyz.com
DISTRIBUTED IN THE U.S. BY: Baker & Taylor and
VAP Library Services

THE MYSTICAL GAZE

How movies help us encounter the transcendent

Here is an academic theory that every moviegoer can appreciate. The theory of the “look” or “gaze” of the cinema argues that whatever attitude a viewer brings to the screen determines what kind of interaction he or she will have with the film. In recent years cinema scholars have defined all sorts of gazes related to race, color, class, gender and sexual desire.

Those who once loved the 1935 Shirley Temple hit “The Little Colonel,” for example, cannot watch that film in the same way now. Many can barely watch it at all. Since the civil rights movement of the 1960s, viewers see the assumed superiority of a 7-year-old white child over African-American adults in a radically different light.

There are also male, masochistic, abject, colonial, post-colonial and disabled gazes. There is even the “look away,” when one cannot bear to watch what happens next. These looks are not simply personal. They are embedded in us through usage and repetition.

Take, for example, your way of watching a film in which the villain is physically or mentally disabled. With a debt to Shakespeare (“Richard III”) and Victor Hugo (*The Hunchback of Notre Dame*), the cinema has so taken over this convention that many of us may not even notice when it is used. But think of the implications of such a portrayal and the appalling messages perpetuated by linking evil behavior to physical disability. In recent years Hollywood has come in for critical drubbing for making its baddies not just disabled (think of all the Jekyll & Hyde films, as well as “Dr. Strangelove”) but often homosexual (“The Silence of the Lambs,”

“Cruising,” or films where a pedophile character is also gay). If they want to make the characters especially evil, then writers go for the Hollywood trifecta and make them British to boot. Hannibal Lecter—evil, gay and British—take a bow.

In my own research and writing, I have tried to define a new look: the mystical gaze. These days, one of the elements that can be operative in a spectator’s view, whether a film has a religious theme or not, is openness to an encounter with otherness.

Since the late 1960s, organized religions have seen a significant decline in the participation of teenagers and young adults for a variety of reasons. At the same time, these groups, perhaps because they have more disposable income than previous generations, increased their attendance at the cinema. What they saw there also changed. In every year since 1968, beginning with “2001: A Space Odyssey,” the most successful genre films for teenagers and young adults have been fantasy films, in all their wonderful variations.

It is no coincidence that as young people walked away from the liturgical temple, they walked into a celluloid temple that offered them other worlds, other forms of being, altered consciousness, metaphysics, meta-ethics and transcendence in vivid ways. This was not a one-generation phenomenon. The trend has been a constant element in cinema over the last 40 years. People who once expected an encounter with otherness in a church transferred their expectations to the cinema. And some directors exploited such latent openness to mysticism.

Of the top 30 box office films of all time, 23 belong to the fantasy genre,

“Avatar,” the “Lord of the Rings” trilogy, the “Star Wars” films and “The Dark Knight” among them. And in case you think this phenomenon is only about blockbusters, or that it is a passing fad, here is another figure: The top 20 box office films last year included six science fiction fantasies, one apocalyptic fantasy and one action-hero fantasy. Some of these films are explicitly mystical in style, tone and content.

Mysticism comes from the Greek word *muein*, meaning “close the lips and eyes.” Christianity defines four types of mysticism. First, apophatic mysticism, into the darkness, where one empties the mind to encounter God; second, kataphatic mysticism, or the mysticism of light, to illuminate a path to God; third, nature mysticism, encountering God through nature; and fourth, personal action, where the encounter with God may lead some to face martyrdom.

The mythic stories of fantasy films often act out one or more of these types—not that a film has to be a fantasy film to be mystical. Take Peter Weir’s film “Witness,” a stunning 1985 police thriller set among the Amish in Lancaster County, Pa. Among the mystical elements in this film, one stands out: the barn raising. Comprised of 34 individual scenes, this powerful sequence starts in silence with the Amish families appearing almost to rise up from the earth to raise a neighbor’s barn from the ground. It finishes with a hymn of thanksgiving as that day’s work is done.

Weir uses three cinematic devices to structure the scene in a “mystical” way. First, the spectator is positioned to see an extraordinary event not just as an eternal observer of the action, but also as a knowing participant. As the community gathers, as love blooms, as personal rivalries begin and the barn is built, the camera places the viewer in an omnipotent position at



the center of the action, in an empathetic, participative place to watch an Amish community act out its faith. The idyllic action also embodies key teachings of a host of major religious collectives in regard to communitarian and agrarian beliefs with which many viewers would be sympathetic.

