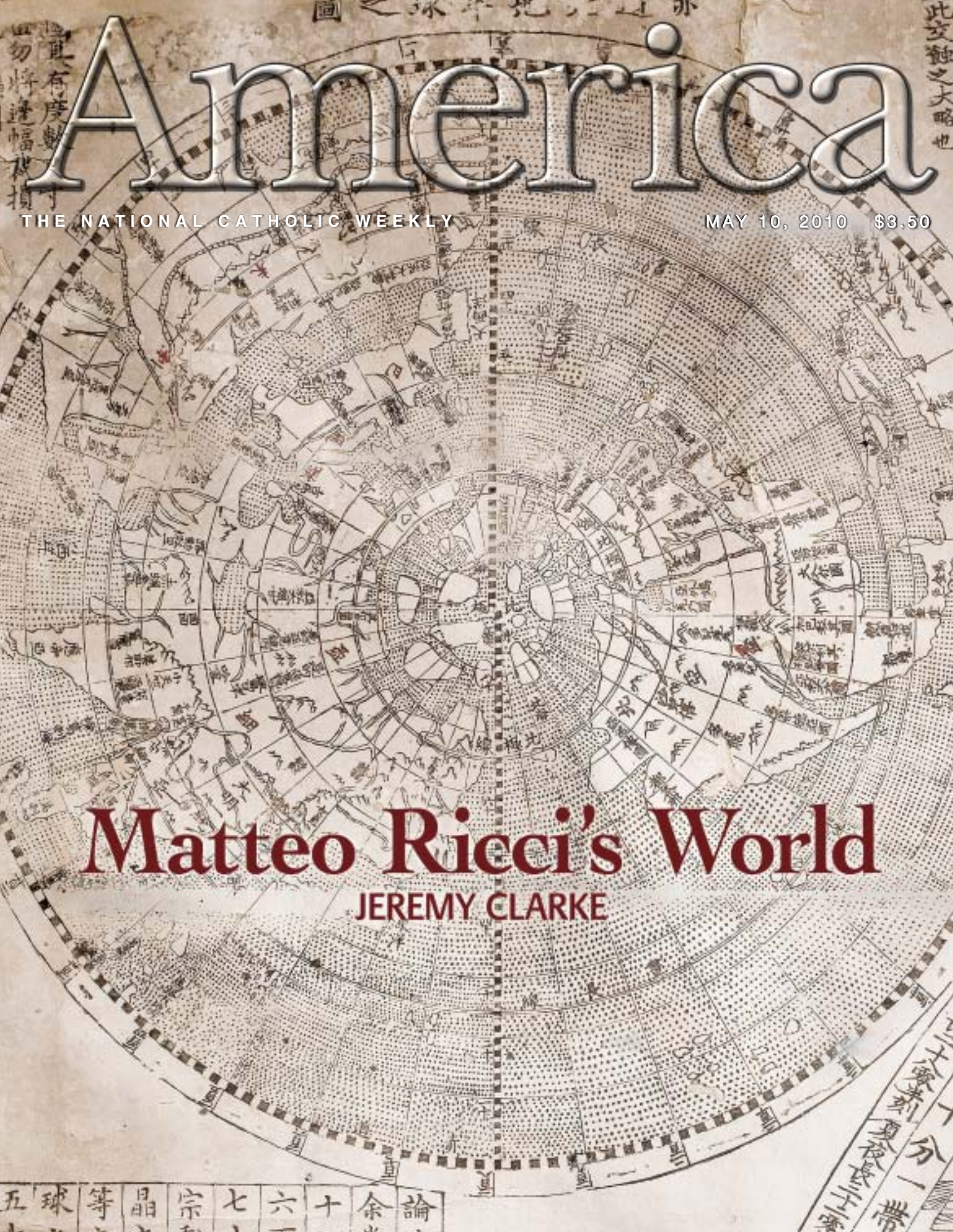
America

THE NATIONAL CATHOLIC WEEKLY

MAY 10, 2010 $3.50



Matteo Ricci's World

JEREMY CLARKE

OF MANY THINGS

Computers and iPhones, airplanes and air-conditioners, bless and praise the Lord! Though not found in the Bible, might this not be the prayer of a Christian today? In Scripture we praise God for what God has created: "Praise God, sun and moon; all you sea monsters, praise the Lord; wild beasts and tame animals, young men and old, praise the Lord" (Ps 148:3, 7, 10).

Since I have relocated to mid-Manhattan after 22 years in Africa, I now praise God for cellphones and escalators. Here on 56th Street, I hardly ever see the moon or the Milky Way, rarely see the sun rise or set and seldom hear the music of birds (except for pigeons). I am surrounded by concrete and plastic. Light comes from turning on a switch and only rarely from direct sunlight slicing down between 40-story skyscrapers. Hot and cold come from adjusting a thermostat.

Sure, I can and do walk to Central Park to glimpse the presence of God in the birds, grass, trees and waters there, and on the faces of the children asleep in their strollers. But if David or other composers of the psalms were alive today in New York City, what might they pick out to praise the Lord? Skyscrapers or refrigerators? Might they not pray that these manufactured inventions of humankind be seen as praising and serving the Lord?

St. Bonaventure wrote that God speaks to us not only in the Bible but also through the book of nature. Might we not now add a third book, the new world as remade, recreated by human ingenuity—the world of cars, shopping malls, computer screens and the Hubble Space Telescope—this new universe we inhabit? Pope Paul VI wrote, "If, in the past, nature was the intermediary between him [God] and the human mind, why should not the work of technology be the intermediary today?" Engineering and technology have indeed refashioned our everyday world.

In fact, the church encourages blessings for a number of human-made objects: automobiles and bicycles, fishing boats and aircraft, musical instruments and swimming pools. Through these blessings the church demonstrates that we can find and serve God through such human-made objects. Instead of distancing or separating us from God or becoming idols, they play an important role in our journey to God, provided we use them properly. God can and must be found, served and listened to in the board rooms of bankers and in the laboratories of Silicon Valley. Our cities must not be modern towers of Babel but the stirrings of the City of God.

Years ago, the bishops at the Second Vatican Council saw that the creative energy and inventiveness of human persons comes from God and can give glory to God. In "The Church in the Modern World" (No. 34), they wrote:

> Far from thinking that works produced by men and women's own talent and energy are in opposition to God's power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's greatness and the flowering of God's own mysterious design.

I thoroughly enjoyed my 20 years and more as a missionary priest in Africa. Today that missionary impetus shifts to a new challenge. As the theologian M.-D. Chenu, O.P., once wrote: "The technological civilization of today is a missionary territory" that has to be explored, mapped and evangelized. The Jesuit polymath and intellectual pioneer Walter Ong wrote in **America** back in 1996 that "computers were to be a part of God's creation just as much as dinosaurs were." Indeed: Computers and iPhones, bless the Lord!

PETER SCHINELLER, S.J.

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

Cover: Detail from the world map by Matteo Ricci, S.J., c. 1602. Courtesy of the James Ford Bell Trust.

Contents

www.americamagazine.org VOL. 202 NO. 15, WHOLE NO. 4893 MAY 10, 2010

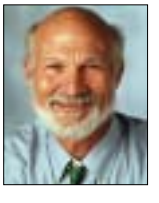
ARTICLES

COLUMNS & DEPARTMENTS

BOOKS & CULTURE

ON THE WEB

Three U.S. bishops respond to Nicholas P. Cafardi's critique of the final days of **health care negotiations,** and an interview with the theologian **Stanley Hauerwas**, right. Plus, a video report on one Jesuit school's **outreach to the homeless.** All at americamagazine.org.



Beating Back the Squid

One indication of the absurdity of the derivative markets is that one of the bills designed to curb excesses in the financial markets, by regulating derivatives, was proposed by the chair of the Senate Agriculture Committee. Why agriculture? Because derivatives originated in the commodities futures markets, where farmers and other agricultural businesses sell contracts to ensure that if the price of their products falls, they will not suffer severe losses. The original aim of derivatives was thus to reduce risk caused by the vagaries of nature. In recent decades, however, untethered from anything as mundane as corn, wheat or oat harvests, Wall Street began using derivatives as little more than a means to gamble, actually increasing risk. In another proposal, Senator Christopher Dodd, the Connecticut Democrat who is chair of the Banking Committee, offered a bill that besides regulating the banks' activity in the derivatives market would give the government the power to close failing financial institutions if their health imperiled the overall economy.

The possibility of real reform gathered steam in the wake of charges against—who else?—Goldman Sachs. The firm was accused of creating a dummy hedge fund designed to lose money so that Goldman could bet against it, and then selling shares in the fund to unsuspecting investors. The Securities and Exchange Commission, having roused itself like Rip van Winkle from its decades-long regulatory nap, charged the firm with fraud. Matt Taibbi's memorable description of Goldman in Rolling Stone magazine as a "great vampire squid wrapped around the face of humanity" may be less of an exaggeration than it first appeared to be. The financial markets have moved far from the days when stocks, bonds and futures were tied to real-life products, and they need prompt regulation. Bring back pork bellies.

New Eyes on the Prize

Press leaks suggest the Obama administration has turned its symposium-style policymaking toward what has been the Middle East's most intractable challenge: how to achieve security and peace for Israel while recognizing the dignity and sovereignty of the Palestinian people. A new U.S. peace initiative may be ready for public consumption by the fall.

The administration's last few frustrating months grappling with the Netanyahu government may have convinced the president that the United States has little choice but to forge ahead on its own—even if that suggests a government change in Israel might be a precondition for peace. The conflict has already been cited by U.S. military planners as a strategic vulnerability in U.S. efforts to contain Islamic extremism, but the Netanyahu government has made little effort to alter the dangerous trajectory of its policy, which relies on grudging lip service to a two-state solution coupled with far-from-subtle support of illegal settlements on the West Bank. The president's plan will attempt a geopolitical high-wire walk, balancing the Israeli-Palestinian conflict against efforts to neutralize Iranian nuclear ambitions. The plan may include a proposal for a regional nuclear free zone, an addendum that would include commitments from Israel on reducing its undeclared stockpile.

There is little time to waste. Israeli political leaders who have over the years batted the Oslo Accords around as a useful election device may come to regret their insincerity when long-frustrated Palestinian national aspirations, as recent polls already indicate, return to the idea of a one-state solution.

African Beliefs

A fascinating survey of religious attitudes in sub-Saharan Africa, undertaken by the Pew Forum on Religion and Public Life, confirms what many already knew. Religion is alive in Africa. Indeed, in the past 100 years, the number of Christians has grown from seven million to 450 million, the largest growth ever in the history of Christianity.

Yet conversion figures may indicate not a change from one religion to another, but the addition of a new religious tradition to an old one. "Overbelief" is a concern as traditional African religious practices continue to flourish. Thus 94 percent of Tanzanian Christians believe in witchcraft and 56 percent believe that sacrifices to ancestors can protect them from evil.

Based upon 25,000 face-to-face interviews in 19 sub-Saharan nations, the survey results document a marked contrast with the religious attitudes of Americans and Europeans. Almost nine of 10 persons surveyed say that religion is not simply "important," but "very important" in their lives. Only 57 percent in the United States, 29 percent of Canadians and 20 percent in Western Europe would say that. In Africa 80 percent of Christians attend church at least once a week, and over 50 percent believe that Jesus Christ will return to earth in their lifetime.

Will these attitudes continue, or will a more secular and pessimistic outlook invade Africa? That remains to be seen; but at least for the present, the rapid growth of religion and religious practices in sub-Saharan Africa is reason for celebration.

Pilgrim People, Part I

As a church we are a pilgrim people making our way together through history. Like Chaucer's companions on the road to Canterbury, we have a variety of tales to tell and not all are edifying. The latest waves of the crisis of clerical sexual abuse of minors have made Catholics keenly aware that even in high places we are a company of sinners as well as saints, of fallible human beings as well as faithful followers of Jesus—everyone in need of the forgiveness Jesus proclaimed. That forgiveness is one of the religious experiences that binds us to one another along our pilgrim way.

The rituals of confession and repentance remain among the most identifiable practices of Catholic life. Their centrality to the Catholic imagination has made the reluctance of the hierarchy to acknowledge successive revelations of molestation all the more painful for us all. The church's identity as a community of forgiven sinners makes particularly credible the demands by victims for public confession and open reconciliation. Even the church's most bitter critics have been unwitting witnesses to that Christian duty. That same Catholic sensibility made the recent encounter between Pope Benedict and the victims of abuse in Malta both necessary and affecting.

The church has known dark times: domination by emperors, co-optation by feudal militarism and modern colonialism, gangland struggles by Roman families for control of the papacy, coercion of heretics and wars of religion. Still, we members of the church make pilgrimage together in hope that the church may be the visible expression in history of humanity's new life in Christ. To us Jesus is the embodiment of fullest humanity and the model of its most appealing morality. Pope Benedict's planned visit on July 4 to the tomb of St. Celestine V, a hermit who was elected pope and then resigned the papacy, will hold up for view a penitent form of Christian life marked by meekness, prayer and self-sacrifice, close to the pattern of Jesus that Christians strive to imitate.

