

America

America's
CENTURY
1909 - 2009

April 28, 2008

THE NATIONAL CATHOLIC WEEKLY

\$2.75

The U.S. Supreme Court at a Crossroads

The Court and the Death Penalty

Dale S. Recinella

A New Majority and the Culture Wars

Antony Barone Kolenc

Spring Books

AWAITING A SPRING that is coming slowly to the Big Apple, I fast-forward my thoughts and summon the words of the 18th-century poet James Thomson: "...who can paint/ like Nature? Can imagination boast,/ amid its gay creation, hues like hers?" Signs and wonders will soon abound in all their glory in every park across the land.

Presently—in observance of Earth Day—I am reading and absorbing some of the most powerful, prescient literary gems of nature writing from the past two centuries. *American Earth: Environmental Writing Since Thoreau* is edited by Bill McKibben. What is of particular note about this effort, published by The Library of America, is that it will be kept in print with a gift from the Gould Family Foundation. Proceeds from the book, we are told, will be used to support the mission of The Library of America—which is to "print and preserve authoritative editions of America's best and most significant writing."

Weighing in at nearly three pounds and close to 1,000 pages,

the book represents over 1,000 selected writings from some 300 sources. Savoring it as I am, at my own pace, it will likely be summer before I finish the book. The early heroes of conservationist thought, Henry David Thoreau and John Muir, of course, are among those heard from. The scores of others who join their illustrious company include Walt Whitman, Theodore Roosevelt, John Burroughs, Theodore Dreiser, John Steinbeck, Woody Guthrie, Rachel Carson, Alan Durning and Barbara Kingsolver.

I was moved palpably while witnessing with Thoreau on Haven Hill two loggers sawing down a majestic pine. Through the writer's words, recorded in his Journal (Dec. 30, 1851), we see and "hear" that tree go down. Slowly, at first, "as if it were only swayed by a summer breeze and would return without a sigh to its location in the air." Then it lies down to its bed in the valley "as softly as a feather, folding its green mantle about it like a warrior...." Then, delayed, comes a "deafening crash" to the rocks, reminding us that "even trees do not die without a groan."

From the Adirondack wilderness to the Sierras, from Concord to Central Park, from whales to wild life and huckleberries to highways, this compendium

teems with the best of the best observations and commentary on Earth and our place on it. That includes the awesome responsibility to nurture it—no matter where we live. As Frederick Law Olmsted rightly proclaimed, care for "environment is not confined to rural life, but [must be] for city life as well." While most of the writings in this book are celebratory, many decry humanity's profligate waste and destruction of organic life, as well as the abuse of other life forms, not least vegetation and animals.

Which leads me to point out another April observance: the founding (in 1866) of the American Society for the Prevention of Cruelty to Animals. Education is key to spreading awareness of animal abuse, and the society has numerous resources and tools for use in schools and other settings. A new venture is Henry's Book Club, offering selections at three levels: children of 5 to 12 years; teens 13 and over; and teachers and parents. Visit their Web site to obtain valuable infor-

mation, tips and classroom ideas.

An estimated 3,500

homeless-pet shelters operate in the United States. I volunteer several hours on the weekend at one near my home. In the few months I have been there, we've taken in a dog who had been tied to a radiator for six years (imagine the socialization issues), another so badly burned by its owner (hot iron, boiling water, etc.) it nearly died; another missing an eye and a foot; and most recently, a young cat tied up in a garbage bag and left on a major roadway. An alert driver avoided running over the bag and rescued the animal. And those are the tip of the iceberg. In an effort to reach out to youth, the founder-owner, Roberta Giordano, shows a special video in schools across the city that opens kids' eyes—literally—to the horrors of abuse, teaches how to treat all animals, how to report abuse and so on.

It's no wonder I am a great advocate for adoption over purchase. We and the animals are inextricably bound to one another in nature's plan. We share the earth and its resources, we recognize the rights of the other. As Jeremy Bentham (d. 1842) once wrote of animals: "The question is not, Can they *reason*? Nor, Can they *talk*? But, Can they *suffer*?"

Let us care for all God's creation.

Patricia A. Kossmann

Of Many Things

America

Published by Jesuits of the United States

Editor in Chief

Drew Christiansen, S.J.

Acting Publisher

James Martin, S.J.

Managing Editor

Robert C. Collins, S.J.

Business Manager

Lisa Pope

Editorial Director

Karen Sue Smith

Online Editor

Maurice Timothy Reidy

Associate Editors

Joseph A. O'Hare, S.J.

George M. Anderson, S.J.

Dennis M. Linehan, S.J.

Matt Malone, S.J.

James T. Keane, S.J.

Peter Schineller, S.J.

Literary Editor

Patricia A. Kossmann

Poetry Editor

James S. Torrens, S.J.

Assistant Editor

Francis W. Turnbull, S.J.

Design and Production

Stephanie Ratcliffe

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;

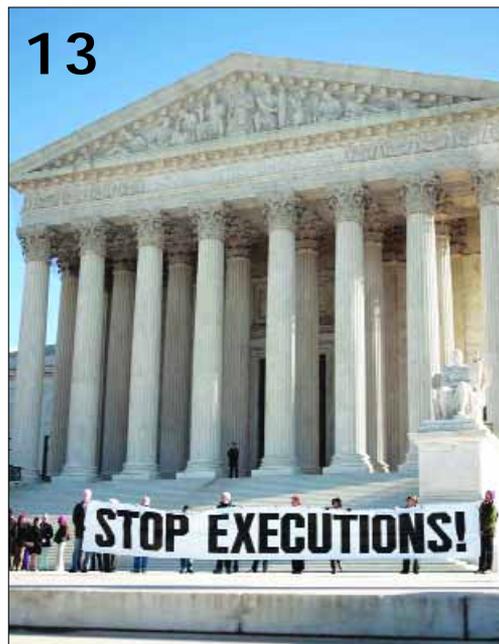
letters@americamagazine.org.

Web site: www.americamagazine.org.

Customer Service: 1-800-627-9533.

© 2008 America Press, Inc.

Cover photo Shutterstock/Lori Howard



13

Articles

Ending the Death Penalty 13
Dale S. Recinella

A change of position by one Catholic Supreme Court justice could make a difference.

The Court at a Crossroads 19
Antony Barone Kolenc

A new judicial majority enters the culture wars.

Creatures Great and Small 26
David Pinault

Viewing animal suffering with interfaith eyes

Editorial Abuse of Office 4

Signs of the Times 8

Life in the 00s 11

Public Morality After the Religious Right
Terry Golway

Faith in Focus 28

An Unexpected Lesson *Marlowe D. Niemeyer*

Spring Books 31

Our Story Begins; Fall of Frost; Good Neighbors, Bad Times; Mr. Adams's Last Crusade; Red Bird; The Magical Chorus

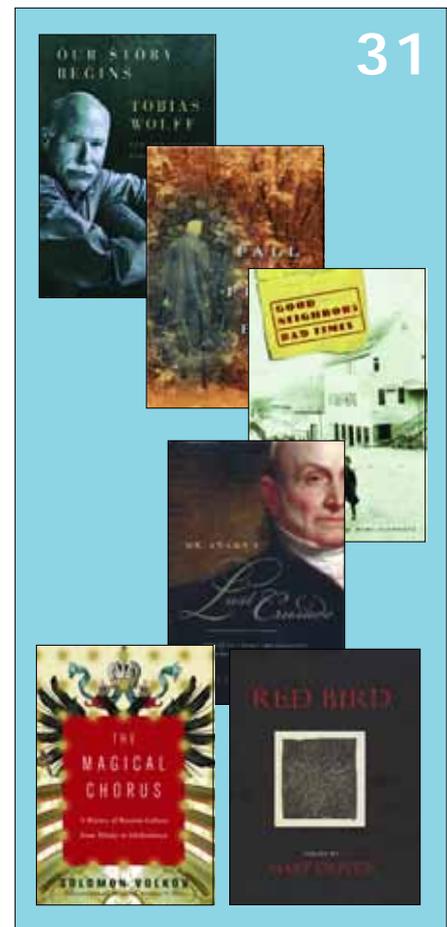
Poem 36

Canticle of the Washing Machine *Anya Silver*

Letters 45

The Word 47

Glory and Suffering *Daniel J. Harrington*



This week @
America Connects

Angela O'Donnell and James T. Keane, S.J., discuss their 10 favorite Catholic novels. Plus, a slide show on ProFauna's work with animals in distress and an article by Charles M. Whelan, S.J., on religious liberty, at americamagazine.org.

Abuse of Office

IT IS NOW DEMONSTRABLY CLEAR that the president of the United States has subverted the rule of law in this country. The final confirmation came in April, when George W. Bush at last revealed the extent of his own involvement in approving the torture of our nation's enemies. In an interview with ABC News, the president confirmed that in 2003, his top advisors, including Vice President Dick Cheney, met in the White House to discuss the specific procedures to be used for the interrogation of suspected terrorists. Mr. Bush indicated for the first time that he personally approved the interrogation procedures, which included the now infamous technique known as waterboarding. The president added that he did not think that these "enhanced interrogation techniques" were illegal and that he was "not sure what was so startling about" his admission.

Indeed, there is little that is startling about it. For over seven years, the administration has single-mindedly and with strident resolve sought to expand the power of the presidency beyond its constitutional limits. This administration's modus operandi has been the unitary executive theory, a constitutional fiction repeatedly invoked to prohibit almost any judicial or legislative check on the powers of the president as commander in chief.

The U.S. Constitution limits the powers of the federal government as much as, if not more than, it specifies them. Changes in the balance of power among the various constitutional actors, therefore, constitute a zero-sum game; in order for someone to win, someone else must lose. As Mr. Bush plays the game, there are many losers and one big winner. The president's power gains have come at great cost to the constitutional prerogatives of the legislative and judicial branches, which have frequently acquiesced in Mr. Bush's consolidation of power, as well as at the expense of the civil liberties of American citizens and the human rights of our designated enemies.

TORTURE. Euphemisms are handy tools for dehumanizing people and for avoiding the appearance of illegality. The Bush administration deploys them with aplomb.

"Enhanced interrogation techniques," "rough interrogation" and "stress positions" are just a few of the code words the White House uses to describe its illegal and immoral torture of our fellow human beings, including,

according to one published report, "a combination of painful physical and psychological interrogation tactics, including head slapping, frigid temperatures and simulated drowning."

