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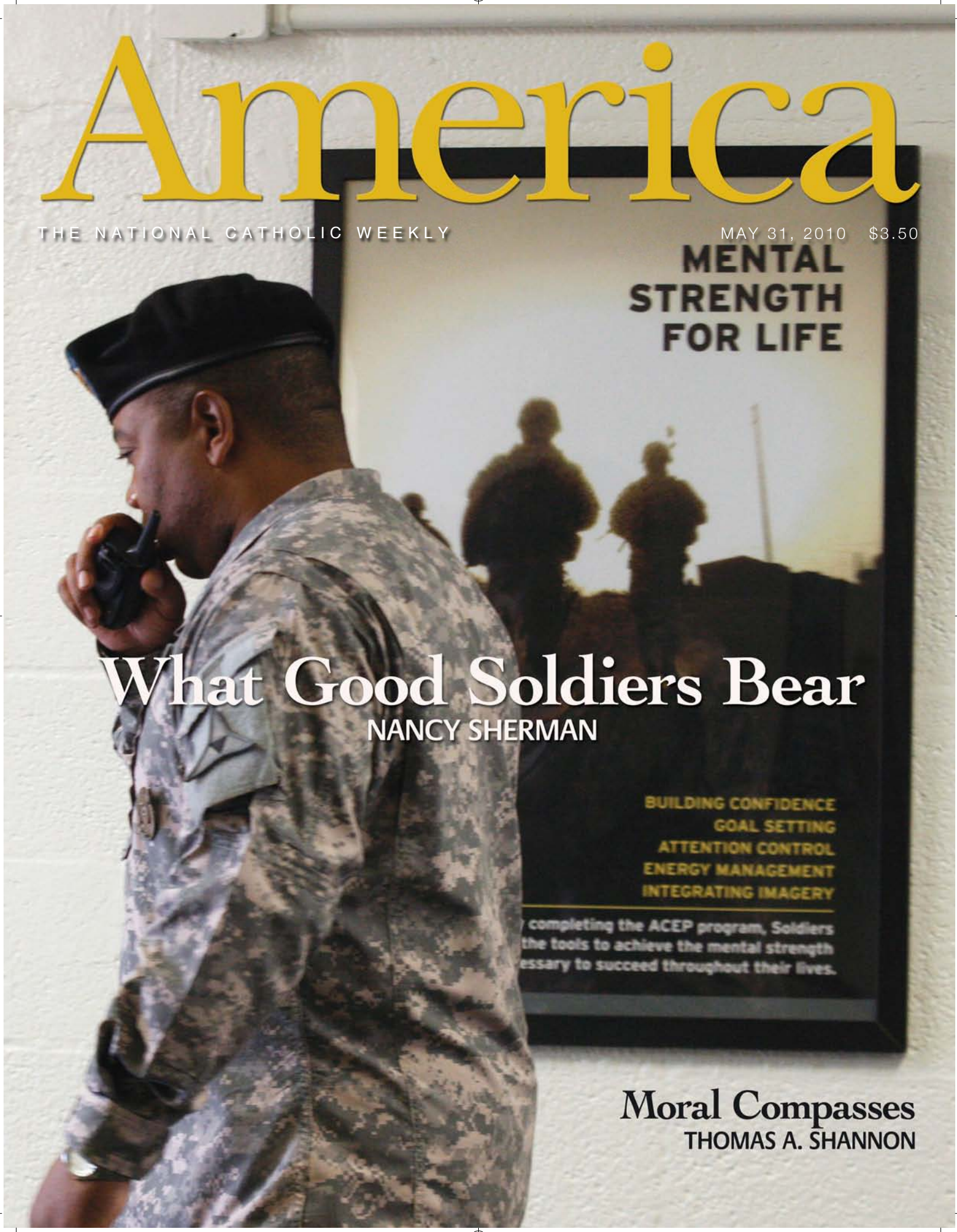

What Good Soldiers Bear

NANCY SHERMAN

Moral Compasses

THOMAS A. SHANNON

OF MANY THINGS

In the dedication of *Brendan Behan's New York*, the Irish playwright and onetime Borstal boy wrote: "To America, my new-found land: the man that hates you hates the human race." You can find these words on a plaque in front of Manhattan's Chelsea Hotel. Within its infamously friendly confines, Behan wrote his New York book in 1963 at the tail end of a New York theatrical triumph and terminal bar hop that secured his international fame even as it began his final, physical unraveling. As his wife feared, the alcohol and the acclaim, not in that order, would prove his undoing. Behan chased his demons, like many before, since and to come, to the bottom of a bottle.

That sentence of his has followed me around most of my adult life. In my leaky memory it has for years been erroneously translated: "To New York: he who hates you, hates people," thus denying my fellow nationals west of the Hudson Behan's besotted affections.

I'm reminded of his kind dedication as New York considers again its unfortunate role as the preferred target in the global war of Islamic restoration. A recent car-bomb attempt in Times Square did not achieve the desired mayhem owing only to the incompetence of the plot's point man. We all know that New York may not be so lucky the next time.

Was it my imagination, or did New Yorkers treat the next few days more tenderly than is their usual fashion? The day after the attempt, humanity was scarce on the steps before St. Patrick's Cathedral, normally a crazy bustle of both native and tourist. Later, like many commuters homeward bound on subway or rail car, I wondered if my affairs were truly in order, in case New York might suffer the same fate as London or Madrid. It seems morbid to ponder, and it is. But it's a necessary calculus in this early part of the 21st century.

Where will it all end? You hate the world indeed when you hate New York, the capital city of everybody. How do you respond to such a thing? What combination of military strength and common-sense soft power will bring us to a resolution of this clash of civilizations? The fact that it is only a tiny percentage of people within the Islamic world that seeks to do such indiscriminate harm does not reduce the threat or the anxiety on the sidewalks of New York. It's hard to discern a handshake of peace and fellowship at the end of the subway tunnel we're traveling through these days, and our own contributions to the great clash are often obscured by nationalistic apologies.

But let's not forget that such ill times do come to an end, sometimes with surprising grace and speed, and remember too our pal and lover of New York, Brendan Behan. Before he was a famous playwright, Behan himself was a most incompetent bomb maker engaged in his small part of a terror war against the British empire, raised on hatred of the same, nurtured on the daily violence permitted against the underclass and the imperial sub-species. He added his somewhat comical share to the depraved violence in Ireland that would take decades more to expiate. It is hard to imagine Ireland ever reduced again to that contagion. Perhaps some day soon this age of global terror will likewise begin to edge into the welcome forgetting of history.

I guess the best we can do is get on with our lives with as little attention to the terror as possible—without succumbing to rancor or anxiety, without surrendering too much of ourselves and our society to fear. That's what New Yorkers are doing. When I scan the hues and dispositions on the faces of the people of New York I pass on our sidewalks, I don't bother conducting a one-man biometric scan. Who will I stop and demand papers from? These are my neighbors. He who hates us, and wishes us harm, hates people. And he truly wins if I join him in that terrible performance.

KEVIN CLARKE

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Cover: A poster advertises a mental health program at the Resiliency Center on the Fort Hood Army post in Texas. REUTERS/Jessica Rinaldi

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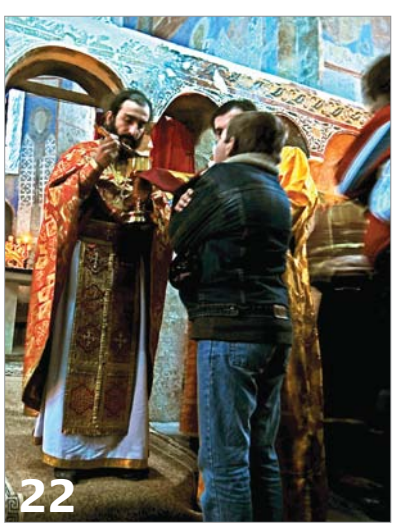


ARTICLES

COLUMNS & DEPARTMENTS

BOOKS & CULTURE

ON THE WEB

Mary Gordon, right, talks about her book *Reading Jesus.* Plus, a slideshow of photographs of the **Kintsvisi monastery**, and video interviews from **"Soldiers of Conscience,"** a new documentary about the dilemma of killing in war. All at americamagazine.org.

Sin Inside the Church

En route to Portugal, Pope Benedict XVI spoke bluntly about the sexual abuse crisis in the Catholic Church. "The suffering of the church also comes from within the church, because sin exists in the church…today we see it in a truly terrifying way," said the pope. "The greatest persecution of the church does not come from enemies on the outside, but is born in sin inside the church."

One might seize on the pope's words as proof that he had finally grasped the severity of the crisis and that he was also rebutting Curial officials who had blamed the church's woes on "enemies on the outside." If so, one would be only half right: the pope has been aware of the problem for years. During his time in the Congregation for the Doctrine of the Faith, then Cardinal Joseph Ratzinger strove to discipline the Rev. Marcial Maciel, the now-disgraced founder of the Legion of Christ. As pope, he met also with abuse victims during trips to the United States, Malta and Portugal.

On the other hand, the pope's words did signal a rebuke to the Curial cardinals who have blamed the media and other so-called "enemies" for a problem that was of their own making.

The pope's strong words should be followed by strong actions: establishing U.S.-style standards for handling abuse cases; making reparation to victims; apologizing whenever possible; accepting episcopal resignations; reforming the Roman Curia; providing stronger assurances to parents for organizations that have children in their care. Failure to match actions to words, particularly in this case, would be just as "terrifying."

Failure-Prone Climate Bill

We have learned in the last weeks how sophisticated technology can lead to disaster. Soon after multiple system failures caused the collapse of a British Petroleum oil rig in the Gulf of Mexico, which now threatens the U.S. Gulf coast with ecological collapse, a glitch in the electronic trading system seems to have plunged the Dow to a 1,000-point drop in a matter of minutes, dragging down blue-chip Proctor and Gamble to a one-cent value. The most ingeniously designed systems can cause enormous, unanticipated damage when they fail.

Congress should think of that as it considers eliminating roles for the Environmental Protection Agency and for the states in the new Kerry-Lieberman climate and energy bill, known as the American Power bill. That statute would exclude the E.P.A. from a role in regulating greenhouse gases. In 2007 the Supreme Court upheld that responsibility as consistent with E.P.A.'s mandate, under the Clean Air Act, to regulate air pollutants. The new bill would also supersede inter-state covenants for controlling atmospheric emissions. It would replace them with a new, nationwide cap-and-trade system shaped by financial analysts and energy industry lobbyists.

The country and the world need a U.S. climate change bill, but not one that disallows action by the E.P.A. and the states. They have both acted as Congress dithered. They should be allowed to continue as necessary back-up systems in the event a loophole-ridden nationwide cap-and-trade mechanism designed by lobbyists fails to reduce greenhouse gases—even as it enriches traders and energy producers.

Kony at Large

As violence rages in eastern Congo, Congolese bishops blame the Congolese government for allowing the violence to continue "under the impassive eyes of those who have received a mandate to keep the peace and to protect the population." Among the deadly bands ravaging the countryside is the Lord's Resistance Army, led by Joseph Kony, a self-proclaimed spokesperson of God. The L.R.A. killed over 300 villagers last December and abducted over 100 children to serve as child soldiers and sex slaves. Kony is thought to be hiding in a national park near the Sudanese border. The International Criminal Court issued warrants in 2005 for his arrest and that of his senior leaders, but the indictments have not led to their capture.