Second, Weir's camera keeps the viewer focused on John Book (Harrison Ford), the outsider, who through hard work and growing affection for Rachel Lapp (Kelly McGillis) is starting to feel at home within this foreign, religious community. That mirrors the feelings of the viewer. Third, the masterful use of silence and then Maurice Jarre's stately Quaker-style hymn underscore the ritual elements in the action. As the barn rises as if from nowhere, the music emerges out of silence and grows into a lyrical, fully orchestrated reverie.

For this film Weir uses a story

laden with religious overtones, positions the viewer with the outsider coming in, and balances silence and liturgically styled music to enable viewers to feel they are witnessing more than simply a police thriller. Some viewers may have an experience of otherness, of something "more."

Peter Weir is not the only director whose work has often been described as mystical. The films of Kurosawa, Fellini, Bergman, Hitchcock, Altman, Buñuel, Coppola, Kubrick, Russell, Truffaut and Wertmüller have attracted similar commentary. Even the way some films are marketed sets up an expectation that they will be mystical. The public is told that a film "transports" viewers to different places, times, circumstances, emotions, thoughts or states; you hear that a film "changed my life," that "time stood still," that "I know where I was when I saw that film because it had a dramat-

ic impact on my life." You hear that there are films you will "never forget" or "won't believe"; films that will "break your heart," "move you to laughter and tears" and "scare you out of your skin."

We only have to reflect on the response to "Avatar" to understand that mystical transportation in the cinema is not just about esoteric directors or weighty stories. An explicitly mystical story, "Avatar" constantly positions the viewer to both preside over and be emphatic with the outsider as he is initiated into an eco-spiritual community.

The mystical potential of the cinema arises not just from the hardwiring of the brain, but from the characteristics that movie theaters and churches share, like the play between light and dark; the creation of special spaces wherein both silence and attention are focused, demanded and enforced; the suspension of time (few or no clocks in

either place); the reliance on the visual and auditory as entry points into the experience; the deployment and investment of symbols; the public space wherein a private encounter is encouraged; rituals involving food and drink; the establishment of hierarchies of power, of saints, celebrities and stars who live in the world viewers behold and hope to enter.

So what are people encountering when they exercise the mystical gaze? It is clearly not a religious experience in the classical sense, not an encounter with God.

The study of cross-cultural mystical traditions may provide insights

into what unchurched Westerners, especially young adults, experience when they flock to these films. Daniel Madigan, S.J., a scholar of Islam, has

ON THE WEB
 Jake Martin, S.J., reviews Showtime's "The Tudors."
americamagazine.org/culture

argued that even if mysticism is an element common to most religious collectives, it cannot be claimed

that mystics the world over encounter the same single being or truth. Madigan opines that what they encounter, and what gives mystical experience its diversity and richness, is an experience of believing.

The mystical look of the cinema underlines the belief that we are not alone, that we are connected to something and some others we cannot see,

hear and touch. There are things in this world and in other worlds that we struggle to explain but can still experience. These metaphysical realities offer us hope.

In a Western culture often bereft of religious experience, these films initiate the spectator into a world of transcendence, of something greater and more. That is why the cinema is now the mystical temple of our time. As members of a church that wants to talk to the young about this world and the next, we should take the cinema very seriously indeed.

RICHARD LEONARD, S.J., is the director of the Australian Office of Catholic Film & Broadcasting and the author of *The Mystical Gaze of the Cinema: The Films of Peter Weir* (Melbourne Univ. Press).

CLASSIFIED

Books

HELP SEVERELY AUTISTIC adults. Buy a book at douglassacres.com.

Education

OBULATE SCHOOL OF THEOLOGY offers an M.A. degree in spirituality; regular semester and intercession courses. Web: www.ost.edu.

Parish Missions

INSPIRING, DYNAMIC PREACHING: parish missions, retreats, days of recollection; www.sabbathretreats.org.

Positions

DIRECTOR OF SPIRITUAL LIFE. Nuestros Pequeños Hermanos is an international family with homes caring for over 3,500 orphaned and abandoned children in Latin America and the Caribbean. This position would coordinate the spiritual life (Masses, sacraments, retreats, etc.) in our homes in Central America including: Guatemala, El Salvador, Nicaragua and Honduras. Since a good part of this ministry is sacramental, we are particularly interested in a priest or permanent deacon. For more information about N.P.H., visit www.nph.org. To apply, please contact the Rev. Phil Cleary at pcleary@nph.org.