No one denies that these are unusually dangerous times, which call for unconventional approaches to our national security and a vigilant prosecution of international terrorism. In its pursuit of the "evil-doers," however, as Mr. Bush has described the terrorists, the United States has itself done evil. Through the intentional infliction of "severe pain or suffering, whether physical or mental" in the process of intelligence gathering, the United States has violated the U.N. Convention Against Torture, the Geneva Conventions, at least four federal statutes and the spirit of the U.S. constitutional prohibition on "cruel and unusual punishment."

Senator John McCain, who as a former prisoner of war has spoken in the past with unique credibility on the issue, has also denounced the use of torture as both immoral and impractical: information obtained through torture is famously unreliable and invites retaliation against captured U.S. personnel. The use of torture also displaces the United States from the moral high ground. Americans are told that the so-called war on terror is a defense of human freedom and liberal democracy. But liberal democracy rests on the twin pillars of human rights and the rule of law. That other human beings have made themselves our adversaries does not justify the theft of their human rights, however odious their actions.

We know a great deal now about what this administration has done in the name of American citizens, including its system of extrajudicial interrogations in foreign lands, known by the euphemism "rendition," as well as its willful imprisonment of known innocents. What we do not know is what the administration is currently doing. Congress has been too reluctant to assert its constitutional rights for fear of being called soft on terror. The House of Representatives in March failed to override Mr. Bush's veto of legislation that would have codified into U.S. law the interrogation procedures outlined in the U.S. Army Field Manual. This is still the most reasonable and just solution. Congress should continue to pursue restrictions on interrogations and must now, at a minimum, demand a full accounting of current U.S. interrogation practices for suspected terrorists.

HABEAS CORPUS. The procedure that allows detainees to protest unlawful, indeterminate imprisonment before an impartial judge, known as habeas corpus, is a constitutive element of the rule of law. In late 2006, the outgoing Republican Congress passed the Military Commissions Act, which provided, among other troubling provisions, that “no court, justice, or judge shall have jurisdiction to hear or consider an application for a writ of habeas corpus filed by or on behalf of an alien detained by the United States,” when he or she had been properly detained. This extraordinary provision created military commissions as a parallel judicial system, in which the executive branch is both judge and jury, resulting in a grave violation of the constitutional principle of separation of powers.

The progress of these commissions has also been uneven. Even now, more than two months after military officials announced war crimes charges against six detainees at Guantánamo, the prisoners have yet to meet with their military lawyers. This makes it increasingly likely that none of these cases will come to trial before the end of Mr. Bush’s presidency. In response to the charge that “justice delayed is justice denied,” a Pentagon spokesman recently said the military has “gone to great lengths to provide a system that is full, fair and just.” If so, why is the administration afraid to try these people in U.S. courts? Is not our legal system the envy of the world?

DOMESTIC SPYING. Mr. Bush has repeatedly used the threat of terrorist attacks to strong-arm his way to a more robust use of presidential power. These fear tactics were again employed in the recent debate over the Foreign Intelligence Surveillance Act (FISA), the 1978 law that regulates domestic spying by federal agencies. Mr. Bush argued that allowing the law to expire would endanger the national security of the United States. Yet, tellingly, he preferred to let it expire rather than negotiate with Congress, indignantly insisting on his version of the bill, which would have allowed surveillance of American citizens without a court warrant. Mr. Bush was also seeking immunity from prosecution for the telecommunications companies that participated in his illegal spying program after the terrorist attacks of Sept. 11, 2001, seeking this immunity without revealing to Congress and the American people exactly what the companies had done.

If domestic surveillance is necessary, U.S. citizens deserve the full protection of the law and the assurance that such actions will be approved and monitored by competent judges independent of the executive branch. If Congress is to authorize this activity, it should demand a full accounting of every surveillance program and should continue to insist on the constitutional rights of the legislative and judicial branches. This is of paramount impor-

tance, given the abuses that have occurred. An internal Justice Department report in March 2007, for example, identified over 100 violations of federal wiretapping laws by the Federal Bureau of Investigation. Published reports indicate that the violations continued through 2006, after the F.B.I. instituted new internal procedures designed to prevent further violations of privacy.

SIGNING STATEMENTS. To facilitate his consolidation of power, President Bush has relied heavily on an obscure and, until 2001, largely benign instrument of presidential communication known as a signing statement. This is a letter attached to a law when the president signs it that conveys the president’s reasons for approving the law or states his view of its constitutionality in the event of a challenge to the law in court. Every president since James Monroe has used signing statements. Yet Mr. Bush has used them to subvert basic constitutional procedures by declaring in the statements which provisions of a law he will enforce and which he will not. His constitutional obligation to ensure that “the laws be faithfully executed,” meanwhile remains unfulfilled, while he implicitly ignores the U.S. Supreme Court’s exclusive right to judge the constitutionality of a law.

Mr. Bush has indicated in various signing statements his unwillingness to enforce nearly 1,000 provisions of federal laws that he believes infringe upon his rights and powers as president. The presidential candidates have weighed in on the issue. Senators Obama and Clinton have both indicated that they would return to the traditional, narrower use of signing statements. Senator John McCain has a better idea. He has vowed that as president he would not use signing statements at all, but give every bill a straight-up signature or veto. This would do much to restore accountability and proper constitutional procedures to federal lawmaking.

Still, too little has been said by the presidential candidates about Mr. Bush’s abuses of power. That is unfortunate, for the first priority of the next chief executive must be to restore the rule of law envisioned by America’s founders by dismantling Mr. Bush’s neo-imperial presidency. “The aim of the patriots,” John Stuart Mill once remarked, “was to set limits to the power which the ruler should be suffered to exercise over the community; and this limitation was what they meant by liberty.”



This editorial is part of **America’s** series “A Closer Look,” offering in-depth perspectives on important issues during the 2008 presidential campaign.

Signs of the Times

Pope Benedict Arrives for First U.S. Visit



Welcomed by U.S. President George W. Bush and an array of church officials, Pope Benedict XVI began his first pastoral visit to the United States as pope April 15. The papal plane landed at Andrews Air Force Base in Maryland. The pope and Mr. Bush spoke privately for less than 10 minutes in a building on the air base grounds, but neither delivered any formal remarks. The pope was to spend the next two days in Washington before traveling to New York April 18. Above: Pope Benedict XVI waves beside Archbishop Pietro Sambi, apostolic nuncio to the United States, upon his arrival.

U.S. Urged to Share Iraqi Refugee Burden

The ambassadors of Syria and Jordan called on the United States to share the burden of the unprecedented Iraqi refugee crisis. “The situation is terrible, and the burden on Syria’s resources and population is horrendous,” said Imad Moustapha, Syrian ambassador to the United States. The “United States is cat-

egorically refusing to help” solve the refugee crisis, “the largest exodus in the Middle East,” he said. Moustapha stressed the economic and security problems that 1.5 million Iraqi refugees in Syria have caused the already strained government, which subsidizes social programs such as health care and education for Syrians. Prince Zeid Ra’ad Zeid Al-Husseini, Jordan’s ambassador to the U.S., said the “volume of people [in

Jordan] in such a short space of time is staggering to the mind.” Moustapha made his remarks at a forum titled The Iraqi Refugee Crisis: Law, Policy and Practice, in Washington, D.C., on April 4. The forum, sponsored by the Villanova University School of Law, in Pennsylvania, gathered advocates, aid workers and lawyers involved with Iraqi refugees.

Archbishop Calls for Action on Zimbabwe

A South African archbishop has urged African leaders to move quickly to defuse the crisis in Zimbabwe, a country facing the threat of political violence after disputed elections March 29. Archbishop Buti Tlhagale of Johannesburg called on “the leaders of the Southern African Development Community and the African Union to act swiftly to defuse this tension by mandating a mediator of sufficient international repute, such as Kofi Annan, to ensure a solution that is acceptable to all Zimbabweans.” “I urge [South African] President [Thabo] Mbeki, the leaders of the Southern African Development Community and African Union leaders to use all of their influence and skill to intervene for the release of the Zimbabwean election results,” said the archbishop, president of the Southern African Catholic Bishops’ Conference in an April 10 statement. He noted that “the situation in Zimbabwe is of regional, continental and international concern.”

Support Needed for Holy Land Education

Christianity could vanish from Israel and the Palestinian territories within two generations unless more is done to support Catholic schools, said the head of the Franciscan Custody of the Holy Land. Pierbattista Pizzaballa, O.F.M., whose order maintains most of the Christian biblical sites in the Holy Land, said the religious identity of Christians had grown extremely fragile as more of them migrat-

From CNS and other sources. CNS photos.

Signs of the Times

ed abroad for a better life. He told an April 11 press conference in London that the main challenge for Christians, who form 1 percent of the population of Israel and the Palestinian territories, was how to remain united. He urged British Catholics to support Holy Land Christians through pilgrimages and initiatives such as the twinning of schools in the United Kingdom and in the Palestinian territories. Father Pizzaballa was in London to address the Terra Sancta Education Trust, a U.K.-based charity for the advancement of education and relief of the poverty of Holy Land Christian families.

Peacebuilding Network Plans for Future

The Catholic Peacebuilding Network closed its annual conference at the University of Notre Dame April 15, sending writers to complete their work on a book about Catholic theology and peace. The Conference on the Future of Catholic Peacebuilding brought together people on the front lines in conflict zones with one another and with academics who want to build a systematic theology of peace-building in the Catholic tradition. Coming 25 years after the U.S. bishops' pastoral letter in 1983, *The Challenge of Peace: God's Promise and Our Response, A Pastoral Letter of War and Peace*, the project builds on the call to develop a theology and ethics of peace while facing the new challenges and opportunities that have arisen in the intervening years. Since the first conference, a small gathering at Notre Dame in 2004, the Catholic Peacebuilding Network, a loose affiliation of like-minded institutions, has held its annual conference in the Philippines, Burundi and Colombia.