Faith-based organizations are providing humanitarian assistance in the midst of the devastation. Catholic Relief Services, for example, has trained local women in psychological counseling for survivors of sexual attacks. Rape of women and young girls has been used for years in eastern Congo as a weapon to force villagers from their homes. Denis Mukwege, M.D., head of the C.R.S.-supported Panzi Hospital in Bukavu, reports that in many cases the reproductive organs of victims have been completely destroyed. Dr. Mukwege has met with congressional officials in Washington to heighten awareness of rape atrocities.

The House of Representatives has just passed a bill approved by the Senate in March, the Lord's Resistance Army Disarmament and Northern Uganda Recovery Act. It requires President Obama to develop a regional strategy to protect civilians in central Africa and to focus on apprehending Kony and other L.R.A. leaders. This is a step in the right direction.

EDITORIAL

The Spirit's Gifts

"In the great crises of poetry, what matters is not to denounce bad poets, nor worse still to hang them, but to write beautiful verses, to reopen the sacred sources." So wrote Georges Bernanos, reflecting on what the church needed to do in the time of Martin Luther. Today, as the church faces a worldwide crisis over the abuse of minors by clergy compounded by failures of hierarchical leadership, and even corruption, Catholics are turning once more to the lifesprings of faith to write beautiful verse. The "living source," *fons vivus*, of the Christian life, as the chanting of the Veni Creator Spiritus reminds us each Pentecost, is God the Spirit dwelling in us and flowing out from us to fill the whole earth. It is the indwelling Spirit who prays with unutterable groaning when we do not know how to pray. It is the Spirit who pours out joy into our hearts and provides us with words of witness when the faith is under attack—from without and within. It is the same Spirit who will enable Catholics, especially in these cloud-dark days, to sing new verses.

The first Pentecost is often described, poetically and theologically, as the birthday of the church. Almost 50 years ago, Pope John XXIII heralded the Second Vatican Council as a new Pentecost, and the council fathers and later theologians looked on it as a unique work of the Spirit in our times. Pentecost, however, is an ongoing event; God's Spirit gives the church a new birth in every generation. With the Spirit working in us, we can be sure God will write new verses for the church to deliver. Pentecost is a time for the church to take note of the varieties of gifts through which the Spirit is already rebuilding the church following the failures of decades. Among those we would note are: the National Leadership Roundtable on Church Management, the retrieval by religious congregations of their founding charisms, lay pastoral associates, lay people ministering in hospitals and prisons, novel education programs for the poor and service by young people and seniors.

The council reminded us that the Spirit bestows gifts on each of us for the good of all. The council celebrated these charisms as building up the church in conjunction with the gifts of office. In intervening years, however, the very idea of a variety of charisms given for the good of the whole church has been depreciated. With the exception of a few notable movements, many charisms bestowed on the faithful have suffocated under the weight of office and been neglected or even dismissed as unwarranted in the established order of church life. Charism and office should be complementary gifts, as they have been in the Catholic tradition.

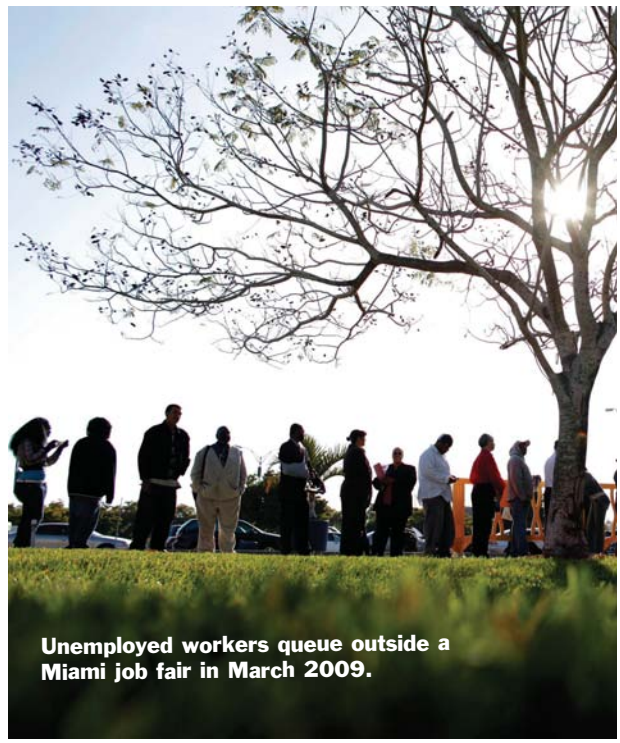
For his part, Pope Benedict XVI has been steady in his teaching that charisms bring vitality to the church. Addressing the clergy of Rome in 2007, he reminded his listeners that "new forms of life are being born in the church, just as they were born down the ages." With pastoral sensitivity, he understood the necessity of a multiplicity of charisms to enable the church to thrive in surprising ways. He also had the wisdom to anticipate how necessarily disruptive and challenging God's gifts can be, especially for administrators. So he counseled his audience to gentleness and patience in exercising their pastoral responsibility for coordinating gifts in the local community. "The first rule," he told them, "is: do not extinguish Christian charisms; be grateful even if they are inconvenient."

For the church to flourish anew, there needs to be a reciprocity of gifts among believers and between believers and pastors. Gratitude for the gifts others bring to church life ought not be given reluctantly, but should come as a spontaneous and active response, the better to strengthen the bonds that unite the community. Men and women of faith, as the council taught, "have a right and a duty" to exercise their specific gifts in the bonds of charity for the good of the whole church, and when they do so, they ought to "enjoy the freedom of the Holy Spirit." In this ongoing Pentecost, there should be neither passivity nor domination, but mutual appreciation in pastoral relationships. The church suffers both from acquiescent parishioners and heavy-handed pastors, bishops and other church officials. Neither a passive faith, nor a domineering one manifests the Spirit or truly does the Spirit's work. Only in reverent attention to and acceptance of the gifts of all is the Spirit not quenched (1 Thes 4:19).

In the church's new birth, a birth by fire, some things must die. The heavy, static architecture of the overly hierarchical, pyramidal image of the church inherited from Rome and Byzantium is at the point of giving way to the more airy, light-filled style of the church as a community of disciples on mission, with the Spirit infusing and guiding the church at all levels—faithful, clergy and hierarchy. This Pentecost the Spirit is at work bringing new life to the church—if only we listen and do not quench the Spirit.

THE ECONOMY

Main Street Still Waits For the Recovery



Unemployed workers queue outside a Miami job fair in March 2009.

Wall Street is flying high after March 2009 lows; worker productivity and economic growth are up; and there are some indications of a housing market that could be recovering from its tailspin. But a new report from Catholic Charities USA suggests it is far too soon to begin humming "Happy Days Are Here Again." Its first quarter 2010 snapshot survey of the state of the nation's social services raises the question: Where is the recovery?

Emergency federal support allowed many states to delay a fiscal reckoning, but now cash-strapped states are building 2011 budgets that promise a brutal impact on the nation's most at-risk communities, particularly children, whose health, educational and other social services are likely to be profoundly diminished if not eliminated altogether. The jobless recovery has left previously reliable breadwinners and charitable donors seeking help themselves.

The Catholic Charities USA survey paints a vivid picture of the new realities of an increasingly distressed American middle class. Of the agencies responding to the survey, 61 percent report an increase in middle-class families seeking assistance; 72 percent report an increase in the working poor coming for assistance. More than half reported that more homeless people need their help. In Yakima, Wash., it is not uncommon to hear the words: "We've never had to ask for help like this before."

"For millions of hard-working Americans, the crisis is only beginning," said the Rev. Larry Snyder, president of Catholic Charities USA. "We live in the richest and smartest country on earth, but our children are hungry. We must take responsibility for this gross injustice and advocate for real sustainable change to ensure the common good of every American."

Keeping a roof over their heads appears to be the biggest issue for U.S. families as 75 percent of agencies report an increase in requests for rent and mortgage assistance since the fourth quarter of 2009. In Reno, Nev., there has been a dramatic increase in the need for food. Corpus Christi, Tex., is seeing a large number of moderate-income families and individuals accessing financial assistance programs.

The results of the survey align with a national real unemployment rate stuck at about 18 percent: 89 percent of agencies report an increase in unemployment, 64 percent an increase in underemployment. According to respondents, a lack of jobs paying a livable wage (83 percent) and a lack of jobs in general (64 percent) are huge barriers to employment and self-sufficiency.

As requests for help increase and resources diminish, local social service agencies are forced to make heartbreaking changes—cutting programs, scaling down operations, redeploying and laying off staff and turning people away. In a blog post Father Snyder called for a new values base in the country, one where the common values of caring for one another replaces the "greed is good" mantra that has dominated Wall Street for the last 30 years. Citing Pope Benedict XVI's encyclical "Charity in Truth" of 2009, Father Snyder wrote: "The social element must be embodied in the economic one so that the market becomes an instrument of civilization once again. We need big, innovative ideas about how to meld our market economy with the common good so as to avoid collateral damage in the future."

MEXICO

Despite Military, Violence Still Plagues Juárez

Instead of quelling the violence in the border community of Ciudad Juárez, the posting of almost 13,000 Mexican troops and federal police officers has only accelerated the bloodletting, even as it has introduced

new problems of corruption and human rights abuses. So says one Mexican pastor and human rights activist about the vast expansion of the Mexican military's role in confronting drug cartel violence and petty crime in this city of 1.3 million residents.

"The statistics don't lie," said the Rev. Oscar Enríquez, pastor of Holy Spirit Parish, which serves a neighborhood of low-wage factory workers on the southern outskirts of town. "The number of homicides has increased. Kidnapping has increased. Extortion has increased throughout the city." Ciudad Juárez, he said, "continues being a city kidnapped by organized crime." Father Enríquez's unfavorable assessment of the military and police presence has become more common in Ciudad Juárez. Violence attributed to warring cartels, crimes committed by gangs affiliated with the cartels and a federal crackdown have claimed an estimated 800 lives in Ciudad Juárez this year and more than 4,000 since President Felipe Calderón took office in December 2006.

Equally disquieting for Father Enríquez, who is also the director of the Paso del Norte Human Rights Center, has been the growing number of allegations of human rights abuses—ranging from extortion to illegal raids to forced disappearances—against the military and Federal Police. Mexico's National Human Rights Commission reported 3,388 complaints of military abuse nationwide from 2007 to 2009.

The abuses and rising death toll have fueled perceptions in Ciudad Juárez—a key transit point for drugs heading north and guns moving south—that the military is ill-equipped to take on the cartels and perform police work. "The military option was a disaster," said Gustavo de la Rosa Hickerson, former investigator for the Chihuahua State Human Rights Commission. "It was totally ineffective for ending the violence, and those causing the violence seized control of the city."

Coffin-making is a booming business in Ciudad Juárez.

De la Rosa previously investigated allegations of abuse against soldiers and police in Ciudad Juárez but relocated to neighboring El Paso, Tex., after he received death threats and his safety could not be guaranteed. The federal government has started replacing the military with 5,000 Federal Police officers, a move de la Rosa supports because soldiers, he said, enjoy "impunity."

Still, de la Rosa said the transition has had its problems: 18 officers were detained in just one month for crimes like abuse of authority, theft and extortion. Eder Garnica Durón, 15, a resident of Ciudad Juárez, said federal officers detained him in the street and, after finding nothing of value on him, dumped him in a vacant lot about three miles from his home. "They come through my neighborhood looking for bribes," he said. Local police can be just as bad. Officers once detained him and stole the weekly pay package of $70 he had just received from a carpentry workshop.

The federal government has announced plans to transfer the responsibility for security in the state of Chihuahua away from the military and to focus on social problems in the region—a strategy unveiled after a massacre on Jan. 31 killed at least 15 youths at a party. Father Enríquez endorsed the new approach. "We're convinced that it is not a policy of force that will resolve a local problem," he said.