PASTORAL ADMINISTRATORS sought by the Diocese of Great Falls-Billings for three-parish cluster in Billings, Mont., and Colstrip, Mont. Ministry description and requirements can be accessed at www.dioceseofgfb.org.

THE SOCIETY OF THE DIVINE SAVIOR, a Roman Catholic religious community of priests

and brothers, is seeking to fill the position of Associate Director of Vocations, located in Milwaukee, Wis. The ideal applicant would have ministerial training and experience (preferably with young adults). We are open to hiring a qualified layperson. This job entails frequent travel and close collaboration with Salvatorian priests, brothers, sisters and laity. Please send a letter of interest, résumé and references to: Rev. Jeffrey Wocken, S.D.S., 1735 Hi-Mount Blvd., Milwaukee, WI 53208. Application deadline: May 15, 2010. For more information on the position, visit our Web site at www.salvatorians.com.

Retreats

WISDOM HOUSE, Litchfield, Conn. "Art and Spirituality Forum: Artist—Shaman or Showman?" April 25. Let us host your event! Walk the seven-circuit labyrinth. Contact: (860) 567-3163 or programs@wisdomhouse.org. Visit: www.wisdomhouse.org.

Seminars

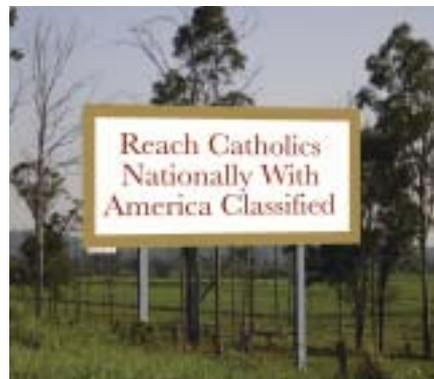
CARMEL'S QUEST FOR THE LIVING GOD is the theme of the 25th anniversary conference of the annual seminar on Carmelite Spirituality, June 16-20, 2010. Speakers: Camilo Maccise, O.C.D., Fernando Millán Romeral, O.Carm., D. Leckey (Woodstock). Workshops by the Carmelite Forum. Contact: Kathy Guthrie: (574) 284-4636 or kguthrie@saintmarys.edu. Conference at Center for Spirituality, Saint Mary's College, Notre Dame, Ind. 46556-5001. See saintmarys.edu/Carmelite-seminar.

Web Sites

THE EVOLUTION OF SYMBIOSIS is nature's pattern and God's plan. Enrich your faith with the synthesis of science. Free resources at: [\[denlightenment.org\]\(http://denlightenment.org\) and \[www.evolution101.org\]\(http://www.evolution101.org\).](http://www.secon-</p>
</div>
<div data-bbox=)

Wills

Please remember America in your will. Our legal title is: America Press Inc., 106 West 56th Street, New York, NY 10019.



America classified. Classified advertisements are accepted for publication in either the print version of *America* or on our Web site, www.americamagazine.org. Ten-word minimum. Rates are per word per issue. 1-5 times: \$1.50; 6-11 times: \$1.28; 12-23 times: \$1.23; 24-41 times: \$1.17; 42 times or more: \$1.12. For an additional \$30, your print ad will be posted on *America's* Web site for one week. The flat rate for a Web-only classified ad is \$150 for 30 days. Ads may be submitted by e-mail to: ads@americamagazine.org; by fax to (928) 222-2107; by postal mail to: Classified Department, *America*, 106 West 56th St., New York, NY 10019. To post a classified ad online, go to our home page and click on "Advertising" at the top of the page. We do not accept ad copy over the phone. MasterCard and Visa accepted. For more information call: (212) 515-0102.

LETTERS

Is Anyone Listening?

Courageous and *forthright* are words that come to mind in trying to describe the editorial “The Millstone” (4/12), although it occurs to this reader that **America’s** clear and concise suggestions could have been made some years ago. “Come clean, be accountable, seek out the victims and empower the laity”—these demands have all been made before without any outward sign that the clerical church hears our plea or even wants to change. I hope that the church will listen to this erudite challenge from **America**.

But I am reminded that your last editor, Thomas J. Reese, S.J., was removed by Rome for similar challenging viewpoints. Let us hope this reactionary approach will not be repeated. As a longtime member of what some Catholics consider a dissident group,

Voice of the Faithful, we have insisted on all the points you’ve made in this editorial, with not much concrete results. Pray God this piece will start Rome in reforming itself.