One reason Catholics love the church is that it fosters just that sort of holiness. Even as the secular world exposes the hypocrisy of church officials, it acknowledges implicitly that the followers of Christ hold themselves to a "higher law" and try to practice a more demanding love. Some believe that calling is humanly impossible; others, even if they allow the Gospel little direct claim on their own lives, are disappointed upon failing to find holiness where they always presumed it might be found in a moment of need.

But Catholics love the church because here we have companions who do strain, in their stumbling ways, to lead their lives by the light of the Sermon on the Mount.

We love the church because here we keep the company of men and women who have lived the Gospel even as they challenged both secular and religious rulers to reform. Among them are figures like Francis of Assisi, Catherine of Siena, Thomas More, Ignatius Loyola, Mary McKillop, Mother Théodore Guérin, Dorothy Day, Franz Jägerstätter and Oscar Romero. Their witness to the Gospel brought them into conflict with the church authorities of their day. Yet attachment to the visible, hierarchical church was intrinsic to their own path to holiness. In an age that experiences mostly opportunistic, transitory relationships, the church fosters high ideals and lifelong commitments. In a culture deprived of depth and transcendence, it encourages searching self-examination, ever more inclusive sympathies and attentive receptivity to the mystery of God. Some of the pain of the present crisis comes from the apparent loss of those practices and sensitivities when they were most needed among those from whom they were most expected.

We love the church, too, because, as can be seen in local parishes everywhere, it embraces the full diversity of humanity: the affluent and the poor, the native-born and the undocumented, conservatives and liberals, the simple and the learned. We also love the church because in every age, but particularly since the Second Vatican Council, it is dedicated to the service of the poor and defense of their human rights. Even non-Catholics see in the unselfish service of the poor the palpable holiness of the church. Asked once how he went from being a promoter of the free market to an advocate of the world's poor, the economist Jeffrey Sachs answered, "The sisters—who, in so many places, took me to the back country to meet the very poor."

Chief among the inexhaustible reasons that lead us to love the church is the Eucharist. For when we gather around the table of the Lord, the whole body of Christ in which we partake is made real. We are united with the risen Lord for whom we live, and with one another, not only those around the table but also those around every altar in the world, along with those who have preceded us in faith and those who will follow us, one great communion prefiguring the unity of the one human family in God.

Discover St. Ignatius the Mystic through 12 Remarkable New Lectures Now Available For the First Time Ever

Ignatian Mysticism by Internationally Celebrated Jesuit Author and Professor, Fr. Paul Countinho, S.J.

Fr. Paul Coutinho, S.J.
Professor, Saint Louis University

"The Christian of the future will be a mystic or he will not exist at all."

-Karl Rahner, S.J.

The term mysticism has been used for centuries within multiple faith traditions. Each has its own expression—Te in Taoism, Nirvana in Buddhism and Irfan or Sufism in Islam. Christianity is not without its own tradition of a deep pursuit of God. In fact, there are dozens of well-known Christian mystics dating as far back as the first century. But how are modern-day Catholics to perceive or practice mysticism?

What You Will Learn

Now you can explore the reality of mysticism with renowned Ignatian Spirituality expert, Fr. Paul Coutinho. Fr. Paul Coutinho is an internationally recognized Ignatian scholar and speaker who has published several books on Ignatian Spirituality. He is a Jesuit from India who is presently teaching within the Theological Studies Department at St. Louis University.

Mysticism within the Catholic faith has a long and honored history and now with this 12-lecture series, you can discover the meaning and spiritual significance of practicing mysticism as developed by St. Ignatius.

St. Ignatius the Mystic

The mysticism of St. Ignatius is a universal mysticism lived out in everyday life. To follow this mystical path one does not have to run away to a lonely place or engage in severe asceticism. Rather the Ignatian mystical pathway shows us how to live our day-to-day lives in all its fullness: we savor our deserts, enjoy our vacations, grow in our loving relationships and are fully present to the painful situations of our lives.

Through this revealing new course, you will learn that the key to Ignatian mysticism is not to find God in all things but to allow God to find us in all things—not just to love God but to *receive* God's love. Discover for yourself how a personal relationship and mystical union with God is life-changing.

About Your Professor

Fr. Paul Coutinho is an internationally recognized Ignatian scholar and speaker, who brings an Eastern flavor to Western spirituality. He is a Jesuit from India who has shared his knowledge and experience of Saint Ignatius in various parts of the world thro ugh retreats, workshops, seminars, keynote speeches, his books and other writings. Fr. Coutinho is the author of *The Ignatian Ideal and Jesuit Reality* published by the Gujarat Sahitya Press, India (1999), *How Big Is Your God? The Freedom to Experience the Divine*, published by Loyola Press (2007), and *Just as You Are: Opening your Life to the Infinite Love of God* published by Loyola Press (2009). His forthcoming book from Loyola Press explores the Spiritual Exercises in 365 days. Presently, Fr. Coutinho is at Saint Louis University as faculty member of the Theological Studies Department and serving as the Assistant for Mission Formation in the Division of Mission and Ministry.

SAVE $40.00 ORDER BY JUNE 10, 2010

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

Order online or by using this coupon
www.NowYouKnowMedia.com 1-800-955-3904

Ignatian Mysticism
4 CD Set Sale $49.95 (list price $89.95)
with FREE Study Guide on CD
+$10 S&H

Pay with: ☐ ☐ ☐ ☐ ☐ Check

Account number ____ Exp. Date: __-__ Verification Code: ____

Program Title	Price	Line Total
Ignatian Mysticism **with Free Study Guide on CD**	$49.95	
MD Residents, Add 6% Sales Tax:		
S & H:		$10.00
Total:		

Signature ____

Name (please print) ____

Mailing address ____

City/State/Zip ____ Phone ____

E-mail ____

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

Coupon Code:
A141

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

Order Risk Free: 90-day no questions return policy

12 Lectures on 4 Audio CDs

- What is Ignatian Mysticism?
- The Early Life of Ignatius: Loyola, Aranzazu, Montserrat
- Manresa: The Five Graces
- La Storta: Service and Companionship
- Dispositions
- Prayer
- Obstacles: Sin and Attachment
- Discernment: Goal: 2 Standards, 3 Classes, 3 Levels of Love
- Matter for Discernment and Ways God Reveals the Divine Will
- Second and third weeks of the Exercises
- Fourth week and the Contemplatio
- Identity

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

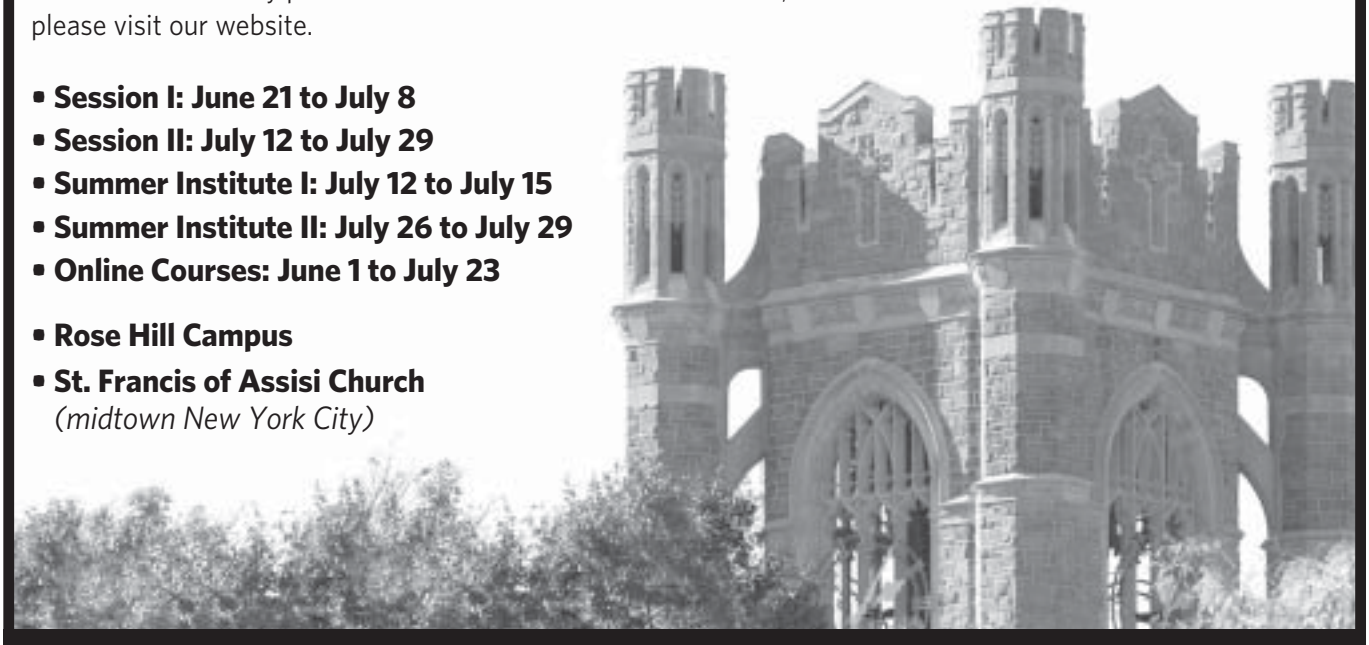
Nineteen courses are available for graduate credit or audit.

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

IRAQ

Despite Pleas, Christians Say They Can't Go Home Again

A car bomb exploded outside a church in Baghdad in July 2009.

An election victory for Iraq's more secular parties is not tempting Iraqi Christian refugees to return home, even as members of the Chaldean Catholic Church hierarchy continue to express confidence that Christians can live in peace in Iraq.

"It's...impossible to turn back to Iraq," Toma Georgees said in his apartment in Damascus, Syria. "Our problem is not with the Iraqi government. Our problem is with Iraqi people…who want to kill us, who want to kill all the Christians.... Those people are ignorant, and they just want to drink our blood as Christians."

"Iraq is no solution. We cannot return to Iraq," said Manhal Khoshaba Mikhail, who has spent five years in Beirut, Lebanon, waiting for a chance to resettle in the West.

"If we talk about going back to Iraq, we're talking about going to hell," said Hanah Abdel Hahel Salumi, a widow and mother of four in Damascus.

But Louis Sako, the Chaldean archbishop of Kirkuk, Iraq, has said that most Christians who fled to escape death threats and violence during the run-up to the Iraqi elections on March 7 have returned. "The elections were carried out very well. During the campaign period, the political parties debated their programs in a very civilized way," Archbishop Sako said in late March.

Many refugees who fled during the elections said they have no intention of returning. Many ended up in Damascus or Beirut, Lebanon.

"Impossible, impossible—no way," said Ameera Yalda Matti, who fled her home near Mosul after barely escaping a bomb attack on her car.

"If Iraq were a free, democratic country, we would not have come here," said Ihab Ephraim Khodr, who arrived in Beirut within days of the Iraqi vote. Militants had threatened to kill him for selling liquor under the counter at a family business. "Since 2003 there was no authority in Iraq that has found a way of preserving our rights or protecting us."

"The parties should have looked at Iraq as if we were all Iraqis. This is what was missing," said Khodr's wife, Diana Ephraim.

Seven Christian parties vied for five seats reserved for Christians in the 325-seat parliament. With 91 seats and 28 percent of the vote initially, Ayad Allawi's Iraqiya group appeared to edge out Nouri al-Maliki's State of Law coalition, which won 89 seats with 27.4 percent of the vote. But court challenges have clouded the election outcome, and it now appears that al-Maliki will have the first chance to form a coalition, even as sporadic violence punctuates the continuing civil uncertainty.

Oussama Safa, a Middle East policy expert, believes Christians can play a meaningful role in Iraq's sectarian politics. "It's incumbent on Iraqi Christians to organize themselves and sell themselves as possible coalition partners, coalition pushers or improvers," said the director of the Beirut-based Lebanese Center for Policy Studies.

Though Safa is optimistic about the prospects for a healthy democracy in Iraq, he acknowledges it would be a long road back to normal civic life for Iraq's Christians. "There is decidedly a wave to make Iraq unlivable for the Christians," he said. "What's happening there is direct violence against the Christian community.... It's not a political issue there. It's, you know, blowing up churches and shooting Christians in the streets."

The Rev. Farid Botros, parish priest at St. Teresa Chaldean Catholic Church in Damascus, said statements from Chaldean Catholic leaders in Iraq encouraging refugees to return are not helping. "They don't trust in the authority in their country," Father Botros said. "And they don't trust in their church. This is very sad."

From CNS and other sources.

IMMIGRATION

Bishops Challenge Arizona Law

Bishop Gerald F. Kicanas of Tucson, Ariz., one of many religious leaders decrying Arizona's new immigration law, said on April 26 that he will ask the general counsel of the U.S. Conference of Catholic Bishops to become involved in suits expected to challenge the law's constitutionality. Bishop Kicanas said, beyond its constitutional problems, the Support Our Law Enforcement and Safe Neighborhoods Act, signed on April 23, "does not address the critical need for border security to confront drug smuggling, weapons smuggling and human trafficking."