From CNS and other sources.

New Hampshire Ponders Death Penalty

As a commission studies whether New Hampshire should keep or abolish the death penalty, Auxiliary Bishop Francis J. Christian of Manchester said during a hearing on May 14 that Jesus' model of "reconciliation and rejection of all forms of violence" holds the key to the discussion. He said Jesus, as "a consistent witness to nonviolence, unlimited forgiveness and absolute respect for all human beings," is a powerful witness to the intrinsic value of every person. Bishop Christian said the state flirts with great moral peril by resorting to capital punishment in an era when society can appropriately punish truly dangerous criminals and protect itself by other means. Bishop Christian said that the state's motto, "Live Free or Die," should never become "Live Free or Kill." The first motto "succinctly asserts that living with freedom to do what is morally good trumps the mere preservation of physical existence," while the second means "that killing others is sometimes necessary to preserve our freedom and safety," something the state should never accept.

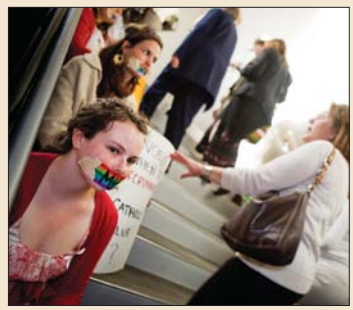
Scholars Decry Union-Busting

A group of Catholic scholars contends that management efforts to break labor unions are a grave breach of the church's social doctrine and tantamount to committing mortal sin. A statement from Catholic Scholars for Worker Justice, based in Weymouth, Mass., released May 1, the feast of St. Joseph the Worker, offers a detailed argument that actions to thwart union organizing campaigns, stifle contract talks, unilaterally roll back wages and benefits, and break existing labor agreements are a "grave violation of Catholic social doctrine on labor unions. This violation of Catholic doctrine constitutes material grounds for mortal sin because it stands in grave violation of both the letter and spirit of Catholic social doctrine," said the document, titled "Union Busting Is a Mortal Sin." In laying out their argument, the scholars said efforts to deny workers the right to organize violate the first, fifth and seventh commandments regarding idolatry, scandal and theft, respectively.

'Stressed' Hanoi Archbishop Resigns

Less than a week after a coadjutor archbishop was installed to assist him, 57-year-old Archbishop Joseph Ngo Quang Kiet of Hanoi resigned his post amid rumors that the Vietnamese government had told the Vatican the archbishop must go. Pope Benedict XVI accepted the archbishop's resignation on May 13. In April Archbishop Ngo Quang Kiet denied that he had been pressed to step down after he asked Catholics in 2007 to pray for the government to return the former apostolic nunciature to the church. He also had criticized Hanoi city authorities for building a flower garden on the premises without local church approval. "I am personally under no pressure from any side," the archbishop said. The archbishop reportedly had been suffering from stress and insomnia.

NEWS BRIEFS



Marquette students protest.

Nations serve their own interests as well as the good of migrants when they adopt **family-friendly immigration** policies, said a statement issued on May 14 by the Pontifical Council for Migrants and Travelers. ⋆ Jesuit-run **Marquette University,** in Milwaukee, on May 6 rescinded a job offer to a Seattle professor who is openly gay, a decision that has been criticized by some Marquette faculty members and students. ⋆ Projects aimed at rebuilding church infrastructure damaged by the recent **earthquakes in Haiti and Chile** will receive nearly $1 million from the U.S. Conference of Catholic Bishops. ⋆ U.N. human rights experts urge the State of Arizona and the U.S. government "to take all measures necessary to ensure that the **immigration law** is in line with international human rights standards." ⋆ Promising to dispel age-old biases and shed some light on how the Roman Inquisition really worked, the Vatican has released hundreds of documents describing in detail **the Inquisition's investigations.** ⋆ The Diocese of Burlington, Vt., announced on May 13 that it had settled **26 lawsuits involving sexual abuse by clerics** for nearly $18 million and will sell diocesan property to cover the cost.

JOHN J. DIIULIO JR.

Risky Business

Investment banks routinely bet on both sides of a transaction, going "long" (betting that the investment will do well) while simultaneously going "short" (betting that the investment will do poorly).

Wise risk management is neither illegal nor unethical. In 2007, while other top banks lost big money in mortgages, Goldman Sachs profited. How? Essentially by making heavier negative than positive bets in the housing market. One "big short" alone earned Goldman nearly $400 million.

Today, many investment vehicles are too technically complex for average people to understand. In its so-called "non-synthetic" form, for example, a collateralized debt obligation mixes bonds and other assets into different types of debts (known in the trade as tranches or slices) and credit risks. Professional investment managers swap C.D.O.'s the way little boys once swapped baseball cards. There is nothing inherently tainted about such high-finance business.

But in mid-April, the Securities and Exchange Commission filed a security-fraud complaint against Goldman. In Senate hearings triggered by the complaint, members of the subcommittee on investigations hammered Goldman officials with the allegation that they had improperly failed to disclose how the firm was shorting mortgage assets.

In one now widely publicized e-mail sent in 2007, a top Goldman trader joked about getting unwitting "widows and orphans" to make investments in the imploding housing market and quoted another top Goldman manager as having boasted that "the poor little subprime borrowers will not last so long!!!"

It is not news that Wall Street is home to some highly intelligent but unethical individuals who are supremely greedy and don't give a damn for the needy.

What is news, however, is that whether they committed crimes or not, the Goldman officials who testified in the Senate last month, including the two young men whose words were recorded in the aforementioned 2007 e-mail, seemed sincerely and hence eerily bereft of any appreciation for the Golden Rule.

> Golden Rule morality is a requisite condition for financial stability.

"So in everything, do unto others what you would have them do to you, for this sums up the Law and the Prophets." This "do unto others" teaching by Jesus (Mt 7:12) is taught by most major religions and informs everyday moral discourse. What parent has not admonished a child, "How would you like it if somebody treated you that way?" What coach has not exhorted a team to play hard but play fair?

Yet the only "mistakes" to which these witnesses would admit were analytical, not ethical. Even allowing for coaching by lawyers, they seemed authentically without any ethical compass for understanding why inducing people to invest in something that you knew would fail, treating double-dealing as if it were a proprietary strategy or trade secret and profiting in the bargain while mocking innocent others who lost everything (homes, jobs, life savings) would be immoral.

In the encyclical "Quadragesimo Anno" (1931), published during the Great Depression, Pope Pius XI observed: "The laws passed to promote corporate business, while dividing and limiting the risk of business, have given rise to the most sordid license."

Those words are even more striking today than they were back then. For in our fast-paced, high-tech, global economy, Golden Rule morality is a requisite condition for financial stability. To work at all well, the 21st century's transnational free markets must be ever more confidently and widely viewed as fair markets, in which investing involves risks but is not easily rigged against anyone or any group.

Washington needs to enact far-reaching regulations that discipline financial movers and shakers and impose criminal penalties for any double-dealing shenanigans.

On his popular radiobroadcast "Breakpoint," my friend Charles W. Colson, an evangelical Christian leader and free-market conservative, recently called for new federal regulations on financial institutions. Catholic bishops should lock arms with Colson and other religious leaders on this issue.

American capitalism cannot survive economic life absent the Golden Rule. If not by moral custom then by legal coercion, "Do unto others" behavioral norms must be followed not only on Main Street but also on Wall Street.

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

AN EXPLORATION OF THE INVISIBLE WOUNDS OF WAR

What Good Soldiers Bear

BY NANCY SHERMAN

At a recent event at the Brookings Institution in Washington, D.C., a senior naval aviator spoke candidly to me about what it felt like coming home from war. At Home Depot it meant a 10 percent discount on all items and a perfunctory "Thank you for your service" from the cashier. For this aviator, the exchange intensified the feeling that the moral weight of war was simply not shared by the nation or understood. It is at best a weak contract that the country has with the military, he said, disposed of with a few pro forma words and a few pennies off.

True, we may not be repeating the mistakes of the Vietnam era in how we view returning troops. At airports, like Atlanta's, formal applause and handshakes await those who come up the escalators in their "cammies." The scene is a reminder that as a nation we have learned to separate the warriors from the wars they fight. But public respect is not the same thing as private respect. And what soldiers crave is private respect: to be understood empathically, both for what they have gone through and for what they will carry home.

I have found that soldiers are willing to talk, if we who have never worn the uniform are ready to listen. Perhaps this is a lesson hard won for me, a daughter of a World War II veteran. My father died last December, just as I was putting the final touches on my book, *The Untold War*. As I was cleaning up his effects in the hospital room, I found his dog tags in his pants pocket. He had carried them for 65 years, though I never noticed, and he never showed them to me. He was of the generation of laconic warriors who believed they should not burden their families with what a solider saw or did.

Some soldiers of the current wars still share this sentiment. But I have found that most do not. The soldiers I have met want to tell their stories, not just to heal or fix what aches or is broken but to find moral clarity. They want to feel with moral insight and believe that bearing testimony is a way to do that.

NANCY SHERMAN, *Distinguished University Professor in the philosophy department of Georgetown University, is author of the recently published* The Untold War: Inside the Hearts, Minds, and Souls of Our Soldiers *(W. W. Norton).*

Moral Anguish

What we miss in being afraid to listen or talk about the emotions of soldiering is that psychological anguish in war is also moral anguish. Soldiers wrestle with what they see and do in uniform, even when their conflicts do not rise to the level of acute psychological trauma. And they feel guilt and shame even when they do no wrong by war's best standards. Some are in anguish about having interrogated detainees not by torture, but in the "proper way," by slowly and deliberately building intimacy only in order to exploit it. Others feel shame for going to war with a sense of revenge or for feeling this emotion well up when a sniper guns down their buddy and their own survival depends on the raw desire to "get back." They worry that their triumph in coming home alive is at the expense of buddies who did not make it.

Soldiers often felt responsible for what was beyond their control. They were more likely to say 'If only I could have...' than 'It wasn't my fault.'

These feelings of guilt and shame are ubiquitous in war. They are not just responses to committing atrocities or war crimes. They are the feelings good soldiers bear, in part as testament to their moral humanity. And they are feelings critical to shaping soldiers' future lives as civilians.

We tend to worry about war desensitizing warriors, about soldiers getting used to killing and accepting how cheap life can be. That may happen to some. But it was not the prevalent theme I heard in the 40 interviews I conducted with soldiers who have fought in Iraq and Afghanistan (as well as Vietnam and World War II). They felt the tremendous weight of their actions and the consequences of those actions. Indeed, they often felt responsible even for what was far beyond their control. They were far more likely to say, "If only I hadn't…" or "If only I could have…" than "It wasn't my fault." To hold themselves accountable in a way that extends beyond strict culpability was their way of imposing moral order on the hell of war. It was their way of reinserting a sense of moral accountability into the use of lethal force. And it was a way of acknowledging that they were inescapably agents of war's carnage.

Three Types of Guilt

In virtually all the interviews I conducted, guilt was the elephant in the room. It was a hard feeling for soldiers to articulate, but it filled their thoughts. It took three forms. The first I dubbed "accident guilt." Some soldiers blamed themselves for mishaps with equipment that took the lives of their buddies or the lives of innocents, though there was no negligence or culpable ignorance for which they could be held morally or legally responsible.