ED THOMPSON SR.
Farmingdale, N.Y.

Power of the Purse Strings

Empower the laity? We already have the power of baptism and the power of the purse strings. It’s time for the laity to financially bankrupt a morally bankrupt hierarchy. When every pastor, monsignor, bishop and cardinal has had to stand in line to file for unemployment benefits and food stamps or seek assistance at a job corps agency, then they will listen. Then they will understand.

CRAIG B. MCKEE
Hong Kong, China

Out of the Power Cycle

A very thoughtful, fine editorial. I concur on the need for humility and more significant lay involvement and oversight. A note of reality, however: As a former parish council member, among many other volunteer positions in the church, I know that parish and diocesan councils have no power. They are advisory. I regret all those evenings I gave up in “service to my parish.” Lay people have no power in the church unless they are wealthy, way right of center and slavishly loyal to the hierarchy. The bishops and cardinals currently in charge (most of them) have been hand-picked for their loyalty to the Vatican and the Curia. Infallibility, it seems, now includes just about every office in the Vatican.

We have to live in our own time.

The churchmen in Rome are quite comfortable in medieval time. It pains me that my children may just walk away. The hierarchy does not want to join the rest of us pilgrims in this century. I hope the Holy Spirit is working overtime.

WINIFRED HOLLOWAY
Saratoga Springs, N.Y.

America Reconsidered

Congratulations to the editors of **America** for rediscovering their courage and their honesty. As a reader for over four decades, I have considered dropping my subscription because of the failure of the editors to address important issues during the last few years. I am glad that you have found your voice once again. Please continue to show courage and honesty. We need thoughtful and intelligent discourse within the church.

WILLIAM H. GREEN, M.D.
Springfield, Pa.

Unnecessary Quests

In all of this, what grates is that when the scandal first broke in the 1980s, the Congregation for the Doctrine of the Faith was busy firing the Rev. Charles Curran from Catholic University for his public disagreement with “*Humanae Vitae*,” and when it flared up again in the early 2000s, the C.D.F. was spending its time criticizing Roger Haight, S.J., for his inclusive Christology—unnecessary quests for doctrinal purity when what was needed was an examination of conscience.

JERRY VIGNA
Cherry Hill, N.J.

To send a letter to the editor we recommend using the link that appears below articles on **America’s** Web site, www.americamagazine.org. This allows us to consider your letter for publication in both print and online versions of the magazine. Letters may also be sent to **America’s** editorial office (address on page 2) or by e-mail to: letters@americamagazine.org. They should be brief and include the writer’s name, postal address and daytime phone number. Letters may be edited for length and clarity.

America (ISSN 0002-7049) is published weekly (except for 13 combined issues: Jan. 4-11, 18-25, Feb. 1-8, April 12-19, June 7-14, 21-28, July 5-12, 19-26, Aug. 2-9, 16-23, Aug. 30-Sept. 6, Sept. 13-20, Dec. 20-27) by America Press, Inc., 106 West 56th Street, New York, NY 10019. Periodicals postage is paid at New York, N.Y., and additional mailing offices. Business Manager: Lisa Pope; Circulation: Judith Palmer, (212) 581-4640. Subscriptions: United States, \$56 per year; add U.S. \$30 postage and GST (#131870719) for Canada; or add U.S. \$54 per year for international priority airmail. Postmaster: Send address changes to: America, 106 West 56th St. New York, NY 10019. Printed in the U.S.A.

You have always wanted to
Study in Jerusalem

...

So come to the

Tantur Ecumenical Institute

In Jerusalem for a

- Six-Week Spring or Three-Month Autumn Program
- One-Month Summer Program
- Christmas or Easter Laity Enrichment Program

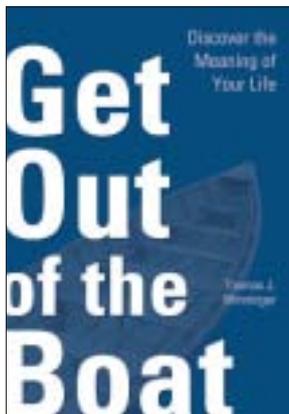
Contact: Rector

FAX: 972.2.676.0914

Email: tantur@netvision.net.il

Visit our Website: www.tantur.org

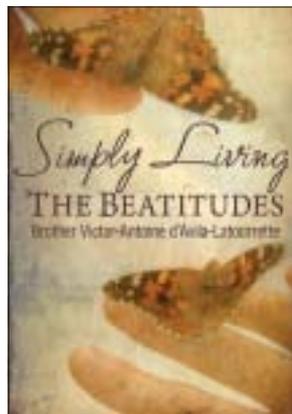
Inspirational reading to strengthen your personal relationship with God



This down-to-earth guide is the perfect combination of spirituality, optimism, prayer, planning, and self-discovery. Deacon Thomas J. Winnerer masterfully blends these elements to create a road map to understanding the true purpose of our lives.