He also believes the law "sends a wrong message about how our state regards the importance of civil rights," distracts local law enforcement from its primary role in protecting public safety, discourages people from reporting crimes if they lack legal immigration status, makes criminals out of children who were brought to the United States by their parents; risks splitting families apart and could cause further damage to an already strained state economy. Along with Bishop Thomas J. Olmsted of Phoenix and Bishop James S. Wall of Gallup, N.M., whose diocese includes parts of northern Arizona, Bishop Kicanas had called for a veto of the bill and for a more comprehensive approach at the federal level to solve immigration problems.

Representative Raul Grijalva, Democrat of Arizona, closed his district offices in Tucson and Yuma early on the day Arizona's Gov. Jan Brewer signed the bill because of death threats received by his staff. Grijalva strongly opposed the bill and said after it was signed that "the governor made a huge mistake. By signing this bill, she's nationalized this issue. This opens up a dangerous precedent for the rest of the country." In Texas, one lawmaker is already preparing a state immigration bill based on the Arizona law.

Grijalva called for an economic boycott of his state and urged the federal government not to cooperate when local police try to turn over immigrants detained because of their legal status. The Arizona Interfaith Network issued a statement saying that "by codifying racial discrimination this law makes Arizona the laughingstock of the nation and a pariah on the international stage."

The new Arizona law would make it a crime to be in the United States illegally. Federal law treats that as a civil violation. The law also would require police to make a "reasonable attempt" to determine legal status during "any lawful contact" and require immigrants to carry proof of their legal status. This also is not a requirement of federal law. It also makes activities such as soliciting work from public roadsides illegal.

In signing the bill, Brewer emphasized that "racial profiling is illegal." Supporters of the legislation, who also gathered outside the state capitol hours before the signing, said that the law is necessary because the federal government has not acted to control border problems.

"This is just another step," according to Robert Kuhn, a member of St. Luke Parish in Phoenix who belongs to the Minutemen, a border watch group. "The federal government won't enforce the border, so states have to take it into their own hands." As a Minutemen volunteer, Kuhn said he has seen drug and human smuggling. Undocumented immigrants are "dragging on our society," he said. "They have no right to do it."

Demonstrators gather before the Capitol in Phoenix, Ariz., on April 21.

'New Evangelization' Comes to the Curia

Pope Benedict XVI is planning to create a department in the Roman Curia charged with overseeing the "re-evangelization" of traditionally Christian countries. The Pontifical Council for the New Evangelization will be announced in an apostolic letter being prepared by the pope and will be headed by Archbishop Rino Fisichella, an Italian. The step would represent the first major Curial innovation under Pope Benedict XVI, who has frequently spoken about the need to renew the roots of the faith in European and other Western societies. Archbishop Fisichella has headed the Pontifical Academy for Life since 2008.

Colombia Captures Paramilitary Priest

Colombian authorities said a Catholic priest from a town outside Medellín led paramilitary groups that committed rapes and massacres and persecuted evangelical ministers and believers. The priest, the Rev. Oscar Ortiz Henao, was arrested in mid-April. Prosecutors said Father Ortiz created a paramilitary group in the town of San Antonio de Prado. Colombia's right-wing paramilitaries are notorious for human rights violations and "social cleansing" operations, which kill prostitutes, thieves, drug addicts and other "undesirables." Father Ortiz was a popular figure in San Antonio del Prado. After his arrest, residents marched in protest. Many said the priest had helped cleanse the neighborhood of criminals and had created a school for poor children. A judge confined Father Ortiz to a residence for priests in Medellín while legal processes continue. Father Ortiz's lawyer told media that the priest had contacts with illegal groups only during peace negotiations.

NEWS BRIEFS

Bishop Edward J. Slattery

On April 24 more than 3,500 attended the first traditional **Latin Mass** in decades at Washington's Basilica of the National Shrine of the Immaculate Conception, celebrated by Oklahoma's Bishop Edward J. Slattery. ✦ Economic woes and human rights abuses have thrust Cuba into the most difficult situation "we have experienced in the 21st century," said Havana's Cardinal **Jaime Ortega Alamino**. ✦ President Barack Obama, Vice President Joe Biden and Bishop Michael J. Bransfield of Wheeling-Charleston gathered April 25 with thousands in tribute to the 29 miners who lost their lives at the **Upper Big Branch Mine** in Montcoal, W.Va. ✦ The **Sisters of Notre Dame** have produced an opera that tells the story of the order's 75 years in Indonesia, performed as a fundraiser for a boarding house for girls in West Timor. ✦ The Vatican may take legal action against a company that failed to acquire a promised forest in Hungary, a project that was supposed to make Vatican City the **first carbon-neutral country** in the world. ✦ On April 22 Christians in Bhopal, India, protested attacks on prayer meetings, and on April 15, Bhopal's Archbishop **Leo Cornelio** reminded the government of its "duty to protect all citizens, regardless of caste, religion or other type."

U.K. Bishops Call For Penance

The bishops of England and Wales asked Catholics to carry out acts of penance to help atone for clerical abuse crimes. In a statement read at all parishes on the weekend of April 24-25, the bishops said it is "time for deep prayer and reparation for atonement" of the sins of priests and other Catholics who have abused children. The bishops recommended visiting the Blessed Sacrament to pray for victims, their abusers and for church leaders who mishandled cases.

After becoming caught up in the global phenomenon of the abuse of children by Catholic clerics, the church in England and Wales now claims it has one of the toughest child protection regimes in the world. In their statement, the bishops reminded Catholics that they are "members of a single universal body" and must atone for such offenses wherever they happen. They also expressed "heartfelt apology and deep sorrow to those who have suffered abuse, those who have felt ignored, disbelieved or betrayed.... We ask their pardon and the pardon of God for these terrible deeds done in our midst," the bishops said. "There can be no excuses."

KYLE T. KRAMER

Resurrection Redux

A few weeks ago Christians celebrated that Jesus rose into new, resurrected life from a tomb that could not contain the power of divine love. In the northern hemisphere, this high point of the church year coincides with the beginning of spring. As both a farmer and a lay minister, I wonder if there may be a more vital connection between liturgy and nature beyond the mere repetition of their parallel cycles.

The shift from Lenten austerity to Easter exuberance, and the liturgies that mark the transition, invite profound joy and wonder at the mystery of resurrection. Likewise, it is hard not to marvel at how, even on our abused planet, the warmer, longer days of spring bring a flush of new growth after months of winter's cold, dark dormancy. These reliable rhythms of worship and the natural world sanctify time in a way that the homogenized popular culture, with its nonstop news, entertainment and consumerism, never can.

Yet the resurrection season also has a shadow side. For busy priests and lay ministers, Easter may be a time of joy, but it is also one of exhaustion. I serve as the part-time music director for our small rural parish, and after the marathon liturgies of Holy Week, with first Communion and Pentecost close behind, I sometimes find myself wishing that the church might consider celebrating this holiest of seasons once every decade instead of every year. Christ may have risen, but in the thick of their ministerial responsibilities, many parish ministers may feel on the verge of collapse, longing for the blessed boredom of ordinary time.

For farmers, spring heralds the beginning of another growing season. The lazy cabin fever of winter becomes a mad race to get tillage and planting completed between rainstorms. It is a time to be both overjoyed and overworked, a time of on-the-fly equipment repairs, long days and little sleep, against the backdrop of nature's nonnegotiable calendar. And beyond the springtime frenzy await the dog days of summer, with the unceasing tasks of cutting grass, battling weeds and pests and harvesting.

It is tempting to think that the ongoing recurrence of liturgical and natural seasons is all there is: that meaning can be found only within the wonder—and weariness—of these cycles. For Christian faith, however, life is not merely cyclical, in religion or nature. In Christ, God has entered history, giving it meaning and direction. History is not only an endless reiteration of events, be they powerful (or anemic) liturgies, the tragedies of human sin and natural disaster, or the annual challenge of securing our daily bread from the land. Even if not smoothly linear, history is to have forward motion; history—not only human, but also ecological and cosmic history—must be the hotbed for hope.

> History—human, ecological and cosmic—must be the hotbed for hope.

On a farm or in a garden, meaning is not merely in maintenance (though given the extractive nature of modern agriculture, maintaining rather than degrading the soil would be a welcome step). Just as nature left to its own devices builds up organic matter over time, each growing season could result in greater health and diversity—of the soil, of the wild and domesticated flora and fauna, of the local bioregion and the planetary climate and ecosystem as a whole. For all this to happen, the grower would likewise have to grow: in knowledge, ecological intelligence, skill and personal integrity. By extension, each season could see the strengthening of the economy and social fabric of the local community, as well as its necessary relationships with other communities, rural or urban.

In religion too, forward motion could occur in the individual believer, as grace at work in spiritual practice and ongoing conversion inclines one's heart, will and mind toward the mystery of the God who is Love. Christian communities could grow in the meaning and power of their sacramental life, in the effectiveness of their catechesis and mission and, above all, in the charity and strength of their relationships. The church at large, dogged as it seems to be right now, might even become an ever more inviting, hopeful symbol of God's world-sanctifying work through Christ in the Spirit.

Both religion and nature might seem bound by the cycles that govern and structure them. But for those who believe Christ's promise to "make all things new," both religious practice and care for creation can become acts of patient hope for the eschaton, when the ailing earth and all human brokenness will finally be made whole.

KYLE T. KRAMER *is the director of lay degree programs at Saint Meinrad School of Theology in Saint Meinrad, Ind., and an organic farmer.*


欽崇天主聖母
今人母儀萬世
聖主
憐視厄娃子孫

Matteo Ricci's cross-cultural mission to China

When West Met East

BY JEREMY CLARKE

May 11 marks the 400th anniversary of the death in Beijing of the legendary Matteo Ricci (1552-1610). The Italian-born Jesuit priest arrived in Macau in 1582, moved to the city of Zhaoqing in the southern province of Guangdong the following year and spent the remaining 27 years of his life in China actively engaged in cross-cultural exchange. So successful was Ricci in immersing himself and the Gospel fully into Chinese culture, that he is almost as well known in China as he is in the rest of the world. In China he is known as Li Madou, which was both his Chinese name and ultimately his identity as the wise man from the West. For the many elsewhere who remember him, Ricci stands as a pioneer of sophisticated and sympathetic East-West engagement.

The early period of modern Chinese Catholic history has been obscured by hagiography because Ricci was a legend in his own lifetime. Despite the oft-recounted anecdotes about him, Ricci is so well known that he is known not at all. This year, as the Chinese Catholic Church rejoices in its more than four centuries of history, it is time to look anew at what Ricci did and why he is remembered.

In one of those strange quirks of history, the year 1552 marked the passing of one missionary giant, Francis Xavier, and the beginnings of another, Matteo Ricci, who was born that year. Xavier's death off the southern Chinese coast on the island of Shangchuan (also known as Sancian) did not mark the demise of the nascent Society of Jesus' attempts to enter the Eastern Kingdom. Instead it heralded the launching of a sustained and energetic campaign to gain access to the people of this most cultured land.

Rigorous Adaptation

Over the next 30 years missionaries from many orders sought to enter China, but because the Ming dynasty (1368-1644) rigorously controlled its borders at the time, they were all unsuccessful. Some missionaries were deported, others died in prison. In the end the church was able to breach the defenses of the Ming polity only through the successful application of a new missionary policy, one of rigor-

MATTEO RICCI, GUANGQI PARK, SHANG HAI. PHOTO: WIKIMEDIA COMMONS/MOUNTAIN

JEREMY CLARKE, S.J., *an Australian Province Jesuit, is a visiting fellow in Pacific and Asian history at the Australian National University. He will be an assistant professor in the history department of Boston College in Massachusetts beginning in the 2010–11 academic year.*

ous adaptation to local culture. This insight, that the church must be "Indian in India, Japanese in Japan and Chinese in China," was the brainchild of the chief Jesuit in the East, Alessandro Valignano (1539-1606). As the Jesuit general's representative for all regions east of Goa, he realized that a colonial mentality would not work in a culture as sophisticated as China's, if indeed it could work anywhere. What, he reasoned, was the point of transplanting a Portuguese church into Asia?

Valignano handpicked another Italian, Michele Ruggieri (1542-1607), to travel to Macau, the gateway to China, and study the Chinese language and culture. This often-forgotten pioneer of the China mission achieved two main goals. He became proficient enough to converse with local officials, and he gained enough cultural awareness to avoid major social gaffes. Ruggieri's lonely labors impressed the local officials, who invited him to live in China in 1582. He travelled to Zhaoqing with another Jesuit, Francesco Pasio (1554-1612), which marked the beginning of a new period of Chinese Catholic history, one that continues. The Jesuits were allowed to remain for only a brief time, however, and soon had to return to Macau.

