America

THE NATIONAL CATHOLIC WEEKLY

NOV. 8, 2010 $3.50

Shad Meshad's Healing Mission

ELIZABETH A. McDANIEL

How the Bishops Can Advance Christian Unity

CHRISTOPHER RUDDY

OF MANY THINGS

The Clarke progeny have to endure a weekday media desert before reaching the flat-screen promised land of the weekend. That means new cinematic selections often go into heavy rotation right after they're downloaded, and inquiries about repeat viewings are frequent, with much agony, imploring and occasional, actual 4-year-old foot-stomping. In recent weekends, "How to Train Your Dragon" has been scheduled for well-attended, multiple showings.

The antics of the sensitive Viking wannabe Hiccup, who is ultimately too kindly and wise to treat dragons in the Viking way—that is, as irredeemable enemies—has quickly become part of the backdrop to my day. The backyard is the frequent scene of live action reinterpretations, and any old time of day is the right time for unprovoked outbursts of Hiccupian dialogue. Just this Saturday, cocking a head in my direction and focusing his disconcerting baby blues on me (not something that comes easily to him), my second-born began apropos of nothing, "You know, Papa, Hiccup's papa?" Yes, I was acquainted with the imposing Stoick, the Viking father whose body and expectations loom over the slightish Hiccup. "He said to Hiccup that Hiccup wasn't his son." Stop. Stare. Wait.

About a half hour later, he starts again. "You know, Papa, Hiccup's papa?" Still do, I tell him. "He swam all the way down into the water to save Hiccup."

Now, I am no parental greenhorn; I know that everything a 6-year-old says, however much it may appear heavy with meaning, is not always actually heavy with meaning. Sometimes they just say things; sometimes, I think, they just say things to enjoy the spectacle of you trying to figure out in what way their completely random comment is heavy with meaning.

I also know that el Segundo has been having a hard time of late, and so have I, with him. The reservoir of patience within me has gone bone-dry, and I have been struggling for ways to replenish it. I have not been successful.

I have been snappish when I should have been kind; angry and shouty when I should have been restrained and comforting. They are not easy for him, many of the things that are easy for other kids. But it can be exasperating as a parent to walk him through the same routines each day with little indication of progress. It shames me to admit that lately, around my demanding offspring, I would not be mistaken for Robert Young.

And I know how profound and enduring the small wounds of childhood can be. Discussing bullying around the editorial table at **America**, I listen to a Jesuit describing an incident from his childhood that, if my chronological guess is correct, took place sometime before World War II. I know I cannot protect my children from all such things, but surely I can prevent myself from inflicting one or two of them, can't I?

I hope so. In our church the kind and merciful God I am hoping to raise my children to rely on and find comfort in is, let's face it, depicted almost exclusively in terms most fatherly. When the kids scrape around for a suitable image for this loving father, I guess I must be the first one that comes to mind, God help us. That is assuredly a lot to live up to. So when el Segundo asks me did I know that Hiccup's papa says he wasn't his son and did I know that Hiccup's papa swam all the way down into the ocean to save him, I take no chances. "I would never say that you are not my son," I tell him, and "I would give my life for you and more, that is how much I love you," I say to him and rattle through a small prayer to help restore that reservoir that has—temporarily I hope—drained from me:

"Merciful father, forgive me when I have failed so often to do it; help me to be a model of your patience and love for my children. Amen." **KEVIN CLARKE**

America

Published by Jesuits of the United States

Editor in Chief
Drew Christiansen, S.J.

EDITORIAL DEPARTMENT

Managing Editor
Robert C. Collins, S.J.

Editorial Director
Karen Sue Smith

Online Editor
Maurice Timothy Reidy

Culture Editor
James Martin, S.J.

Literary Editor
Patricia A. Kossmann

Poetry Editor
James S. Torrens, S.J.

Associate Editors
George M. Anderson, S.J.
Kevin Clarke
Kerry Weber
Raymond A. Schroth, S.J.

Art Director
Stephanie Ratcliffe

Assistant Editor
Francis W. Turnbull, S.J.

Assistant Literary Editor
Regina Nigro

BUSINESS DEPARTMENT

Publisher
Jan Attridge

Chief Financial Officer
Lisa Pope

Advertising
Julia Sosa

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

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

E-mail: america@americamagazine.org;
letters@americamagazine.org
Web site: www.americamagazine.org.
Customer Service: 1-800-627-9533

Cover: Photos of Shad Meshad in Vietnam. Courtesy of Elizabeth A. McDaniel and Shad Meshad.

Contents

www.americamagazine.org VOL. 203 NO. 13, WHOLE NO. 4911 NOVEMBER 8, 2010

ARTICLES

COLUMNS & DEPARTMENTS

BOOKS & CULTURE

ON THE WEB

Raymond A. Schroth, S.J., right, talks about his new biography of **Robert F. Drinan, S.J.**, on our podcast. Plus, video testimony from soldiers on the **role of conscience** in war. All at americamagazine.org.

Poison in Nigeria

Lead poisoning has killed hundreds of children under age 5 in northern Nigeria. The underlying cause is illegal gold mining. Seven villages in Zamfara state have been affected. There are high concentrations of lead in the gold ore. When villagers bring the soil home and sift through it looking for gold, they inhale the lead-laden dust and fall ill. The contamination came to light earlier this year during a yearly immunization program. Local health workers and physicians from Doctors Without Borders performed blood tests and found concentrations of lead 250 times the levels typically found in U.S. residential areas.

The people in the villages had been reluctant to speak about the illness for fear that government authorities would ban the mining, which they have now done. Some even denied that any children had died and instead blamed their illnesses on malaria. Doctors Without Borders said that denial of the problem had hampered timely intervention. When help did come, it arrived too late for many. The true number of illnesses and deaths may be even higher than reported.

The deaths reflect the poverty of inhabitants in an area where most villagers live by subsistence farming, which pays much less than illegal gold mining. Two of the United Nation's eight Millennium Development Goals are eradication of extreme poverty and reduction of child mortality. The deaths in Nigeria are a reminder that efforts toward both goals must be intensified and that responsibility rests on the developing countries as well as the wealthy nations.

Britain Grows Less Defensive

Total U.S. defense spending now approaches—and by some analyses exceeds—$1 trillion a year. The United States remains engaged in wars it cannot afford, following an increasingly questionable strategy that could pave the way for future violence. Secretary of Defense Robert Gates has agreed to "limit" future defense spending to just 1 percent above inflation. Yet with calls for restraint in federal spending echoing through the halls of Congress, why does the nation's bloated defense budget remain politically sacrosanct?

Great Britain now offers a fiscal precedent, breaking through the iron triangle on defense. Their new anti-Keynesian budget trims government spending by about $130 billion, sharply reducing welfare benefits, raising the retirement age to 66 by 2020 and eliminating hundreds of thousands of public sector jobs. It will be a matter of some argument whether Britain's take-no-prisoners approach to its budget deficit is the right way out of the global recession. (Results from Ireland's austerity budget so far have not been promising). But one aspect of Britain's colder eye on national spending is worth emulating: The British Ministry of Defense did not escape the Conservative budget axe; it was cut by 6 percent. In what The Economist dubbed a retreat "but not a rout," Britain reduced the defense budget to 2 percent of its gross domestic product. That defense commitment is more in line with Britain's European peers and less than half of the 5 percent of G.D.P. the United States still funnels into defense during a time of acute national need. Following Britain's lead, the United States should devise a more proportionate defense policy. A budget that comprehensively protects American interests will prove the kindest—and wisest—cut of all.

Moynihan Was Right

Half of all black men in the United States who are in their 20s and 30s and have not gone to college are noncustodial fathers. Half of these men drop out of high school and are jobless; six out of 10 have spent time in prison. Stephen Weisman's recent book, *Daniel Patrick Moynihan: A Portrait in Letters of an American Visionary* (Public Affairs), has brought back the ideas of a scholar who tried to warn us about this problem and failed.

Moynihan (1927-2003) was a Catholic public intellectual who, in his 1965 report "The Negro Family: The Case for National Action," argued that in the rise of single-mother families in ghettos there is a "tangle of pathology" (in part a legacy of slavery) that includes delinquency, unemployment, school failure and crime. The fatherless ghetto child learns that adult males are not expected to finish school, get a job, take care of their children or obey the law.

In the 1970s some liberal critics, feminists and African-American leaders pilloried Moynihan as a racist and sexist. In the 1980s, when the out-of-wedlock birthrate among blacks more than doubled to 56 percent, opinion began to shift toward Moynihan's ideas. The National Council of Churches and leaders as diverse as Bill Cosby, William Julius Wilson and President Obama have acknowledged the problem.

Reversing this calamity requires an effort to rebuild the nuclear family, keep young men in school and get them into college. Today the fact that 70 percent of black children are born to unmarried mothers undermines the stability not just of African-American culture but of American society at large.

Bullying, a Deadly Sin

Two days after live footage of Tyler Clementi's intimate encounter with another man in a Rutgers University dorm room was streamed online, he updated his Facebook status. It read: "Jumping off the gw bridge. Sorry." A week later the body of the 18-year-old was found floating in the Hudson River, not far from the George Washington Bridge. The footage of the encounter was broadcast on Sept. 22, without Mr. Clementi's knowledge, by his roommate, Dharun Ravi, 18, who now faces charges of invasion of privacy along with Molly Mei, 18, who allegedly allowed Mr. Ravi to use her computer. Charges of hate crimes may be added.

Near the end of his life, Mr. Clementi felt isolated; but in his victimization and suicidal feelings, he was not alone. In fact, more than 3.2 million young people are victims of bullying each year, and one study shows that victims of cyber-bullying have higher rates of depression than those bullied in other ways. The problem seems particularly acute among gay and lesbian teens. A Harris poll in 2005 found that 90 percent of teens who self-identified as gay said they had been bullied in the past year.

While gay marriage, the adoption of children by same-sex couples and the military's "don't ask, don't tell" policy are hot-button issues, particularly around election time, the right of gay teens to attend school without being harrassed and to live lives without fear ought not to be up for debate. How can Catholics best respond to this timeless issue in an era when one poll states that two-thirds of Americans believe that the attitudes of churches and other places of worship contribute to suicides among people who are gay?

Most Catholics are familiar with one aspect of church teaching on homosexuality, but in the lines following the *Catechism of the Catholic Church*'s condemnation of same-sex activity, a less-known message can be found: Homosexual persons "must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives…" (No. 2358).

To live out God's will is difficult for anyone, at any age, but it can be particularly difficult for teenagers who feel isolation, rejection and the threat of violence, some of whom are struggling with their sexuality. Bullying is the last thing they need. In a recent online video, President Barack Obama said, "We've got to dispel this myth that bullying is just a normal rite of passage."

The shoals of high school life are rocky and young people need to know where to turn for support. Web sites like those run by Pacer's National Center for Bullying Prevention (pacerkidsagainstbullying.org) and the U.S. Department of Health and Human Services (www.stopbullyingnow.hrsa.gov/kids) are working to raise awareness of the problem and give support for victims of bullying. For gay and lesbian teens, there is also the "It Gets Better Campaign," a series of videos on YouTube in which adults, many of them gay or lesbian, tell stories of having endured and survived tough times, from responding to teasing to surviving suicide attempts.

Today, 45 states have anti-bullying laws on the books, and some states are considering additional regulations. But support for teens facing bullying and cyber-bullying must move beyond legislation and into classrooms, churches and homes, if it is to truly make a difference. Catholics know well that they are called to protect human life from conception until natural death. But they cannot ignore the issues that threaten the lives of the young people struggling to exist between those two points. Suicide is a life issue, too.

At a city council meeting in Fort Worth, Tex., on Oct. 12, Councilman Joel Burns, who is gay, used part of the meeting to make sure struggling teens knew they were not alone. In a heartfelt speech he lamented that "teen bullying and suicide reached an epidemic in our country.... "Our schools must be a safe place to learn and to grow. It is never acceptable for us to be the cause of any child to feel unloved or worthless…."