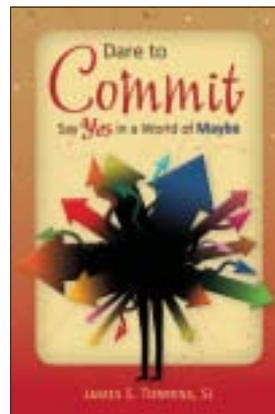
This extraordinary book is the perfect tool to achieve an understanding of our own lives and truly meet God.

144-page paperback – 5½ x 7¾
978-0-7648-1881-3 • **\$14.99**



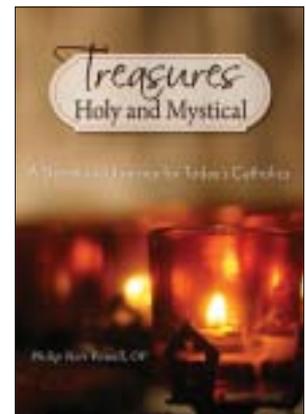
From the peaceful setting of his Benedictine monastery in upstate New York, Brother Victor-Antoine d'Avila-Latourrette shares the secrets of a simple monastic spirituality and life through the tradition of the Beatitudes. Complete with prayers, reflections, and practical advice, this book will become your companion for simply living these words from Jesus in Matthew's Gospel.

144-page hardcover – 5 x 7
978-0-7648-1885-1 • **\$15.99**



Combat the disappearance of commitment and recognize the importance of bringing it back. *Dare to Commit* is a practical guide that will help you learn how to make a commitment and stick to it. Drawing from experience in counseling others in discernment and from his own decision-making experiences, Fr. Torrens provides strategies to help you practice and hone your skill for making wise choices and sticking to them.

112-page paperback – 5½ x 8¼
978-0-7648-1874-5 • **\$10.99**

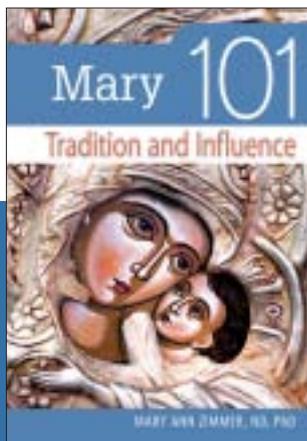


In Fr. Powell's second volume, his litanies, novenas, and Rosary prayers are reminiscent of their traditional Catholic origins in a way that speaks to the hearts of Catholics today. This book features seven new novenas for the modern world and ten new litanies focused on a journey toward holiness as "partakers" in God's divine being (2 Peter 1:4).

144-page hardcover – 5 x 7
978-0-7648-1913-1 • **\$15.99**
Available May 2010

Also available
**Treasuries Old and New
Traditional Prayers for
Today's Catholics**

144-page hardcover – 5 x 7
978-0-7648-1840-0 • **\$15.99**



From the publishers of *Church History 101* and *Scripture 101*

Mary is introduced through Scripture as the book examines Church teachings, prayers and devotions, Mary's appearances to the world, and the great images of Mary in art. The final chapter examines the international scope of Marian concerns throughout the world. Each chapter of *Mary 101* offers reflection questions and suggestions for further reading.

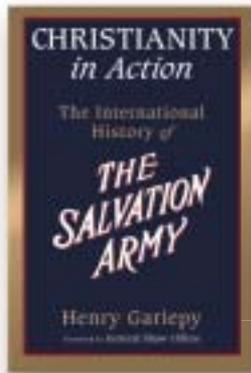
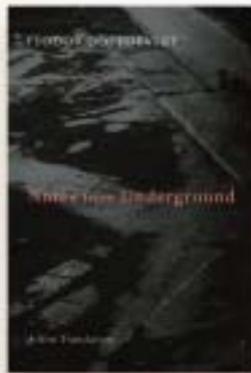
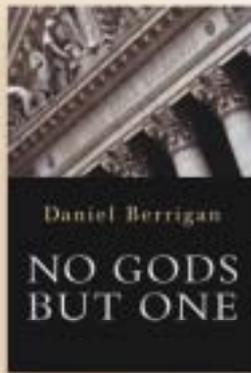
144-page paperback – 5½ x 7¾ — 978-0-7648-1851-6 • **\$14.99**