Catholics' Beliefs Differ Across Generations

As the U.S. Catholic Church prepared to welcome Pope Benedict XVI, a new survey found big differences among Catholics of different generations about the importance of the sacraments in their lives. Asked which sacrament was most

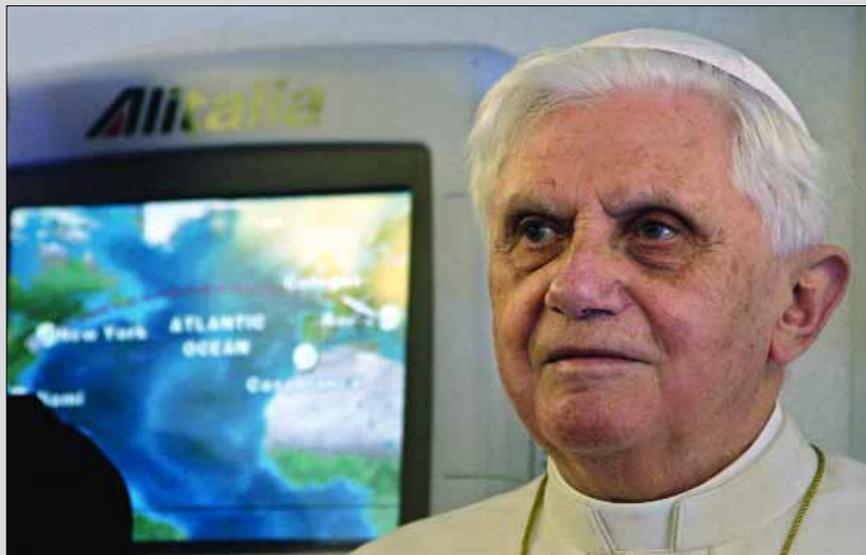
meaningful in their lives, 39 percent of respondents named baptism, 26 percent said marriage and 25 percent named the Eucharist. Among those who said they attended Mass weekly or more often, 52 percent said the Eucharist was most meaningful in their lives. The study also divided respondents into four generations in relation to the Second Vatican Council: pre-Vatican II, comprising those born before 1943; Vatican II, born between 1943 and 1960; post-Vatican II, born 1961 to 1981; and millennial Catholics, born after 1981. While those of the first three generations chose the Eucharist as their most meaningful sacrament, 43 percent of the millennial Catholics said marriage was the sacrament most meaningful to them. The survey was conducted by the Center for Applied Research in the Apostolate at Georgetown University.

Complete coverage of the papal visit will appear in **America's** print edition of May 5th and is kept current online at americamagazine.org. Editorial commentary will appear in the May 12th print edition.

Grim Statistics on Uninsured Americans

Living without health insurance is bad for your health. That simple truth was affirmed once again in *Dying for Coverage*, a new report from Families USA that estimates how many people between the ages of 25 and 64 are likely to die in each U.S. state because of a lack of health coverage. The Washington-based national organization for health care consumers issued reports for each state and the District of Columbia, analyzing how mortality rates for that population were affected in 2006 by a lack of health insurance. Ron Pollack, executive director of Families USA, said in an April 8 teleconference that the report "highlights how our inadequate system of health coverage condemns a great number of people to an early death simply because they don't have the same access to health care as their insured neighbors." The worst news was in Texas and California. It was estimated that each day more than seven Texans of working age and more than eight Californians of working age die because they do not have health insurance.

Pope Addresses Sexual Abuse Crisis



Pope Benedict XVI said that during his trip to the United States he hoped to help heal the wounds of sex abuse inflicted by priests and promised steps to ensure that such acts do not happen again. Speaking en route to the United States the pope said, "We are deeply ashamed and will do all possible that this cannot happen in the future." The pope cited new norms approved by U.S. church leaders for dealing with sexual abuse, and noted that seminaries today are much more careful to make sure that "only really sound persons" are admitted to the priesthood.



Public Morality After the Religious Right

‘Religion still retains a hold on the American conscience.’

IS THE RELIGIOUS RIGHT a spent force in American politics? There seems to be a growing consensus that it is, based in part on John McCain’s rather easy dispatch of Mike Huckabee in the Republican primaries. Huckabee, a preacher and unabashed advocate for the evangelical movement, certainly touched a chord among Republican primary voters, but they were far too few in number to challenge a candidate, McCain, who is hardly the darling of the religious right despite his opposition to abortion.

If the conservative evangelical movement has, in fact, lost some or much of its clout in national politics, people of faith to the left of Pat Robertson no doubt will be pleased. The evangelical movement, in alliance with conservative Catholics and Jews, has monopolized the national conversation about moral and cultural issues for a generation. Urgent issues like euthanasia, stem cell research, abortion and gay rights have crowded out discussion of other sorts of moral and cultural issues that, broadly speaking, fall under the category of social justice. Those issues—tax policy favoring the rich, the unfettered marketplace, the war in Iraq, the health insurance crisis—rarely are framed as moral issues, because the media have allowed the religious right to decide what constitutes public morality.

This is not to say that the issues the religious right has identified through the years are unimportant. They could not be more important. The question for centrist and progressive Catholics is how to frame

TERRY GOLWAY is the curator of the John Kean Center for American History at Kean University in Union, N.J.

political concerns other than these as moral issues with a claim on a voter’s conscience. That has not been an easy task, as the writer E. J. Dionne reminds us in his new book, *Souled Out: Reclaiming Faith and Politics After the Religious Right*. Dionne reprises the controversies of the 2004 presidential election, when some American bishops and clergy told their flock, in essence, to vote for George W. Bush rather than John Kerry because Bush’s opposition to abortion trumped all other issues. Archbishop John Myers of Newark wrote in *The Wall Street Journal* that September that these other issues, such as “welfare, national security, the war in Iraq, Social Security or taxes” did not provide a reason to vote for a “pro-abortion candidate.”

Dionne anticipates a day when centrist and progressive people of faith will be able to expand our notion of moral issues to include not only the issues on Archbishop Myers’s list, but some that he left off. (Is our for-profit system of health insurance moral? Is it moral to advocate free markets for some but socialism for failing investment houses?) Dionne’s optimism is based on the claim, implicit in his book’s title, that the religious right is about to lose its monopoly on issues of faith and politics.

If he is right, if the religious right no longer packs an electoral punch in national politics, we will see not the disappearance of faith-based political discussion, but a broadening of it. Ironically, that may be the ultimate tribute to the religious right, for if people of faith in the center and on the left begin to frame their issues in moral terms, the triumph of the evangelical movement will be complete.

It was, after all, the Moral Majority of the late 1970s that mobilized voters who

saw politics not merely as a secular contest for power and patronage, but as a process that ought to be steeped in morality—their idea of morality, to be sure, but morality all the same. Their efforts led to more prominent discussion of the place of faith in the public square, to the benefit of all people of faith, regardless of their voting patterns. The religious right and their allies were not wrong to assert, as they did and continue to do, that it is one thing for government to be neutral in religious matters, but quite another to be explicitly hostile to expressions of religious faith. The religious right gained a following and political influence in America even as Europe was drifting toward a historic decline in traditional religious worship and a dispiriting secularism. While America’s houses of worship may not be as crowded as they were a half-century ago, they are positively thriving when compared to so many of Europe’s churches.

Religion still retains a hold on the American conscience and, indeed, its voting patterns, as so many secular commentators note to their dismay. How often have we heard commentators contrast our sense of public morality with that of the secular French, who, it is said, make no judgments about the private behavior of public people? These comparisons are generally meant to portray Americans as censorious bluenoses. I take them as a compliment, and I wonder how much of this nation’s continued discussion of public, civic and political morality can be attributed to the rise of the religious right.

The very notion of a “religious left,” which Dionne and people like Jim Wallis have been promoting for several years, clearly owes an intellectual debt to the religious right, which cleared a space for discussion of political issues in religious terms a generation ago, when the political discussion was for the most part devoid of such considerations. If voters in the center and the left now feel free to publicly frame their political views as an outgrowth of their faith in God, in a sense, they are conceding the religious right’s broadest point: that there is even in a secular republic a place for religion in the civic square.

And that is good news for all of us.