The next year Ruggieri returned to Zhaoqing with Ricci, who had also studied the Chinese language since his arrival in Macau in mid-1582. He too had been specially chosen by Valignano, his former novice master in Italy. Ricci's entry into China was made possible by the tenacity of Ruggieri and the sagacity of Valignano. Although these two Jesuits continued to be involved in the development of the China mission (Valignano's strategic role as the plenipotentiary in the East remained vital), Ricci's amazing linguistic abilities fast made the fate of the mission synonymous with his exploits. His endeavors in the early years became the main means by which the church spread throughout the country. Ricci focused on reaching the imperial capital and moved ever

Over the centuries Ricci's work has been described as an ascent to Beijing, an apostolate through books, an early instance of inculturation and an example of cross-cultural exchange.

northward, opening communities in Shaozhou in late 1589, Nanchang in 1595, Nanjing in 1599 and Beijing in 1601. The Jesuits also established a presence in Shanghai in 1608.

Ricci's activities, varied and impressive, testify to his genius. Once he mastered enough spoken and written Chinese to communicate freely (no easy task even today), he tried his hand at whatever would help him develop relationships with the scholar-officials. Early on, the Jesuits thought such connections were the most prudent and effective means of promoting and protecting the young church. In pursuit of his evangelical goal, Ricci produced works in the fields of horology, hydraulics, optics, observational astronomy, surveying, music, geography and geometry. And this list does not exhaust his exploits.

Among other things, Ricci became famous in China for a large-scale world map that he first constructed in 1584 (which has been on view during 2010 at the Library of Congress and the Smithsonian Institution in Washington, D.C.); a book on friendship, written in 1595, which drew freely on a classic by the scholar Epictetus; and a treatise on mnemonics written in 1596. Ricci impressed dinner and conversation companions with his phenomenal memory, recalling after a single viewing everything from lines of high poetry to manufactured doggerel. In China, where people took pride in their ability to quote readily from Chinese classics, a memory method that made such things easier was highly valued.

Ricci worked with one of the leaders of the early Chinese Christians, the Ming dynasty statesman Xu Guangqi (1562-1633), and together they translated Euclidean geometry into Chinese. This task was made all the more difficult because concepts like parallel lines and acute angles, for example, had no Chinese words. Ever creative, Ricci and his companion simply invented terms for them. So apt were their choices that contemporary Chinese mathematicians still consider these works unsurpassable.

Ricci was a true Renaissance man, representing the breadth of the humanistic learning undertaken by Jesuits at their colleges throughout Europe at that time. He was a man of the cloth as well, who regularly engaged in translating language dictionaries for the use of other missionaries and composing prayer books, apologetic works and catechisms for the Chinese neophytes. Arguably, the most well-known of Ricci's books about Christianity was *The True Meaning of the Lord of Heaven*. While his books became widely read, their most important contribution was the encouragement they gave everyone from scholars to simple peasants to engage in conversations about the Gospel and Jesus, the Lord of Heaven.

Following Valignano's directives, Ricci and his Jesuit companions wore Chinese clothing, wrote and spoke Chinese, ate Chinese food and lived in Chinese houses (often they bought houses cheaply because they were

thought to be "haunted"). Rarely did one or other of them return to Europe. They became Chinese in all things in order to win China for Christ. Although the early years of the mission were marked by difficulty and struggle, Ricci and his companions laid a sure foundation. By the time of Ricci's death, there were perhaps 2,500 Christians in China. On his deathbed Ricci said, "I am leaving you before an open door which leads to great merits, but not without great effort and many dangers."

A Ministry of Friendship

Over the centuries Ricci's work has been described as an ascent to Beijing, an apostolate through books, an early instance of inculturation and an example of cross-cultural exchange. His remarkable feats of scholarship were achieved in the face of shipwreck, home invasion, violence, persecution and the daily travails of being a stranger in a strange land (especially in the early years). Perhaps the best way to think about Ricci's decades in China, and to hold together his joy of scholarship and his capacity to endure the thousand sacrifices of living far from all that was once dear to him, is to see his ministry as one of friendship.

For all Ricci's academic and personal talents, his pre-eminent, enduring gift was a capacity to delight in the company of others. He was able to accomplish so much—translate geometrical principles into Chinese, engage pastorally in theological debates with some of the brightest Buddhists of his day, and joyfully welcome thousands of inquisitive scholars to his home—because of the mutual support and companionship of his friends. A few of these were his Jesuit brothers; when Ricci died there were eight European and eight Chinese Jesuits at work on the mission. But the vast majority of his friends were Chinese: the scholars, officials and local people he talked with on his travels and in the marketplace. To recall Ricci's exploits, it is necessary to remember his company of friends.

ON THE WEB
The story of one Jesuit school's street outreach program.
americamagazine.org/video

It is also appropriate to remember the first two Chinese Jesuits, Huang Mingsha and Zhong Mingren, and the early Chinese Catholics—from the poor peasants in Shaozhou and Nanchang to the influential scholars Xu Guangqi and Li Zhizao. Ricci is considered the giant on whose shoulders subsequent generations stand. In many ways this is right and just, given his inspirational role in promoting both the cause of Chinese culture and Chinese Catholicism. A more appropriate image, however, is to picture Ricci seated at a round table, sharing the hospitality of his friends, sipping tea and talking of many things in order to talk of one thing: God present among us from East to West. A

Other6.com

The missing piece in your daily search for God.

Some of us find God at church on Sunday, but finding God the other six days of the week can be a puzzle.

Other6 is an online community of people answering two simple yet profound questions: *Where have you found God today?* and *Where do you need to find God today?* This inspirational Web site is based on an "examination of consciousness"—a prayerful review of the day intended to help people recognize God in their daily lives. Our prayer is that you will find this community helpful in your search to draw closer to God. Join us today!

A SERVICE OF
LOYOLA PRESS.
A JESUIT MINISTRY
800-621-1008 | loyolapress.com

Other6.com

Available on the App Store

Opportunities for Spiritual Renewal and Growth

BETHANY RETREAT HOUSE

2202 Lituanica Avenue, East Chicago, IN 46312
Phone: (219) 398-5047; Fax: (219) 398-9329
E-mail: bethanyrh@sbcglobal.net; www.bethanyretreathouse.org

Bethany offers private and individually directed silent retreats, including 30-day Ignatian exercises, year round in a prayerful home setting. Its simple beauty, private rooms, meditation garden, library, chapel, individual retreat scheduling, wholesome food and experienced director provide sacred environment and resources for prayer. Minimal daily schedule lets you follow your inner rhythms. Easy access to Chicago airports; 70 miles from Notre Dame.

BETHANY SPIRITUALITY CENTER

15 Bethany Drive
Highland Mills, NY 10930
Phone: (845) 460-3061
www.bethanyspiritualitycenter.org

A ministry of the Religious of Jesus and Mary, Bethany Spirituality Center, Hudson Valley, offers personal sabbatical experiences, private and directed retreats, in Spanish and English, throughout the year. Bethany also offers the following: "Praying with Creation: An Exploration of Ecological Spirituality," with Alexandra Kovats, C.S.J.P., June 3-6; "Sacred Spaces," with Margaret Silf, July 2-9; "Are You Talking to Me, God? Discernment in Everyday Life," retreat for women, with Janice Farnham, R.J.M., and Rosemary Mangan, R.J.M., July 23-25; Retiro Predicado, with Gerald Chojnacki, S.J., Aug. 5-12; Ignatian directed retreats, June 7-15, June 22-30; July 12-20.

CENTER FOR SPIRITUAL DEVELOPMENT

434 S. Batavia Street, Orange, CA 92868
Phone: (714) 744-3175;
E-mail: csdinfo@csjorange.org; www.thecsd.com

In the heart of Orange County, Calif., the Center for Spiritual Development sponsors weekend and six-day retreats throughout the year, including: "Mechtild of Magdeburg and Love Mysticism," presented by David Hoover, M.T.S., June 25-27; "Guided-Directed

Retreat: Sacred Time—Sacred Space," presented by Cecilia Magladry, C.S.J., and team, July 8-15, 2010. Visit our site for more.

THE JESUIT CENTER

501 N. Church Road, P.O. Box 223, Wernersville, PA 19565-0223
Phone: (610) 670-3642
www.jesuitcenter.org

The Jesuit Center seeks to promote Ignatian spirituality in our world. We offer retreats, workshops and training programs for spiritual directors, all based on the Spiritual Exercises of St. Ignatius Loyola. Located nine miles west of Reading, Pa., we have 250 acres of beautiful rolling hills, planned roads, walkways, terraces, grottos and cloister gardens, which provide a beautiful space for people to be with God.

Five- and seven-day directed retreats in 2010: May 18-26, June 2-10, June 20-26, June 30-July 8, July 12-20, July 24-Aug. 1, Aug. 24-Sept. 1, Oct. 5-13, Dec. 5-11; directed prayer weekends: May 14-16, Sept. 17-19, Nov. 12-14.

JESUIT RETREAT HOUSE OF OSHKOSH

4800 Fahrnwald Road
Oshkosh, WI 54902
Phone: (920) 231-9060; Fax: (920) 231-9094
E-mail: office@jesuitretreathouse.org; www.jesuitretreathouse.org

Located on the shores of Lake Winnebago, J.R.H. fosters spiritual enrichment rooted in the Gospels, the Catholic tradition and the spirituality of St. Ignatius Loyola. Men and women of all faiths are welcome to our silent retreats from Thursday evening to Sunday noon. A few weekends are for those in 12-step recovery programs. The summer directed retreats encourage an in-depth experience of God. Rooms are private, some with private bath for those with special needs. J.R.H. is handicapped accessible.

JESUIT SPIRITUAL CENTER AT MILFORD

5361 S. Milford Road, Milford, OH 45150
Phone: (513) 248-3500; Fax: (513) 248-3503
E-mail: reservations@jesuitspiritualcenter.com; www.jesuitspiritualcenter.com

The Jesuit Spiritual Center, outside Cincinnati, will offer the 30-day Spiritual Exercises of Ignatius Loyola retreat Oct. 10-Nov. 12. The Center offers the retreat in a way that is faithful to the uniqueness of each retreatant and that follows Ignatius' directive "to allow the Creator and Lord to deal directly with the retreatant and the retreatant to deal directly with the Creator and Lord." Each day will include Mass and a meeting with a spiritual director, as well as time for prayer, journaling, reading, walking, art and music. The Center is also offering a Contemplative Retreat with Hans Koenen, S.J., June 4-10 and weeklong personally directed retreats: June 18-25, July 9-16, July 30-Aug. 6, Oct. 8-15 and Nov. 28-Dec. 5.

MARIANDALE RETREAT AND CONFERENCE CENTER

299 North Highland Avenue, Ossining, NY 10562
Phone: (914) 941-4455
www.mariandale.org

Where the river flows, a spirit soars. Come to Mariandale, 30 miles north of New York City, to be renewed in body, mind and spirit. A sponsored ministry of the Dominican Sisters of Hope, Mariandale offers silent, guided and directed retreats on 55 beautiful

acres overlooking the Hudson River. The center has private guestrooms, dining room, chapel, labyrinth and outdoor pool. Come and soar!

REDEMPTORIST RENEWAL CENTER

7101 W. Picture Rocks Road, Tucson, AZ 85743
Toll free: (866) 737-5751; Phone: (520) 744-3400
E-mail: office@desertrenewal.org; www.desertrenewal.org

For nearly 50 years, the Redemptorist Renewal Center has been a harmonious sanctuary of contemplative prayer, study and practice. Upcoming programs include the Contemplative Study and Retreat Sabbatical, Hesychia School of Spiritual Direction and Catholic Writer's Retreat. The center is available for group and private retreats, meetings and seminars. Visit our Web site to discover various renewal programs.

SACRED HEART JESUIT RETREAT HOUSE

4801 North Highway 67, P.O. Box 185
Sedalia, CO 80135
Phone: (303) 688-4198 ext. 122
Toll Free: (866) 930-1181 ext. 122
E-mail: reservations@sacredheartretreat.org; www.sacredheartretreat.org

Sacred Heart Jesuit Retreat House is a Colorado oasis of peace and beauty, welcoming those who seek to deepen their relationship with God and dedicated to retreats and spiritual direction in the tradition of St. Ignatius Loyola. Ideally situated on 280 acres in the colorful foothills, the retreat house is surrounded by spectacular natural beauty and panoramic vistas of the majestic Rocky Mountains. The quiet, peaceful atmosphere provides the perfect setting for solitude, reflection and prayer. Silent retreats, including directed, private, preached and the 30-day Spiritual Exercises are available year-round for clergy, religious and lay persons. Summer 2010 program for individually directed silent retreats: May 11-20; June 14-July 16 (30-day Spiritual Exercises); June 15-24; June 26-July 5; July 7-16; Aug. 16-25. Contact: Reservations Coordinator, Sacred Heart Jesuit Retreat House, Box 185, Sedalia, CO 80135; e-mail: reservations@sacredheartretreat.org; www.sacredheartretreat.org.

WEBER CENTER

1257 East Siena Heights Drive
Adrian, Michigan 49221-1793
Phone: (517) 266-4000
www.webercenter.org

Guided by the mission of the Adrian Dominican Sisters, Weber Center is dedicated to hospitality and the opportunity for spiritual growth. Located on 103 beautiful acres in southern Michigan, Weber offers a quiet, reflective environment and facilities for large or small nonprofit groups. Weber offers retreats and programs on spirituality, theology and personal development. Visit Weber Center for a day or a week, and enjoy this sacred space where people come to be enriched. Weber Shop is located on site.