Parents need to be aware of the new dangers and pressures encountered by teens. Bullying is no longer confined to the playground. Teenagers can be harassed through Facebook, Twitter, text messaging and e-mail (to name only a few venues). Digital bullying contributes to the feeling among many teens that harassment is inescapable. All religious communities must ensure that no child or adolescent experiences the isolation and hopelessness that flows from bigotry. All young people, especially those who feel rejected in any way, should know they will be accepted and cared for.

LETTER FROM EUROPE

French Expulsions of Roma Evoke Old Ghosts

Treatment of the Roma, said the Czech playwright and former president Vaclav Havel in the early 1990s, is the moral litmus test of European democracy. He should be worried. The recent wave of camp demolitions, expulsions and deportations in France and Italy, aimed at removing Europe's largest ethnic minority and appeasing rising anti-immigrant sentiment, is remarkable both for the nakedness of its racism and the ugly shadows from history it has let loose.

Some 1,800 Roma were expelled from France over the summer. At the beginning of October, the country's Immigration Ministry introduced a fingerprinting system to prevent the deportees from returning. When the European Parliament strongly criticized the Italian prime minister for doing the same in 2008, Berlusconi backed down—but without rescinding the emergency laws behind the measures. A number of European Union member states have signed readmission agreements with eastern European nations allowing them to expel thousands of Roma, together with their children born in western Europe. The measures are part of wide-ranging, border-tightening policies across Europe, including caps and quotas, fines, biometric identification cards and, in Italy, a freeze on work permits. "Short of building walls," says Oliviero Forti, immigration director for Caritas Internationalis in Rome, "immigration policy in Italy could hardly be more restrictive."

But it is the actions against the Roma that suggest the return of old European ghosts. Among the most enthusiastic initiatives are those in Milan, where the city's largest Roma camp, Troboniano, is being bulldozed, along with dozens of small, impromptu settlements. The *sgomberi*, or demolitions, are proving popular. Many Milanese are convinced that the 1,300 Roma (in a city of four million) are the source of the city's problems. "Our final goal is to have zero gypsy camps in Milan," enthuses Riccardo Di Corato, the city's vice mayor.

The Roma, or Gypsies, are Europe's largest and oldest minority, numbering perhaps 10 million, many of them migrants from the Balkans. Although famously mobile, moving around the edges of European towns in ramshackle caravans, most are in reality sedentary but kept separate by proud adherence to their language and culture. In the past 20 years, their numbers have swollen by the arrival of a stream of refugees from Croatia, Bosnia and Kosovo. The stream became a river after January 2007, when Romania became part of the European Union, and Roma joined hundreds of thousands of migrants moving from eastern to western Europe.

Italy was unprepared for the influx. In Rome the newcomers were segregated in informal camps and began to appear on the streets, begging or selling. The mood against them turned ugly. When a Roma was accused of murdering a naval captain in November 2007, Walter Veltroni, the mayor of Rome and a former Communist, ordered the demolition of the city's camps, pushing through emergency laws that justified expulsion of foreigners as a security measure. The Veltroni measures provided the template for Berlusconi's *sicurezza* (security) anti-immigration policies, which contributed to his landslide victory in the 2008 election. Church critics of those policies are dismissed as *catto-communisti* (Catholic Communists).

When President Nicolas Sarkozy of France followed Italy's lead in July by deporting Roma to Bulgaria and Romania, he was sharply criticized by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People. "One cannot generalize and take an entire group of people and kick them out," Archbishop Agostino Marchetto, the council's secretary, said. The European Commission charged that France was illegally singling out a group of immigrants on the basis of ethnicity. After an internal government memo ordering the dismantling of settlements was leaked to the press,

An illegal Roma camp near Nantes was cleared out in August by French authorities.

the European Union's justice commissioner, Viviane Reding, infuriated Sarkozy by likening the expulsions to Nazi deportations. The commission has since dropped its claim after France promised to amend its laws.

Both France and Italy have used levels of unemployment and crime in Roma settlements to justify the demolitions and expulsions. Yet the existence of the camps owes much to policies in those countries that ghettoize the Roma rather than integrate them, unlike Spain, which has pursued policies of education, health and lodging for the estimated 500,000 Roma there. As long as western European anxieties increase over jobs, crime and immigration, the Roma—visible, dark-skinned, living on the edges of cities—will continue to offer an easy target for populist politicians.

AUSTEN IVEREIGH *is the European correspondent for* ***America*****.**

U.S. BISHOPS

C.C.H.D. Revises Grant Policies

Under persistent criticism from a small but vocal group of activists as well as questions from some bishops, leaders of the Catholic Campaign for Human Development have established "stronger policies and clearer mechanisms" to guide how grants are awarded to poverty-fighting groups and to strengthen oversight of how grants are spent. The plan places greater emphasis on the Catholic identity of the 41-year-old program and renews the U.S. bishops' commitment to fight poverty in all its forms, said Bishop Roger P. Morin of Biloxi, Miss., chairman of the bishops' subcommittee for the campaign.

"There were those who were concerned that renewal in some way might mean moving away from a priority of helping the poor achieve greater self-sufficiency. There is a reaffirmation that the C.C.H.D. will continue to have a priority for the poor and in helping the poor to help themselves. That has not changed," Bishop Morin said on Oct. 26.

"For C.C.H.D., its focus always was on poverty and trying to always find the best method of dynamics or organization to address poverty at the local level," he said.

A 15-page document outlining the changes, *The Review and Renewal of the Catholic Campaign for Human Development*, provides a road map for the renewal of the program. C.C.H.D. has been under fire since 2008 from critics who claim the program has lost its way by funding organizations that joined coalitions taking positions contrary to Catholic teaching on such issues as abortion and same-sex marriage. In recent years at least eight bishops have decided not to participate in the annual collection, citing questions about the activities of groups being funded. C.C.H.D.'s emphasis on funding programs that empower poor and low-income people largely through community organizing activities has been the target of critics almost since the program started in 1969. Bishop Morin said five of the 270 organizations funded in the 2008-9 grant cycle lost their awards for violating grant guidelines.

Bishop Morin said the review allowed C.C.H.D. officials to recommit to the program's founding principles, including its Gospel-based mission of seeking justice rooted in Catholic social teaching. "I don't think there is anything wrong [in seeking] to get the government to assume its legislative responsibility of the well-being of the people," Bishop Morin said. "In order to do that, you have to be organized."

Bishop Roger P. Morin

The new commitments include the creation of a review board to hear complaints about the activities of funded organizations and a redesign of grant applications so that they include an explanation that C.C.H.D.'s mission is based on Catholic social and moral teaching.

Doctor-Shopping For Assisted Suicide?

A British think tank reports that Oregon's 1997 assisted-suicide law might have led to "doctor-shopping" for physicians willing to ignore safeguards meant to prevent healthy people from killing themselves. A report from Living and Dying Well, a group of prominent British medical and legal experts, claims that Oregon's Death With Dignity Act is being abused—with the help of some physicians—by people who do not fulfill the criteria of being terminally ill, mentally competent and able to make a free choice. The report counters claims by assisted-suicide campaigners that the Oregon law is a model that should be adopted in the United Kingdom. The report said that when the Oregon law was enacted, about a third of all people who requested help in committing suicide were referred to psychiatrists, but by 2009 no one was being sent for counseling. The report concludes the drop-off could reflect "doctor-shopping," as patients seek physicians more inclined to process an application for physician-assisted suicide without insisting on psychological screening for depression or a mental health problem.

Passionists Support Their Man in Peru

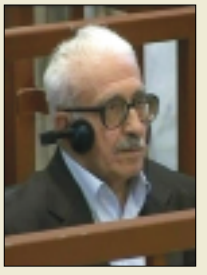
A Passionist missionary on trial in Peru for allegedly inciting a riot has ministered constantly among the poor and has worked tirelessly to defend their rights, including the right to care for the land they have been farming to support their families, said the superior general and top officers of the Passionist order. Mario Bartolini, an Italian Passionist priest who has worked in Peru for more than 35 years, was awaiting sentencing on charges that he incited riots in the spring of 2009 in Barranquita, a town in Peru's Amazon region. Small farmers in the area have been protesting plans to displace them, clear the land and plant hundreds of acres of palm trees for a palm oil biodiesel project. In a letter to Father Bartolini released by the Passionist headquarters in Rome on Oct. 24, the superior general of the order and provincial superiors from around the world encouraged the priest "to continue with your mission and maintain your peace of mind and serenity."

New Cardinals Reflect 'Old Europe'

"The Universality of the Church," proclaimed the headline across the top of the Vatican newspaper as it announced Pope Benedict XVI's choice of 24 new cardinals from 13 different countries. Yet those expecting the cardinal selections to further globalize the College of Cardinals were no doubt disappointed. Fifteen of the 24 new cardinals are European; 10 are from Italy; and 14 are current or former officials of the Roman Curia. Instead of expanding the geographical reach of the college, the pope appeared to be pulling it back to its historical base in Rome and Europe. Europeans will now make up a majority of voters in a potential conclave, with 62 of the 121 cardinals under the age of 80. Roman Curia officials will make up 30 percent of the cardinal-voters.

From CNS and other sources.

NEWS BRIEFS



Tariq Aziz on trial

Potential economic gains are no reason for California voters to approve a ballot measure that would legalize limited amounts of **marijuana for recreational use**, said Bishop Salvatore J. Cordileone of Oakland. ✦ The Diocese of Rome formally opened the sainthood process for Cardinal **Francois Nguyen Van Thuan**, a Vietnamese who spent 13 years in prison in Communist Vietnam—nine of them in solitary confinement. ✦ Poland's Catholic bishops have warned government leaders and legislators not to back a law allowing **in vitro fertilization**, adding that the practice resembled Nazi-era eugenics. ✦ Calling poverty "an insult to our common humanity," the Vatican's permanent observer to the United Nations, Archbishop **Francis Chullikatt**, speaking at U.N. headquarters in New York, said, "We have the means to bring an end to poverty. Do we have the will?" ✦ The Vatican has urged Iraq not to carry out the death sentence meted out on Oct. 26 to Iraq's former foreign minister **Tariq Aziz**, a Chaldean Catholic. ✦ More than 30 Bolivian journalists, protesting a new anti-discrimination law that they believe could limit press freedom, gave up a **hunger strike** after 14 days at the urging of church officials.

KYLE T. KRAMER

Raising Small-c Catholics

Even on a good day I am daunted by child-rearing. I have always felt more comfortable tending annual vegetables since each year offers the chance to start over. But children are more like apple or peach or cherry trees, bearing long-term witness to the cumulative effects of nurture or neglect.

Like most parents, Cyndi and I want our children to be competent in the various academic disciplines and to have the freedom and guidance they need to develop as creative, empowered persons. So as our twin girls approached kindergarten age, we agonized over what to do about their education. After weighing our few options, we finally enrolled them in the public school a short distance from our farm. It had an excellent reputation, and it offered us the chance to connect to our local community in a way that home schooling in our rural area or sending the children to a distant Catholic or alternative school could not.

In addition to providing secular education, of course, we are also raising our children Catholic. This means helping them cultivate a prayerful, personal relationship with God through Christ in the power of the Holy Spirit and inviting them into the fellowship of believers that is the local and universal church. It requires giving them a solid grounding in the catechetical elements of the faith and a strong sense of identity rooted in a rich sacramental tradition. It entails, as Archbishop Timothy Dolan has argued in these pages, fostering in them a commitment to justice and service that will help them become contributors to society.

If the 21st century promised to be an ordinary century, then the sort of education and formation I have described would, I hope, give our children a good chance to become faith-filled, thriving and responsible adults—no mean feat. I believe, however, that children of this generation have been born at a special hinge point in human history, which will ask more of them than mere mature adulthood.