In one wrenching case, the gun on a Bradley fighting vehicle misfired, blowing off most of the face of a private who was standing guard near the vehicle. The army officer in charge reconstructed the scene for me, narrating every detail, the way a person who has relived the scene over and over might do:

> It was as if an ice cream scoop just scooped out his face.… He survived the initial blast, if you can believe it. We were in the medic tent with him. It was one of the most traumatic things I have ever seen in my entire life. To literally see someone's face completely scooped out, to see just the very bottom part of his jaw working.… He couldn't see, couldn't hear, couldn't scream.… I mean, he had no eyes, obviously. No face. I can only imagine the terror, the fear, the pain he was in. He obviously couldn't breathe because he had no nose or mouth to take in air.… It was one of the few times in my life I've really cried—tears just streaming down my face because I'm watching 10 people work over this kid.… It was an unbelievable thing to see.… It is one of those images that will be in your head until you die.

He then turned to his feelings of responsibility:

> I'm the one who placed the vehicles; I'm the one who set the security. [As with] most accidents, I'm not in jail right now.... I wasn't egregiously responsible.... Any one of a dozen decisions made over the course of a two-month period and none of them really occurs to you at the time. Any one of those made differently may have saved his life. So I dealt with and still deal with the guilt of having cost him his life essentially.... There's probably not a day that goes by that I don't think about it, at least fleetingly.

What this soldier carries is the awful weight of self-indictment and the need to make moral repair in order to be allowed back into a community in which he feels he has jeopardized his standing.

Others I spoke to experienced "luck guilt," a generalized form of "survivor guilt." Marines I interviewed in Annapolis, shortly after their return from Baghdad, anguished about

their undeserved luck at being in the scenic setting of the Naval Academy, far away from their brothers and sisters still at war. Soldiers I met with at Walter Reed Hospital, themselves severely wounded, felt guilty for not suffering more, or as visibly, with limb loss or facial disfigurement. They felt that their relative good luck was a betrayal of those who were injured more severely.

In their own eyes, these soldiers felt that they had failed to take care of their buddies. They had broken a bond of solidarity and, even worse, failed to honor the duty of fidelity that enabled them to fight in the first place. One marine in Annapolis said he was ready to go back to Afghanistan and that he was preparing his new wife for that reality: "You've got to prepare yourself for this after sitting here in Annapolis for three years, after wonderful air conditioning in Annapolis, while my brothers and sisters have been out on their second and third tours."

The most troubling kind of guilt I heard about had to do with accidental or unintended killing of innocents—what I call "collateral damage guilt." One marine colonel who commanded a battalion just south of Baghdad during Operation Iraqi Freedom II told me how emotionally devastated his marines became when Iraqi children were injured or killed after cars ran the trigger lines at vehicle checkpoints. If the injuries or deaths were of adult men whom they suspected were suicide bombers or women who might be concealing explosives under their burkas, his marines would "generally fluff it off and justify it to themselves, rightly or wrongly." But when children were involved, "there was a dramatic psychological difference." In the case of a badly hurt child, "they would go out of their way to try calling in medevac aircraft to get the kid out to the hospital," sometimes putting themselves and one another at risk. They could not shake what they had done or justify the killing to themselves.

Rules of Engagement

It is worth thinking about this in terms of the troops currently in Afghanistan. They are under far more restrictive rules of engagement than the marines in Iraq were. The U.S. commanding general in Afghanistan, Stanley A. McChrystal, has made it clear that in Afghanistan the preponderance of risk is to be on the troops, not on civilians. That is not just one commander's rule; it is a cornerstone of just war theory. Soldiers are trained and armed to take risks. Their job is to protect those who are not so trained. It is not enough for harm to civilians to be unintended, even if foreseen. Avishai Margalit and Michael Walzer have reformulated the point made some 30 years ago by Walzer in his book *Just and Unjust Wars*—then in the context of Vietnam, and restated now in the context of Israel's war in Gaza: Soldiers must "intend not to kill civilians, and that active intention can be made manifest

only through the risks the soldiers themselves accept in order to reduce the risks to civilians."

Still, it is not easy to accept restrictions on firepower when insurgents exploit them by fighting without uniforms and shielding themselves in civilian populations. As some U.S. soldiers have complained, the new rules require them to fight "with one arm tied behind our backs." It is even harder to accept the restrictions when American lives are risked to win the hearts and minds of a population whose army may not itself be sharing adequately in the fight.

But the rules are also in place to protect the hearts and minds of our own troops. U.S. marines and soldiers in Afghanistan are fighters, but also serve as police and community organizers, charged with building moral and civic order "in a box." To fail to do that—or at least to seem to fail—in the face of a helpless child, only a few years younger than the boy warriors themselves or, for more senior troops, a child who could be their own, is morally devastating. The image of that child's face haunts a soldier for a lifetime. And he may feel unrelenting guilt, however irrationally.

ON THE WEB
Clips from the documentary "Soldiers of Conscience."
americamagazine.org/video

We often think of irrational guilt as needing to be relieved; it is a pathology to be fixed. But for many soldiers guilt has a redemptive side. It can be inseparable from empathy for those who have been harmed and from a sense of responsibility and duty—the desire to make reparations—even when the harm was unintentional.

Still, the temptation to forget and numb the moral anguish of war always presses. One of my interviewees, a former Army interrogator, spoke movingly to the point. This is an interrogator who never tortured or used "enhanced" interrogation techniques. Yet once home, looking on through his civilian eyes, even that was hard to accept morally. He offered a striking analogy for what it felt like to be the interrogator he once was: "I don't very often go to Latin Mass. But when I do, there's a sense of mystery, a kind of solemnity. It is more than that. It's the Gregorian chants and all that. You walk into that world, and then out. It's like being in a different universe." Going in and out of a war zone was like that, he said, "War takes place in a different time and space." In essence, this soldier was talking about dissociation and the solace it can bring. But compartmentalization is ultimately not a viable or lasting option for him: "I know I am the same person who was doing those things. And that's what tears at your soul."

As civilians, especially on this Memorial Day, we, too, need to learn that moral insulation from war's moral burdens is not an option. A

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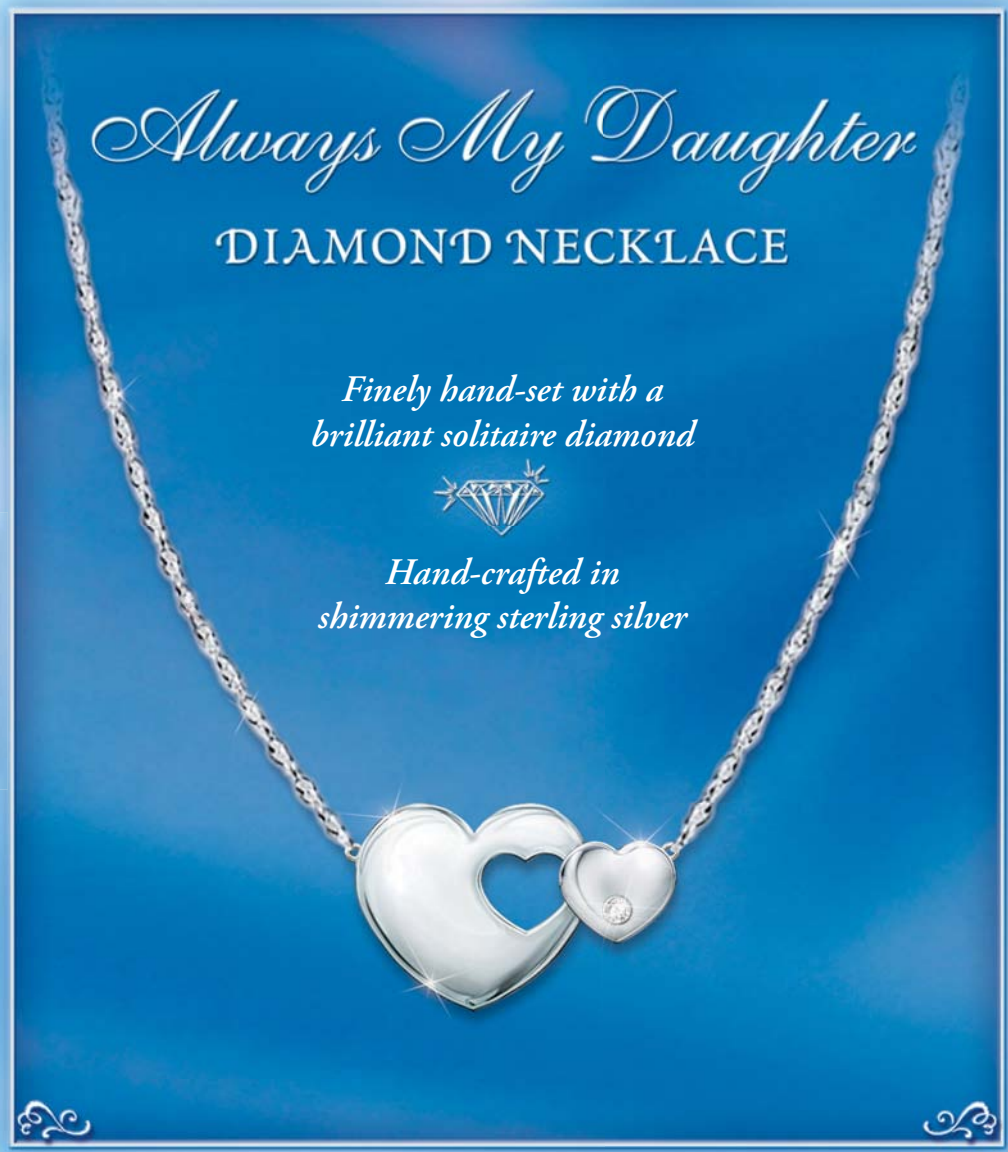

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True North

How moral theologians help set Catholics on the right course

BY THOMAS A. SHANNON

Though I did not realize it for some time, two of my moral theology professors showed me the past and present of moral theology. The first professor told the class that his job was to teach the generally accepted positions of the church's magisterium, as understood and presented by a majority of moral theologians. He taught us the tradition and how to put it into practice.

The second professor did much the same thing, but with two alterations. The textbook we used was *The Law of Christ,* by Bernard Häring, C.Ss.R., rather than the traditional handbooks of moral theology. Häring's text was critical to the renewal of moral theology because it concentrated on Scripture and the role of love and shifted the focus to the moral agent, the person making the decision. Also, as students we felt an undercurrent running through this professor's class, the significance of which was highlighted when he later resigned his teaching position. As a confessor, this priest-theologian encountered adults acting as moral agents through the formation of their consciences. It was a development he affirmed, yet he could not reconcile it with what he thought his job was as a presenter of the tradition.

Before and After the Council

These two stories represent two key models in the development of the role of the moral theologian and the laity as moral agents in their own right. The first is the pre-Vatican II role of the faithful dispenser of the church's tradition, through a study of the traditional texts of moral theology and by following generally accepted opinions of leading moral theologians. This dominant image was documented in an essay by James Keenan, S.J., of the Boston College School of Theology and Ministry and the Rev. Peter Black of the University of Notre Dame entitled "The Evolving Self-Understanding of the Moral Theologian: 1900-2000" (Studia Moralia, 2001). In this model, the moral theologian is a "middle man," one who, standing between the hierarchical magisterium and the laity, mediates the tradition to the laity.

Yet these authors note that sometimes the applications of these principles led to a new understanding of the principles themselves. While the moral theologian's role was to present church teaching, there was a legitimate discussion about what that teaching was and the possibility of a growing "edge," though always in union and harmony with the hierarchical magisterium, particularly the pope. The classic example is the development of the acceptability of surgery to remove part of the Fallopian tube during an ectopic pregnancy. This was eventually understood as directly intending to repair the tube that was in danger of rupturing; the removal of the embryo with the tube was understood as indirect.