Quantum Spirituality

BY WILLIAM J. O'MALLEY

Something vital was lost on the pilgrimage from the Second Vatican Council. Amid all the attempts—laudable or lamentable—to reform a feudal church, what got lost on the trek was the transcendent God. Catholics miss the *mysterium tremendum* of the theologian Rudolf Otto, the power thundering at Job from the whirlwind: "Where were you when I laid the foundations of the earth?" Moses described that force as a blazing bush that did not consume itself; Isaiah cringed before it; Daniel and Revelation tried to capture this stupefying act of love as an enthroned personage ablaze with light, around whom a hurricane of voices swirled, shouting, "Holy! Holy! Holy!"

Such immensity tempts one to humble one's intelligence, like Eastern mystics before the ultimate—before whom all words fail, even *is*. Western theologians effectively stifled the awe of the theophanies that had been the core of all religions before the Greeks came along.

If bishops wonder why Catholics are not coming to church, this is the reason: They don't find there a personal connection to that enthralling God, which is what the word "religion" means: to connect.

Learning From Scientists

Oddly, the physical sciences, once believed to be more antithetical to God than Freemasonry, can exorcize our exhausting attempts to box in this awesome energy. Physics can help us return to a hazier, whirling, exhilarating awareness and friendship with God, a childlike Christmas-morning expectancy. Instead of trying to wrestle God into rigid formulas, we can learn to dance with God. Today all but rigidly atheist scientists are humbler than we may think. They speak not of inflexible certitudes, as religions do, but of hypotheses yearning for improvement. Their insights into the way God made the universe may enrich our belief and connection more profoundly than do the stories that intrigued the first readers of Genesis. In the past secular science's "dangerous" insights into symbols, languages and other cultures revitalized our knowledge of Scripture, albeit at the price of complacent literalism and unquestioning dogmatism.

The quantum view is bewildering, but no more daunting than Trinity, transubstantiation and Trent. Simply substitute "Energy" for "Spirit" in Scripture and feel the difference.

Perhaps scientists and religious believers could invite one another to look at what is a common reality from the other's privileged perspective. What if, against scientists' near-certain conviction, there were a Light faster than light? So fast it is everywhere at once. Like God. So hyperenergized that it is always at rest. (At that speed, motion becomes meaningless.) Like God. Now scientists believe that when they crack the ultimate kernel, they will find nonextended energy. Like God. Couple that with God's response in Ex 3:14, when Moses asked God's name, or role in reality: *Ehyeh asher ehyeh* or "I am who am," the pool of

ART: SHUTTERSTOCK/REMY BEJEAR MERRIEX

WILLIAM J. O'MALLEY, S.J., *teaches religion at Fordham Preparatory School in New York City.*

existence out of which everything draws its "is." God is "the love that binds everything together in perfect harmony" (Col 3:14).

What if, rather than remaining "outside" his creation like a deistic watchmaker, the Creator embedded himself into that singularity within which the entire expanse of the universe was compacted before the Big Bang? Just as the inescapable laws of gravity, electromagnetism and the strong and weak nuclear forces are encoded right into "the way things are" from the outset, why not also feeling, intelligence and the longing for life? God not merely as observer but as participant. What if divinity fused itself into creation before the start, just as many of us believe He/She/They later fused into Jesus of Nazareth? If ordinary people are temples of the Spirit, why not the entire universe? Such insight could render moot creationist and intelligent-design explanations of how God had to step in occasionally to inject powers he had mistakenly overlooked, like self-replication (growth), feeling and movement without outside impetus or consciousness.

Perhaps scientists and religious believers could invite one another to look at what is a common reality from the other's privileged perspective.

Unlike the anthropomorphic creator (of all beliefs), this God felt no need for immediacy or efficiency. He dallied serenely for periods inconceivably long to us, perhaps because he took such delight in just being, in watching stories emerge once he had invented time. Mary dared to say, "My soul magnifies the Lord" (Lk 1:46). Similarly, Jesus says his whole purpose was not that we survive, but that we "have life more abundantly" (Jn 10:10). St. Irenaeus said the glory of God is humankind, fully alive. Could such privileged souls be wrong in implying that the God so clearly infatuated with evolution is also involved in it? It seems heretical. Would a God who grows necessarily imply prior imperfection (to anyone but a rationalist)? What if it were true that like a child out of time who has never aged, God delights in tantalizing discovery more than static certitude?

In 1932 Werner Heisenberg won the Nobel Prize for "the principle of uncertainty," maintaining that in the subatomic world the consoling predictability of Newtonian physics only sort of applies. The best goal one can achieve in

predicting activity in the subatomic world is to aim for "high probability," like people do when they settle on a career, choose a mate or have children. Every act of faith is a calculated risk. Even the Thomists of the First Vatican Council, who declared under anathema that we can know God with certainty, accepted three degrees of certainty: absolute, physical and moral (that is, high probability).

For a century, quantum physics has enabled those unafraid of open minds to juggle all sorts of incompatibles. The atom looks nothing like the old consoling image of a tiny, predictable Newtonian solar system. An electron "is" sometimes a pellet and sometimes a wave, depending on your viewpoint. Thus, if you fired an electron at a hypothetical barrier with two holes, it could go through both holes at once or reappear on the other side without penetrating the barrier. Nature is made up not of isolated, discrete building blocks but rather patterns of energy (quanta) interrelating. We are made of stardust. Every paltry pebble is a pulsating multi-universe. Is the "realest real" what we can see or what "is"? Singing "We are one in the Spirit" is not just a bromide metaphor!

"In the beginning was the Word, and the Word was with God, and the Word was God" (Jn 1:1). The Greek term for that eternal entity is *logos*. Its connotations are abstract, cool, depersonalized, clinical, erudite and mechanized—in short, scientific. In contrast, the Aramaic for that same entity is *dabhar*, which the Irish theologian Diarmuid O'Murchu insists is best translated as "an irresistible creative energy exploding into prodigious creativity." That understanding is closer to fecund primeval swamps than to the cultivated groves of academe. Such an insight does not deny rational theology, but it suggests that the idea of the Almighty and our religious connections are severely impoverished without the corrective of its (seemingly incompatible) opposite.

The Inexhaustible Energy

Genuine science—physical, psychological, theological—must humbly accept that any of our formulaic traps cripple the mercurial truth they try to encompass. All sciences must submit to the Truth rather than try to dominate Him/Her/Them.

The quantum principle of complementarity tolerates ambiguity, approximation, probability and paradox. Bipolar magnets and brains, the sexes, Trinity, symbiosis, Yin/Yang, transubstantiation—these are not antagonisms but fertile togetherness, not indifferent potentiality but eagerness to be fruitful and multiply. Why pretend that we understand what defies comprehension? Despite our certitudes, matter is not basically solid. $E = mc^2$ means energy (E) is the same as mass (m) times (c) the speed of light, squared. "If I go up to the heavens, you are there; if I make my bed in the depths, you are there" (Ps 139:8).

This is not pantheism, which postulates that God has no identity apart from the universe. St. Gregory of Nyssa wrote, "When one considers the universe, can anyone be so simple-minded as not to believe that the Divine is present in everything, pervading, embracing and penetrating it?" Hildegard of Bingen: "Mine is the mysterious force of all that lives—I, the fiery power." William Blake: "To see a World in a Grain of Sand/ And a Heaven in a Wild Flower/ Hold Infinity in the palm of your hand/ And Eternity in an hour." And Hopkins, "The world is charged with the grandeur of God." Imagine feeling that at Mass.

Spirituality is, as Viktor Frankl put it, "man's search for meaning." We are the only species whose choices are not branded into the fibers of our natures. We must choose to be who we are. But first we must discern what human beings are for. And we have only two backgrounds against which to measure our worth. Our lives are either speckles of light against infinite darkness or smudges of gray within infinite Light. We are here to discover our shining (see Mt 5:14).

Liturgies that make the community as important as its Host miss a crucial truth; so we ought not limit ourselves to a companionable fellowship with the Good Shepherd. Rather, we are connected into an Inexhaustible Energy whose infusion ought to make us recognizably more alive the rest of our week than those who ignore Him/Her/Them. A

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*

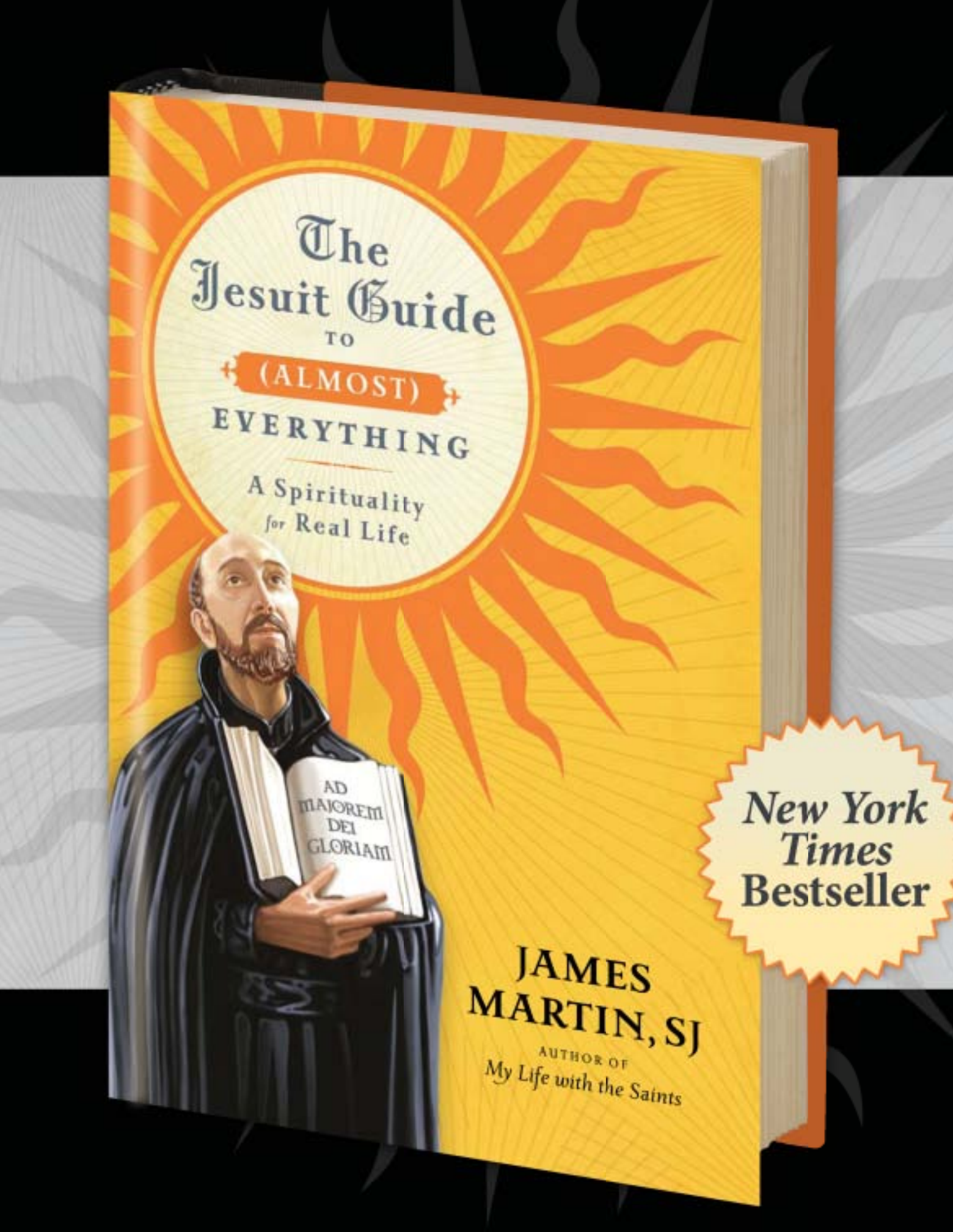
"I recommend [this book] to you for your own use and for those whom you hold close to your heart."
—CARDINAL SEAN O'MALLEY, archbishop of Boston

"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*

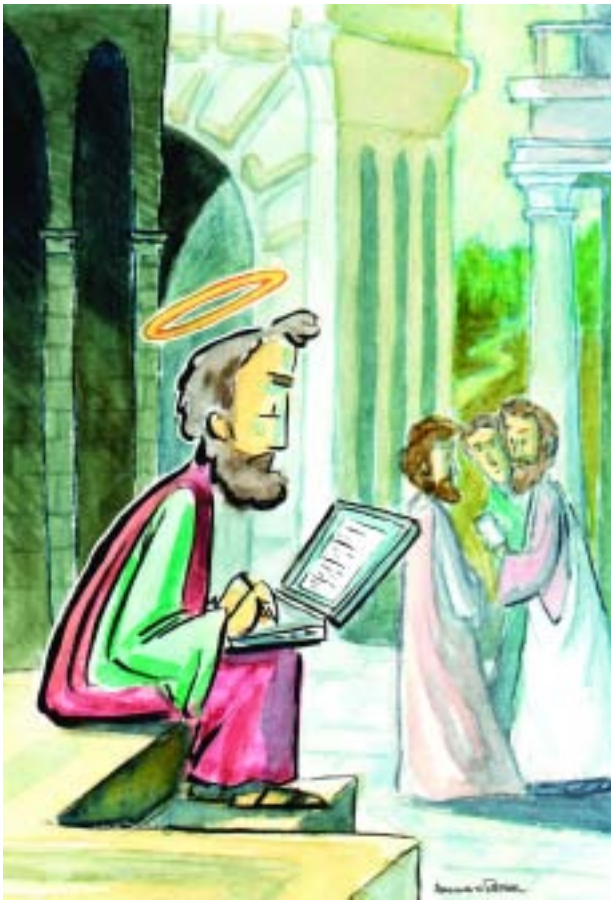
Available Wherever Books Are Sold

HarperOne
An Imprint of HarperCollins*Publishers*
www.harperone.com


The Jesuit Guide TO (ALMOST) EVERYTHING
A Spirituality for Real Life
AD MAJOREM DEI GLORIAM
New York Times Bestseller
JAMES MARTIN, SJ
AUTHOR OF
My Life with the Saints

Seeding Cyberspace

BY LORI ERICKSON



It is always risky to make speculative statements about historical figures, but I'm going to go out on a limb and make one: If St. Paul were alive today, he would have a blog. And whether he called it Paul's Ponderings or Tarsus Tome, it would light up the computer screen with his provocative insights.