As a global human community we now face a stark choice. One possibility is what the economist David Korten termed the "Great Turning": when we begin learning how to live together peaceably, within our planetary means. The other possibility is the "Great Unraveling": continuing with business as usual until a rising population combined with unjust, profligate use of resources finally outstrip the planet's ability to supply our needs and absorb our wastes.

Children of this generation have been born at a special hinge point.

For our children to meet such a challenge, they need formation that is not only conventionally Catholic, but also deeply catholic—in that word's original Greek sense of "universal."

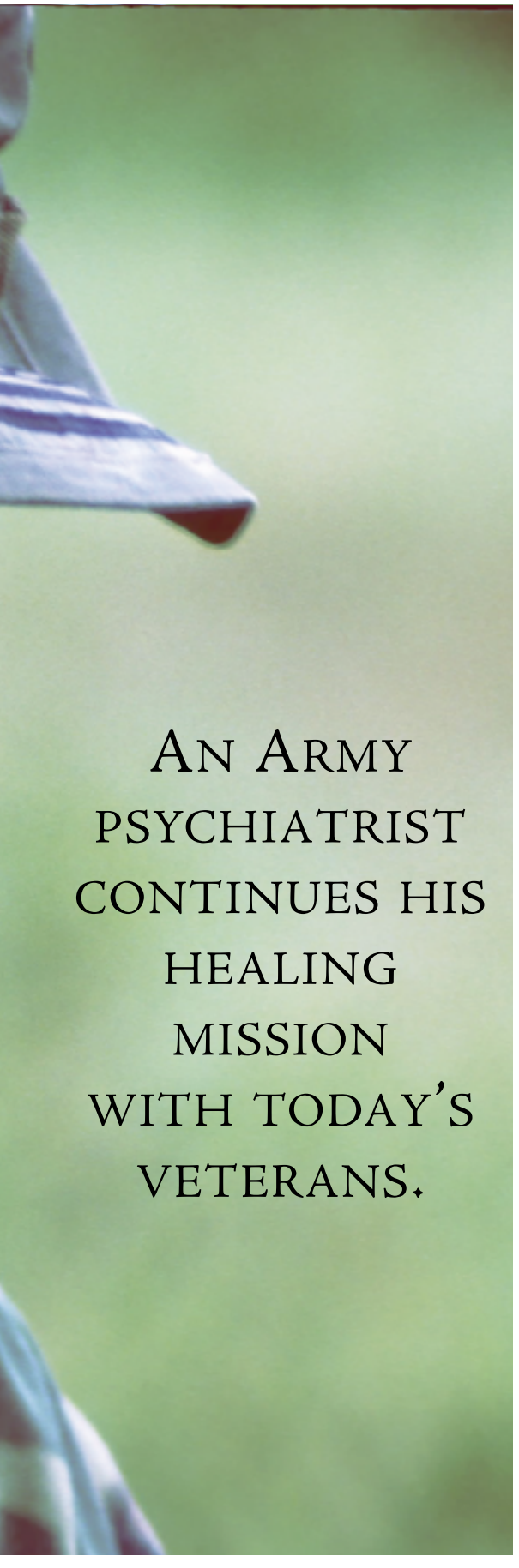
To become catholic means that our children learn to see the world "according to the whole," transcending the black-and-white thinking and loveless, angry, insider/outsider tribalism that so characterize American public "discourse," whether secular or religious. At its core, a catholic vision is also a truly Catholic vision: viewing the world through a Trinitarian lens. The divine dance of paradoxical difference-in-unity enables us to recognize creation as a reflection of its loving Creator: infinitely diverse and yet intimately connected, each part belonging to all and responsible to all.

Cultivating this sort of vision in children, however, is a risky business. To the extent that they truly see the world with catholic eyes, they will have to confront its myriad forms of suffering. They will rightly ask us uncomfortable questions about our relative privilege in the face of injustice, poverty and environmental degradation. In their catholic solidarity they may even, heaven help us, demand catholic action: that our family more fully embrace the seismic economic, technological, ecological and social changes required in our time and prophetically witnessed, for example, in "Caritas et Veritate."

I have no ready-made formula for a catholic Catholic education, and I doubt there is one; it will always require child- and situation-specific improvisation. My parenting experience also confirms that when it comes to being catholic Catholics, our children are more likely to be our teachers than our students. Not a novel idea, really—it stretches back at least to the prophet Isaiah, who foresaw of disparate groups that "a little child shall lead them" until the lion lies down with the lamb and no one "shall…hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord."

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

PHOTO COURTESY OF SHAD MESHAD



A Soldier's Homecoming

AN ARMY PSYCHIATRIST CONTINUES HIS HEALING MISSION WITH TODAY'S VETERANS.

BY ELIZABETH A. McDANIEL

Forty years ago, after treating soldiers wounded in body and spirit as they returned from combat in Vietnam—and wounded himself after his helicopter was shot down by enemy fire—Floyd "Shad" Meshad felt abandoned by God. Now, after years of bringing comfort to his fellow veterans, Mr. Meshad knows that God never once left his side. Today his Catholic faith is the cornerstone of his work to heal a new generation of men and women traumatized by war.

Floyd Meshad grew up in Birmingham, Ala. He recalls that living in Catholic "missionary country" as they did, young men were encouraged to consider the priesthood, and he dutifully entered a seminary after graduating from high school. But after a year there, Meshad felt compelled to change course and entered the Reserve Officer Training Corps while finishing his college education. But even as things heated up in Vietnam, life stayed normal for Meshad. He remembers being more or less a "one-day-a-week soldier." It was not until senior year that he was called to active duty, and Vietnam's distant brutality became all too real. "If I'd gone to Vietnam then, I'd have been a second lieutenant—a grunt. The average lifespan of a guy like that in the field was 60 seconds. A third of my class was already gone." Fortunately, Meshad was granted a 36-month deferment for a fellowship at Florida State University to work for a master's degree in psychiatric social work.

Despite feeling thankful for this chance to continue his studies, Meshad was increasingly burdened by the fact that his peers were fighting and dying while he felt like a "closet soldier." Protests were raging, news footage was streaming in, and there he was in civilian clothes going to class and dancing with girls at parties. After finishing his degree, Meshad faced the choice of continuing in the infantry or transferring to medical services. In 1967 his friend Tom Cooney, an artist and a conscientious objector, sat him down in Montreal and asked him tough questions about Vietnam, questions he could not easily answer about the war. Meshad decided to transfer to medical services. "That really saved me," he

ELIZABETH A. McDANIEL *writes from Cincinnati, Ohio, where she is completing a master's degree in English at Xavier University.*

said. "I knew in my heart that I couldn't kill anyone. What I'd been given was a sort of ministry to do. I just didn't see it like that then."

He was sent to the U.S. Disciplinary Barracks at Fort Leavenworth, Kan. There he counseled inmates locked up for assault, murder, drug busts and fragging (killing their own officers). It turned out to be valuable preparation for the work he would go on to do in Vietnam.

The Vietnam Volunteer

By the time Mr. Meshad volunteered to go to Vietnam—in the place of a captain whose wife had attempted suicide—he was the youngest U.S. army captain there. He was sent to the 95th Evacuation Hospital to serve as a psychiatric officer. The place was known as Hell's Half Acre Revisited. It did not take long for Vietnam to shake his faith. He remembers his first night treating casualties as the most horrific night of his young life. Using the nickname for mobile army surgical hospitals, he described the experience: "An hour and a half into the shift, we had M.A.S.H. casualties come in—35 soldiers from the 101st Airborne—and I was in charge of sorting, deciding. I was swimming through blood, doing tracheotomies, holding soldiers as they were screaming, dying in my arms.

"And it all seemed so senseless. These young guys—good-looking, built like tanks—blown to shreds, dying. And us having to just pile them up to get them out of the way. It was madness. And I thought to myself, maybe there isn't a God. God wouldn't allow this." As his time in Vietnam wore on, Meshad felt his faith being strained more and more, until it was on the verge of collapse. "At first I tried to intellectualize the situation. But the image of God that I had built up during all those years in Catholic school just didn't fit. This just and loving God was just nowhere to be found," Meshad remembered.

"I was caught in this huge contradiction—trying to live the principles of Christianity in the midst of the horrors of Vietnam. And it all seemed like too much of a contrast. God either seemed mean and ruthless or totally absent, a fiction. It's not like I completely walked away from God at that point. I was just confused. So I just turned it off, that part of myself. I stopped looking up, stopped looking to God."

Despite his wounded faith, Meshad spent his year in Vietnam devoted to the soldiers he was sent to help. "A lot of times all I could do was listen. Just be there. But when I could, I tried to give these guys a break, some way to get out of the situation that was causing them such distress. I tried to stand between the grunts and the brass. There was just no healing, no curing to be done in such a stressful situation. All a psych officer could offer was a Band-Aid. Some peace of mind, moments of peace."

By the time Meshad came home—just in time for Christmas—he was already dealing with anger, alienation and a sense of emptiness. "Here we are, all these guys just trying to get away from Vietnam, get home for Christmas, and what we're met with at Travis Air Force Base is about 300 Berkeley students with a bad attitude. And I felt like I'd just come home to hell. God was gone even here." Readjustment ended up a fraught, difficult process. "Even once I got home to Alabama, was back with my family, my mind wasn't there. I'd wake up confused, thinking I was in Vietnam. And then I'd find myself wishing I actually was back there. And I was disturbed by the insanity of that, of wanting to go back to Vietnam."

Meshad decided that he needed a change of scenery. He drove from Alabama to Los Angeles. "I thought I went to L.A. for the sun, to have some kicks, to escape a little. But now I know that God was putting me where he wanted me to be. The more I look back on things, the more I realize that I didn't really make any choices. God guided me." Within two days of arriving in Los Angeles, Meshad was introduced to the head of psychiatry at the Brentwood Veterans Administration Hospital. "He wanted me to come down, to evaluate the facility, to talk to him about the vets he was seeing.

"Before I knew it, I'd been there for two years. It became my life. I was on the streets trying to break through to homeless veterans. I had learned that there were vets living in the Topanga Canyon. And I went out there. I was running this kind of street ministry." Meshad had found a new purpose, working on the frontlines of treatment for post-traumatic stress disorder. But there was still an emptiness, still something missing. "I still hadn't reconnected, still wasn't looking up."

Getting Back to God

"While I was at Brentwood, I was also running my own operation. Using free space to hold rap groups—sessions where vets could share whatever was on their mind. It was during one of these sessions that I had a really powerful experience, the one that finally brought me back to God.

"I was there with all these tough, warrior-like vets, guys who'd seen a lot of combat, killed a lot of people. And there was this one guy, he started talking, and he asked God to forgive him…and I realized, we're all thinking that. And before I knew it, we were all on our knees, holding hands. It was so strange and powerful. And all I could think is how badly I wanted to get back in communication with God."

Meshad did get back in touch with God. He realized that God was not responsible for Vietnam. God did not condone or make those things happen. And God was not absent, either. People made those choices. People have the opportunity to choose God—or to choose darkness. "I finally realized that Vietnam was man's inhumanity to

man, the price of free will."

After reflecting on his work in Los Angeles, Meshad realized how God had saved him again. "I came looking for escape, wanting to escape the horror. But instead of running, I got the opportunity to engage, to be involved in something bigger than myself. Without that, I would have been in trouble." Eventually, Meshad founded the National Veterans Foundation. For 24 years now the foundation has connected vets and their families with vital services—everything from crisis counseling and benefits assistance to transportation and job training. One of the cornerstones of the foundation's outreach is called Lifeline for Vets. It has a toll-free number, (888) 777-4443, that immediately connects vets and family members with a trained counselor and fellow veteran, 12 hours a day, seven days a week.

ON THE WEB
Testimony from soldiers on the role of conscience in war.
americamagazine.org/video

"It's a simple phone call, but it can be the start of a new life for a veteran. The important thing is talking to someone who understands what they're going through, someone who can get them the help they need—whether that need is emotional, spiritual, financial, medical or all of the above."