Coming soon *Jesus 101: God and Man*

To order, call **800-325-9521**. Mention Source Code 10-367

1 Liguori Drive, Liguori, MO 63057-9999 • **www.liguori.org**





NO GODS BUT ONE

DANIEL BERRIGAN

paperback • \$15.00

NOTES FROM UNDERGROUND

FYODOR DOSTOEVSKY

paperback • \$15.00

CHRISTIANITY IN ACTION

*The International History of
The Salvation Army*

HENRY GARIEPY

hardcover • \$25.00

KNOWING DARKNESS

*On Skepticism, Melancholy,
Friendship, and God*

ADDISON HODGES HART

paperback • \$14.00

**THE MYSTICAL LANGUAGE
OF ICONS**

SOLRUNN NES

paperback • \$22.00

AGAINST THE TIDE

*Love in a Time of Petty Dreams
and Persisting Enmities*

MIROSLAV VOLF

paperback • \$18.00

A COMMON WORD

*Muslims and Christians on
Loving God and Neighbor*

Edited by MIROSLAV VOLF,

PRINCE GHAZI BIN MUHAMMAD BIN TALAL,
MELISSA YARRINGTON

paperback • \$14.00

FAITH AT THE EDGE

A Book for Doubters

ROBERT N. WENNBERG

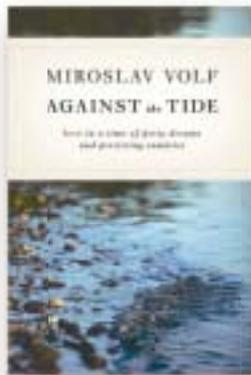
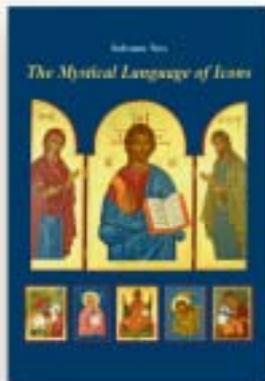
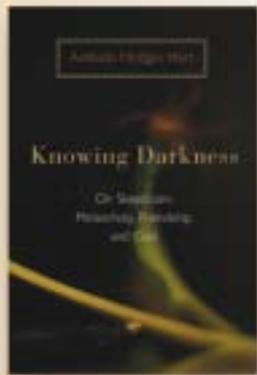
paperback • \$14.00

BEARING THE MYSTERY

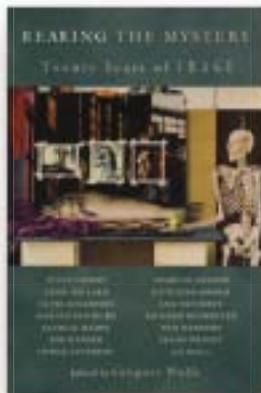
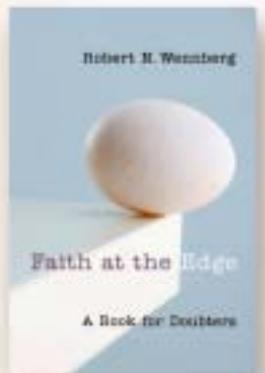
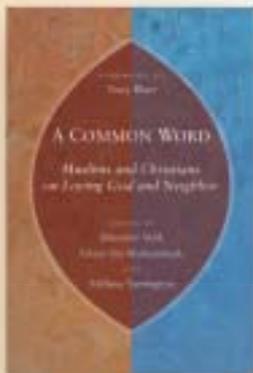
Twenty Years of IMAGE

Edited by GREGORY WOLFE

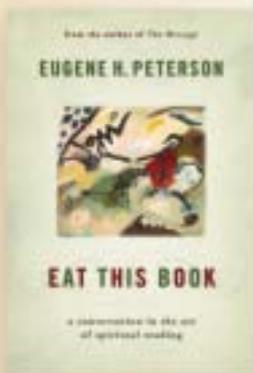
hardcover • \$30.00



EERDMANS



Now in Paperback!