Terry Golway

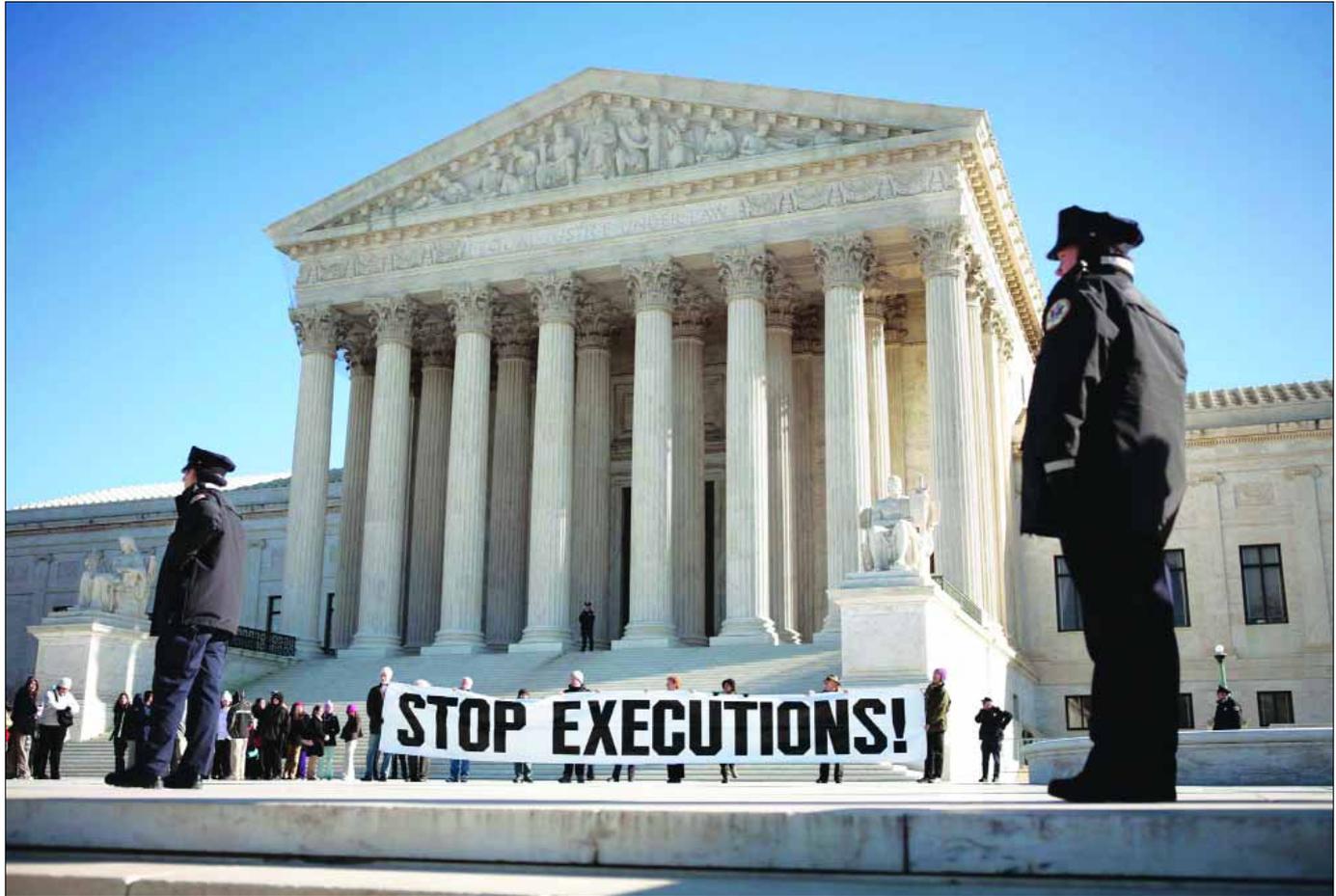


PHOTO: CNS/JASON REED

What one Catholic Supreme Court justice could do

Ending the Death Penalty

– BY DALE S. RECINELLA –

WHEN THE U.S. SUPREME COURT reinstated the death penalty in 1976, our nation embarked upon a grand experiment. The hope was that new detailed procedures would result in a death penalty unaffected by the lingering racial bias of slavery and lynchings and impervious to arbitrary application. That experiment, however, has failed. DNA evidence alone has proved that some prisoners on death row were convicted of crimes they had not committed, and they have been exonerated. The ques-

DALE S. RECINELLA, a lawyer in Florida and author of *The Biblical Truth About America's Death Penalty* (Northeastern University Press, 2004), serves as the Catholic lay chaplain for Florida's death row inmates.

tion now is, How do we end the death penalty and extricate ourselves from the failed experiment?

One obvious answer is that our Supreme Court justices could change their position on the constitutionality of capital punishment. There is manifest legal justification for them to do so. And if just one of the five Catholic justices were to change his position on capital punishment, the use of the death penalty would end in the United States.

That became clear in June 2006 in a 5-to-4 Supreme Court decision in the case *Kansas v. Marsh*. The specific legal issue in the case concerned the Kansas death penalty statute, which makes death the default option. If a jury finds that the factors favoring a death sentence (aggravators) are equal to the factors against a death sentence (mitigators), the Kansas law requires the jury to impose a death sentence. The five-justice majority on the Supreme Court sustained the constitutionality of the Kansas statute.

A closer examination, however, reveals that the issue actually being argued through the majority, concurring and dissenting opinions in *Kansas v. Marsh* regards executing the innocent. The four dissenting justices—none of them Catholics—expressed concern about the state of the American death penalty, its arbitrariness and the consequent great risk of executing the innocent.

The five Catholic justices, however, favored continuing the death penalty. The majority opinion, written by Justice Clarence Thomas, notes: “Indeed, the logical consequence of the dissent’s argument is that the death penalty can only be just in a system that does not permit error. Because the criminal justice system does not operate perfectly, abolition of the death penalty is the only answer to the moral dilemma the dissent poses.” Thomas then proceeds to rely on precedent: execution of the innocent should not be of concern to the U.S. Supreme Court as long as proper procedures are followed.

In his concurring opinion, Justice Antonin Scalia addresses the dissenters without responding to their concern about innocence. Scalia implies that their concern would in fact end the death penalty in the United States, saying: “Like other human institutions, courts and juries are not perfect. One cannot have a system of criminal punishment without accepting the possibility that someone will be

punished mistakenly. That is a truism, not a revelation.” The three other Catholics—Chief Justice John G. Roberts and the associate justices Samuel A. Alito and Anthony M. Kennedy—joined with Thomas and Scalia to continue the U.S. death penalty. Scalia’s comment does not address the concern of the dissent, which can be paraphrased thus: Why

not let mistakes be a basis for sentences of life imprisonment, which is reversible, rather than execution, which is not?

New Opportunity Before the Court

A case has now been accepted for Supreme Court review that offers a possibility for a re-examination of the death penalty. In *Baze v. Rees*, the court has agreed to consider the constitutionality of lethal injection as practiced in Kentucky. The specific issue is: Does the state’s lethal injection

process, the mix of drugs prescribed in Kentucky and in all but one of the 36 other states that allow the death penalty, violate the Eighth Amendment’s ban on cruel and unusual punishment because it can inflict unnecessary pain and suffering? A court decision is expected before the end of June 2008.

As seen in *Kansas v. Marsh*, however, the Supreme Court will not be limited in its decision in *Baze* to the specific issue of lethal injection. The court could use this opportunity to find the death penalty unconstitutional. There are ample sound legal reasons for it to do so.

For over 25 years, the U.S. Catholic bishops have worked to end the death penalty. The church teaches that the death penalty should not be used unless there is no other way to protect innocent life in society—a situation that in modern American society is simply unimaginable. Yet one does not even reach the point of testing the requirement until “the guilty party’s identity and responsibility have been fully determined” (*Catechism of the Catholic Church*, No. 2267). The thicket of U.S. legal precedents, doctrines and statutes prohibiting courts from hearing late-discovered evidence of innocence and mitigation makes it impossible to satisfy the first requirement of the Catholic catechism. This is especially true of the legal doctrine called “procedural bar,” which limits or prohibits court review of such late-discovered evidence, even if it was hidden by the state.

Furthermore, U.S. death penalty jurisprudence contravenes the explicit commands of Scripture. There is no mandate in Scripture or in the Judeo-Christian tradition for

The church teaches that the death penalty should not be used unless there is no other way to protect innocent life in society—a situation that in modern American society is simply unimaginable.

maintaining a system of flawed justice that knowingly risks the execution of the innocent. On the contrary, Scripture commands, “Do not execute the innocent” (Ex 23:7). From a faith perspective as well as a constitutional perspective, the U.S. death penalty is inherently defective because it unnecessarily creates the risk of executing the innocent.

One might be concerned that Supreme Court justices should not be influenced by the teachings of their faith in making decisions. For at least two reasons such a concern is not an issue in this case.

First, the constitutional test for whether punishment is cruel and unusual under the Eighth Amendment is the “evolving standards of decency that mark the progress of a maturing society.” Changes in the fabric of American society, even when driven by principles of faith, are properly recognized in the evaluation of whether the death penalty constitutes cruel and unusual punishment.

Second, the actual numbers and places of executions over the last 31 years indicate that Catholic teaching on the death penalty may have influenced the evolving standards of decency of American society. Perhaps this is because the number of Catholics has grown to some 65 million in the United States, roughly a quarter of the population, according to the U.S. Conference of Catholic Bishops. That is about four times the size of the next largest denomination, the Southern Baptist Convention, with approximately 16

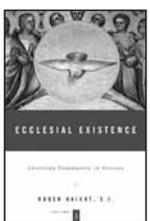
million members; it is over seven times the size of the two next largest groups, the National Baptist Convention USA and the United Church of Christ, each of which has about 8.5 million members.

More Catholics, Fewer Executions

By integrating execution statistics from the nonprofit Death Penalty Information Center in Washington, D.C., with state-by-state statistics about religious adherents available from the Association of Religious Data Archives maintained by Pennsylvania State University, one can make correlations between religion and executions.

Since 1976 there have been 1,096 executions at the state level (excluding three federal executions). That means that across 51 jurisdictions (the 50 states plus the District of Columbia), the average number of executions over the 31 years is 21 per state. The distribution of these executions, however, is drastically skewed by the predominant religious influence. Almost 88 percent of the 1,096 executions have occurred in the Bible Belt—the 11 states and territory (Oklahoma) of the former Confederacy and the slaveholding border states—where the greatest religious influence is still Southern Baptist. The Southern Baptist Convention is the only major American religious denomination to declare formally that Scripture mandates the death penalty (June 2000). More than 91 percent of executions have occurred in

New from Continuum

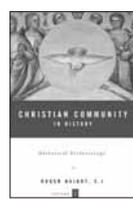
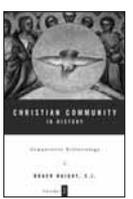


**Christian Community in History,
Volume 3
Ecclesial Existence**
Roger D. Haight

The first two volumes of Roger Haight's *Christian Community in History* described the historical diversity of the church across its history and among the churches. Now, in volume 3, Haight describes what the churches possess in common, i.e., to retrieve ecclesiological constants from history reaching back to scriptural origins in order to construct and portray the common ecclesial existence shared by the churches. He aims to find the apostolicity, the catholicity, and the unity amidst the plurality of the churches.

HC 978 0 8264 2947 6 • \$39.95 • 320pp
March 2008

Also available:

**Christian Community in History, Volume 1
Historical Ecclesiology**
HC 978 0 8264 1630 8 • \$44.95 • 512pp
2004

**Christian Community in History, Volume 2
Comparative Ecclesiology**
HC 978 0 8264 1631 5 • \$44.95 • 528pp

Books are available from Continuum
1.800.561.7704 • www.continuumbooks.com



You've always wanted to

Study in Jerusalem...

So come to the

TANTUR ECUMENICAL INSTITUTE IN JERUSALEM for a

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

Contact: Fr. Michael McGarry, C.S.P.

✠ ✠ ✠

Fax: (972) 2.676.0914

E-mail: tantur@netvision.net.il

Visit our Web site: www.tantur.org

Administered by the University of Notre Dame, USA.

just 14 states. Of the other 36 states, 14 and the District of Columbia do not have the death penalty. Of the rest, they are either minimally participating (with small death rows or few executions) or have had no executions since 1976.

Even more impressive is the inversely proportional relationship between the size of the Catholic population and the number of executions. In general, the more Catholics there are in a given jurisdiction, the fewer the executions. In the 19 jurisdictions where Catholics make up more than 21 percent of the population, the average number of executions over the past 31 years is only 3 per state. In the 19 states where Catholics make up less than 16 percent of the population, the average number of total executions per state over 31 years is 25. For the 12 states where Catholics are less than 10 percent of the population, the average number of total executions per state over 31 years is 32, more than 10 times the number in states where the Catholic presence is largest.