Although the National Veterans Foundation is not a religious organization, Meshad insists that spirituality is at the core of its work: "The foundation is an instrument of my consciousness, a product of this intense desire I have to give back. It's not a church, but we minister. The spirit gets lighter. And that helps people make good choices—the choice to go another day and another. The magic is that it's real, that it's present."

A New Generation

Although Meshad still spends a great deal of time counseling and advocating for Vietnam vets, he and his foundation are trying particularly hard to reach out to the new generation of veterans from Iraq and Afghanistan. "The issues for these troops are more accelerated. They're often asked to do multiple tours. Many of them are coming from the National Guard and Reserves. They've left jobs, and it's costing them money. Many are coming from broken families. Over 50 percent of them are dealing with a divorce themselves. So they just don't have as much family to come back to. They need someone to be there for them."

The National Veterans Foundation has also worked to expand its online capacity to meet the needs of returning vets who are more comfortable communicating by e-mail than talking on the phone. Meshad says that because the government has been slow to respond to the needs of veterans, it puts more pressure on organizations like the foundation to help vets pick up the pieces. "For veterans who are struggling, the need is pressing; they just can't wait. And as the line grows longer, it's going to take more and more energy—and money—to bail out these vets, to pay back our debt to them." When asked to comment on the politics of the current war, Meshad says humbly: "It's clear to me that there are no winners in war. But as a healer, as a medic, those decisions are bigger than me. I want to be more like Mother Theresa. My quest is to live the Beatitudes, to nourish anything that's Christ-based."

Every day Meshad is thankful to have been given such nourishing work to do. "God has always put me in the right place. I'm so thankful for that," he said. Reflecting on the price of this providence, he admits that he has had to give up some things. But he maintains that the rewards have far exceeded the cost: "Wealth, family—instead of having a wife, I married my work. But I still feel like I'm the most blessed man in the world." Meshad finds peace and rejuvenation in the church: "Being in church is a way for me to experience a living Christianity. It gives me a place to be quiet, to be present, to feel God, to feel energized in ways I can't explain."

Today Meshad remains one of the nation's top experts on combat stress, trauma therapy and the readjustment issues that veterans and their families face. But he realizes that he is one of the fortunate ones—to have experienced the horrors of Vietnam and to have survived—to have found God again. "I feel so lucky. I came through to the other side. Not everyone does." A

Our Ecumenical Future

How the bishops can advance Christian unity

BY CHRISTOPHER RUDDY

What can the bishops of the United States do to serve the ecumenical journey? The question is a deceptively simple one.

Finding an answer requires looking at the goal of ecumenism, as understood by both the Catholic Church and the World Council of Churches. It has been understood traditionally as full, visible unity in faith, sacramental life and ministry, manifested above all in eucharistic fellowship and with the intent of glorifying God and bringing the world to belief in Jesus Christ. The Second Vatican Council's "Decree on Ecumenism" (1964) puts it thus: "Little by little, as the obstacles to perfect ecclesiastical communion are overcome, all Christians will be gathered, in a common celebration of the Eucharist, into the unity of the one and only Church, which Christ bestowed on his Church from the beginning" (No. 4).

Now, when this goal has been challenged by recent developments in the Anglican Communion and in the Evangelical Lutheran Church in America, and when the ecumenical landscape is shifting before our eyes, it is necessary to shape the ecumenical future now, rather than wait and react passively. Put bluntly, the Catholic Church can pay now or pay later. Paying later always costs more.

In planning the path our church must follow, we Catholics must consider both the ecumenical present and a proposal for the ecumenical future. The ecumenical present and future call for fuller, deeper analysis than I can offer here, but my hope is that these open-ended, personal reflections can spark a discussion among the bishops and help them discern how best to advance the unity of the church in the years to come.

The Present Ecumenical Context

The ecumenical movement has entered a new phase, passing from the enthusiasm of the decade or so immediately after the Second Vatican Council to the maturity and sobriety of recent years. The opening words of Dante's *Inferno* come to mind: "In the middle of the journey of our life I came to myself within a dark wood where the straight way was lost." One might speak of ecumenism having reached a midlife crisis that can lead either to weariness and resignation or to recommitment and renewal. Neither path is easy, but only one leads to life.

The ecumenical paradox for Catholics is that we are witnessing at once increasing distance and increasing friendship. On the one hand, the prospect of full visible unity with other Christian communities—apart from the Orthodox and other Eastern churches—is in painful, visible ways more distant than it was at the conclusion of Vatican II in 1965; the Church of England's decision in 2008 to ordain women to the episcopate, for instance, was almost certainly a final blow to the realization in history of full, visible unity between Catholicism and the Anglican Communion.

On the other hand, bonds of friendship between Catholics and other Christians—and their churches—are deeper than anyone could have reasonably expected in 1965. Tentative bonds have set down deep roots. Who would have imagined decades ago that the Bishops' Committee for Ecumenical and Interreligious Affairs would hold its plenary meetings at the headquarters of the Evangelical Lutheran Church in America? And budding friendships have grown where only hostility existed beforehand. These bonds are, in Cardinal Walter Kasper's words: "the true fruits…even more important than the fruits we have gathered in our documents. We have rediscovered ourselves as brothers and sisters in Christ."

Likewise, the achievements of recent decades are evident: the Lutheran-Catholic-Methodist *Joint Declaration on the Doctrine of Justification*; the World Council of Churches' paper *Baptism, Eucharist, and Ministry*; the resumption and remarkable progress of international dialogue with the Orthodox churches; closer bonds between Catholics and evangelicals; and Catholic documents like "Unitatis Redintegratio" and "Ut Unum Sint," to name only a few.

The problems of recent decades are also evident: the unshakable perception of ecumenical malaise; the demographic decline and theological confusion of mainline Protestantism; the continuing fragmentation of the Anglican Communion over matters of sexuality, authority

CHRISTOPHER RUDDY *is an associate professor of systematic theology in the School of Theology and Religious Studies at The Catholic University of America in Washington, D.C.*

and ordained ministry; the tandem increase of fundamentalism and indifference; and, perhaps most subtly and deeply, what the late Dominican ecumenist Jean-Marie Tillard described in one of his final publications as an "erosion of the basis of *koinonia* by a fragmentation of faith in Christ."

Seen in conjunction with these lights and shadows, Benedict XVI's pontificate represents a kind of ecumenical

Archbishop Rowan Williams arrives with Cardinal Walter Kasper for a vespers service in Rome on Nov. 20, 2009.

Rorschach test. Many see the pope as a hindrance to ecumenism, pointing to "Dominus Iesus" (2000), recent statements by the Congregation for the Doctrine of the Faith on the nature of the church, and "Anglicanorum Coetibus," as signs of a shrinking back from the vision of Vatican II in favor of a defensive triumphalism. Others, of whom I am one, argue that the pope sees the primary contemporary ecumenical questions to be not ecclesial but cultural, philosophical, spiritual and, most radically, Christological. Holding that there is an ongoing realignment not only among, but also within Christian communities, he has centered his energies on causes that are transconfessional: a call for Christian communities to witness together to long-standing moral and cultural values in a time of upheaval, particularly in the West; insistence on the liberating and unitive power of truth over that liberalism of religion as subjective taste decried by John Henry Newman upon his creation as a cardinal; and, above all, a renewed ecumenism and evangelism centered on a personal encounter with the risen Christ. One sees this Christocentric commitment in the time he has devoted as pope to completing the two volumes of *Jesus of Nazareth*, in his celebration of the Year of St. Paul and even in the Congregation for the Doctrine of the Faith's shift of activity from the ecclesiological and ethical disputes of the 1970s and 1980s to the Christological debates of the 1990s and the 2000s.

One need only recall Pope Benedict's insistence, in the introduction to "Deus Caritas Est," that "being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction." So, too, are ethics and doctrine ecumenically central but not primary. The encounter with the person of Christ is the primary ecumenical reality. It gives direction to still-necessary ethical and doctrinal dialogues. One might speak of the "audacity of Pope" in fostering this recentering on the person of Christ, both within Catholicism and in Christianity as a whole.

Given this ecumenical context, how can the bishops best serve the ecumenical journey in the future? My suggestions correspond to two questions: What shall we do, and who will be our partners?

What Shall We Do?

The primary ecumenical task should be a renewed emphasis on the primacy of prayer. Spiritual ecumenism is, in the words of Vatican II, the "soul" of ecumenism, for it alone enables deep and lasting conversion and communion. And at the heart of prayer is an encounter with the person of Jesus Christ. It is telling that Pope Benedict devoted his homily for the closing of the 2010 Week of Prayer for Christian Unity to St. Paul's encounter with the risen Lord, an encounter that gave rise to Paul's evangelizing mission. Perhaps a "Petrine" ecumenism, centered on matters of authority and office, needs to be complemented by an ecumenism attentive to the Pauline (evangelical), Johannine (mystical-sacramental) and Marian (contemplative-receptive) dimensions of ecclesial life. Dialogue with other Christians must always be preceded and sustained by a dialogue with Christ.

Second, such ecumenical prayer might flourish in a monastic setting of hospitality. The Bridgefolk project of Catholics and Mennonites meets regularly at St. John's Abbey in Minnesota for prayer and theological dialogue.

The Catholic and Lutheran bishops of Minnesota have for over 30 years met annually for a two-day retreat. These experiences of prayer open up relationships and insights that would be difficult, even impossible, to realize in other ecumenical contexts.

Third, a recommitment to spiritual ecumenism will help deepen theological dialogue. This would not be a retreat from theological reflection, which remains essential. Many of our bilateral and multilateral dialogues have accomplished great good; the *Joint Declaration on Justification*, for instance, was made possible in large part by decades of work by the U.S. Lutheran-Catholic dialogue. A call to prayer is not a flight into escapism or mindless sentimentality, but rather the wellspring of the deepest, most fruitful theological inquiry.

Fourth, Cardinal Kasper's suggestion in February 2010 at a symposium, titled "Harvesting the Fruits," for an ecumenical catechism points to an erosion of classical commitments among some in the Christian churches. His comments echo those of Father Tillard on the "fragmentation of faith in Christ" as well as those he himself made during the Week of Prayer for Christian Unity in 2005. Cardinal Kasper notes that an "ecumenism of basics" is needed to ensure that ecumenical dialogue builds on the solid ground of Scripture and tradition. One consequence for the bishops' conference might be building relationships and dialogues with Christians across confessional boundaries who adhere to what might be called a Nicene Christianity.

Who Will Be Our Partners?

One emerging area of ecumenical engagement is the formation of new partnerships on common ethical and social witness. These involve evangelicals, Pentecostals and, most recently, Mormons (acknowledging that their identity as Christians is disputed). Such common witness is increasingly necessary, even if great care must be taken to avoid reducing the Gospel to moralism and the churches to political agents.

Second, broader outreach and resources should be directed to evangelicals and Pentecostals. If modern Catholic ecumenism has focused largely on the "East" and the "West," it must now take greater account of the "South," both internationally and domestically. Evangelical and Pentecostal communities are the demographic future (and present) of institutional Protestantism. The Catholic Church must refocus its ecumenical efforts accordingly, even if such communities are more dispersed and decentralized than those of their mainline brothers and sisters.

Finally, we Catholics need to commit ourselves to and join with other Christian communities in a common evangelical witness. In the United States, the spiritual lives of children and young adults—Christian or not—are marked

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

by what the sociologist Christian Smith of the University of Notre Dame has called "moralistic therapeutic deism." This is a post-confessional, post-Christian framework that eschews most traditional religious beliefs, practices and languages in favor of a generic religiosity centered on doing good (moralism), feeling good about oneself (therapy) and relating to a God who solves problems but is otherwise distant and uninvolved in one's life (deism). Smith believes that such a belief system is parasitic (it cannot stand alone but draws life from already existing religious communities) and colonizing (it tends to take over such communities and reorient their beliefs and practices). His latest book, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*, confirms that these youths and young adults are holding onto moralistic therapeutic deism as they move into their mid-20s.