My second professor's approach represented a major shift in the understanding and practice of moral theology. It can be described as a shift to the subject, to postmodernity or to experience. Whatever one calls it, the shift implies that one cannot simply repeat the content of the manuals; one cannot simply repeat magisterial teachings; one cannot simply start with principles and directly and clearly derive moral conclusions from them. Father Black and Father Keenan cite the moralist Joseph Fuchs, S.J., in concluding that the shift went from utterances to persons—that is, to both moral theologians and the laity as moral agents.

This is also affirmed in the Second Vatican Council's "Pastoral Constitution on the Church in the Modern World." First the council, speaking of the norm of human activity, writes: "In accord with the divine plan and will, it [the norm of human activity] should harmonize with the genuine good of the human race, and allow people as individuals and as members of society to pursue their total vocation and fulfill it" (No. 35). Second, in speaking of harmonizing conjugal life with the responsible transmission of life, the council writes: "It [the moral aspect of a procedure] must be determined by objective standards. These [are to be] based on the nature of the human person and his acts" (No. 51). This, combined with the council's overarching affirmation that society, and the church with it, has moved from a static to a dynamic understanding of history, led to new understandings of moral theology and the role of the moral theologian.

Thus, the moral theologian must not simply repeat the words of the tradition of various church teachings, but must understand these teachings in creative fidelity with the church and the times in which he or she lives. The task of the moral theologian also includes communicating the his-

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tory of the tradition as well as the authority of the hierarchical magisterium.

To that end, the role played by history prior to Vatican II was quite different from its role today. In moral theology (as in Scripture and dogmatic theology) prior to the council, history was used as a source for proof-texting—that is, to prove a position by citing the approved authors, mainly St. Augustine and St. Thomas Aquinas. One used a text without paying attention to its historical setting or context. At the council, the shift was to *ressourcement*, rereading the tradition in light of its times and also the current times. This was not proof-texting; rather, it was a quest to reappropriate the insights of the tradition to one's own situation. Fathers Black and Keenan phrase it as "the historical embodiment of the witness to the truth of Jesus Christ."

ON THE WEB
From 1994, Thomas A. Shannon on "The Politics of Get-Off-My-Back."
americamagazine.org/pages

An excellent example of this shift in the use of history can be found in John Noonan's *Contraception*. His book not only rehearsed the history of contraception; more significantly, it documented the development of the teaching, described the various contexts to which it spoke and outlined how the doctrine had been imbedded in concrete situations and responded to particular historical problems and contexts. The teaching developed and must continue to develop. This book remains a model of how to mine the tradition so one can both apprehend it and apply it to respond to the current situation. Indeed, at a lecture Noonan gave after the book was published, he called for speculative moral theologians, active moral agents who would help bring the church into the future.

The role of the moral theologian was more clearly presented after the council as being in service to the whole church, the people of God. And a significant part of that service is the formation of a community that realizes its moral truth from within itself and finds that experience validated through this reappropriation of the tradition. The role of the moral theologian is not so much to tell people what to do as it is to help them to become moral agents by forming their conscience in a pilgrim church that exists within a larger community. Fathers Black and Keenan describe this as teaching the community how to practice the virtue of *epikeia*, or self-direction, a traditional concept in canon law. As they write, "*epikeia* provides the moral agent [with] self-direction." The role of the moral theologian is to help develop and promote the moral maturity of the whole community.

Beyond and Within

I would like to highlight two other facets of the role of the moral theologian. The first comes from the Rev. David Tracy in his article "Evil, Suffering, and Hope" (*CTSA Proceedings*, 1995).

> There is an underside to all the talk about history in modern religion and theology. That underside is revealed in the shocking silence in most theologies of historical consciousness and historicity alike on the evil rampant in history, the sufferings of whole peoples, the destruction of nature itself.... [It is] a history without any sense of the radical interruptions of actual history, without a memory of historical suffering, especially the

suffering caused by the pervasive systemic unconscious distortions in our history—sexism, racism, classism, anti-Semitism, homophobia, Eurocentrism.

What is significant in Father Tracy's comments is a recognition that moral theologians must see beyond themselves, beyond their education, beyond their experiences. They must be attentive, not just to their personal reality but to the reality of the community, the church and the world. History shows that moral theologians and the church community are not quite as innocent as we might like to think and that we must carefully attend to our history and to what is happening around us. There are movements in this direction: liberation theology, feminist theology, a growing body of work by theologians speaking from various groups that have historically been marginalized both within the church and the world. Clearly it is not possible for all moral theologians to address all these issues or write from all these perspectives. Yet we have to remind ourselves that our vision is limited and contextual. But we must listen, we must be attentive, we must be in solidarity. Our role is to listen and to learn and to incorporate other perspectives into our thinking and writing.

A second important facet in the changing role is something I learned from Ashley E. Shannon, my daughter, a specialist in postcolonial studies, British literature in particular. Commenting on the discomfort of the Irish poet Seamus Heaney at being asked to contribute poems to an anthology of British literature (his passport is green, he noted), she wrote:

> Heaney's somewhat facetious take on the issues of postcolonial identity nonetheless clearly reveals one of the great dilemmas of the imperial subject. Is it possible to profit from, perhaps even be materially or philosophically improved by, empire, while still maintaining the individual subjectivity that allows one to choose to identify with one's own national culture? In other words, it is possible for the colonial subject to construct an identity that incorporates elements of the colonizing culture without being accused of complicity with the colonizer? Is hybridity possible? More importantly, is it desirable? If so, how can such an identity be negotiated in a literary text?

How can moral theologians and all the members of the laity be trained within the tradition of the church but still be faithful to themselves, their national culture, their community, indeed to their experience of being a Catholic in a particular country? Postcolonial studies raise the issue of the "double consciousness," of the individual who is a subject of the empire and a subject of his/her own culture. How does one navigate within these two spheres? To which does one give fidelity? To which tradition does one turn in seeking to resolve issues?

Emerging from the pre-Vatican II era into the post-Vatican II tradition is analogous to the experience of identifying formation in postcolonial contexts. As Catholics we have multiple sources of identity, multiple sources of experience, multiple interpretations of traditions, multiple sources of fidelity. We are in the situation described by Seamus Heaney: We have multiple citizenships.

The role of all moral agents is to develop an intellectual hybridity, taking the best from what has been received and forging a synthesis. Simply repeating formulas from a past age, valid though they may be, does not make this tradition intelligible to or vibrant for this postmodern and pluralistic world. We have to bring the tradition with us as we enter unexplored land, creating moral teachings appropriate to our time and culture. We need to be multilingual and multicultural as we blend the best of the past with the concerns and realities of our contemporary life. This will require many virtues: courage, fidelity, discretion, integrity, prudence and creativity. It will also require the use of our creative and synthetic reason.

Our task as members of the adult Catholic community is to walk into this new land and to make the maps that others can use to create a new moral synthesis for our own time and culture. A

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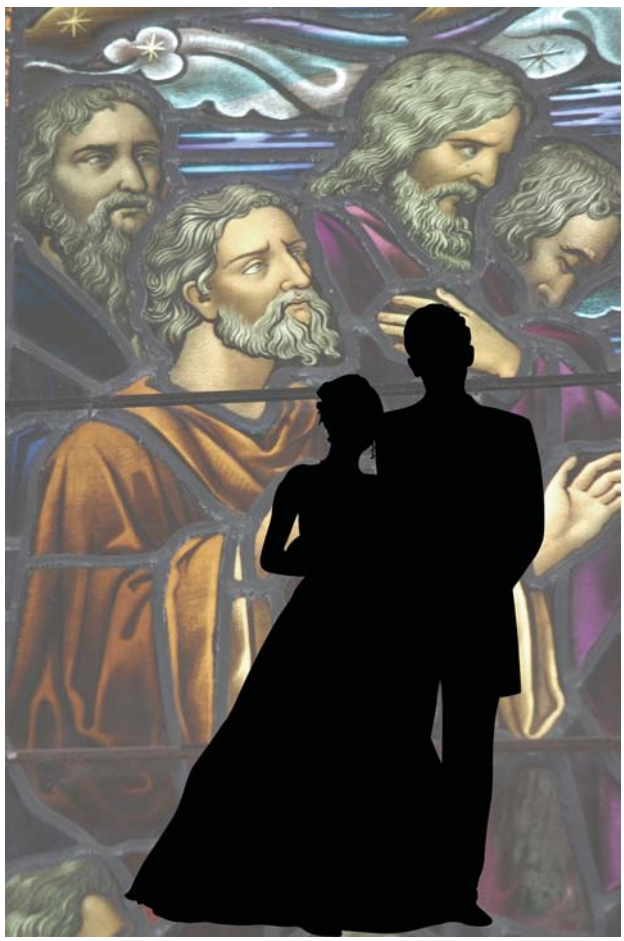

When it came to planning our wedding and reception, Geoffrey, my husband, made only three requests. First, he wanted to be married in a suit that he owned. The thought of walking down the aisle in something rented irked him. So we went to Chicago one afternoon and, feeling young, broke and giddy in the humorless clothiers, bought a suit. Second, he wanted an open bar at the reception. People had come a long way for the wedding, he reasoned; the least we could do was provide free drinks. Finally, he wanted a litany of saints. It seemed the honest way to begin: asking for help. We knew, if not in our hearts then at least intellectually, that marriage was tough and figured we could use all the help we could get. So it was that we walked down the aisle at our wedding arm in arm, he in a suit that he owned, I in a dress his mother had sewn for me, chanting a litany of saints.

In preparation we had made a long list of the names we hoped to include in our litany: the names of saints we admired and saints our family members had been named after or had chosen for their confirmations. With priestly permission, we bent the rules slightly at the Mass and at the end of the litany invoked a handful of deceased holy men and women dear to us—not yet canonized or beatified, but whom we asked for prayers. It was beautiful. As I heard the names chanted, I could imagine the beloved dead helping us on our way. All our family and friends, even those who had died, had gathered there to offer prayers and give blessings.

The summer we married I had been out of college for a year and was set to begin teaching at a prep school a few days after our wedding. I was to teach the *Iliad* and *Macbeth*, yet the excitement of the wedding had left me less prepared than I had hoped to be. Geoffrey was slated to take his graduate school exams in a few months but had spent most of the summer learning to make furniture rather than studying. We had loads of student debt and little money, but mostly I didn't think about any of that.

I just felt tremendously grateful to have found Geoffrey, even if finding him meant making life more complicated or changing my plans. We were so in awe of one another, just thrilled that the other person existed. How had I found a Catholic who shared my love of books, who could be quiet and serious but also the life of the party, the man who closed down the bar? He loved his family, could fix anything, liked the play I had written and laughed at my jokes. He was good-looking and athletic, kind to everyone and easy company. I admired him. I kept telling my friends that I couldn't wait to marry my boyfriend and become his permanent girlfriend—his wife.

I knew marriage was more than living together and that it was forever. I also knew that the track record for marriage as an institution was uneven at best. Some friends and family even mourned my decision. They feared, perhaps rightly, that I would never write again or go to graduate school, or

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COMPOSITE IMAGES FROM SHUTTERSTOCK

that I would be changed, utterly, with no turning back. Geoffrey and I talked about all these things, but no amount of talking could undo the unknowns or make it any easier to move ahead. Nor did confronting the unknowns make us less ready to start a life together. There have been days, though, when we have wondered how this will all work out.