In December 2007, the state of New Jersey, the third most Catholic state in the nation, became the first since 1976 to abolish the death penalty through legislation. New York, the fourth most Catholic state, has ended it judicially.

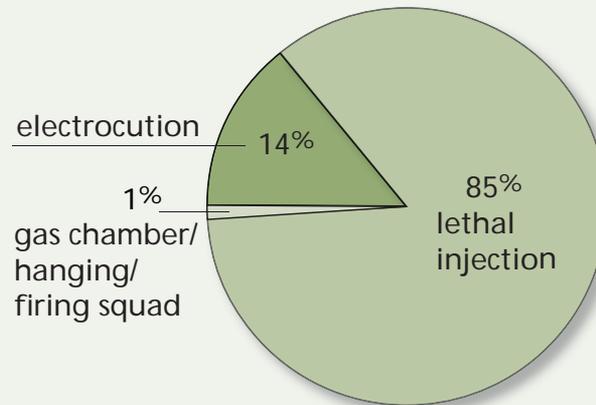
Neither state has had any executions in the last 31 years. The eight most Catholic states in the nation have had a combined total of only two executions in the last 31 years.

The correlation between Catholic presence and

America's evolving standards of decency is even more striking at the national level. The annual number of executions climbed from 1976 until it peaked in 1999. That year Pope John Paul II stood on American soil and renewed his appeal "for a consensus to end the death penalty, which is both cruel and unnecessary." While no one can prove a causal link here, a correlation exists: Since then, the annual number of executions in the United States has dropped by more than half, from 98 to 42. In that same period, the annual number of new death sentences also

Execution Methods

There have been 1,098 U.S. executions since 1976, the majority by lethal injection.



Source: Death Penalty Information Center

©2007 CNS

dropped by 60 percent.

The same correlation shows up in national polls. A Gallup poll in 2006 showed that the percentage of Americans who prefer life without parole instead of the death penalty has grown from 32 percent in 1994 to 48 percent. Given a choice between the two, the percentage of Americans who favor the death penalty has dropped from 50 percent in 1994 to 47 percent in 2006. For the first time since the death

penalty experiment began, the percentage of Americans who prefer life imprisonment is higher than the percentage who prefer capital punishment. This attitude squares well with Catholic teaching, which precludes recourse to the death penalty unless no other means are available in a society to protect innocent life.

America's evolving standard of decency, which marks the progress of our maturing society with respect to the death penalty, has been influenced to some extent by the growing presence of Catholics. Our Catholic Supreme Court justices should recognize the development and change their position on capital punishment. If just one justice were to make the change, the death penalty could soon be abolished in the United States. **A**

Know God?

Learning theology is good.
Knowing God changes everything.

PREPARE TO SERVE





Saint John's

SCHOOL OF THEOLOGY SEMINARY
COLLEGEVILLE, MINNESOTA

www.csbsju.edu/sot
or call the Admission Office
at 1-800-361-8318

The Court at a Crossroads

A new majority enters the culture wars

BY ANTONY BARONE KOLENC

AN ATHEIST IN CALIFORNIA has again sued to remove the words “under God” from the Pledge of Allegiance and “In God We Trust” from all U.S. currency. A student in Vermont is suing her school for refusing to recognize her Christian club. An Illinois high school freshman has challenged her school’s “moment of silence.” And, of course, Christmas 2007 brought another spike in religion-related complaints—protests about public school choirs singing religious songs and demands that Nativity scenes be removed from outside town halls. Religion-based lawsuits like these have continued to multiply in recent years.

As this most recent batch of cases works its way through the legal system, however, those involved may find themselves before a Supreme Court that is ready to redefine some of the controversial boundaries between church and state. Big change may be coming in America’s culture wars—a legal shift that could alter the so-called separation between church and state. And a Roman Catholic majority on the United States Supreme Court may be the driving force behind it.

A Catholic Majority

In the past 50 years, the nine justices on the U.S. Supreme Court have struggled to solve divisive religious issues brought under the Constitution’s First Amendment guarantee of freedom of religion. The result? A confusing patchwork of legal mumbo jumbo. These cases—often decided by a vote of 5 to 4—have limited how government is permitted to recognize God. Justice Sandra Day O’Connor (a social moderate and the first woman to serve on the court) often wielded that decisive fifth, swing vote on matters of religion.

O’Connor is retired now, replaced by Samuel Alito, the

MAJOR ANTONY BARONE KOLENC is an attorney with the United States Air Force Judge Advocate General’s Corps and an adjunct faculty member at Saint Leo University. The views expressed in this article are those of the author and do not reflect the official policy or position of the U.S. Air Force, Department of Defense, the U.S. Government or Saint Leo University.

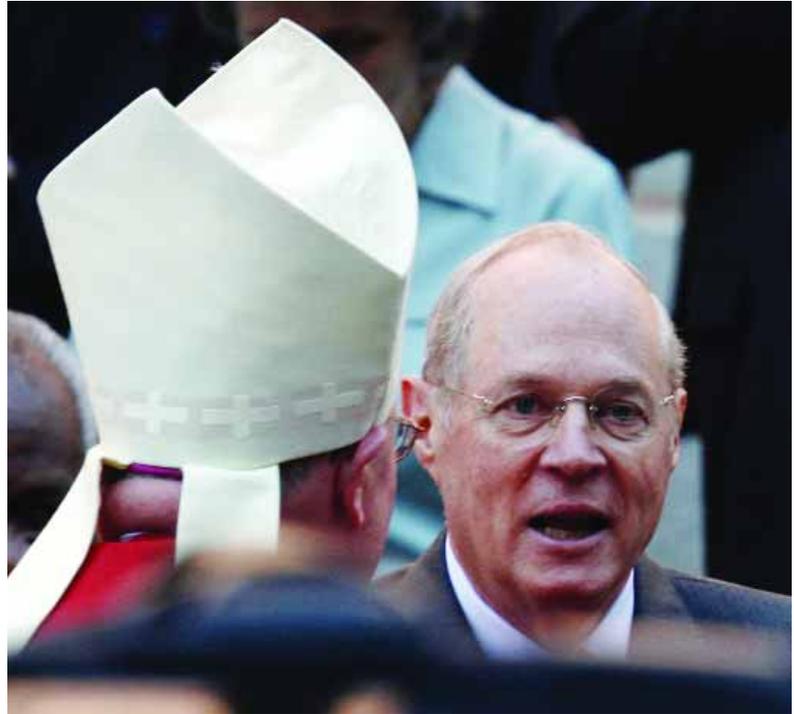


PHOTO: REUTERS/JASON REED

U.S. Associate Justice Anthony Kennedy (right) leaves the Red Mass at the Cathedral of Saint Matthew the Apostle in Washington, D.C., Sept. 30, 2007. “Justice Kennedy has a special quality of which no other justice can boast: he is the new swing vote on establishment clause issues,” writes Antony Kolenc.

fifth Catholic justice on the present Supreme Court. Justice Alito has joined Anthony Kennedy, Antonin Scalia, Clarence Thomas and Chief Justice John Roberts to form the first Catholic majority in the court’s history.

Will this change the course of court decisions? These five justices are likely to vote together, but not primarily because they share the Catholic faith. Instead, they share a conservative judicial philosophy that values the role of religion in our nation’s traditions and in its moral foundation.

The Religion Issue

“Congress shall make no law respecting an establishment of religion.” These first 10 words of the First Amendment—known as the establishment clause—were placed in the Constitution by our founding fathers. What do they mean?

It is generally agreed that these words mean the federal government cannot set up an official religion, as England had done with the Anglican Church. Nor can the state coerce its citizens through taxation or other laws to support

any particular religion. But the conservative justices argue further that our nation was built on faith in a supreme being—a God whom the founders never intended to exclude from public life.

The Declaration of Independence says our Creator endowed us with certain inalienable rights, among these are “life, liberty and the pursuit of happiness.” And John Adams, a founder and the second president, noted, “Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.” To this end, the First Amendment gives religious Americans preferential treatment: in the exercise of their religion, they are specifically protected from government interference.

On the other hand, the four more liberal justices on the court view the Constitution as a living document that has evolved from 18th-century thought. In their view, modernity requires a stricter separation between church and state, with very little (or no) government involvement with religion. They fear that some Americans—atheists and those practicing alternative religions—could be treated as second-class citizens.

Scalia v. Kennedy

On today’s Supreme Court, Justice Antonin Scalia and Justice Anthony Kennedy stand out, each for a different reason. Justice Scalia is undoubtedly the most outspoken voice

on establishment clause issues. He has been a longtime critic of the court’s rulings, arguing for greater tolerance of religion in the public arena. A persuasive advocate, Scalia is often joined in his campaign by Roberts, Thomas and Alito.

Justice Kennedy, on the other hand, has a special role to play: he is the new swing vote on establishment clause issues. This means he will usually be the decisive fifth vote that carries the day, one way or the other. Although Kennedy is generally conservative on matters of religion, he is less so than his fellow Catholics on the court. Kennedy voted to uphold *Roe v. Wade*, which established abortion as a fundamental right. He also authored the 2003 opinion that for the first time recognized legal protections for homosexual persons. Justice Scalia, on the other hand, voted opposite to Kennedy on both issues.

The New ‘Coercion Test’

Changes in the area of church-state law will occur only to the extent that Justice Kennedy and his swing vote allow. But we can expect Kennedy to join the other four conservative justices in creating a more practical, commonsense approach to matters of church and state. Most significantly, the court is likely to abandon the controversial “Lemon test,” a point of reference for deciding church-state questions. This complicated three-part test has been widely criticized as both ill-conceived and inconsistently applied.



PARISH EXECUTIVE

St. Ignatius Loyola Parish – NYC

St. Ignatius Loyola Parish, one of the largest Catholic Parishes in the Archdiocese of New York, seeks a Parish Executive to serve as the chief administrator for the Parish reporting directly to the Pastor. The candidate should be Roman Catholic with strong executive, organizational and leadership skills. Past experience with managing and supervising, preferably in a non-profit or pastoral environment, is required. Outstanding communication and interpersonal skills, and the ability to lead a dedicated staff with a diverse range of abilities, goals and perspectives are necessary.

A graduate degree is desirable.

Please send resume before May 1, 2008 to:

Parish Executive Search Committee
St. Ignatius Loyola Parish
980 Park Avenue
New York, N. Y. 10028

No E-mail submissions.