Ecumenically, this means that longstanding confessional differences—and even traditional Christianity itself—are increasingly irrelevant to younger Christians. Christian communities must make evangelization—in the fullest sense of the word—their priority, individually and ecumenically. Jean-Marie Tillard, O.P., believed that the contemporary ecumenical situation is no longer that of previous centuries:

> ...where the Churches' quarrels could look like family wrangles which did not endanger allegiance to Christ or to Christianity as such. Nations, societies, sometimes individuals, could pass from one Christian group to another Christian group which was judged more faithful. But today people are going elsewhere. They are searching elsewhere. They are making attachments elsewhere. It is no longer just a matter of re-uniting or gathering together Christ's family. It is a matter of saving this family, hauling it out of the sand where it is stuck, for its own good and the good of the humanity which needs to be gathered together.... It cannot be doubted that the urgent need to proclaim Christ together should become the chief purpose of the baptized, hic et nunc. It is a question of double or nothing, life or death.

This sense of urgency is paramount. Facing substantial challenges within and without, the Catholic Church in the United States may be tempted to regard ecumenism as a highly desirable but optional dimension of its nature and mission. Succumbing to that temptation would be dangerous, as would be the choice of an ecumenism that failed, in the words of the "Pastoral Constitution on the Church in the Modern World" (No. 4), in its task of "scrutinizing the signs of the times and of interpreting them in the light of the Gospel." A

Prayer

Service

Community

"The Church needs you, relies on you and continues to turn to you with trust, particularly to reach those physical and spiritual places which others do not reach or have difficulty in reaching."

Pope Benedict XVI to the 35th General Congregation of the Society of Jesus

IHS JESUITS®

The Society of Jesus in the United States,
Responding to the Call of Christ.

www.Jesuit.org/vocation

Kill Zone

BY RAYMOND A. SCHROTH

'Rogue Soldiers. Members of U.S. Platoon Are Accused of Killing Afghan Civilians for Sport." When I read this headline in The Washington Post, my mind raced back to Fort Bliss, Tex., in June 1955.

"Let's get one thing straight from the beginning," our instructor said. "You are all professional killers. Make no mistake about that."

It was the basic course for officers, and hundreds of R.O.T.C. graduates—including some from Fordham University and Boston College—were packed into an auditorium. We saw ourselves as future doctors, lawyers and businessmen, fulfilling our obligation of two years on active duty, destined to be ordered to West Germany or Thule, Greenland. I doubt any of us saw himself as a killer.

My father won the Distinguished Service Cross in World War I. He wiped out a German machine gun nest all by himself, so he must have killed Germans in the process. As an antiaircraft artillery officer assigned to Germany, I was ready to shoot down Russian planes. But I decided that if ordered to shell a house full of civilians, I would refuse and face the court martial.

Yet there was a terrible truth in our instructor's "killer" pep talk. War means that we must kill more of them than they kill of us. So we should not be surprised when the beast inside the young soldier takes over. Training and experience in battle have given soldiers a license to kill, and both propaganda and bombing strategies have made clear that these deaths are not just necessary but good.

Speaking on CBS on March 29, 1971, Eric Sevareid, the network's most highly respected commentator, talked about Lt. William Calley, who had slaughtered hundreds of men, women and children at My Lai, Vietnam, in 1968: "It was World War II which institutionalized and rationalized mass murder of the innocent. The aerial bomb returned warfare to the frightfulness of antiquity—whole cities put to the flame and sword. And coarsened the conscience of man." In World War II we destroyed whole villages from a sanitizing distance. "Calley was the end product of the process. He did it point blank, looking his victims in their pleading eyes," Mr. Sevareid said.

During nine years in Afghanistan, the Army has court-martialed 34 service members for civilian murder and convicted 22 of them. Convictions are difficult because of the "fog of war" defense: they killed in confusion.

In the months ahead the media will focus on the trial of Staff Sgt. Calvin R. Gibbs and four other enlisted men of the Fifth Stryker Combat Brigade, now home from Afghanistan, for the murder of at least three Afghan civilians—allegedly for fun. Reportedly, members of a troubled platoon with a year of fighting and casualties behind them and a reputation for using alcohol and hashish, led by Gibbs, formed a "kill team." Gibbs said it had been easy to do "stuff" in Iraq, so let's do it here.

Between January and March the five soldiers killed at least three inno-

ON THE WEB
Raymond A. Schroth, S.J., discusses his biography *Bob Drinan.*
americamagazine.org/podcast

ART: SEAN QUIRK

RAYMOND A. SCHROTH, S.J., *is an associate editor of* ***America****.*

cent men. The method: pick a target, toss a grenade. When it explodes, open fire on the Afghan man; later say he had the grenade.

Shocked, one team member, Spec. Adam C. Winfield, sent e-mail to his father pleading with him to do something before they killed again. "It was an innocent guy about my age, just farming," he wrote. "They mowed him down." The father called the Army inspector general; the office of Senator Bill Nelson, a Democrat from Florida; and the Army's criminal investigations division. No response. The soldiers killed two more.

The army took no action until another soldier complained to the military police about drug use. According to court documents, platoon members retaliated by beating him savagely. Rather than quit, that soldier went back to the police and told them about the shootings.

As these troops beat the informant, Sergeant Gibbs menacingly waved the finger bones he had collected from the dead. Another team member had kept an enemy skull. Today prosecutors have over 60 gruesome photographs of corpses, including troops displaying the severed heads of their victims. Gibbs, described by his fellow soldiers as "savage," keeps count of his kills with skull tattoos on his lower leg.

In Tim O'Brien's short story about Vietnam, "The Things They Carried," one soldier cuts off the thumb of a dead Viet Cong youth as a souvenir. That severed digit symbolizes what the license to kill can do to the moral sensibilities of young men we know and love in the classroom, playing fields and in our homes. Michael Corson, a Vietnam veteran who now teaches international relations at Boston University, told the Associated Press that it is no surprise soldiers keep hideous photos as souvenirs. It proves they are tough. "War is the one lyric experience of their lives."

My reaction to that lecture in Fort Bliss was, two years later, to join the Jesuit priesthood. My reluctance to kill was never tested. Today my main fear is that the words Specialist Winfield wrote to his father may become true for more of the young: "There's no one in this platoon that agrees this was wrong. They all don't care." A

MICAH INSTITUTE FOR
BUSINESS AND ECONOMICS

...to do justice
...to love goodness
...to walk humbly with your God
MICAH

SETON HALL UNIVERSITY

2010–11 LECTURE SERIES

"TO DO JUSTICE"

(MICAH 6:8)

WEDNESDAY, DECEMBER 8

RETHINKING THE ECONOMY
POPE BENEDICT XVI ON
GIFTEDNESS & COMMUNION

Monsignor Charles Murphy
Author; Former Rector of North American College, Rome

Beginning at 6p.m.
Chancellor's Suite, University Center

WEDNESDAY, DECEMBER 15

BENEDICT XVI & CHIARA LUBICH
HUMAN DEVELOPMENT & UNITY

Professor Amy Uelmen
Fordham University School of Law

Response By Professor Paul LaChance, *College of St. Elizabeth*

Beginning at 7p.m.
Science & Technology Building (McNulty Hall),
Helen Lerner Amphitheater

Open to the Public, Free of Charge.

CENTER FOR CATHOLIC STUDIES
SETON HALL UNIVERSITY

For More Information, call 973-275-2525
email catholicstudies@shu.edu
visit www.shu.edu/academics/artsci/catholic-studies

About the Center for Catholic Studies
Founded at Seton Hall University in 1997, the Center for Catholic Studies is dedicated to fostering a dialogue between the Catholic intellectual tradition and all areas of study and contemporary culture.

About the Micah Institute for Business & Economics
The Micah Institute for Business and Economics operates under the aegis of the Center of Catholic Studies (http://www.shu.edu/catholic-mission/micah-index.cfm). Its mission is to introduce faculty, students, and the business community to the Catholic perspective on business and economic life. It addresses key social issues, explores perspectives on a more just economy, and develops programs and projects that prepare people, particularly the next generation, to build a more just and equitable society.

TELEVISION | ANNA NUSSBAUM KEATING

UNDER A TEXAS SKY

NBC's 'Friday Night Lights'

In its commitment to place, NBC's "Friday Night Lights" is something like a William Faulkner novel. Faulkner understood from his own life, lived, as he said, on "a little postage stamp of land" in Mississippi, that one's character is profoundly shaped by the geographical, familial, religious and social contexts in which one lives. Many of Faulkner's novels are set in Yoknapatawpha County, modeled after a real place—Mississippi's Lafayette County. Similarly, **Friday Night Lights**, now in its fifth and final season, is set in the hardscrabble, high-school-football-obsessed west Texas town of Dillon, a fictional community modeled on Odessa, Tex.

Dillon is not a transient place. People are rooted there because they either lack the means to move or cannot imagine living anywhere else. This is one reason Tim Riggins (Taylor Kitsch), the town's football star, has made "Texas forever" his catchphrase. People are marooned there. And when everyone knows everyone else, there's no private sin. When the car salesman Buddy Garrity (Brad Leland) cheats on his wife, everybody knows. The reverberations affect his children, his business and his social life as one of the team's boosters.

Religion is part of life in Dillon in more than a superficial or pietistic way. Neighbors see each other at church on Sundays, pray together before football games and occasionally worry aloud that their actions, like not offering a ride to someone stranded on the highway, might be un-Christian. So as Buddy Garrity starts losing his children's trust, it matters to the whole town. Whatever you think about the town's values, the residents' fierce commitments make for fascinating viewing. (Note: the show's final season

PHOTO: NBC/UNIVERSAL/ BILL RECORDS

Left to right: Louanne Stephens as Grandma Saracen, Taylor Kitsch as Tim Riggins, Derek Phillips as Billy Riggins, Stacey Oristano as Mindy Riggins in the "Thanksgiving" episode of "Friday Night Lights."

began on Oct. 27. The previous four seasons can be watched free on the show's Web site. This season airs Wednesdays at 9 p.m. on Direct TV and will be aired again later this year on Fridays at 9 p.m. on NBC.)

No show since HBO's crime drama "The Wire," set in Baltimore, has tilled what T. S. Eliot called "significant soil." "Friday Night Lights" is superb television because it gets one place just right and, by extension, much more. Most television shows, by comparison, are set in sound-stage no places, nominally called New York or L.A., if they are named at all (think "Friends"). Such places may be mildly amusing distractions from the actual locales we call home, but little is ultimately at stake, and what is at stake feels contrived. When television writers and producers tackle middle-American places, they often turn the people (who worry about money, drink beer, watch sports and raise families) into maudlin caricatures (think "Seventh Heaven" or "My Name is Earl").

In "Friday Night Lights" the stakes are family, God and football. (The show was adapted by Peter Berg, Brian Grazer and David Nevins from a film based ona book of the same name by Buzz Bissinger.) Its creators have refused to turn their characters into clichés. Just when you think a character like the head cheerleader Lyla Garrity (Minka Kelly) is merely a superficial young woman, she grows up and surprises you.

The overarching plot focuses on the family of Eric Taylor (Kyle Chandler), the football coach, and his wife, Tami (Connie Britton), the part-time volleyball coach and school counselor turned principal, and their two daughters. The Taylors are the center of an interlocking web of characters, many of whom frequently ask Eric and Tami for help on and off the field. As many critics have noted, theirs is the best marriage on television. While most television husbands are mere punchlines, barely able to plan a night out, Eric is different. When he takes a coaching job in Austin, his family back in Dillon begins to unravel without him, and he returns.

Eric and Tami are each other's biggest fans, always in the stands at each other's games. And while sports is a religion in Dillon, the couple's relationship transcends football and volleyball. When Eric is facing a difficult decision, he visits Tami's office for advice. After they fight, they apologize. When they have a late-in-life accidental pregnancy and Tami thinks about quitting a job she loves, Eric counsels against it.