Before he was elected pope, Cardinal Ratzinger gave an interview to Peter Seewald that was published in the book *Salt of the Earth*. There he said something that addresses the reluctance many in my generation feel about committing themselves in marriage. He said: "Indeed, love means being dependent on something that can perhaps be taken away from me, and it therefore introduces a huge risk of suffering into my life.... Before having to constantly bear this risk, before seeing my self-determination limited, before coming to depend on something I can't control so that I can suddenly plunge into nothingness, I would rather not have love." That's saying no to love. But, as he goes on to explain, "the decision that comes from Christ is another: Yes to love." And that yes alone brings us to ourselves and makes us what we should be. "I think that is the true drama of history," he said, which can be "reduced to this formula: Yes or no to love."

Indeed, love has made me more myself; I am more myself than I was before I was married. My husband is a daily source of strength and joy, an inescapable reminder of God's love for me. But it has not been easy. The unknowns are still unknown, and things in any kind of life rarely go according to plan. All we can do is all we know how to do: walk forward together, leaning on the stories of those who have gone before us, hoping that we might become loving persons, open to all the help we can get and asking all you holy men and women to pray for us. A

PHOTO ESSAY | JONATHAN ALPEYRIE

SET IN STONE

The ancient rhythm of an Orthodox monastery

The monastery had been abandoned for 90 years until the monks returned in 1990.

A monk feeds a guard dog outside the Kintsvisi monastery.

I first heard about the Kintsvisi monastery in the summer of 2008, while working as a photographer covering the Russian invasion of Northern Georgia. My Georgian friends, who took part in the war, told me about a remote monastery that had been active since the 11th century, except during the Communist era. Intrigued, I tried to make time to visit, but was busy covering the short, intense conflict. Still, I wanted to see firsthand this pure form of Orthodox monasticism that has survived almost untouched for 16 centuries, thanks to the monks' resilient sense of tradition.

In December 2009 I had an opportunity to visit. With some good contacts, I hoped to obtain permission to photograph the monks' lives. After a few days, I received permission to visit and was driven to a remote portion of the Kartli region, not far from the frontline with South Ossetia.

The monastery, situated high in the mountains, clings to the side of a steep embankment. From a ravine, a single road winds up the mountains and leads to a large, three-story building. A young monk greeted me, showed me around and explained how the monks were able to raise funds to build these buildings in such a precarious physical position, which are designed to accommodate visitors and worshipers. Soon after, I was introduced to the abbot of the monastery, an austere-looking, 40-year-old man. It took him a while to grant my request to take photographs, since the monks' lives are lived largely in secrecy and with respect for their contemplative Orthodox tradition, which dates to the fourth century. Finally, I was allowed to begin photographing.

Most of the monks were shy, which

PHOTOS COURTESY OF AUTHOR

A priest gives Communion to the local people.

Left: An older monk reads a religious text in his bedroom. Right: A young monk prepares a fire in the monastery kitchen. Woodburning stoves are the only way to keep warm in this remote part of the country.

made my work even more difficult; most would walk away as they saw me approach to take a shot. After I returned regularly for several days, however, they grew accustomed to me and allowed more access. I recorded their routine: eating, meditating, praying or resting inside their cells.

I was amazed by their silence and strict daily order, which begins with prayer at 3 a.m., followed by supplemental rest and food. The monks work throughout the entire day—baking bread, cultivating vegetables and raising fish in a nearby tank—until night prayer.

These ancient activities, and the 12th-century murals, evoked in me a deep feeling of attachment to the riches of Christian civilization. Kintsvisi comforted me through its message that its religious ideals have survived the greatest of adversities, only to thrive and remain a powerful spiritual and cultural force.

ON THE WEB
More images of the Kintsvisi monastery.
americamagazine.org/slideshow

JONATHAN ALPEYRIE *has photographed war-torn regions throughout the world and has contributed to Getty Images. His work has also appeared in Elle, Times Europe, American Photo, Traveler U.K. and Le Figaro.*

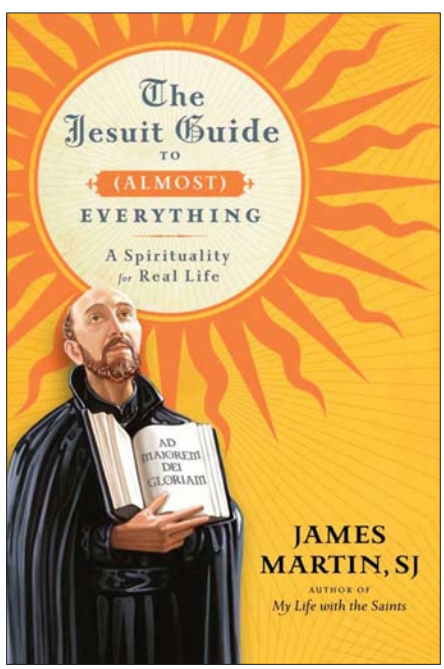
BOOKS | JANICE FARNHAM

WHAT WOULD IGNATIUS DO?

THE JESUIT GUIDE TO (ALMOST) EVERYTHING
A Spirituality for Real Life

By James Martin, S.J.
HarperOne. 432p $26.99

Ten years ago, a newly ordained Jesuit assigned to the editorial staff at **America** published his third book and personal vocation story, *In Good Company*. It chronicled his odyssey from a secure and lucrative corporate career in the New York offices of General Electric to life as a Jesuit with vows of poverty, chastity and obedience. With his winning, self-deprecating journalistic style, James Martin's mastery of the personal anecdote and ability to "speak spirituality" in 21st-century vernacular rapidly won him an enthusiastic and devoted readership that now spans the globe. His most popular work, the best-selling memoir, *My Life With the Saints* (Loyola, 2006), won several awards, has sold over 100,000 copies and is now translated into several languages. Six other books, numerous articles and countless interviews later, Martin has emerged as one of the most articulate



and insightful interpreters of Catholic culture in the United States, and a popular speaker on the national circuit. As **America**'s current culture editor, he frequently appears as a commentator on radio and television, and writes for the religion section of The Huffington Post (www.huffingtonpost.com).

Already well publicized, Martin's newest book, *The Jesuit Guide to (Almost) Everything* has been hailed for its accessibility, humor, relevance and authenticity. He does not intend it to be an exhaustive or scholarly presentation of "all things Jesuit." Rather, he hopes it can serve both devout believer and doubtful seeker alike as a descriptive introduction to ways of proceeding that have come to be identified with Ignatian spirituality. As Martin states it, the book is "a guide to discovering how God can be found in every dimension of your life," in every aspect of one's real and imperfect world. It invites the reader to acknowledge as well that God is doing the seeking and finding before any of us begin to walk that trail. Most of all, it provides a friendly pathway for the uninitiated pilgrim, an image Ignatius of Loyola used to describe his own inner journey.

It will, however, interest anyone wanting to review the essentials of Jesuit life and lore, or simply to enjoy Martin's 20-year take on American Jesuit experience. By means of personal anecdotes, real-life stories of his own mentors and companions and insightful quotations from the Jesuit pantheon of saints and authors, Martin captures the insights and perennial wisdom of Ignatius as experienced for over four centuries. He dips liberally into the founder's life and writings, especially his *Spiritual Exercises*, to introduce traditional aspects of Jesuit formation and spirituality, such as the examen, discernment, the discovery of one's deepest desires, affective prayer, the vows, friendship (with God and others) and interior freedom.

The Ignatian way, Martin writes, is above all about "finding freedom." In 14 crisp chapters, which can be profitably read as discrete articles, he

explores some significant signposts along the Ignatian path to interior liberty: finding God in all things, being a contemplative in action, incarnational spirituality, detachment and "indifference," making good decisions. What each successive chapter reveals is a new turn—sometimes surprising or unexpected—on the path, as the pilgrim moves into what has been described as the Ignatian "mysticism of service." Ultimately, in time-honored Christian fashion, this guide points the reader away from a focus on self to a focus on God and others, and Martin serves it up Ignatian-style, "with a twist." With an amazing recall of his own life events, he translates conventional spiritual language about conversion into the idiom of contemporary doubt and uncertainty. A good example of this can be found in Chapter Two, where the question "How do I find God?" is met with a skillful image of "six broad paths" toward an answer: belief, disbelief, independence, return, exploration, confusion. Whatever the response of the seeker, Martin offers the assurance that the Ignatian approach will "meet you on your path and lead you closer to God."

There are many things to ponder and enjoy in *The Jesuit Guide*, especially the sections on suffering, vocation ("Be Who You Is!") and on friendship with God. As in his previous books, Martin's candid, intimate style engages his readers not as an authority, but as a friendly companion and partner in "spiritual conversation," a familiar practice in Ignatian spirituality. While he takes care to be inclusive in his narrative and examples, his choice of discourse and themes will probably appeal more to men than to women, since much of the book is about the lifestyle and spiritual approach of the all-male Society of Jesus.

Overall, Martin emerges in this latest work as a master of the perennial Jesuit style, or "way of proceeding," described by Jerome Nadal, one of Ignatius' first companions. For Nadal, the hallmarks of the contemplative in action were summed up in three words: *spiritu*, *corde*, *practice*. In the Spirit, from the heart, practical/pastoral. The many reviewers on Amazon's Web site may not be familiar with Nadal or his description, but their comments reveal Martin's skills and gifts at the service of its contemporary embodiment. "Whether you're religious or not, this book has so much to offer a reader struggling to overcome the anxiety of living in today's chaotic world, and it leads you down the path to self-discovery.... Get it, read it, live it. Your life may never be the same again." What author wouldn't hope for a reaction like that?

ON THE WEB
Mary Gordon talks about her book *Reading Jesus.*
americamagazine.org/podcast

JANICE FARNHAM, R.J.M., *teaches church history at Boston College School of Theology and Ministry and directs Sophia House, a community for women in discernment toward religious life.*

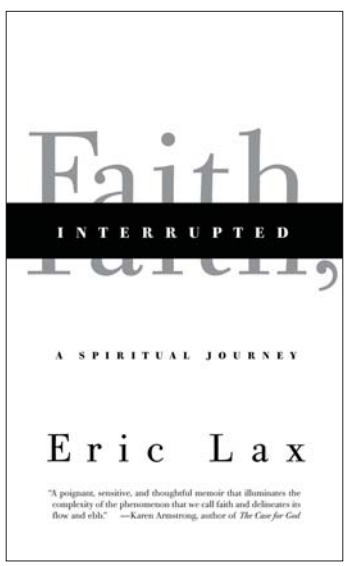
BILL WILLIAMS

EXAMINATION OF CONSCIENCE

FAITH, INTERRUPTED
A Spiritual Journey

By Eric Lax
Knopf. 288p $26

Eric Lax grew up in Southern California with a strong religious sense, shaped by his devout mother and caring father, an Episcopalian priest. When his dad said Mass, the author assisted him as an altar boy. A parish school and a church-sponsored summer camp also helped form his faith.



After high school Lax headed East to study at Hobart, an Episcopalian college in Geneva, N.Y., where he, like many others, wrestled with such questions as "What is the nature of the universe?" and "Why are we here?"

During college Lax experienced "an unshakable sense of partnership with God" and thought he might follow his father into the priesthood. But doubts gradually crept in, and he slowly began to question his faith while struggling with feelings of loss, regret and angst.

Faith, Interrupted is a candid and heartfelt account of the author's spiritual quest, which continues to this day.

The Vietnam War was pivotal for Lax. He believed it was wrong to kill, and he was prepared to go to prison rather than serve in the military. "I'd rather be locked up than have to shoot someone," he writes. So he joined the Peace Corps, which assigned him to a tiny island in the Pacific, where he had plenty of time to think about his spiritual beliefs.