Musings about Paul as a blogger came to mind when I read that Pope Benedict XVI is encouraging priests to embrace online communication tools. Publications on the World Wide Web like blogs (regularly updated online journals or forums) can "open up broad new vistas for dialogue, evangelization and catechesis," according to the pope. Paul, that passionate evangelizer and masterful letter writer, would probably have immediately grasped the potential of a medium that allows access 24/7 from any computer anywhere in the world.

I agree with the pope that these new forms of communication hold great promise for the church. More surprising are the ways in which they can shape the spiritual lives of those who create them.

As the parent of a new blog, I speak from experience. I have been a freelance writer for more than 20 years, writing books and articles on a wide variety of subjects. In the past few years I have focused increasingly on spiritual topics and last September launched a blog called The Holy Rover. I gave it a subtitle, "Travel Tips for Inner and Outer Journeys," figuring that would allow me a wide range of topics to cover.

It took me a while to get used to this new writing form and to figure out how to post pictures and videos and how to link to other sites on the Internet. The daily routine was overwhelming at first as I tried to come up with something new each day.

I started The Holy Rover, frankly, in large part as a marketing tool for my work. But as I have followed the discipline of blogging six days a week, I've discovered that its primary benefits have been to my soul rather than to my career.

Digging Deeper

During Advent last year I began to realize how much blogging was shaping my spiritual life. Each day I was forced to dig a little deeper into the meaning of the season, trying to find a new facet of Advent to write about. I knew that some of my readers were not Christian, and that others were half-hearted Christians at best. I struggled to find ways to interpret doctrines like the Incarnation and even searched for images from great works of art that might convey ideas that I could not express well in words.

Occasionally I came across something that made me sit back in my chair, moved to tears. I read a line by the author Anne Lamott, for example, in which she says that perhaps when a lot of seemingly meaningless things start to go wrong all at once, it is to protect something big and lovely that is trying to get itself born and that we need to be distracted so it can be born perfect. Then I found a poem by Wendell Berry, so lovely as to be almost crystalline, a piece that describes discovering the Christ Child

ART: DAN SALAMIDA

LORI ERICKSON, *a freelance writer based in Iowa City, Iowa, maintains a blog at holyrover.wordpress.com.*

in his barn one cold winter morning. I never would have stumbled across such beauty if I hadn't been searching for material.

In months of blogging I have come to relearn an old truth: Many of us know what we think only after we've written about it. Just as my experience of Advent was deepened, so my Lenten practice also was richer this year because of the blog. In trying to explain to my readers why fasting is traditionally part of Lent, for example, or why the seven deadly sins convey eternal truths about human nature, I keep discovering new insights into ancient themes.

While I have never been a huge fan of St. Paul, I have come to have much more respect for his skills as a writer. A blog like mine is essentially a letter, addressed both to people you know and to others you don't know. Those who lived alongside the historical Jesus had a chance to experience his mystery in person, but those who came after him, like Paul, had to communicate Jesus' story in words. That's a challenge, whether you do it at a computer keyboard or with ink on papyrus.

I also have grown (grudgingly) to appreciate the discipline blogging requires. I've struggled for years to try to keep a regular prayer life, but knowing that people are reading my blog each day motivates me. It keeps me alert to the movement of the Spirit around me, and it has helped me realize that writing itself can be a form of prayer.

Paul and Me

Conventional wisdom says that online communication is inherently isolating. It can be, with people connecting by Facebook and Twitter instead of conversing face-to-face. But we shouldn't quickly dismiss the connective power of online media. I have corresponded with people around the nation and in several other countries simply because they happened upon my blog. I treasure those links because as a writer, I do work that is basically solitary.

One drawback of blogging, of course, is that it is time-consuming, particularly for those who already have very busy lives. Even with my flexible schedule, there are times when writing a post feels like one more duty to cross off my list, a lot of effort for little reward. I wonder about the value of blowing literary dandelion seeds into cyberspace.

I do, however, know one person whose life has changed for the better as the result of my blog: me. I have become a more thoughtful, disciplined Christian as a result of keeping this online journal. And on a good day, I can feel a kinship with St. Paul, sitting in prison as he pens an epistle to a scattered church, not knowing who will read it or how they might respond, but living in faith that the effort is worthwhile. A

IDEAS | ROBERT E. LAUDER

POINTING TO THE DIVINE

Eugene O'Neill and the need for God

In our secular culture, those who profess religious faith must look for signals of transcendence wherever they can find them. And one of the best places to discover pointers toward the divine is, strangely, in films and plays created either by avowed atheists or by Catholics who claim to have lost the faith.

This accounts in part for my 50-year love affair with the films of their author/director Ingmar Bergman and my longtime ardent admiration for the work of the author/director Woody Allen. One reason I find their work so provocative is that they see the importance of questions about God. When Bergman died in 2007, a silly op-ed appeared on the op-ed page of The New York Times in which the writer claimed that the Swedish genius was passé and that his films were no longer seriously studied in film courses. If that is true, it says more about contemporary film courses than it does about Bergman. Asked at the time of Bergman's death to assess the master's work, Allen correctly observed that because Bergman dealt with existential themes like religious hopes and mortality, the films would have "eternal relevance."

John Douglas Thompson as Brutus Jones in "Emperor Jones"

PHOTO: CAROL ROSEGG

The preoccupation of some artists with God's absence has been on my mind since seeing an excellent revival of Eugene O'Neill's "Emperor Jones" last fall in New York. O'Neill, a lapsed Catholic, took loss of faith seriously. Perhaps the greatest of American playwrights, O'Neill spent his adult life trying to find a substitute for the God who was once the center of his Catholic faith. In one of the most touching letters I have ever read, O'Neill responded to a friend, a Dominican nun, who said that she had been praying for him. He indicated that there was nothing he would not give to have her faith and suggested that his lifelong search must have some meaning even if he searched in vain. "The Jesus who said, 'Why hast Thou forsaken me?' must surely understand them—and love them a little, I think, and forgive them if no Savior comes today to make these blind to see who may not

cure themselves," wrote O'Neill.

His play "Emperor Jones" dramatizes the plight of a black man, Brutus Jones, who tries to pass himself off in the West Indies as a god. Ultimately he is betrayed by his finitude: even Brutus cannot believe in his divine disguise. The play goes beyond depicting a racial problem or how whites view blacks. In O'Neill's drama, all gods fail him, even the one he created in his own image and likeness. That failure is the heart of the drama.

Shortly after seeing the play, I reread "Dover Beach," Matthew Arnold's prophetic portrait of a world without faith. It perfectly described O'Neill's world. Though it can appear beautiful, a world without faith, Arnold wrote, "Hath really neither joy, nor love, nor light,/ Nor certitude, nor peace, nor help for pain."

My two favorite O'Neill plays are his masterpieces, "Long Day's Journey Into Night" and "A Moon for the Misbegotten," autobiographical works in which the Tyrone family stands in for the O'Neills. In "Long Day's Journey Into Night," four people—a husband, wife and their two sons—try to touch one another salvifically. The family tries to love in a way that heals rather than hurts, that brings peace rather than pain. At the end of their 24-hour journey, O'Neill shows four hopeless, isolated individuals whose future cannot transcend their past. They have arrived at a kind of hell on earth, a hell that without a loving divine presence turns out to be one another.

In "A Moon for the Misbegotten," James Tyrone is crippled with guilt over two sins he had committed in relation to his mother. The first is a broken promise to her that he would give up alcohol. James was drunk while she was near death, and he knows that she knew it. The second is that while accompanying his mother's body in a train en route to her burial, he had several liaisons with a prostitute. Fearing

that these two failures can never be forgiven and discovering that alcohol will not wash away his guilt, James seeks a kind of absolution from Josie Hogan, the daughter of a tenant farmer on the Tyrone estate, who loves him. If Josie can forgive him, he hopes, perhaps his mother could also. During their long night he rests his head on Josie's lap and hopes for forgiveness. The scene is often staged to look like a Pietà.

ON THE WEB
Jim McDermott, S.J.,
on comic books on the big screen.
americamagazine.org/culture

After Josie conquers, through her love, a revulsion over James's confession of his sins, Josie becomes not only a mother figure, a virtual stand-in for his mother, but a kind of Christ-figure in the play. She says, "I understand now Jim, darling, and I'm proud you came to me as the one in the world you know loves you enough to understand and forgive—and I do forgive!... As she forgives, do you hear me! As she loves and understands and forgives!"

Josie suggests they wait together for the dawn that "will wake in the sky like a promise of God's peace in the soul's dark sadness." When the play ends it is clear that James's salvation and redemption through Josie will be momentary rather than eternal. Still, she has provided a moment of grace, a taste of God's forgiveness.

If it is true that in order to accept God's invitation to an intimate loving relationship, we must first recognize our radical need for God, then the plays of a Eugene O'Neill, a lapsed Catholic, might serve as spiritual reading.

THE REV. ROBERT E. LAUDER, *professor of philosophy at St. John's University in New York, is the author of* Magnetized by God: Religious Encounters Through Film, Theater, Literature and Painting *(2004).*

BOOKS | THOMAS MURPHY

HITLER'S CALCULUS

THE LEGACY OF THE SECOND WORLD WAR

By John Lukacs
Yale Univ. Press. 208p $26

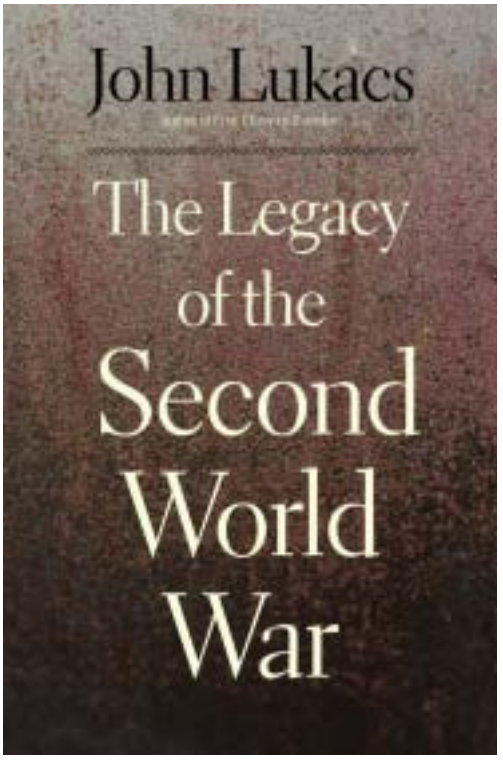
The title does not fit this book. John Lukacs has written a valuable account of the events of the period 1939 to 1945, particularly in Europe. But readers pondering how the world of 2010 actually bears the long-term influence of the war will not find much commentary on that issue beyond fears some issues *could* recur. The book remains valuable, however, for what it really is: a wise historian's synthesis of his career work on World War II itself.

Lukacs is most insightful in analyzing Adolf Hitler's decisions of 1941. The declarations of war on the Soviet Union and the United States were not irrational, but calculated. Hitler knew he could no longer win the war but also realized that he did not necessarily have to lose it. His hope was to force a negotiated peace by breaking up the alliance against him.