ON THE WEB
Reviews of notable fall films.
americamagazine.org/culture

In a recent interview with National Public Radio, Connie Britton said that she and her co-star Kyle Chandler were committed to portraying a solid marriage on television. "We didn't want this to be a marriage where we ultimately were addressing infidelity.... We really wanted to deal with the authenticity of what it is to try to make a marriage work." Their characters are compelling because of their commitments, not in spite of them. With a lot at stake—a marriage, two kids, two jobs, an entire town counting on a win Friday night—there's a lot to lose.

Eric and Tami are raising their daughters with care, visiting team members in the hospital and forever answering the door in the middle of the night to respond to an anxious parent or teenager. They show little vainglory, though as a result of their selfless lives, they are constantly fatigued. When the hard-partying running back Tim Riggins is caught sleeping in his truck outside their house with nowhere else to stay, Eric wordlessly throws him a sleeping bag. This understated hospitality captures something essential

about small-town Texas.

"Friday Night Lights" also understands the town's faith life. When Lyla Garrity's life implodes, her parents divorce and she cheats on her injured boyfriend with Tim. She then gives up partying, "gets saved" and joins a Bible church. Riggins teases her, "What'd you do, join a cult or something?" But when he attends a service at her nondenominational church and the preacher says, "God loves you," Riggins is surprised that he feels moved. "I felt something so strong that it made me wonder if everything you've been sayin' isn't as crazy as what everyone thought," he tells Lyla. "It's hard for me to understand that feeling. It's kind of embarrassing. It allowed me to feel a part of something, part of the people, part of you, part of God. Even sayin' that's scary. Did you feel it?"

True to life, both characters stop going to church and almost immediately fall back into bed with one another. Still, viewers can sense real power in the church scenes, not unlike what the characters feel in each other's arms or, in Riggin's case, on the football field. The church was there when needed; the people there were mostly good.

Shot in Austin, Tex., "Friday Night Lights" boasts a lush documentary feel: a big sky, tiny churches, trailer homes, practice fields and Applebee's restaurants speed by, as if from the seat of a passing car (or truck). And because this is both Texas and television, there are lots of good-looking people. Shot with three cameras, no rehearsals and no blocking, it allows a gifted cast to hone its craft before your eyes and, in the process, tell you something about someone's hometown.

ANNA NUSSBAUM KEATING *teaches at the Trinity School at Greenlawn in South Bend, Ind. She was born in Texas.*

BOOKS | THOMAS MURPHY

PATRIOT, STATESMAN, GENTLEMAN

HENRY CLAY
The Essential American

By David S. Heidler
And Jeanne T. Heidler
Random House. 624p $30

In 1897 an impatient House of Representatives proposed some joint resolutions of Congress to assert more legislative initiative in foreign affairs. Many representatives felt that neither the Democratic president, Grover Cleveland, nor the Republican president-elect, William McKinley, were aggressive enough with Spain concerning its suppression of rebellion in its colony of Cuba. The more cautious Senate, protective of its monopoly over treaty ratification, produced a "Memorandum Upon the Power to Recognize the Independence of a New Foreign State," which both reiterated the collaboration of the president and the Senate in any such recognition and sought to discover the historical source inspiring the erroneous resolutions. It was Henry Clay (1777-1852), who "always maintained that the clause that Congress had the power to regulate commerce with foreign nations gave Congress the power to recognize the independence of a foreign country."

This citation, preserved in a diplomat's report stored in the British national archives, summarizes Clay's career and international fame. He wanted to be president but lost three elections. His hope was to be the president who upheld the supremacy of constitutional government against presidential supremacists like Andrew Jackson. David and Jeanne Heidler show how this position reflected Clay's understanding of himself as a politician of the second generation under the Constitution, anxious to both preserve the system and make his own contribution to it.

Clay had an outstanding constitutional education under George Wythe, a neglected founding father who was the first law professor in the United States. Four years as Wythe's assistant gave Clay insights into both national origins and possibilities. Clay admired Congress because he felt it epitomized the constitutional and social diversity that Wythe felt would put the new nation at the service of all humanity. Clay would pass on this respect for the unity of differences to his own admirer, the young Abraham Lincoln.

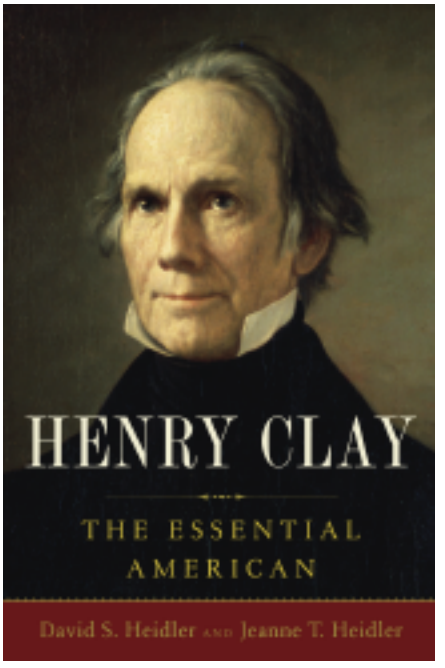
Clay achieved legislative mastery in both House and Senate. He revolutionized the office of speaker of the house by making it a position of advocacy rather than an impartial presiding post on the Westminster model. Initially this change helped to lead the nation into an unprepared-for war with Great Britain. But the new role for the speaker endured, and Clay became one of the negotiators of peace. He more and more learned to combine advocacy with fairness, winning personal friends even among political opponents as intense as his archenemy Martin Van Buren. The authors suggest that the nation today needs more such friendships among its politicians.

As senator, Clay's greatest moment was probably the crisis of 1833, when South Carolina threatened to nullify federal tariff law. Weeks after a landslide defeat for the presidency, Clay struck the crucial compromise between those who wished to employ military threats against South Carolina and those who wanted to repeal the tariff completely. A native Virginian who lived in Kentucky, Clay had both Southern and Western connections. He understood the limits of sectionalism, as he also showed in the

Missouri crisis of 1820 and the California crisis of 1850. The desire to transcend sectionalism also contributed to his outspoken advocacy for linking the nation by a federally sponsored system of roads, canals and a national bank.

By contrast, Clay felt that his Whig Party was too prone to deal with sectionalism through vagueness of rhetoric. The result was the election of two ambivalent presidents, William Henry Harrison and Zachary Taylor, with Clay cast aside. He remained forthright, however. It was a blunt criticism of both slaveholding and abolitionist extremists in 1839 that led to his famous observation that he would rather be right than be president.

The epic mistake of Clay's career was the decision to accept an appointment as secretary of state after supporting John Quincy Adams's election as president by the House of Representatives (since no one had a majority in the Electoral College). It was not a corrupt act. Clay genuinely feared the alternative, Jackson, as a



potential American Napoleon. He was more compatible with Adams on issues. Neither Adams nor Clay ever understood the catastrophic effect that the combination of Clay's support for Adams and Adams's subsequent appointment of Clay as secretary of state had upon public opinion. Like other great legislators, Clay took for granted that an honest parliamentary majority would automatically look wise before the nation. Here is the reason for his failure to become president.

That the authors of this biography are a married couple (scholars of pre-Civil War America and co-authors of *The War of 1812*) brings it special strengths, especially in depicting Clay's emotional life. A fundamental difference with Jackson, for example, was that the general took all political differences personally while Clay did not. Clay's wife, Lucretia, remained secluded but provided indispensable support in private. She helped Clay through a religious conversion after they lost a son in the Mexican War.

Some historians believe that Clay's compromises helped the Union to win the Civil War by delaying that conflict

until the North was strong enough to prevail. The Heidlers have shown us a deeper contribution. Clay got a young nation talking about what it wanted to become. It did not always accept the specifics of his vision, but the very discussion increased its sense that it was a nation worth preserving. In this manner, Clay vindicated his mentor Wythe and made things easier for his disciple Lincoln.

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

MICHAEL BAXTER

THE LONG CORRESPONDENCE

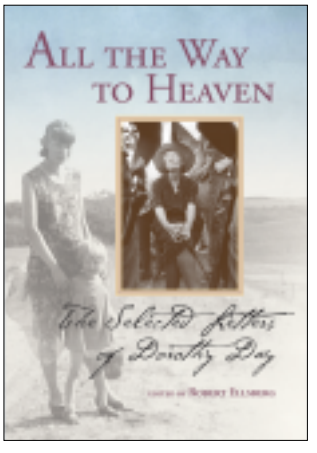
ALL THE WAY TO HEAVEN
The Selected Letters of Dorothy Day

Edited by Robert Ellsberg
Marquette Univ. Press 480p $35

In the early 1960s, Dorothy Day started sending her papers to the archives of Marquette University, where they remained sealed until a quarter century after her death in 1980. Two years ago, Marquette University Press published *The Duty of Delight: The Diaries of Dorothy Day*, edited by Robert Ellsberg. The *Selected Letters* form a companion volume. We are indebted to Ellsberg for completing this monumental, two-part project.

Most of Day's correspondence was carried on amid the burdens and chaos typical of the Catholic Worker. In the first letter after its founding, she asked Catherine de Hueck, founder of Friendship House, for prayers: "we need them especially for the House of Hospitality." Six months later she apologized to a supporter: "Thank you for your kind note, and do excuse me for not writing before. Many troubles piled up and I could not." The troubles never ceased: unpaid bills, conflicts at the farm, hassles from the Health Department, inquiries from the chancery. Early on, Day readily sought a spiritual advisor, Joseph McSorley, a Paulist priest, yet clarified that his guidance pertained to faith and dogma, not social issues, in accord with the freedom of the laity in temporal affairs.

As an editor, she wrote to supporters and critics, Catholic newspapers and journals, college and seminary professors and prominent authors. As a founder, she wrote co-workers with requests, directives, encouraging advice and updates on travels. Curiously, there is only one letter to Peter Maurin, but several about him, including one on the intellectual sources on his social vision.



With the '40s came the war, and Dorothy's circular letter insisting that Catholic Worker houses take the pacifist stand. They were difficult but invigorating years, as Day's vocation was deepened by "the retreat" given by the Rev. John Hugo. "I am completely sold on this retreat business. I think it will cure all ills, settle all problems, bind up all wounds, strengthen us, enlighten us...make us happy."

Hugo's emphasis on pruning the natural in order to grow in the supernatural life provided a reliable way to present the Catholic Worker mission, especially its pacifism. In 1941 she acknowledged to a "priest critic" that the use of force may be justifiable from "the natural standpoint," but "we look upon the striving toward perfection as...a basic precept, an essential law of Christianity and for ourselves we must refuse to bear arms against our enemies." This theology sustained her throughout her life. Ironically, after its supernaturalist approach found affirmation in the Second Vatican Council's universal call to holiness, it ceased to attract many in the movement. In 1966 she reported that only 14 of 50 people at the farm attended a Hugo retreat, "and most were in opposition, wanting to argue points on the last day...we can only say, 'abandonment to divine providence.'"

Many of Day's letters bear the tone of a matriarch of a vivacious, unruly family. Letters to Ammon Hennacy, whose antiwar witness she found heartening, show disapproval of his inveterate anticlericalism. She was distressed when Karl Meyer "lost his faith," as she wrote to Nina Polcyn, although she assured Meyer, "Of course you are always part of the CW family. We're proud to have you and love you." A pattern of admonition and support marks the letters to younger co-workers, encouraging their witness, bemoaning lax sexual practices, stressing the importance of prayer and the sacraments. She was heartened by a steady flow of new people into the movement.

Dorothy was also a matriarch in the natural sense. The letters to her daughter reflect their ups and downs through the years. At a low point, she chided Tamar for selfishness. Later, after Tamar's marriage ended, she encouraged her. She also wrote her grandchildren, sometimes signing off as "Granny." And in July 1968 she wrote to Tamar's father, Forster Batterham, giving news on the family. Only a few letters to him come after that, as they stayed in touch by phone and visits.