REST • REFLECT • RENEW

The Ministry to Ministers

Sabbatical Program





- Holistic Program
 - Theology Workshops
 - Integrative Spirituality
 - Individual Wellness Plan
- International Participants
- First Class Accommodations
 - Private Rooms with Bath
 - DSL Computer Connections
- Contemplative Setting
- Located in the heart of San Antonio
- Program Dates
 - August 11 - December 7, 2008
 - January 12 - May 10, 2009
 - August 17 - December 13, 2009

Ministry to Ministers Sabbatical Program
Oblate School of Theology
109 Oblate Drive • San Antonio, TX • 78216-6693
(210) 349-9928 • Fax (210) 349-0119 • mfm@ost.edu • www.ost.edu



In its place, expect to see a new judicial measuring rod—the “coercion test.” Using this tool, the court will decide whether the state has coerced its citizens to support or participate in any religion or religious exercise. Though key constitutional protections will continue even while the externals change, applying this simpler test may result in striking changes from the current way the court views some issues.

Of Commandments and Nativities

Most significant, the new majority may alter the rules governing public displays, especially depictions of the Ten Commandments and Nativity scenes at Christmas.

In recent years, monuments with the Ten Commandments inscribed on them have been a flashpoint for litigation when set up on government property. Activist groups have successfully challenged displays of the commandments on courthouse walls and town squares. In 2005, the Supreme Court put out a muddled batch of opinions on this matter, with Justice O’Connor voting to remove the commandments from a courthouse in Kentucky.

Now that Justice O’Connor has departed, however, expect to see future decisions going the other way. Justice Kennedy will likely join the other four conservative justices in permitting displays of the Ten Commandments on public grounds. Such displays would be accepted as an acknowledgment of religion’s contribution to American heritage.

The court could find that such exhibits do not coerce observers to participate in any particular religion.

Would there be any limits on displaying the commandments? Certainly. The court would still prevent them from being used by the government to evangelize. For instance, a state will not be able to use the commandments to advocate conversion to Christianity.

Another departure from precedent involves Christmas displays on public grounds. This overly complicated area of the law is due for an overhaul. Under the current rules, government offices are severely limited in how they set up decorations, such as the Christian Nativity or the Jewish menorah. Displays now need to be watered down, for instance, so that no one will think the government is sending a religious message. This typically means that the baby Jesus is surrounded by Santa Claus, “holiday” trees and the like, to avoid appearing in any way to endorse Christianity. As Justice Kennedy has written, rules like this unfairly punish majority religions by giving them “the status of least favored faiths so as to avoid any possible risk of offending members of minority religions.”

But under the “coercion test,” this hypersensitive policy may go the way of the dinosaur. In future cases, the court will decide whether such displays coerce people to participate in religious exercise. The justices could rule that erecting a crèche at Christmas is not coercive—it sim-



Reflect. Pray. Study. Grow.

LOYOLA INSTITUTE FOR MINISTRY

The **Loyola Institute for Ministry Extension Program** offers you a first-rate educational experience of theological study by using cutting-edge technology, spiritual formation, and adult-centered learning principles. Earn your master’s degree or certificate in pastoral studies or religious education at home in nearly 50 locations. Our tuition is affordable, and the scheduling is flexible.



Loyola Institute for Ministry • (800) 777-5469 • lim@loyno.edu • www.lim.loyno.edu/extension

ply recognizes the importance of the Nativity to a traditional national holiday.

So those endless December complaints about religious symbols may now be short-circuited by the Supreme Court. Christ may be permitted back in Christmas—even in the public square or high school choir.

Restoring Equality

Sometimes public schools are unnecessarily concerned about allowing religious student clubs. Principals are afraid of improperly endorsing religion. But this fear is not well founded.

In a series of equal rights cases, the court has ruled that both religious and secular groups should have the same access to public facilities. To forbid equal access would be to discriminate simply because of a group's religious identity. For the same reason, religious organizations are permitted to accept generally available public financial aid.

Under the new majority, these rules will be continued and possibly enhanced. For example, the court has already turned back one challenge to President George W. Bush's faith-based initiatives program, which permits aid to religious groups performing secular work, like helping the homeless. This and similar programs will survive under the coercion test.

What does all this mean? In practical terms, the Vermont student whose Christian club was rejected by her high school has a strong chance of prevailing in her case.

State-Sponsored Prayer

Another controversial issue involves official prayer, especially in a public school setting. The courts have previously rejected prayer and moments of silence in schools, believing them to be endorsements of religion among the "impressionable young."

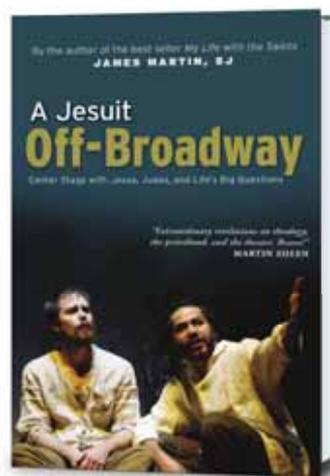
Outside the school setting, however, the Supreme Court has shown tolerance for nonsectarian prayer by government officials. The court has allowed legislators, for instance, to start their sessions with official prayer, as they have done for centuries. Justice Scalia in particular has noted the longstanding American tradition "to acknowledge and beseech the blessing of God as a people, and not just as individuals." The new majority will likely continue to permit such prayers by officials, as long as no coercion occurs.

But what of the Illinois student's challenge to her school's moment of silence? It is unclear whether the court will now allow such in-school periods of reflection. In past cases, Justice Kennedy has voted to strike down laws that bring prayer into public schools. He views school activities as obligatory and subtly coercive because of peer pressure on students to conform. Justice Scalia disagrees, arguing that "speech is not coercive; the listener may do as he likes." In the end, the fate of moments of silence may depend on whether Justice Kennedy views the policy as sanctioning official prayer in school.

One thing is virtually certain: the California atheist's

James Martin, SJ, Answers Life's Biggest Questions

- Can we believe the Bible? • Do Heaven and Hell exist? • Is anyone beyond God's forgiveness?



The answers to these questions and many more are woven throughout Fr. Martin's new book, *A Jesuit Off-Broadway: Center Stage with Jesus, Judas, and Life's Big Questions*. In this spellbinding story of faith, friendship, and the deepest mysteries of the heart, Fr. James Martin takes readers on a fascinating foray into the acting arena while answering questions that many of us ponder at one time or another in our lives.

A Jesuit Off-Broadway Center Stage with Jesus, Judas, and Life's Big Questions

James Martin, SJ
Hc • 272 pages • 2582-6
\$22.95

LOYOLAPRESS.
A JESUIT MINISTRY

CALL TODAY! ☎ 800-621-1008 VISIT 🖱 www.loyolabooks.com/Martin

attempts to strike the words “under God” and “In God We Trust” from American public life will fail. Neither Kennedy nor the other conservative justices seem to think these words are coercive or a form of prayer. Indeed, the court will likely affirm the government’s recognition of our country’s long-held traditions and the role of religion in developing America into a great nation.

A Matter of Time

What will the future bring? One or two liberal justices may retire during the next presidency, specifically Justices Stevens and Ginsburg. But it remains to be seen whether the conservative majority will gain more like-minded members on the court. That will depend on the new president and Senate that emerge from the 2008 elections.

Even if the five Catholics stand alone, however, expect some groundbreaking decisions on a host of religious issues over the next few years. In addition to the issues discussed so far, the court may hear challenges to private school voucher programs and to teaching alternatives to the theory of evolution, among other divisive topics. As these cases wind their way through the lower courts, it is only a matter of time before the new conservative majority on the Supreme Court flexes its muscles. **A**



From the archives, “The Enduring Problems of Religious Liberty,” by Charles M. Whelan, S.J., at americamagazine.org.

EXPLORE EXAMINE EXPECT EXCELLENCE

Master of Arts in Religious Studies

Concentrations in:
Systematic Theology
Biblical Studies
Spirituality



For further information contact:
religiousstudies@gonzaga.edu
or visit our web site at:
<http://guweb2.gonzaga.edu/religiousstudies/>

Department of Religious Studies
Gonzaga University
AD Box 57
Spokane, WA 99258
(509) 323-6782



FOR MINISTRY EXCELLENCE!

Summer Programs

- **20th Annual Summer Preaching Institute**

(June 15-27)
Special training for experienced preachers.
For more information,
visit www.ai.edu/preaching

- **2008 Summer Studies Session**

(June 2-13; June 16-27)
For more information,
visit www.ai.edu/summer

Theology for Life

Online Programs beginning Summer 2008

- **Doctor of Ministry in Preaching**

(Begin July 2008)
The only Catholic doctorate in preaching.
For more information,
visit www.ai.edu/dmin

- **NEW!**

Aquinas@Home (Begin June 2008)
Earn a Master of Arts in Pastoral Ministry.
For more information,
visit www.ai.edu/aquinas@home

- **NEW!**

Spiritual Direction Certificate
(Begin August 2008)
Earn a graduate certificate in spiritual direction from home.
For more information, **call 800.977.3869**



LET US HELP YOU GET STARTED

23 South Spring Ave.
St. Louis, MO 63108

For more information,
call 800.977.3869
or 314.256.8804
or e-mail
admissions@ai.edu

Creatures Great and Small

Viewing animal suffering with interfaith eyes

BY DAVID PINAULT

SEWING UP THE TORN PAW of a Javanese leaf-monkey, with the help of an Indonesian vet, might seem an untried and unexpected form of interfaith dialogue, but it proved very productive for me. This particular encounter took place in a wildlife rescue center, ProFauna Indonesia, in the hill country of East Java, where I recently served as a volunteer.

Rosek Nursahid, an Indonesian Muslim biologist and the founder of ProFauna, established the nongovernmental organization in 1994 to counter the illegal trafficking in wildlife that has increased as the logging industry reduces the available woodland habitat in Java, Sumatra, Kalimantan (Indonesian Borneo) and West Papua (the Indonesian part of New Guinea). The rate of deforestation in Indonesia has accelerated as foreign markets for wood products have expanded, including China's demand for construction materials to prepare for the 2008 Beijing Olympics.

Many people are aware of illegal logging in Indonesia, but few have heard about the consequent damage suffered by local wildlife. From Indonesia's vast forests, poachers—who find their access facilitated by roads carved through the jungle by the bulldozers of logging corporations—net thousands of members of endangered animal species, from pangolins to orangutans. Some of these captive animals are sold as pets to Indonesian households. Others are trafficked all over the world. Under Rosek Nursahid's leadership, ProFauna has fought to stop the trade.