Hitler's calculations were wrong. Britain would not agree to his domination of Europe in exchange for the preservation of its overseas empire. Germany could not force the British and Americans to terms by defeating the Soviet Union. Above all, Hitler never grasped the bedrock conviction of his enemies that his regime must be destroyed. Many conservative Germans, however, who were not themselves Nazis shared this blindness. Lukacs discusses a "two-war idea," whose adherents regretted Germany's conflict with Britain and the United States but advocated a crusade against the Communist Soviet Union. One such advocate was the recently beatified Clemens von Galen, bishop of Münster. Conservative scientists, like the nuclear physicist Werner Heisenberg, dreamed of persuading the Americans and the British to switch sides and so sought to retain communications with their colleagues in the West. Lukacs speculates that Heisenberg evaluated the Danish physicist Niels Bohr as a potential conduit in that regard. However, while the Germans were not wrong to think the alliance against their country would eventually break up, they underestimated its capacity to outlast Hitler's war.

Continuing his theme of Hitler as more calculating than irrational, Lukacs presents Hitler's attitude toward the Jews as more complicated than appreciated. He prefers the word "Judeophobia" to "anti-Semitism," believing that Hitler's racism was always tempered by populism. His public rhetoric and his private comments on the Jews, while both unfailingly hateful, were often contradictory. For example, Hitler did not really believe that the Soviet government was under the influence of Jewish intellectuals. He consistently allowed scattered numbers of Jews to migrate to neutral countries when it served his goal of undermining the alliance against him. Basically, Hitler was an advocate of the German *Volk*—his extermination of the Jews was motivated not just by hatred but also by the thought that eliminating them would somehow help Germans.

In considering the origins of the cold war, Lukacs traces three reasons for Franklin Roosevelt's relatively conciliatory attitude toward the Soviet Union: confidence in his ability to charm any adversary, an inclination to regard Winston Churchill as an out-



moded imperialist and a belief that the Soviet system could mature into something genuinely egalitarian. Josef Stalin himself understood that Communism had little appeal beyond Russia and so sought to seal off Eastern Europe from Western influence, a motivation that the United States only slowly grasped because neither Roosevelt nor Harry Truman gave undivided attention to Eastern Europe until very late. It was Churchill who best understood Stalin's essential continuity with tsarist nationalism.

Lukacs praises Rainbow Five, a strategic prewar plan of the United States that envisioned the defeat of Germany as a priority over the defeat of Japan. Lukacs discloses that the military reached this preference even before Roosevelt himself did. One wonders: How does this revelation illuminate the theory that the United States allowed the attack on Pearl Harbor so as to ignite the war with Japan?

The relatively brief discussion of the war in the Pacific points out that President Truman altered Roosevelt's formula of unconditional surrender enough that Japan could stop fighting, in the assurance that its monarchy would endure. Lukacs rightly ranks this alteration alongside the atomic bomb as a reason for Japan's surrender. Truman's decision contrasts favorably with President Wilson's unwise demand in 1918 that the Kaiser abdicate. Lukacs thinks that abolition of the German monarchy gave rise to Hitler, but does not adequately explain this judgment.

Fearing a resurgent coalition in Europe of nationalism and socialism, Lukacs states that the association of these two philosophies is much more potent than the Communist association of socialism with internationalism. His fear leads him to observe that had Hitler not tried to exterminate the Jews, his reputation might have proven capable of limited revision by now. Lukacs is especially worried about a national socialist revival in Europe. He distinguishes between "Nazism," a uniquely Austro-German phenomenon, and a convergence of national and socialist feelings.

The United States, as Lukacs sees it, has a role in preventing that. However, he sees American attention as shifting to its south and west from its east, due to a demographic shift toward a more Latino and Asian population. Lukacs hopes that the deep affinity between American and European civilization will not be lost as a result. He fears that the United States is a nation with a natural bent toward its western frontier, away from Europe, and that its world war and cold war involvement in Europe may have been aberrant. Recent historical research, however, which shows that the United States has throughout its existence received influences from, and directed attention to, neighbors in all four directions would reassure him.

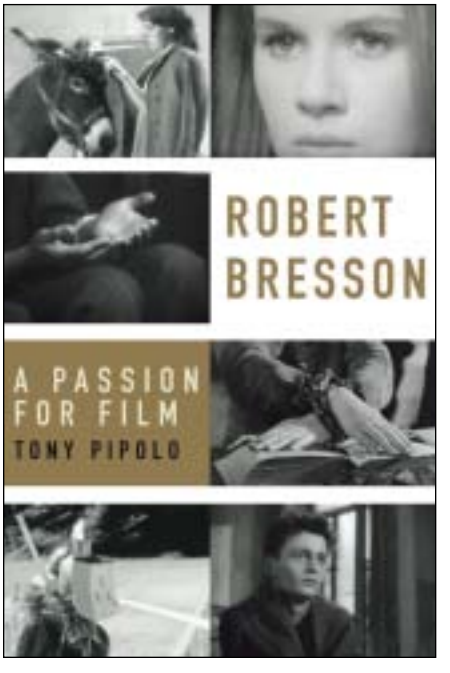
THOMAS MURPHY, S.J., *is a professor of history at Seattle University, Seattle, Wash.*

RICHARD A. BLAKE

PARABLES OF REDEMPTION

ROBERT BRESSON
A Passion for Film

By Tony Pipolo
Oxford Univ. Press. 407p $29.95
(paperback)



Devotees of Robert Bresson (1901-99) base his claim to the title of the pre-eminent Catholic filmmaker on very different grounds than do those who argue the case for Federico Fellini (1920-93). During his Catholic period, which coincided with the peak of his popularity, the Italian master flooded his screen with exuberant, audience-pleasing images, many of them borrowed from Italian iconography. While he worked out his parables of redemption, he entertained with

beautiful actors, lush set decoration, comic irony and a bouncy musical score.

Bresson would have none of that. He shows no mercy to his audience. In his slender filmography—he directed only 13 films in a 40-year span—he dealt with explicitly religious figures in "Les Anges du Péché" (1943), "Diary of a Country Priest" (1951) and "The Trial of Joan of Arc" (1962). But he would also grapple with the mystery of grace on city streets, "Pickpocket" (1959), or in a prison cell, "Un Condamné à Mort S'est Échappé" (1956), or even in a variety of farmyards with a long-suffering donkey, "Au Hasard Balthazar" (1966). His central figure can be diabolically corrupt, "Les Dames des Bois de Boulogne" (1945), or an innocent forced by circumstance into evil ways, "L'argent" (1983), or being simply victimized by the world, "Mouchette" (1967). Life can be unfair, and often is. Redemption remains uncertain, even to the end, as Christian hope continually confronts the realities of a harsh, unsympathetic universe. Can one accept one's lot with humility and trust during these games in God's playground?

Bresson's directorial style allows no escape from these brute realities. The critic and screenwriter Paul Schrader aptly characterizes his work as a cinema of "sparse means." Bresson pares away all that is not absolutely necessary for revealing the inner lives of his men and women. He avoids professional actors, who would naturally conceive of their work as "performance." Instead he uses what he characterizes as "models" to embody his characters, and then lets the lens capture their essence without emotional dialogue or ostentatious camera movement. He avoids any technique that calls attention to itself or to him as creator of the artifice. Lacking "entertainment" value and demanding patient, contemplative viewing, Bresson's films have never appealed to mass audiences. They do, however, captivate cinematically astute connoisseurs, some of whom would rank him not only among the greatest religious filmmakers alongside Dreyer and Bergman but in the very top echelon of directors in any category.

Tony Pipolo certainly stands among those connoisseurs passionately devoted to the works of the master. An emeritus professor of film and literature at the City University of New York and a practicing psychoanalyst, he has spent 40 years with his subject. His familiarity with the works is breathtaking. He constructs a meticulous commentary for each film in chronological order, citing individual shots and cuts that illustrate Bresson's mastery of his art. With an austerity that matches his subject matter, the critic pares away extraneous material and focuses directly on the films themselves. He alludes to literary sources and contemporary critics, as the 30

A Land Before Time

A bobcat creeps between piñon pines
pursuing mule deer down a rocky spine,
oblivious to its sheer decline, to the canyon's
daunting depth and size, its ageless grandeur.

A squaw squints hard against the blinding sun,
treads ancient crinoids to reach each bristlecone,
to harvest a fern bush, a sagebrush, the cliffrose,
adjusting a bark backboard to ease her childload.

The Piute descends through a narrow *crevasse*
to her riverside garden of corn and squash,
to her dug-out oven firing bricks and pots,
to her pueblo hidden under a dome of rock.

Through scattered light in the great abyss
a raven soars on an upswept gust, hunts
cat-eared squirrels and chipmunk-rats
scurrying past fossilized dinosaur tracks.

BONNIE J. MANION

BONNIE J. MANION *has published poetry in Pegasus, Limestone, Karamu and other journals.*

pages of notes clearly indicate, but his primary interest remains a tight shot-by-shot, scene-by-scene analysis of the films themselves.

Clearly intended for experienced film scholars and dedicated Bresson aficionados, this work will prove challenging for even relatively sophisticated moviegoers. As one who has been involved with film criticism for a number of years, I've developed a fairly good visual memory, but clearly not good enough to meet the author's assumptions. The scenes he reconstructs in detail have faded into the past, and I am left trying to imagine what the actual shot might look like and whether it can support the meaning he extracts from it. The 96 stills included help, but only to a point. To follow the author's analysis profitably, one would really have had to have seen the films quite recently, perhaps with multiple viewings, and even then have a DVD at hand to test his interpretations against one's own perceptions. Reading through these commentaries could be compared to attending a high-powered seminar without having done the readings under discussion.

Professor Pipolo has provided the definitive academic study of the films of Robert Bresson to date, but it will scarcely broaden his appeal to the film-going public. Why should it? This was not the author's intention. Future scholars will undoubtedly use this text as their point of departure for further research. In this respect, the book fulfills its purpose admirably.

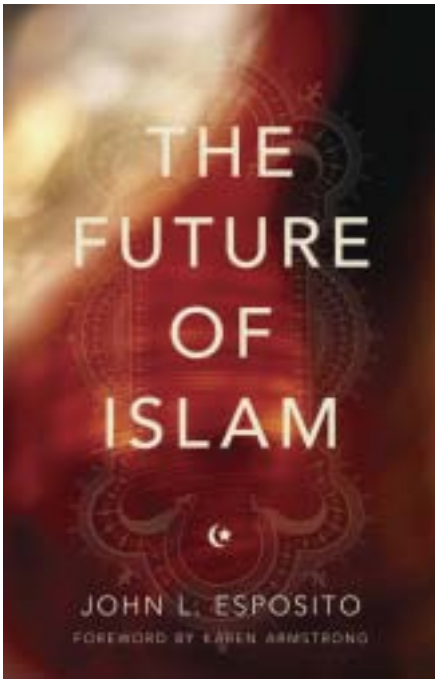
RICHARD A. BLAKE, S.J., *co-director of the film studies program at Boston College and a former editor and longtime reviewer of films for* ***America****, is the author of* Street Smart: the New York of Lumet, Allen, Scorsese, and Lee.

ELIAS D. MALLON

MISTAKEN IDENTITY

THE FUTURE OF ISLAM

By John L. Esposito
Oxford Univ. Press. 256p $24.95



Upon receiving this book, my initial thought was, "Not another book on the future of Islam!" I searched on Amazon for "future of Islam" and stopped counting at 15 book titles that deal with the subject in one form or another. In addition, predicting the future of any religion is pretty tricky business for an outsider. In the heady years after Vatican II, who would have foreseen the election of Benedict XVI? How many people foresaw the Islamic Revolution in Iran before 1979? In the present book, Islamic scholar John L. Esposito in fact deals not so much with the future as with the present of Islam. And he does so exceedingly well. Esposito's knowledge of Islam is vast on both the intellectual and personal level. He knows Islam and he knows Muslims. He also likes Islam and likes Muslims, which is an important characteristic not always found in works on Islam by non-Muslims.

In dealing with the present of Islam, Esposito—who is University Professor of Religion and International Affairs at Georgetown University—is extraordinarily balanced, which is probably a reflection of his control of his topic. Neither a foe nor an apologist of Islam, he clearly sees the wonderful things that Islam and Muslims have achieved and continue to achieve. But he does not gloss over the problems they are facing not only externally but internally throughout the world. Esposito cites two extremes that one finds even in the academic world. The first portrays Islam and Muslims as inherently violent and uses terrorism to bolster its opinion. It sees terrorism as the true face of Islam. The second extreme believes that Islam is a religion of peace that merely suffers from "bad press." Terrorists are not "real Muslims." Neither view, the author contends, considers the facts objectively or fairly.

Esposito shows that the vast majority of Muslims are peace-loving and good citizens of the countries in which they live. Muslims, he points out, are in fact the overwhelming majority of those who suffer from terrorism. On the other hand, he honestly recognizes that terrorists are profoundly convinced they are not only "good Muslims" but in many cases the "best Muslims." And it seems that not many of their co-religionists have challenged them in this belief before they engage in acts of violence. Esposito is aware of this problem and faces it head on.

He is rightly critical of the often myopic foreign policy of the United States in dealing with Muslims.