While Lax was serving in the Peace Corps, a college friend, George Packard, was sent to Vietnam as a leader of ambush missions that killed countless Vietcong soldiers. The storyline unfolds on parallel tracks, with Packard in the jungle tracking the enemy and Lax on a remote island

The Sunken Cathedral, Dunwich

This is where the Old World ends,
Old Europe dreaming in lost coins of Latin
Scattered on the sea floor. I can see it
Through the doorless doorway, ruined,
Or the space where it should be, below the shoreline
Where the old road goes to drown its head
Below the surf in fleeces. There the cathedral nests
Among tibia and ribs, among the bladder wrack.
Its towers dolphins, its choirs drowned
Where the senile sea addresses itself in rumours.

I have seen it in a diver's face mask, trembling
With dim fanfares of shoals and tumbling walls.
There mosaic Christ kosmokrator has his finger
And Bible raised towards the muffled, inverted din
Of fishing boats.

Somewhere in the mind, the cathedral bells still beat
Submerged in caverns. Their tongues are bone. In stone,
An armoured head peers through sandy layers, extinctions,
    deaths
That lead like ladders to the present.

My great-grandfather knew this place and cycled here,
Filled with the certainties of factories each one stamped
With Queen Victoria's face and an empire
Whose milestones were chimneys. Now
There is no withdrawing Arnoldean roar but a simple sense
Of plodding on between the breakwaters
And the wrecks, torpedoed, weeping rust,
On little pathways between magnificence and folly.

MICHAEL BRETT

MICHAEL BRETT, *a Catholic poet based in London, serves as head of English at Homefield School in Surrey.*

pondering his convictions about killing and war. In a letter to his parents, who supported the war, Lax wrote, "The war to end all wars has been fought too many times to make me believe a path of war will ever bring peace."

Eventually, Lax was granted conscientious-objector status. Meanwhile, his friend Packard returned from Vietnam and became an Episcopalian priest. In long conversations with the author Packard described the gruesome particulars of jungle warfare and the nightmares that held him prisoner for decades.

The heart of this well-crafted memoir is the author's growing skepticism about everything he had been taught and his fear that he would disappoint his father, a gentle man who encouraged his son, and respected his willingness to "die for principle but not kill for it." On his deathbed, the elder Lax told his son that "Christianity comes down to only one thing. That is to love one another. The miracles are all window dressing."

When the author's mother died, he was left with "a mixture of sadness and guilt along with a huge sense of loss, not only now of both parents but of the faith we had so deeply and easily shared." He felt guilty, thinking he had betrayed his parents.

Lax immersed himself in books by the Trappist Thomas Keating and the daily spiritual exercises of St. Ignatius Loyola, but his doubts persisted. "It was hard to try to connect with a presence I really didn't think was there—I felt like someone fiddling with a Ouija board."

The author's fall from faith was influenced by "the fact that virtually every religion has limited or still limits equal rights for women, has supported slavery or still condones injustices" and that "members of one religion or another have been willing to shoot, bomb, or otherwise kill in the name of their God."

Faith, Interrupted resonates because Lax confronts questions common to believers everywhere, and he does it without pomposity, self-righteousness or condescension. The text has an air of sadness regarding the author's loss of a Christian faith that meant so much to him during his first three decades. One senses that Lax, now in his mid-60s, struggles with doubt as much as he struggled with faith. Thus, the book's title can be misleading, implying that he has returned to his Christian faith after an interruption, but that is not the case—at least not yet.

Faith, the author concludes, is like love, which withers if left unattended. For years he took his faith for granted. "Then," he writes, "when my father died, my anchor slipped, and I began to wonder about a God who seems to play spiritual hide-and-seek."

Lax respects the beliefs of the many people he has known. "I am now separate from their faith," he says, "yet willing to believe I may be mistaken.… They all found something profound and mysterious that transcends understanding and reason and that guides or guided their lives. Although it is one of the seven deadly sins, I envy them."

Finally, regarding his loss of faith, Lax ends his account with these revealing words: "I miss it."

BILL WILLIAMS *is a freelance writer in West Hartford, Conn., and a former editorial writer for The Hartford Courant. He is a member of the National Book Critics Circle.*

PETER HEINEGG

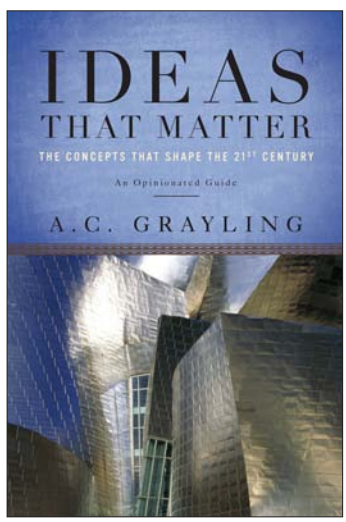
A PHILOSOPHICAL BAZAAR

IDEAS THAT MATTER
The Concepts That Shape the 21st Century

By A. C. Grayling
Basic Books. 448p $29.95

A. (Anthony) C. (Clifford) Grayling (b. 1949) likes to have it both ways: He is at once a respected academic—a professor of philosophy at Birbeck College, the University of London and a Supernumerary Fellow at St. Anne's College, Oxford—and a popular writer. For three years he had a column called "The Last Word" in The Guardian—with no hesitations about poking fun at academe. An expert on what some might think one of the drier regions of philosophy, epistemology, he has also been an activist dealing with such down-to-earth topics as war crimes, human rights and tribal peoples (he was born in Zambia). A vehement atheist, he has nonetheless fought long and hard against skepticism and written some two dozen books ranging far beyond religion to the poetry of Robert Herrick, the life of William Hazlitt and modern China.

Now, in this baggy monster—call it a remake of Voltaire's *Dictionnaire Philosophique* (1764)—Grayling scans a vast spectrum of problems and issues with lively, often ultra-opinionated prose in a mostly successful effort to shift them out of the lecture hall and seminar room into Speaker's Corner and its various equivalents. What subjects fit in here? Or rather, what subjects don't fit in? Advertising, anti-Semitism, artificial intelligence, Big Bang cosmology, black consciousness, cloning, Daoism, ethnocentrism, game theory, globalization, the Internet, neoconservatism, neuroscience, psychoanalysis, quantum mechanics, Romanticism, slavery, sociobiology, vegetarianism and zeitgeist—you name it, and all in entries averaging a page or two.



Some of them, for example, on standard philosophical themes like the Enlightenment, ethics or existentialism, are mainly informative and noncontroversial. Others on, say, Catholicism, Christianity or creationism, are flat-out aggressive. Curiously, the entry on Islam is quite irenic—for Grayling—though he concludes by noting that all the vitriol he has elsewhere expended on Christianity should be applied here as well. There are no entries on individual philosophers; but along the way he inevitably delves into major figures like Plato, Aristotle, Aquinas (on just war theory), Hume, Marx, Sartre and others. In the spirit of Voltaire, practically all the entries are accessible to the lay reader; but a handful of mini-articles on topics like symbolic logic are gratingly technical. (When was the last time you had a cocktail party conversation or after-dinner dialogue about W and Z bosons?)

In many ways, Grayling comes across as a balanced, garden-variety liberal, a supporter of oppressed and marginalized people, a champion of free speech and every sort of autonomy, an egalitarian and a passionate lover of science. On the other hand, he attacks political correctness, arguing that multiculturalism, at least in its naïve embodiments, is finished. He rejects postmodern relativism, ethical or otherwise. And in a bite-the-hand-that-feeds-you mode, he blasts universities, noting in his entry on the history of ethics:

> Ever in search of justification for their existence, academics then poach the new debates, and drag them into the dessicating atmosphere of their studies, there to render them impotent and irrelevant again by means of polysyllabic refinements, distinctions, trifling objections, counter-theories, improbable counter-examples, pedantic minutiae, and a drowning flood of neologisms.

Whew, the professor doth protest too much: Grayling often seems to combine knowledgeability and cheerfully intemperate language in about equal measure.

But perhaps public intellectuals can be forgiven for badmouthing pointyheads; and there are solid reasons why philosophy is widely considered the most obscure and difficult department in the humanities. (Oh, and philosophy majors as a group have the highest G.P.A. in American colleges.) Then too, "non-partisan," "open-minded" or "self-critical" are not the first adjectives that leap to mind when it comes to philosophers; so perhaps readers will pardon Grayling's acerbic riffs. Lord knows, beneath solemn academic gowns there sometimes lurks the desire to be a rock star.

At any rate, Grayling makes no bones about his bias. In his entry on positivism, for example, he crows that

> It is a scythe to the fancies and fairy tales in which humanity has cocooned itself in its eagerness for explanatory narratives that are easy to understand and comforting, derived from the deepest well of our past ignorances. It is the intellectual attitude of humanity's emerging maturity, or at least the promise of its emergence one day—we hope—soon.

Oh well, more conservative or less combative readers can always consult *The Oxford Dictionary of Philosophy* and similar sober manuals. This book is unlikely to become a classic (among other things, how can we know in 2010 which ideas will "shape the 21st century"?) But inquiring minds who ignore Grayling will miss a spirited, even raucous show.

PETER HEINEGG *is a professor of English at Union College, Schenectady, N.Y.*

CLASSIFIED

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The Archdiocese offers a wonderful work environment and competitive compensation and benefits plan. Interested candidates should submit their résumé and salary requirements to: Human Resources, 20 Archbishop May Drive, St. Louis, MO 63119, or by e-mail to humanresources@archstl.org.

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BETHANY SPIRITUALITY CENTER, Highland Mills, N.Y., offers the following summer retreats: "Praying With Creation: An Exploration of Ecological Spirituality," June 3-6, Alexandra Kovats, C.S.J.P.; "Sacred Spaces," July 2-9, Margaret Silf; Ignatian directed retreats in June/July; "Are You Talking to Me, God? Discernment in Everyday Life" (women's retreat), July 23-25, Janice Farnham, R.J.M., and Rosemary Mangan, R.J.M.; Retiro Predicado, Aug. 5-12, Gerald J. Chojnacki, S.J.; Silence and Awareness Retreat, Aug. 14-22. Visit www.bethanyspiritualitycenter.org.

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LETTERS

W.W.J.D.

Thank you for the small photo in News Briefs (5/10). The image of Bishop Edward J. Slattery in his crimson robe with yards of train borne by some flunky speaks volumes about how far the Catholic Church has strayed from being the creation of Jesus. Evangelicals asked a question decades ago: "What would Jesus do?" My guess is that Jesus would take the crimson finery, cut it into sleeping bags for the homeless or clothes for impoverished children. Jesus would certainly not wear such a garment down the main aisle of a basilica supposedly dedicated to his way of life.

PATRICIA P. NORMILE
Terrace Park, Ohio

Sackcloth and Ashes

I suffered a shock of incredulity when I saw the royal finery displayed by Bishop Slattery (News Briefs, 5/10). I would think sackcloth and ashes would be more appropriate for him, at the current moment, as a member of the hierarchy. On the other hand, that would require being in touch with the real world—something I have not observed in that privileged group. How can this display be the representative of Peter? It's really quite comical. Shame! Shame!

DENNIS F. MURPHY
Charlotte, N.C.

Be Prepared

Re "Pilgrim People, Part II" (Editorial, 5/17): Really interesting articles for us, the church in Central America. This coverage of the sexual abuse crisis in the United States and Europe helps us learn and be prepared for whatever may happen here. Thanks.