But there are many letters to Forster written before the Catholic Worker began. These are found in the opening section, under the title "A Love Story." The first comes in April 1925, as their relationship began. "I miss you so much," Dorothy wrote from Staten Island, "I was very cold last night. Not because there wasn't enough covers but because I didn't have you."

The next letter comes five months later, with calculations of the birth of their child. Three others follow. Then there is a gap until March of 1928, after Tamar's baptism and their breakup. From Day's book *The Long Loneliness*, one gets the impression it was a clean break, with Forster refusing to marry on anarchist principles and Dorothy finally putting an end to it. From the 31 letters to Forster after March 1928, we get a fuller picture. Repeatedly, she asked him to marry her.

It was a tortuous relationship, with periods of silence, resolutions to end it, momentary intimacies, followed by regrets and, at length, by Dorothy's lonely realization it was not going anywhere. In her last letter to Forster from this period, she wrote: "I want to be in your arms every night, as I used to be, and be with you always.... We always differed on principle, and now that I am getting older, I cannot any longer always give way to you just because the flesh has such power over me.... Imaginatively, I can understand your hatred and rebellion against my beliefs and I can't blame you. I have really given up hope now, so I won't try to persuade you any more." This letter is dated Dec. 10, 1932, a day or two after she first encountered Peter Maurin.

This previously unreleased correspondence records a poignant story of unfulfilled longing, unrequited love. It reminds us that detachment—the kind that Hugo urged—is acquired less by inspired resolutions, more by practicing wisdom as it is revealed in the unfolding of one's life. The fruits of detachment were grasped by Dorothy only gradually, well after the movement began. But they certainly came. Six years after the letter to Forster quoted above, she reported to the Health Commissioner that burdensome regulations could shut down the Catholic Worker, which had "provided 49,275 nights lodging these past three years; 1,095,000 breakfasts of bread and jam and coffee; 131,400 lunches and suppers." Each of those meals and overnight stays entailed an act of love to someone hungry, thirsty, with no place to go—to Christ. The seed had fallen to the ground and died, and had borne much fruit. "All is grace."

MICHAEL BAXTER *teaches theology at the University of Notre Dame and is director of the Catholic Peace Fellowship.*

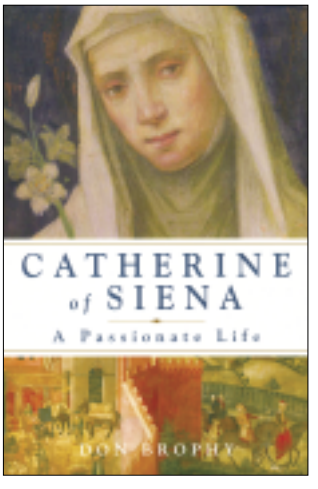
MARIE ANNE MAYESKI

CONSUMED BY INNER FIRE

CATHERINE OF SIENA
A Passionate Life

By Don Brophy
Blueridge. 304p $24.95

Writers of saints' lives must steer a careful course. Today's readers generally bring a skeptical perspective to accounts of miracles, and they expect careful historical research to ground the narrative. At the same time, they expect, even hope for, some clear indication of exactly what makes this person a saint; they look for the numinous, tucked into the corners of historical reality. In *Catherine of Siena: A Passionate Life*, Don Brophy steers the course well. He benefits greatly from new access to all the saint's writings—the letters, *The Dialogue* and her dictated prayers—which have recently become available in new translations and annotated editions.



From the opening pages, the reader is aware that Brophy is going to portray Catherine against the rich background of her social and historical context, the real world in which Catherine's character took shape and in interaction with which she lived out her life. He says himself, in the author's note at the end of the book, that his main focus is on Catherine's public life rather than her interior life—though he never ignores or minimizes the importance of the latter—and he therefore shows us a Catherine who may surprise us.

Brophy begins by painting 14th-century Siena in broad brush strokes, reconstructing the social location that would shape Catherine's perspective. Her early years were relatively uneventful; and her child's piety seems, according to Brophy, appropriate in her own world. But at the age of about 6, she experienced a vision of Christ that shifted her focus and increased her intensity. Her first biographer, Raymond of Capua, gives the first account of this vision, and Brophy demonstrates its long-lasting effects on Catherine's interior life. From the moment of her vision until she was 20, Catherine lived a life that followed the pattern of most medieval women saints: a single-minded pursuit of solitude and prayer, fasting to the point of

destroying her health, a confrontation with her family and isolation from it.

In 1367 another vision turned Catherine's life around once more. It was a vision in which Jesus espoused her to himself and called her, as she believed, to re-enter the life of the city of Siena. Her extraordinary public life was about to begin.

Brophy carefully lays out the competition among the various political factions that were at work in 14th-century Italy and Europe, much of it centered on the pope as a political as well as religious leader. He shows us a Catherine engaged in various missions for peace, for the restoration of the papacy to Rome and for the reform of ecclesiastical government itself, beginning with the appointment of bishops and cardinals. True to her time, Catherine believed in reform as primarily a matter of internal conversion and so, in addition to admonishing and persuading the pope and other powerful leaders, she began to preach.

From the earliest days of her public life, Catherine had gathered around her a large community of disciples, whose spiritual formation she undertook with fervor and enthusiasm. Her spiritual discourses with her disciples soon gave rise to letter-writing, and her voluminous correspondence, amply and judiciously cited by Brophy, shows her passion and her realism. Soon, too, her teaching took the form of public preaching; she became a skillful street preacher, and after her visit to the pope at Avignon, she gave herself more and more to this ministry. Finally, she began the book that would, she hoped, make her wisdom and experience available to a still wider audience. By the time of her death in Rome at age 33, Catherine was one of the most widely recognized public figures in Italy.

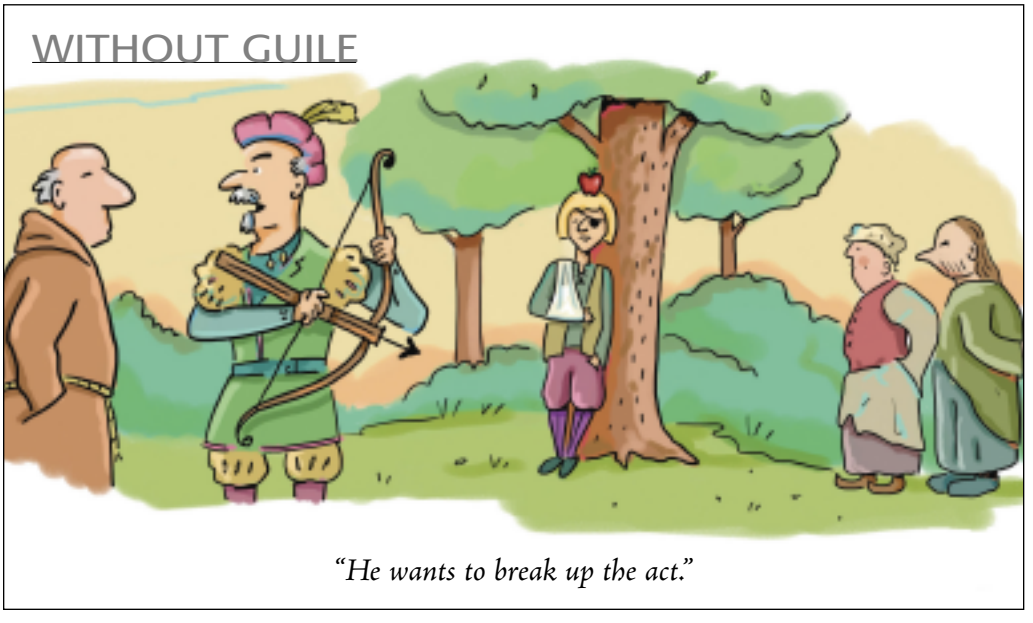
In spite of the visions, miracles and early ascetic practice, Brophy reveals a thoroughly human Catherine, fully a woman of her own day. He acknowledges, for instance, that in her missionary journeys for peace, she was as much driven by her own restlessness as by the will of God. She was relentless in seeking to found a monastery for her women followers, one that she can control, but could never remain there herself. He also deals honestly with much that remains problematic for the modern reader: the centrality of blood in her imagery and language, the violent cast of her thought. Granted that both these elements are part of the traditional metaphoric language of mysticism, they remain troubling, as does her desire to promote a new crusade to stop the Turkish advance in the Adriatic.

On the side of her saintliness, Brophy describes her ecstatic response to the Eucharist; the intimacy with which she spoke to and about the Lord; and the obvious spiritual influence she had upon all those she met, especially upon her community of disciples.

Yet I found myself wondering if the many popes who had promoted her cause, from Pius II in 1461 to John Paul II in 1999, had considered sufficiently what kind of woman they were recommending as a model. Catherine engaged in a public ministry, including public preaching, at a time when women were strictly relegated to the domestic sphere; she had the temerity to advise and even oppose the pope as well as the secular leaders of the Italian city states. Brophy gives us a portrait of a woman who was attentive to God's presence at virtually every moment and affirms that Catherine consistently sought true self-knowledge. Because of this Catherine believed in herself and acted freely, in spite of convention, law and critical suspicion. She held to her convictions and pursued her own desires with a tenacity and assurance that, without her divine warrant, could easily be seen as arrogance. This is dangerous behavior indeed, but sanctity is not synonymous with safety. And Catherine, with her lifelong but unfulfilled desire to become a martyr, understood that better than most.

Told in vivid, felicitous language, Brophy's biography reacquaints the reader with an extraordinary Christian.

MARIE ANNE MAYESKI *is a professor of historical theology at Loyola Marymount University Los Angeles, and author of* Women at the Table *(Liturgical Press).*



"He wants to break up the act."

CARTOON BY BOB ECKSTEIN

CLASSIFIED

Baptism Garments

BAPTISM GARMENTS FROM BETHLEHEM in timeless design that recalls the baptism of Jesus. Six infant sizes, embroidery inspired by mosaics in the Church of the Nativity. Purchase supports Holy Land Christians. Visit www.BaptismGarment.com or call (805) 544-9088, Pacific Time.

Parish Missions

FAITH BEGINS IN FAMILY LIFE. This mission promises to keep parents of all ages (grandparents too) interested and entertained, ultimately deepening the faith of each domestic church and creating in families a longing for greater participation in their parish church. Visit www.familyfaithonline.com.

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

Pilgrimages

HOLY LAND PILGRIMAGES. Can be customized for your group of 12 to 20 persons. Visit Bethlehem, Jerusalem, Galilee, Dead Sea, Petra and more. Stay in Christian guesthouses. Meet local people in their homes. See Christianity in orphanage and school for special-needs children. Visit fair trade shops. Next scheduled pilgrimage: May 7-20, 2011. Visit www.HolyLandInstitute.org, or call Claudia Devaux at (805) 544-9088, Pacific time.

Positions

DIRECTOR OF LITURGY. St. Mary's Seminary and University in Baltimore invites applications from Roman Catholic priests for a position as Director of Liturgy for the School of Theology/Seminary program, beginning fall 2011. The Director is responsible for the planning and supervision of all seminary liturgies. He works with the Director of Liturgical Music and reports to the President-Rector. Graduate-seminary level teaching in liturgical and/or sacramental theology and service as a formator in the Sulpician tradition are additional responsibilities of the position. The successful candidate should have both experience in practical liturgical direction and academic credentialing. A terminal ecclesiastical degree in the field is preferred; an earned graduate degree beyond ordination requirements is acceptable. Academic rank is commensurate with prior achievement. Competitive salary and benefits package.

Send letter, curriculum vitae and names of references to: Timothy Kulbicki, O.F.M.Conv., Dean of the School of Theology, St. Mary's Seminary and University, 5400 Roland Avenue, Baltimore, MD 21210; or send e-mail to tkulbicki@stmarys.edu.