Esposito's book should be required reading in the Departments of State and Defense, which often appear surprisingly uninformed or misinformed about Islam and Muslims. The author provides a rare insight into how Muslims around the world perceive us. And he analyzes attitudes of the American Christian right, while showing how they are perceived in the Muslim world.

Esposito's knowledge of Muslim thinkers, religious leaders and politicians is nothing short of encyclopedic. In response to the often-heard question "Why don't Muslim leaders speak out against…?" with "terrorism," "dictatorships," "female genital mutilation," etc., filling in the blank, Esposito presents a host of leading Muslims who have in fact spoken out forcefully on such issues.

One of the most interesting aspects of Esposito's book is his effective use of demographic data. While statistics have a notoriously short shelf life, such information is nonetheless extremely helpful for providing a "snapshot" of where Muslims are and what they are thinking (at least at present). Relying on Gallup polls and Pew demographic studies, Esposito shows how misleading is the image of a monolithic Islam, in which all think, live and behave alike. His data also show that fears of a Muslim takeover or of a coming "Eurabia" are exaggerated, to say the least.

Esposito also explores how Muslims in Europe and North America are adapting to new situations, describing how their experiences differ from country to country. In some countries, for instance, they assimilate into the overall society relatively easily without sacrificing their identity. In other countries, however, assimilation is more difficult. Finding themselves the perpetual outsider can give rise to the deracination that can lead youth two or three generations removed from the "old country" to turn to acts of violence. We have seen this in some suburbs in France—and in home-grown terrorism in Great Britain.

The Future of Islam will be welcomed by readers who want a solid overview of where Islam and Muslims are now. Who are their leaders? What are the issues—both positive and negative—that they are facing, and how are they facing them? Who are the thinkers and leading figures in the Muslim world who are working for (or against) global cooperation? What are the major trends in different Muslim communities, and what are the different responses to them? Esposito provides, in short, the kind of information that is all too often lacking in U.S. foreign policy approaches to Muslims and the Muslim world.

ELIAS D. MALLON, S.A., *an Atonement Friar who works with Franciscans International at the United Nations, has been involved in Christian-Muslim dialogue for over 25 years. He is the author of* Islam: What Catholics Need to Know.

CLASSIFIED

Books

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

Education

OBLATE SCHOOL OF THEOLOGY offers an M.A. degree in spirituality; regular semester and intersession 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.

PRESIDENT AND C.E.O., Michigan Catholic Conference. Our client, the Michigan Catholic Conference, invites applications and nominations for the President and C.E.O. position.

The President and C.E.O. will report to the Board of Directors and will be responsible for the development and direction of short- and long-term objectives, policies, budgets and operating plans for the M.C.C., including public policy, service programs and finance departments. He/she must have an open, inclusive management style.

He/she will represent the M.C.C. as appropriate in its relationships with the financial community, industry groups, the Catholic Church, key customers, representatives of government and regulatory agencies, and the general public to promote a positive, professional, service-oriented image for the Michigan Catholic Conference. The President and C.E.O. acts collaboratively with the seven Michigan Catholic bishops, and the successful candidate must have a strong awareness and understanding of the M.C.C. mission.

A master's degree in an appropriate discipline as well as 15 years of experience in a similar organization is preferred. Interviewees must be practicing Catholics. Confidential requests for information as well as résumés and material should be forwarded to: William Yacullo, Trinity Executive Partnership, 2 Westbrook Corporate Center, Suite 100, Westchester, IL 60154; Ph: (708) 531-0100; Fax: (708) 947-9075, e-mail: Wyacullo@aol.com.

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

Retreats

WISDOM HOUSE, Litchfield, Conn. Retreats include: May 8, Labyrinth Walk Honoring Mothers; May 14-16, Women's AA/ALANON Retreat, Maurice Doody, O.P.; June 11-12, Exploring Catholic Culture—Racism, Tribalism and Xenophobia, Dawn Nothwehr, O.S.F., PhD. Summer retreats include Rabbi Rami Shapiro, Barbara Fiand, S.N.D.deN. Contact (860) 567-3163; e-mail: programs@wisdomhouse.org; Web site: www.wisdomhouse.org.

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: www.secondenlightenment.org and www.evolution101.org.

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

Fiat Lux!

Re "Do Not Despair," by Archbishop John Quinn (Online, 5/3): Rahner's prophetically probing question, "Why would a modern *man* want to become and to remain a priest?" holds the key to the future solution. Only when the church chooses to transform itself from a structure of hierarchically organized celibate sacramental gatekeepers to an all-inclusive ordained servanthood of collegiality and communion will the scourge of this latest and perhaps greatest challenge of darkness begin to dissipate and reveal the light.

CRAIG B. McKEE
Hong Kong, China

May We Never Forget

I was impressed by the article about Archbishop Oscar Romero by Richard Amesbury and Andrew Kirschman (4/26) and the past and present state of affairs in El Salvador. Romero is truly a martyr and a strong witness of the Christian's duty to be aligned with the poor and oppressed.

I am saddened, however, that there was no mention of the deaths of other, equally heroic martyrs of El Salvador: the brutal murders of Sisters Dorothy Kazel, Ita Ford, Maura Clarke and the lay missioner Jean Donovan; the killings of the Jesuits Ignacio Ellacuría, Segundo Montes, Ignacio Martín-Baro, Joaquin López y López, Juan Ramón Moreno and Amado López; and of Elba Ramos and her daughter, Celia Marisela Ramos. These are the names of only a few of the thousands killed or "disappeared" in El Salvador. May we never forget.

CULLIN R. SCHOOLEY
Des Moines, Iowa

Catching Up

Re "An Elevating Moment for U.S. Hispanics" (Signs of the Times, 4/26); I think this is not so much a "coming of age moment for the U.S. Hispanic community" as it is a coming of age for the U.S. church. I am certain that there have long been qualified Hispanics to serve in any and all positions of responsibility. What a shame that this appointment is so unusual as to be noteworthy.

CYRUS JOHNSTON
Montgomery, Ala.

Viva Cristo Rey!

Re "Deeds, Not Words," by John F. Kavanaugh, S.J. (5/3): The record of the papacy in canonizing the church's great martyrs seems laboriously slow. In 1927 the great Mexican Jesuit martyr Miguel Pro walked to the firing squad in defiance of the then-extreme anti-Catholic leftist government of Mexico.

The Mexican president had hoped to show photos of a cowardly priest quivering before the firing squad, but instead he encountered a saint who held his rosary in one hand, his crucifix in the other and, after praying for and forgiving his executioners, refused a blindfold and formed a cross with his outstretched arms, his final words being "Long live Christ the King!"

Father Pro was not beatified until 1988. The length of this process does not bode well for a quick resolution of Archbishop Romero's candidacy.

WALTER MATTINGLY
Jacksonville, Fla.

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.

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.

A Uniting Love

SEVENTH SUNDAY OF EASTER (C), MAY 16, 2010

Readings: Acts 7:55-60; Ps 97:1–9; Rv 22:12–20; Jn 17:20-26

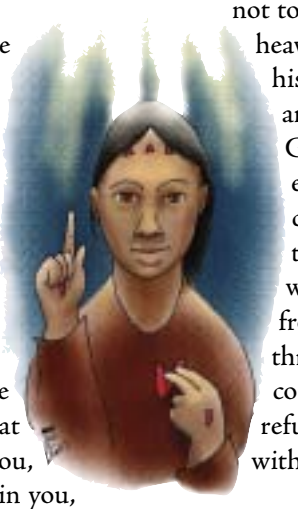
"I am coming soon" (Rv 22:14)

A few years ago the movie "Cold Mountain" came out, telling the story of a Civil War soldier who had fallen in love just before he marched off to war. The movie portrays his grueling trek home to be reunited with his beloved, only to be tragically killed just after he reaches her.

In today's Gospel we have the third and last part of Jesus' prayer just before he completes the final part of his journey back to the One who sent him. In the fourth Gospel Jesus frequently speaks of his earthly sojourn in terms of descending and ascending, of having been sent from and returning to the Father. Paradoxically, he also speaks of never having been parted from the Father. From the opening lines of the Gospel, we are told that the *Logos* is one with God (1:1) and is ever in the bosom of the Father (1:18).

In today's Gospel passage Jesus speaks of his profound oneness with the Father that he desires to share completely with those who believe in him. Unlike the parted lovers in "Cold Mountain," who treasured tattered photos of each other close to their hearts until they would be physically united again, with Jesus and his Father there was never any physical parting.

The unity of Jesus with the Father is not that of an exclusive twosome. Jesus' fervent prayer is that all may be drawn into this uniting love of the divine persons. He prays not only for those who have come to believe in him, but for all who will believe through their word, as he earnestly desires "that they may all be one, as you, Father, are in me and I in you, that they also may be in us" (17:21).



As we are becoming more aware in our day of the oneness of the whole cosmos, we may hear Jesus' prayer not only for oneness of the human community, but for every part of the created universe. We know that every part of the cosmos is interrelated and connected in one great web of life and that we are physically connected by atoms that have recycled into us from other living beings.

Since this is our reality, perhaps Jesus' prayer is not so much a prayer that unity may come to be, but rather that we who are already completely and irrevocably united may come to this realization and act accordingly. This realization would have a profound effect not only on how human beings treat one another but on the ways in which human beings care for Earth and all creatures.

This oneness that already binds us together is a gift from God, and like all gifts, it can be accepted or rejected. One way in which we can receive the gift is to enter into contemplative prayer, seeking and longing for oneness with our beloved.

In the first reading we see Stephen looking intently up to heaven, and he sees the glory of God. While God is not to be found physically up in the heavens, this expression captures his deliberate intent to seek God and experience the nearness of God's loving and uniting presence. Stephen's murderers, by contrast, cover their ears so that they will not hear the whispers of love emanating from the divine and radiating through Stephen. As Stephen completes his earthly journey, he refuses to renounce his union with his executioners, as he prays, as did Jesus, for forgiveness for them.

The author of Revelation, in the second reading, provides us a mantra by which we may pray for oneness. The word *come* is like a drumbeat, inviting us to pray again and again to let our beloved come and transform us with unifying love. Unlike the tragic ending of "Cold Mountain," there is nothing to inhibit this uniting love coming to full flourishing in us, if we continually pray for it.

BARBARA E. REID

PRAYING WITH SCRIPTURE

- Listen to the voice of the Spirit in the beauty of creation, and let yourself feel oneness with Earth and all creatures.
- Use the word *come* as a mantra, inviting the unifying divine love to come to perfection in you.
- If there is some relationship that is ruptured, pray for forgiveness so that uniting love may do its healing work.

ART: TAD DUNNE

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

Cherishing the Tradition. Nourishing the Faith.

Sponsored by the College of Saint Elizabeth's Center for Theological and Spiritual Development

Summer Institute 2010

July 6-22, 2010

Courses in Theological Education, Skills and Competencies in Ministry, and Personal Reflection and Renewal

Spirituality and Counseling
with Dr. Thomas Barrett

God, Self, and Spiritual Growth: Four Traditions of Christian Spirituality
with Dr. Philip Sheldrake

Servant Leadership in Contemporary Contexts
with Msgr. Thomas McDade

Spirituality of Struggle
with Cynthia Bailey Manns, MA

The Hour of the Tiger: Facing Our Fears and **We Live Inside a Story**
with Megan McKenna, Ph.D.

Luke and Acts: Leaping in Love as We Journey with Jesus
with Rev. Felix Just, S.J.

A Multiple Intelligences Approach to Religious Education
with Caroljean Willie, SC

Poetry and Spirituality
with Dr. Laura Winters

Immersion in Parish Worship
with Paul Covino

Nourish Faith, Harvest Church
with Dr. Jorge Diez

Retreat Day on Saturday, July 17:

"Wasting Time Creatively"

with Rev. Joseph Currie, SJ

Twilight Retreat on Sunday, July 18:

Performance of *Damien*,

a play featuring actor Casey Groves

For registration information call (973) 290-4302 or visit our website at www.cse.edu/center

Offering Certificate in Ministry Programs for:
Youth and Young Adult Ministry
Religious Education • Parish Life Ministries
Pastoral Administration

- Earn 25 undergraduate theology credits in 24 months
- 50% tuition discount for qualified parish volunteers and employees

Now offering programs completely online!

COLLEGE of SAINT ELIZABETH

2 CONVENT ROAD, MORRISTOWN, NJ 07960
800-210-7900 • www.cse.edu/center

Sponsored by the Sisters of Charity of Saint Elizabeth, Convent Station, New Jersey

Truth
in Numbers

3 events

Add new depth to your ministry this summer with three can't-miss events at Loyola:

JUNE 7–17 Spirituality, Sexuality, and the Body
Instructors: Evelyn Eaton Whitehead and James D. Whitehead

JULY 9–10 AND 23–24 Spirituality and Health Care
Instructor: Jack Shea

JULY 12–17 Enneagram Spectrum Training and Certification Program (to identify personality styles)
Instructor: Jerome Wagner

Institute of Pastoral Studies · LUC.edu/ips

LOYOLA
UNIVERSITY CHICAGO
1870
AD · MAJOREM · DEI · GLORIAM

Preparing people to lead extraordinary lives