(MOST REV.) RODOLFO VALENZUELA NÚÑEZ
Bishop of Vera Paz
Cobán, Guatemala

Out of Whack!

Joseph A. Califano ("Criminally Unjust," 5/24) is more than correct in his analysis and prescriptions. And it is not just those of us whom many consider liberal who are questioning the never-ending and unproductive "get tough" policies. "What do these say about a state that focuses more on prison uniforms than caps and gowns?" Gov. Arnold Schwarzenegger of California said. "The priorities have become out of whack.... Thirty years ago, 10 percent of the general fund went to higher education and 3 percent went to prisons. Today, almost 11 percent goes to prisons and only 7.5 percent goes to higher education." We can keep locking people up at $25,000 to $30,000 per prisoner per year and get nothing for the money, or we can get them rehab and a job.

In November 2000 the bishops published a superb analysis of our criminal justice system and how to begin ameliorating the situation. "Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice" is well worth studying and implementing (http://www.usccb.org/sdwp/criminal.shtml).

RICK MALLOY, S.J.
Philadelphia, Pa.

Turning a Blind Eye

The Of Many Things column on May 17 was an honest and necessary contribution to the dialogue about the clerical sexual abuse scandal, and I have enormous respect for the fact that Maurice Timothy Reidy had the courage to write it and **America** the wisdom to publish it.

The article has implications far beyond the sexual abuse scandal. If we are really honest with ourselves, many of us would admit that we sometimes have a tendency to turn a blind eye to acts of injustice. We are inundated daily with images of injustice, from poverty in the inner cities and rural areas of the world's wealthiest nation to disease, natural disaster, war and genocide in places far away.

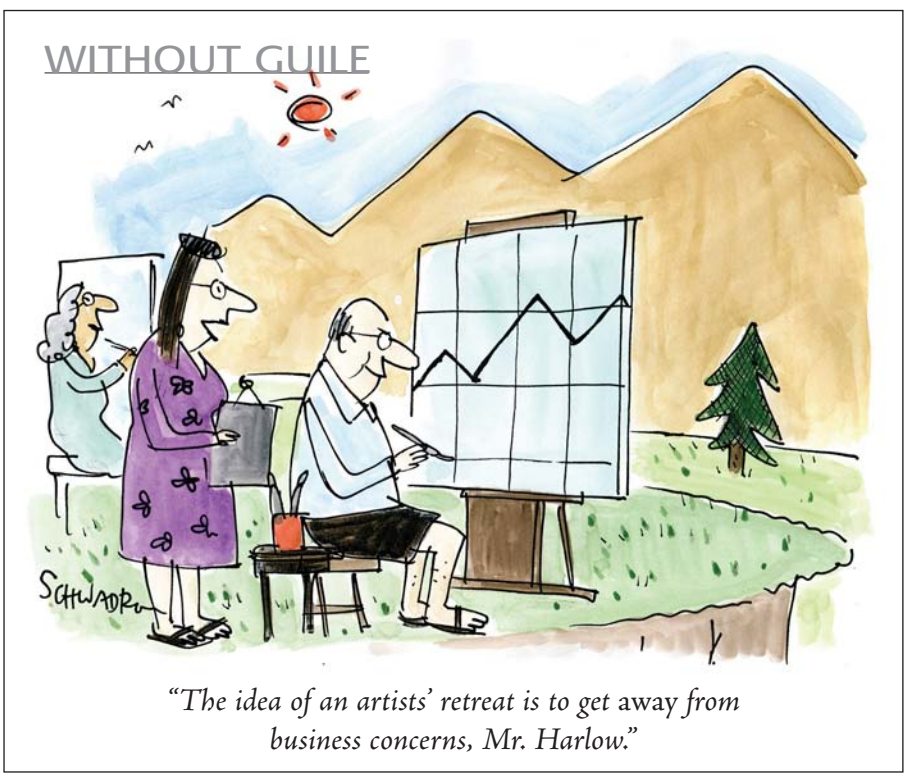
All of these instances of injustice seem to make some kind of claim upon those of us who believe that fidelity to the Gospel means helping to bring about a more just world. Is it any wonder, then, that we sometimes feel so overwhelmed and so powerless to effect any real change that we seek comfort in our own experience of a life in which God's grace is real and present? That doesn't mean we care less about injustice than those who are public crusaders against an injustice they seek to remedy. But we do need to prayerfully seek out ways to use our gifts and the circumstances in which we find ourselves to promote justice in the world, even if we can do so only one person at a time.

CHRIS KUCZYNSKI
Baltimore, Md.

Obey God Rather Than Men

Re "A Path to Citizenship" (Editorial, 5/24): Illegal immigration is a problem. At the end of the day we should reflect upon the church's teaching and not simply our own feelings and statistics. See the *Catechism of the Catholic Church,* No. 2241: "The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin.... Immigrants are obliged to respect with gratitude the material and spiritual heritage of the country that receives them, to obey its laws and to assist in carrying civic burdens." And No. 2242 informs us that as Catholics we are "obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order, to the fundamental rights of persons or the teachings of the Gospel."

CAREY McINTYRE
Milwaukee, Wis.



CARTOON BY HARLEY SCHWADRON

"The idea of an artists' retreat is to get away from business concerns, Mr. Harlow."

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My Body for You

BODY AND BLOOD OF CHRIST (C), JUNE 6, 2010

Readings: Gn 14:18-20; Ps 110:1-4; 1 Cor 11:23-26; Lk 9:11b-17

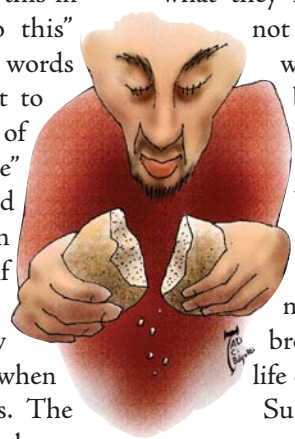
"This is my body that is for you" (1 Cor 11:24)

This time of year is the "wedding season," as young lovers often choose late spring or early summer to celebrate sacramentally their commitment to each other. In an act of profound self-gift, they entrust themselves, body, mind and heart to each other in loving union.

There is another way in which bodies are given for others: Mothers who carry their children within their womb for nine months share their own body and blood for the nourishment of the new life within.

Within the body of believers, church members also give of themselves body, mind and spirit for one another and for the life of the world. In each of the ways in which the whole self is given in love, Jesus' act of self-gift lives on.

In the world of Jesus, the expression "body and blood" was a way of speaking of the whole person. "Body," *soma*, connotes the whole physical person, while "blood," *haima*, is the life-force (Dt 12:23). Today we speak of "body, mind and spirit" when referring to the whole self. This feast day celebrates the gift of Christ, whose entire self was entrusted to us, both in his ministry of preaching and healing and in his ultimate act of self-surrender in death. In the ancient formula handed on to Paul and then to us, which we repeat at Eucharist, we are invited not only to receive the body and blood of Christ that is for us but also to "do this in remembrance" of him. "Do this" means not only to recall his words and actions at Eucharist but to emulate his whole manner of life. Moreover, "remembrance" is not simply to call to mind but to make present again Christ's entrusting of himself to us in love.



In the Gospel, we see how easy it is to miss the moment when such self-gift is asked of us. The Twelve and the crowd have been with Jesus all day as he has poured himself out in teaching about God's realm and has restored the bodies of those who needed healing. With the day drawing to a close, the peoples' physical needs now come to the fore. The Twelve suggest to Jesus that he send the crowd into the surrounding villages and farms to find lodging and provisions. Such a move would, indeed, give the hosts in the villages the opportunity to give of themselves in eucharistic hospitality.

Instead, Jesus directs the Twelve to their own resources. They are sure there is not enough, and they quickly jump to the option of going out and buying provisions. Jesus, however, takes the five loaves and two fish, looks up to heaven, blesses, breaks and gives them to the disciples to set before the crowd. There is plenty for all and then some. To ask how it happened—Did Jesus actually multiply the loaves and fish, or was it a miracle in which everyone was prompted to share with others what they had brought?—is likely not the question the Gospel writer wants us to ask. A better question is: How do we replicate the giving of our whole selves, body, mind and spirit, to the one who is the source of all nourishment so that we may be broken open in love for the life of the world?

Such self-giving is not possible on our own. It is in the gathered assembly of believers, where we remember Christ's act in sacramental ritual, that we gain strength and give courage to one another to entrust ourselves to this kind of love. Just as the disciples will have another opportunity at the Last Supper, so we come to the eucharistic table often so that the ability to replicate Christ's action in our world becomes all the more natural as we remember again and again.

BARBARA E. REID

PRAYING WITH SCRIPTURE

- How have you experienced the gift of Christ's love at Eucharist?
- Reflect on, and give thanks for, those who have given of themselves for you.
- Ask the risen Christ to show you how to "do this" in his memory today.

ART: TAD DUNNE

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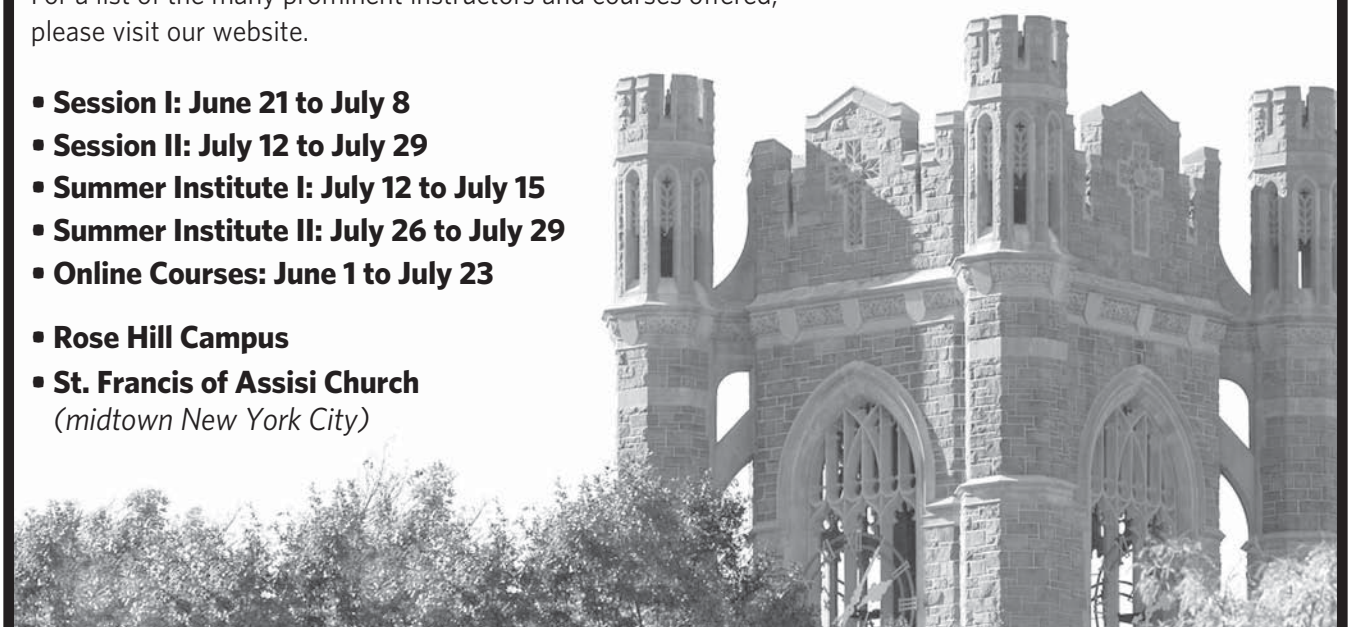

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