Nursahid's approach is twofold:

DAVID PINAULT is an associate professor of religious studies at Santa Clara University and a member of ProFauna Indonesia's advisory board. He is also the author of *Notes From the Fortune-Telling Parrot: Islam and the Struggle for Religious Pluralism in Pakistan* (Equinox Press).

activism (rescuing animals, spurring the government to enact and enforce Indonesian environmental laws and—when necessary—confronting animal traffickers) and education (holding classes and workshops at the camp for students, teachers, government officials and other members of the Indonesian public). He considers particularly important the ecology camps ProFauna runs for Indonesian children. “By educating them in environmental awareness and respect for animals,” he told me, “we are investing in the next generation.”

As a volunteer, I was integrated into a daily round of chores linked to the care and rehabilitation of the animals at the ProFauna center: preparing food, cleaning out cages and habitats and dealing directly with the animals inside their habitats. Aside from learning in this immediate and direct way what ProFauna does to help rehabilitate animals and prepare them for re-entry into the wild, I benefited from the opportunity to interact with dozens of ProFauna staff members of diverse backgrounds. I learned from Muslims, Hindus and Christians what it means to be a person of faith who is also committed to environmental custodianship. And as the only foreigner and the only American in the camp, I drew plenty of attention and had my share of questions to answer.

Going to Market

One of the most emotionally challenging tasks involved visits to *pasar burung* (bird markets, where in fact all kinds of animals are sold) in Denpasar and the port of Surabaya. In these cities, as elsewhere throughout the Indonesian archipelago, traffickers sell members of protected species to the highest bidder. Working with ProFauna members who wished to expose such dealers, I presented myself as a foreign buyer.

It helps to have a strong stomach in such markets. Thousands of animals are crammed into cages in hot airless sheds.

One enclosure held sparrows that had been spray-painted with metallic hard-gloss purples and reds—“to draw customers,” I was told. Another enclosure held a magnificent serpent-eagle confined to a cage so small it could neither stand nor flex its wings. A dealer amused himself by trying to force a banana down its throat. The bird refused with a fierce, unyielding toss of its head.

Nearby, a dozen monkeys—each chained by the neck—watched as we passed. Their eyes commanded attention: plain to see were all-too-recognizable emotions—dejection, anger, despair. “*Mereka sesungguhnya menderita*,” said the ProFauna staffer at my side, “They really do suffer.”

The Interfaith Dialogue

This experience stayed with me as I sorted my notes for a lecture back at the ProFauna rescue center. Rosek had arranged for me to lead a workshop and discussion on perspectives offered by world religions on wildlife and environmental issues. ProFauna staff and officials from the Indonesian Department of Forestry attended and members of the local Muslim, Hindu, Buddhist and Christian communities were invited to participate.

Representatives of each community responded to the points I presented; then we engaged in a general discussion on how each faith can contribute insights to environmental issues. Among the topics we discussed was the morally problematic sense of overlordship and entitlement that Christians and Muslims have often derived from the reading of their scriptures. A point of agreement among all those present was the need for religious educators to emphasize humanity's responsibility for environmental stewardship.

I noted that in recent years some Muslim writers, notably the Iranian scholar Kaveh Afrasiabi and the Malaysian human rights activist Farish Ahmad Noor,

have urged members of their faith to embrace environmentalism as both a global and an Islamic issue that should concern Muslims. Noor acknowledges that many Muslim thinkers have been preoccupied by an agenda of collective identity and a defensive mentality; these have precluded interfaith cooperation on global crises. Too often Muslim scholars—like some of their Abrahamic kin in the Christian community—have regarded the environment in terms of a simplistic formula: that submission to God entitles the faithful to exploitative mastery over the earth. Taken to its extreme, such triumphalism results in an adversarial and manipulative attitude toward nature.

Though often overlooked, there are resources within the Islamic tradition for countering such trends, especially in Sufism, the Islamic mystical tradition. The contemporary Iranian-American scholar Seyyed Hossein Nasr argues that “Nature in Islamic spirituality is...not the adversary but the friend of the traveler upon the spiritual path.” He sees in nature an invitation to meditate and behold the “signs of Allah” in the created world. Nasr uses this as a basis for proposing an Islamic theology of environmental stewardship. His imagery of the spiritual traveler fits well with the longstanding Christian conception of humans as pilgrims, who should take a contemplative rather than exploitative approach to the world through which they sojourn.

I pointed out some other issues on which Christian and other faiths diverge. I discussed Abraham Joshua Heschel’s Jewish theology of the “divine pathos” and how the *shekhina* (God’s presence, manifested among us on earth) voluntarily experienced exodus and exile along with the Israelites. Jürgen Moltmann Christianized this theology using the concept of a “crucified God.” Moltmann’s theology emphasizes the divine quality of empathetic suffering, a suffering entered into freely by a God who desires ardently

to experience a loving solidarity with the world he brought into being.

Heschel and Moltmann’s thought has



A member of a rescue team evacuates an anaesthetized orangutan in central Kalimantan Province, Indonesia. Orangutans are sometimes killed during the land-clearing process by workers who are unaware of the ape’s protected status.

been applied in recent years to environmental concerns. The theologian Mark Wallace argues that just as Christ’s crucifixion constituted a “terrifying event of loss and suffering within the inner life of God-self,” so too does God continue today to suffer in the Trinitarian person of the Holy Spirit. “The Spirit is Christlike or cruciform,” says Wallace, “because she suffers the same violent fate as did Jesus—but now a suffering not confined to the one-time event of the cross, insofar as the Spirit experiences daily the continual degradation of the earth and its inhabitants.”

The Javanese Buddhists in my audience had no problem with any of these ways of thinking. They responded with tales from the *Jatakas* (stories of the Buddha’s earlier incarnations): how a

prince was so moved with pity for a starving tigress and its cubs that he offered his own body as food; how the Buddha in various cycles of existence took the form of wild animals who sacrificed their lives to ease the suffering of others.

Some Muslims at the workshop expressed discomfort with the notion of divine vulnerability. After all, the Koran characterizes Allah as “the Mighty,” “the Conqueror” and “He who is free from any wants or needs”—names that are far from Christian incarnational notions of a wounded Spirit or crucified God.

Shared Work

We overcame our theological differences in our shared work at the camp, with the forest animals that had been rescued from the poachers and smugglers’ markets. For several days I helped Dr. Wulan, a skilled veterinarian and a devout Muslim, who always wore her hair carefully covered in a head scarf as she worked in the infirmary. One day we treated a Sumatran gibbon whose skin was infested with parasites; the next we sutured a leaf-monkey’s torn foot. (Within 48 hours the sutures tore open, forcing us to stitch the wound again, so this was one monkey’s paw with which I became well acquainted.)

I was impressed by the care Dr. Wulan took in reassuring these creatures, stroking their fur, talking to them gently and doing what she could to ease their readily evident fear. Her actions reminded me of hadiths (sayings attributed to Muhammad) in which the prophet of Islam encouraged Muslims to lessen the suffering of animals.

Allah, after all, is also known as compassionate and merciful. These are attributes of God on which both Muslims and Christians can agree. **A**



View a slide show of ProFauna’s work with distressed animals, at americamagazine.org.

An Unexpected Lesson

God's option is always for the poor and defenseless.

BY MARLOWE D. NIEMEYER

THERE I WAS, A 50-something woman of privilege, in front of the Salvation Army homeless shelter in a seedy neighborhood of Austin on a sultry summer evening, dutifully putting bright orange traffic cones out in the street. I was startled by a tough-looking female police sergeant, who pulled me aside and began berating me in an angry, piercing voice: "How many times do I have to tell you people you can't park here? Am I going to have to take you downtown and book you?" As she pulled out her notepad and pencil, she demanded, "What is your name?"

This was my first experience on the Mobile Loaves and Fishes catering truck with a team from my church. We were there to feed the homeless. I was excited, curious and a little scared, not knowing what to expect. I was prepared for drunk or mentally ill, unkempt, smelly, cursing homeless people, but the prospect of being thrown in jail or ending up with a criminal record gripped me with disbelief and panic.

My first impulse was to blurt out, "But I'm innocent; I've never done this before; I'm just volunteering to do a good deed!" My hurt pride longed to fire back: "You can't talk to me like that! Do you know who I am? I'm a physician and a respected member of the community. You are way out of line, and I'm going to complain to your supervisor!"

But as I stood there helplessly, I could see that this woman was exhausted and must have had a very bad day. Something told me that she would not be impressed by my credentials. I, on the other hand, was very intimidated by her authoritative

voice and the large revolver on her hip. In what sounded to me like a very meek and tiny voice I replied: "But, I've never been out here before. I don't want to cause any trouble. We will gladly move if you just tell us where we can park..."

At that moment, I breathed a sigh of relief as Hilary, the experienced team

leader, walked up to us and asked, "What's wrong, officer?" I gladly stepped aside.

We ended up moving the truck around the corner into a parking lot. I began handing out bags of peanut butter and jelly and bologna sandwiches, milk, chips and apples to the eager, hungry homeless people who had gathered when

ART BY DAN SALAMIDA



MARLOWE D. NIEMEYER, M.D., is a retired psychiatrist and spiritual director in Austin, Tex.

they saw the familiar white and silver truck. They were ragged, dirty, often toothless and smelling of alcohol, but I was deeply moved by their politeness, cheerfulness and sincere gratitude for the meager meal and offer of hygiene items such as toothbrushes and deodorant. Several responded to the handouts with a heartfelt “God bless you, Ma’am!” I felt ashamed that I had underestimated the human spirit of these children of God.

Amid this surreal scene, I reflected to myself that these poor, unfortunate men and women had no one to rescue them when they had a run-in with an angry police sergeant. They had no degree, no connections, no bank account to impress or protect themselves. My encounter with the sergeant had given me a chance to stand in their worn shoes and experience the helpless vulnerability, anxiety and shame they must feel.

Later that night back in my own home, having gratefully slipped between the clean sheets of my comfortable bed, I said a prayer for those men and women I had encountered. But I thanked God, that by his grace, I was not one of them. Then, as I replayed in my head the frightening scene with the sergeant, I suddenly grasped the real lesson God wanted me to learn out on the streets.