SEARCH FOR PRESIDENT. The Vatican Observatory Foundation, which is a non-profit organization dedicated to providing material and financial support to the Vatican Observatory, is accepting applications for President. The role of the President is to actively lead and manage the Foundation and its board of directors, particularly its fund-raising initiatives and activities. As President of the V.O.F. he would also be on the staff of the Vatican Observatory and would work out of V.O.F. offices in Tucson, Ariz. Applicants should have proven leadership skills and administrative/development experience as well as an appreciation of the importance of and active interest in promoting the church's scientific and educational apostolates. Those interested in applying can check the V.O.F. Web site at http://vaticanobservatory.org/VOF for further information about the V.O.F. and its fund-raising efforts. Applicants should submit their C.V.'s, along with a brief letter outlining their reasons for interest in this position, and a list of four names of people (along with their positions, affiliations, and contact information) whom the V.O.F. search committee can contact for letters of recommendation. These should be sent to: Search Committee, Vatican Observatory Foundation, c/o Brother John Hollywood, S.J., at jbhgu@aol.com, or to 2017 E. Lee Street, Tucson, AZ 85719. The deadline for applications is Dec. 15, 2010.

Retreats

BETHANY RETREAT HOUSE, East Chicago, Ind., offers private and individually directed silent retreats, including Ignatian 30-days, year-round in a prayerful home setting. Contact Joyce Diltz, P.H.J.C; Ph: (219) 398-5047; bethanyrh@sbcglobal.net; bethanyretreathouse.org.

WISDOM HOUSE, Litchfield, Conn. Retreats include "Organization and Weight Loss," Susan Lovallo, Nov. 6; "Spirit Book Workshop," Susan Gaylord, Nov. 13. For information visit www.wisdomhouse.org or call (860) 567-3163.

Wills

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

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

LETTERS

How Dare You?

Your editorial "Israel's Choice" (10/18) is a classic example of your bias. Negotiating means give-and-take on both sides. Placing exclusive blame for the possible breakdown of peace negotiations between Palestinians and Israel on the building of settlements in the West Bank ignores the fact that the talks are for negotiations, not a forum for blame. When Israel offered a restart on the partial settlement freeze if Palestinians would recognize Israel as a Jewish state, that was rejected before the ink was dry. Instead of mentioning Israel's right to exist in your editorial, you accuse Israel of establishing a system of apartheid (a shameful accusation), and you had the further audacity to, in effect, warn Israel that it should make a deal now or risk its very existence as a Jewish state.

PETER A. MARTOSELLA JR.
Amber, Pa.

Too Rational

I congratulate Professor Wilber ("Awakening the Giant," 10/18) for a sensible and generally nonideological approach to a subject that few Americans really understand: the deficit. And because it is sensible, rational and non-ideological—Richard Nixon could have signed off on this as a memo in 1970—it will have no purchase in Washington, D.C., which has been taken over by ideologues and screwballs of all flavors, left and right.

RICHARD J. SALVUCCI
San Antonio, Tex.

Another Civil War Coming

Certainly it is easy to agree with Charles Wilber's assertion, in "Awakening the Giant" (10/18), that "the times…demand real political leadership" in dealing with our current economic plight. He ignores, however, the larger reality that our two-party system is in gridlock over the issues of

economic stimulus, the federal deficit and tax rates just as the American political system was paralyzed by the controversy over slavery in the 1850s. Lest we forget, that issue was not resolved by the political process, but rather by a bloody internecine war, however much Ken Burns and modern-day Americans surround that tragedy with patriotic gore.

Given that deficit hawks and doves are divided more by class than by geographic region, chances of a second civil war are reduced. However, voter apathy, widespread ignorance of even the most basic economic principles, and growing tolerance for intolerance offer prospects almost as bleak as those facing the Union in 1861.

The resultant gridlock portends continued American economic decline, the exacerbation of class and social tensions and the continued attraction of delusional military adventurism and xenophobia to divert attention from our underlying problems. Wilber's ideas make perfect sense in introductory macroeconomics; but alas, most Americans are neither interested in nor capable of grasping these ideas.

PAUL LOATMAN JR.
Mechanicville, N. Y.

Not Only Natural

Your current comment "The Right to Breastfeed" (10/18) reminds me that human milk is designed by our Creator for humans. Therefore, feeding human babies is not only natural, but also right, true and faithful. We are confused about the "rights" of women to nurse in public. It is the baby who has the right to eat when hungry. If the best food is available and free of cost, it is outrageous that society would make it difficult for the baby to receive it. Sometimes the feeding is difficult, but the difficulties will pale in comparison with later assisting the child with middle school math.

COLLEEN McCAHILL
Baltimore, Md.

Thank Heaven

A sorry world it is when drive-thru meals and artificial foods build a group of children for whom obesity is going to be a lifelong health challenge. Wonder what's on the menu in Johnny Rocket's Restaurant? All over the world children are nourished by their mother's milk. Thank heaven for breast milk. Perfect for babies.

SHEILA DURKIN DIERKS
Boulder, Colo.

'I Don't Get It!'

I wish to add another word on your current comment "The New Mass" (10/4). In 1 Timothy we are told: "God our savior…wills everyone to be saved and to come to knowledge of the truth. For there is one God. There is also one mediator between God and the human race. Christ Jesus, himself human, who gave himself as ransom for all."

And one of the propositions of Cornelis Jansen that was condemned by Pope Innocent X in 1653 was Jansen's statement "it is Semi-Pelagian [i.e. heretical] to say that Christ died or shed his blood for all men without exception." Yet now I am told that as of Advent 2011, the priest is no longer to say that Christ died "for all," but "for many."

I don't get it.

THOMAS L. SHERIDAN, S.J.
Jersey City, N.J.

Forgive, But...

After reading "Guantanamo Pilgrimage" (10/25), I suggest that before the author, Luke Hansen, S.J., starts his "relationship" with Guantánamo detainees, he should sit down and have a heart-to-heart with Salah Sultan, who has joyfully proclaimed on television in the Islamic world that they will soon bring death and destruction to the United States. It is unforgivable that the United States befriends Israel, Sultan argues; and, as a result of that friendship, we deserve destruction. This is common rhetoric in the Islamic world.

There was also the dear nurse at Guantánamo who daily treated a detainee for his injuries from the battlefield, only to have her head grabbed and her face smashed into the wall on her way out of the room. I do believe in turning the other cheek and being my brother's keeper. But this is to be done with eyes wide open and not crawling in with "Mea culpa."

RUTH BURR
Rochester, Minn.

Famous Last Words

Re "Independence Vote Could Reignite Civil War" (Signs of the Times, 10/25): Bishop Paride Taban's reference to a possible Islamic government's "continued oppression of the ethnic and religious minorities" of Southern Sudan, brought back bad memories.

The same is true of his reminder at the University of Notre Dame last October that "the people of the South are beating day and night the drum of secession and independence." This reminded me of the terrible years of persecution, torture and murders suffered by the animists and Christians of South Sudan and by the people of the Diocese of Torit.

In the late 1980s I was serving in Rome as Vatican director of the documentation, information and press office of Caritas Internationalis. I shall never forget the three-line telex that Bishop Taban probably expected to be his last message to us at Caritas: "God reward you for trying to help us. Now pray God will grant us a happy death."

LARRY N. LORENZONI, S.D.B.
San Francisco, Calif.

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

Fearless Testimony

THIRTY-THIRD SUNDAY IN ORDINARY TIME (C), NOV. 14, 2010

Readings: Mal 3:19-20a; Ps 98:5-9; 2 Thes 3:7-12; Lk 21:5-19

"Do not be afraid.... I will give you a wisdom in speaking" (Lk 21:9, 13)

I live in Chicago, a city that boasts of its exquisite architecture, and it is easy for me to imagine the admiration of the people in today's Gospel for the monumental Temple in Jerusalem. Although they weren't snapping photos and posing in front of skyscrapers as contemporary tourists do, they seem to have been caught up in the same wonder and awe that is evoked by grand buildings. People marvel at the engineering genius of the construction. In the case of temples and cathedrals, their beauty and grandeur lift the mind and heart and help human beings feel connected to the divine.

The reverie of the onlookers in today's Gospel is broken suddenly by Jesus' declaration that not one stone would be left upon another. As a Jewish reformer, Jesus frequently spoke and acted in ways that called into question religious structures, both external and internal, that impeded right relationship with God and one another. But for any Jew, the destruction of the Temple by Roman imperial forces would provoke a severe crisis. Everything would have to be resignified. The Temple symbolized their connection with God and their fellow believers. And it was in the Temple that the sacrificial cult was exercised in obedience to the commands of the Torah.

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

Luke's Gospel, of course, was written some 15 years after the Temple had been razed. We can imagine the struggles of the Jewish Christian members of the Lucan community, who had to redefine their Jewishness not only in the absence of their Temple, but also as members of a mixed community of Gentile and Jewish followers of Jesus. The Gentile members also had to reconstruct their internal architecture when they took on a Christian identity.

In today's Gospel, there is a progression, as the discussion moves from the destruction of the Temple to cataclysmic happenings that wreak destruction on the earth and among peoples and, finally, to threats against one's life. It envisions crises on every level, moving toward an apocalyptic end time. Jesus' audience does not ask if such will happen. Rather, they ask when it will come about and if they will have advance warning. Jesus never answers those questions. Instead he directs his listeners how to respond to these crises. If they are following him, then they too will say and do things that threaten some of the political and religious structures of their day. Any who claim his name will surely experience the same kind of fury that was directed at him for doing such things.

Jesus does not leave his disciples defenseless in such times of crisis. First of all, he reminds his followers not to follow after anyone else; their attention must remain steadfastly on him. When their focus is on him and not on their tribulations, they are able to stand fearless. He speaks the same words that Gabriel spoke to Zechariah and Mary when their worlds were being turned upside down: "Do not be afraid" (Lk 1:13, 30).

PRAYING WITH SCRIPTURE

- How does keeping our focus on Jesus enable us to be fearless in times of crises?
- When have you experienced the power of Christ speaking through you?
- What support structures enable you to persevere?

ART: TAD DUNNE

When disciples are seized and persecuted and handed over to the authorities because of Jesus' name, these are times to testify to the power of God. Jesus explains that the testimony is not a speech that one composes ahead of time. The preparation consists in persevering in a life of faithfulness and trust in the one who provoked crises by his manner of life. It is he, who is himself the temple (to borrow from Johannine theology), who will give the necessary wisdom for speech and action in the critical moment. **BARBARA E. REID**

Merry Christmas from America Press!

Searching for the perfect Christmas gift for a loved one?

Give the gift that keeps coming all year long. Give a gift subscription to America.

This Christmas you can give a gift at the special Christmas gift price of only $3 for one full year. That's over 75% off the cover price!

Share all the insight, hope and inspiration that you have come to love with this very special gift.

Know someone who loves the Internet? Perhaps they'd like a Web-only subscription. Give a Web-only subscription this Christmas at the special price of only $1 for one full year!

With your order of any gift, the recipient will receive an announcement of the gift.

take advantage of either of these offers just call our toll free number 1-800-627-9533. Mention code BC3159.

Or fill in the cut-out form below and mail it to

America
Subscription Department
PO Box 293159
Kettering OH 45429-9159

For additional orders, please include the name and address on a separate sheet of paper, indicating a print or Web-only subscription.

To cover postage and GST, please add US$30 for Canadian subscriptions. All subscriptions payable in US funds only. All new subscriptions will commence 4-6 weeks after receipt. Offer valid on new subscriptions only. Offer expires Jan. 31, 2011.

☐ Yes! Please start a one year print gift subscription at the special rate of $36 for:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

E-MAIL (OPTIONAL) _____

Billing Information:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

E-MAIL (OPTIONAL) _____

Code: BC3159

☐ Yes! Please start a Web-only gift subscription at the special rate of $18 for the first year for:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

E-MAIL (REQUIRED) _____

☐ Check Enclosed

☐ Bill Me

☐ Please bill my credit card

CARD NO. _____

EXPIRATION DATE: _____ / _____