EAT THIS BOOK

*A Conversation in the
Art of Spiritual Reading*

EUGENE H. PETERSON

paperback • \$16.99

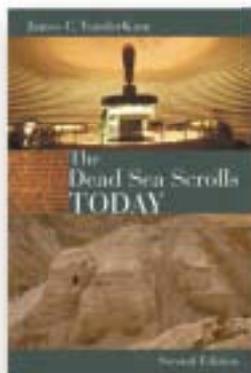
**THE DEAD SEA
SCROLLS TODAY**

Second Edition

JAMES C. VANDERKAM

paperback • \$21.00

New Edition of a Classic!



At your bookstore,

or call **800-253-7521**

www.eerdmans.com



**WM. B. EERDMANS
PUBLISHING CO.**

2140 Oak Industrial Dr NE
Grand Rapids, MI 49505

9501

Preparing Leaders in the Vision of Jesuit Education

GRADUATE SCHOOL OF RELIGION AND RELIGIOUS EDUCATION

- **M.A. in Religious Education:** Concentrations: Adult and Family, Peace and Justice, Youth Ministry, Latino Studies, Pastoral Studies, Pastoral Counseling, Spirituality and Spiritual Direction
- **M.A. in Pastoral Counseling and Spiritual Care** (60 credits): with licensure eligibility for Mental Health Counseling
- **M.A. in Pastoral Care** (36 credits)
- **Ph.D. in Religious Education**
- **Doctor of Ministry:** Concentrations: Pastoral Ministry, Latino Studies, Spiritual Direction
- **Graduate Certificate Programs:** Spiritual Direction, Faith Formation
- **Online Programs:** M.A. in Religious Education (*Youth Ministry*), M.A. in Pastoral Care (36 credits), Faith Formation Certificate (18 credits). Some courses in all programs are offered online.
- **Rose Hill Campus | Westchester Campus | Manhattan Satellite** (31st Street)

Summer Programs

Nineteen courses are available for graduate credit or audit.

All of the courses in Summer Session I and II are offered for graduate credit or can be taken for audit. Courses in the Summer Institute are offered strictly on an audit, enrichment basis.

For a list of the many prominent instructors and courses offered, please visit our website.

- **Session I: June 21 to July 8**
- **Session II: July 12 to July 29**
- **Summer Institute I: July 12 to July 15**
- **Summer Institute II: July 26 to July 29**
- **Online Courses: June 1 to July 23**
- **Rose Hill Campus**
- **St. Francis of Assisi Church**
(midtown New York City)



FORDHAM UNIVERSITY
THE JESUIT UNIVERSITY OF NEW YORK

**GRADUATE SCHOOL
OF RELIGION AND
RELIGIOUS EDUCATION**

www.fordham.edu/gre | (718) 817-4800

Love Commanded

FIFTH SUNDAY OF EASTER (C), MAY 2, 2010

Readings: Acts 14:21-27; Ps 145:8-13; Rv 21:1-5a; Jn 13:31-35

“I give you a new commandment: Love one another” (Jn 13:34)

Two neighbors had a nasty falling out a number of years ago. One has reached out to the other over and over: greeting her whenever they pass one another on the street, calling out to her former friend when she would see her in her yard, attempting time after time to mend the breach. Each effort is rebuffed or ignored, and yet the persistent neighbor tries again and again. In many ways these efforts exemplify the kind of love about which Jesus speaks in today’s Gospel.

Jesus’ command to love one another is part of his explanation to the disciples of his washing their feet. He has modeled for them actions that bespeak love—a love that will even go so far as to surrender life itself for the other. It is a love that is extended even to those who will not reciprocate it. Jesus washed the feet of all the disciples—even Judas, who was about to hand him over to his opponents, and Peter, who was about to deny he ever knew Jesus.

Throughout the Gospel we see that Jesus never gives up on those who oppose him or who do not understand him. He continues to offer them opportunities right to the end. His love could even reach the Roman procurator, Pilate, with whom he engages in lengthy conversation, as he

had done with Nicodemus, a Samaritan woman, a man born blind, Martha and Mary. In those instances, there was an openness that eventually resulted in faith. Even though Pilate would ultimately reject Jesus’ love, Jesus nonetheless offers it.

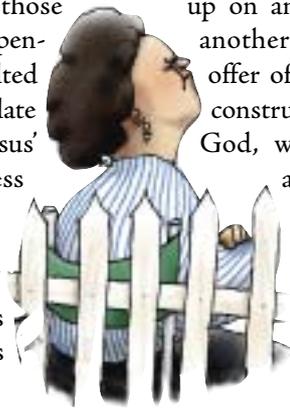
Jesus not only gives the disciples the gift of his love; he commands them to do as he has done. He has shown what love is by acting it out—pouring himself out in service, even to calamity’s depths. When we see Jesus’ love in action, it becomes evident how love can be commanded.

In biblical parlance, love does not consist of warm, fuzzy feelings toward another but in visible acts toward others that bespeak common divine parentage and common commitment to one another. To love as Jesus loves, it is not necessary to like or even feel kindly toward the other person. But it is necessary to act toward the other in the way Jesus treated his disciples as he washed their feet. Sometimes loving feelings result from loving action extended and received.

The new creation of which the author of Revelation speaks is not something magical that appears out of the sky. Rather, it begins here and now with

each act that aims at fulfilling Jesus’ command to love. The refusal to give up on anyone and the refusal to let another’s rejection extinguish the offer of love are acts that begin the construction of the new dwelling of God, wherein all tears are wiped away and all pain is salvaged. The old order of tit-for-tat dissolves, as all that is broken is made new.

This “new Jerusalem” is a place where all can find a home. At the Last



PRAYING WITH SCRIPTURE

- Talk to Jesus about a strained relationship in your life, and let him show you how to act in love.
- How have you experienced “the new Jerusalem” already being built?
- How has Jesus’ acts of love toward you empowered you to love others?

ART: TAD DUNNE

Supper, Jesus does not envision a closed circle of mutually exchanged love, but one that keeps widening outward. Just as Paul and Barnabas energetically traversed Asia Minor, offering the good news even to Gentiles, so the commandment to love demands that we continue to open our circles, especially to those to whom we are least attracted.

BARBARA E. REID

ON THE WEB

America is on YouTube! Visit us at youtube.com/americanmag

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.

Spring/Summer 2010

We Live Inside a Story

MEGAN MCKENNA

McKenna uses images of Russian nesting dolls to illustrate the many layers of the stories that exist in each of our lives, particularly in relation to the Spirit.

978-1-56548-334-7, 232 pp., \$16.95

Francis, The Saint of Assisi, A Novel

JOAN MUELLER

A modern retelling of the life of St. Francis of Assisi, this book combines historical details and dramatic style.

978-1-56548-332-3, 272 pp., \$19.95

Priests Today

Reflections on Identity, Life and Ministry

BRENDAN LEAHY and
MICHAEL MULVEY (eds.)

Selected texts from many popular authors open windows onto aspects of spirituality and pastoral ministry, foster communion, and encourage renewal.

978-1-56548-346-0, 120 pp., \$9.95

The Beauty of the Eucharist

Voices from the Church Fathers

DENNIS BILLY, C.Ss.R.

Portrays almost 600 years of Christian belief in the Eucharist as reflected in 23 Fathers of the Church.

978-1-56548-328-6, 258 pp., \$17.95

Education's Highest Aim

Teaching and Learning through a Spirituality of Communion

MICHAEL JAMES, THOMAS MASTERS,
AMY UELMEN

Foreword by ANTHONY J. CERNERA, Ph.D.

Through experiences of parents, students, teachers and administrators, *Education's Highest Aim* examines contemporary education in the light of a way of life rooted in a spirituality of communion.

978-1-56548-336-1, 152 pp., \$14.95

God Loves You Immensely

CHIARA LUBICH

A touching collection of short sayings on God-Love.

ISBN 978-1-56548-339-2, 72 pp., \$6.95

A Fractured Relationships

Faith and the Crisis of Culture

THOMAS J. NORRIS

"Contemplating the current alienation of religion and Western society, Norris seeks its cause, then its cure, in a properly understood Trinitarian theology that allows the depth of Christian living to emerge."

John M. McDermott, S.J.
Theological Studies

978-1-56548-331-6, 267 pp., \$19.95

15 Days of Prayer with Thomas Merton

ANDRÉ GOZIER

One of the most engaging figures of the twentieth century, Merton was a man with only one goal: union with God and communion with humankind.

978-1-56548-330-9, 144 pp., \$12.95

Songs Out of Silence

99 Sayings by Jessica Powers

ROBERT F. MORNEAU (ed.)

Through her insights and creative writings, Jessica Powers left us a legacy of wisdom that can sustain us on life's long pilgrimage.

978-1-56548-250-0, 112 pp., \$14.95

Keepsakes for the Journey

Four Weeks on Faith Deepening

SUSAN MUTO

Brief sayings by classical and contemporary spiritual writers, whose words are keepsakes by anyone's standards, along with Muto's reflections.

978-1-56548-333-0, 72 pp., \$8.95



for more new releases, see www.newcitypress.com