I was supposed to be there in the name of Jesus Christ for those homeless people. That’s what it was all about. Christ had emptied himself of his divine importance when he was arrested and put on trial. He could have said, as I had wanted to: “You can’t treat me this way! Do you know who I am?” He could have said: “I’m the Son of God, and I’m just healing people and teaching them about God’s love for them.” Instead, he was silent. Jesus allowed his opponents to mock him, scourge him and finally crucify him.

I felt the sharp sting of embarrassment and remorse for my pride and need to defend myself; I also felt a heightened awe at the humility, courage and love for humanity Jesus had shown us. God’s option is always for the poor and defenseless; he was one of them. What a lesson I had learned: my compassion was stretched another notch, and God taught me how much I still needed to grow as a Christian. And yes, I also said a prayer for that overworked and underpaid police sergeant. 



*From our family
to yours.*

The peaceful rhythm of a monk’s day consists of prayer, study, and manual labor. While contemplation is at the heart of Trappist life, it is by the labor of our hands that we support ourselves. At New Melleray Abbey, making caskets is an expression of our sacred mission.

Contact us for a **free** catalog and you will receive a complimentary keepsake cross blessed by one of our monks.

Caskets and urns are available for next-day delivery or can be ordered on a guaranteed pre-need basis.

TRAPPIST CASKETS

New Melleray Abbey | Est. 1849

888.433.6934 | www.trappistcaskets.com | Peosta, Iowa



PHOTO SHUTTERSTOCK/DASH

No Dimming His Light

Our Story Begins

New and Selected Stories

By Tobias Wolff

Knopf, 400p \$26.95

ISBN 9781400044597

In Western culture, the dominant forms of fictional narrative have been the novel, the stage play and the motion picture. Nonetheless, the short story, traditionally a literary stepsister to the novel, has in recent years grown in popularity and prestige to the point that it has begun to demand equal status with its siblings. What makes an author gravitate toward one narrative medium rather than another—or periodically to switch back and forth? Whereas some conclude this is an unanswerable question, the master raconteur Tobias Wolff declares that the choice is not his: It is the medium that selects him. “There’s a strange, somewhat irrational and uncontrollable element to writing.”

Although he has written two novels

and a novella, Tobias Wolff, the recipient of a plethora of awards, is best known for his short stories and his memoirs. He readily admits that in his case, the line of distinction between these two genres is blurred in that everything he has written is, in one way or another, autobiographical: Most of his fiction was constructed from reworked recollections, while the accounts of his personal history are embellished or edited. “I wouldn’t ever,” he once remarked, “want to be held to a literal version of the facts.” His ambition is to reach the truth through memory and transform it into art.

Tobias Wolff was born in Alabama in 1945. After his parents divorced, his older brother, the accomplished novelist

Geoffrey Wolff, was brought up by their father, mostly on the east coast, while Tobias, still a small child, traveled with their mother, who relocated frequently, finally settling near Seattle, where she remarried. *This Boy’s Life: A Memoir*, a deeply disturbing book that was made into a film starring Robert DeNiro, Ellen Barkin and Leonardo DiCaprio, recounts, in part, the author’s troubled relationship with his abusive stepfather. (Geoffrey also wrote about his childhood, in *The Duke of Deception: Memories of My Father*.) The two brothers were reunited when Tobias was a teenager.

The memoir *In Pharaoh’s Army: Memories of the Lost War* deals with Tobias’s experiences and maturation in

The Reviewers

Ann Begley, an essayist and reviewer, has taught at universities on both the east and west coasts.

Kelly Cherry is the author of *Hazard and Prospect: New and Selected Poems* and 16 other books of fiction, nonfiction and poetry.

John C. Hawley is chair of the Department of English at Santa Clara University, in Calif.

Bentley Anderson, S.J., is a professor of history at St. Louis University, St. Louis, Mo.

Angela O’Donnell teaches English, creative writing and Catholic studies at Fordham University in New York City. Her poetry has been published in many journals, including *America*.

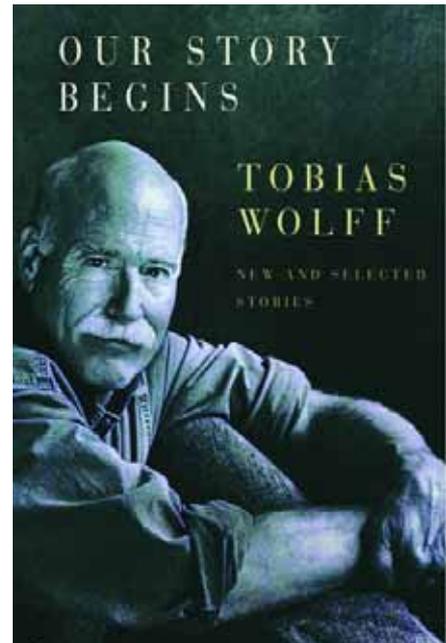
Elaine MacKinnon is an assistant professor of Russian and Soviet history at the University of West Georgia, in Carrollton, Ga.

Vietnam, where he served as a lieutenant in the Special Forces. After his military service, he studied at Oxford and then at Stanford University, where he is currently teaching literature and creative writing. Joining a host of others, he acknowledges that creative writing is a mysterious art that cannot be taught; his goal, he explains, is to have his students learn to become “the best possible editors of their own work.” In literary circles, he is revered as a teacher as well as a writer. The editor of various anthologies, his work—clearly influenced by the likes of Raymond Carver, Hemingway and Chekhov—has appeared in prestigious magazines and journals on both sides of the Atlantic, with many of his stories reappearing in a number of anthologies of prize-winning fiction.

Our Story Begins: New and Selected Stories, Tobias Wolff’s fourth and latest collection—the first in over a decade—consists of 10 new tales accompanied by 21 classics. The author breaks with tradition by not using the title of one of the stories for the title of the collection. “Our Story Begins” is the title of a story from a previous collection. His intent is to high-

light its salience. “Our Story Begins” is, to a large extent, a reflection on the art of writing and the nature of realistic short fiction in particular; it is as well an illumination of much of Wolff’s canon. Though some of his stories are traditional—plot-driven with a beginning, middle and end—and others are parables, he is for the most part a practitioner of the modern short-story form, which eschews background exposition in favor of character development within a believable setting. There is no plot to speak of and no sense of closure. Almost invariably he leaves the fate of his characters to the reader’s imagination. Even so, Wolff cannot be pigeonholed. “Hunters in the Snow,” for example, an examination of the dynamics of friendship, starts out realistically but ends in a surreal and tragicomic way.

The author’s focus is on the human concerns of his characters, which he develops swiftly and vividly. These concerns are largely fashioned by Wolff’s Catholicism. On some of his most powerful stories, there is a kind of Catholic veneer: the use of liturgical terms, prayers, references to religious societies and rituals. Like Flannery O’Connor, he is forthcoming



about the significance of morality and the life of the spirit in literature. Each story is constructed, he maintains, on “some intuition of moral worth or spiritual insight”—what Graham Greene called “the religious sense.”

An indictment of the cruelties and injustices inherent in the world of academia, “In the Garden of the North American Martyrs” ends with Mary—who has been treated unfairly by the faculty and the administration of a small college—telling a confused assembly of students and professors about the sufferings and deaths of the Jesuit priests Jean de Brébeuf and Gabriel Lallement at the hands of the Iroquois. A victim of psychological torment, she sermonizes: “Turn from power to love.... Walk humbly.” A certain gentle humor reverberates throughout much of Wolff’s fiction. “The Liar,” moving beyond the restraints of realism, is a humorous account of a young boy’s epiphany and redemption—following his recollection of his mother singing “O Magnum Mysterium,” praying with easy confidence. In “A White Bible,” a Muslim chastises a teacher at Saint Ignatius High School for her callous and cavalier references to the Almighty, warning her that “Without God there is no foundation. Without God we stand on nothing.”

Some of the stories display biblical resonance and inter-textual references: “The Rich Brother,” a contemporary parable, is reminiscent of Cain’s conversation with his creator. In “The Night in

pursue

PROGRAMS:
 Master of Divinity
 GTU Common Master of Arts
 Master of Theological Studies
 Master of Theology
 Bachelor of Sacred Theology
 Licentiate in Sacred Theology
 Doctorate in Sacred Theology
 New Directions Sabbatical
 Instituto Hispano

JESUIT SCHOOL OF THEOLOGY at Berkeley
 a member of the Graduate Theological Union

1735 LeRoy Avenue, Berkeley, CA 94709 • (800) 824-0122 • (510) 549-5000
 Fax (510) 841-8536 • E-mail: admissions@jstb.edu • VISIT US AT WWW.JSTB.EDU

Question,” which echoes Francis Thompson’s poem, Frank makes an eloquent act of faith in the eternal presence of a loving God. “Leviathan”—the title an allusion to the Book of Job—reveals the restlessness, the longing that Helen once had to give herself to God but which she has submerged; leading a meaningless, superficial life, she anaesthetizes her frustration and unhappiness with cocaine, lamenting the “watered down” Catholicism of the Second Vatican Council. The protagonist of “A Mature Student,” fearful of what might happen to her son in Iraq, is comforted by Fra Angelico’s “Annunciation”: “It was Mary’s expression that held her—accepting...as if she already knew what was to befall her child in this world.”

Many of the tales resonate with the theme of duty and responsibility. In “Desert Breakdown, 1968,” Mark considers abandoning his pregnant wife and child for the possibility of a more glamorous career in entertainment. The “rich brother” goes back for the simple, foolish sibling he has left by the side of the road in the dark, because he knows that his wife, upon his return, will ask him the question God put to Cain. And the protagonist of “Down to Bone,” after “long hours of useless witness to his mother’s dying,” and impatient for the end, is shamed into comforting her in her final moments.

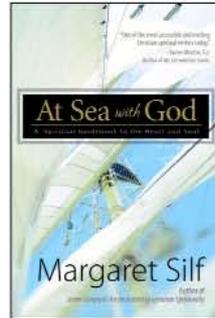
One of the finest storytellers of our time, Tobias Wolff is a relentless reviser; he cannot reread his work without making changes: a word, a comma, perhaps an entire passage. In “A Note from the Author,” he offers the reader a caveat: A story that made its debut in a periodical may not be exactly the same one that appeared later in a collection. And if the story was chosen for an anthology, as many if not most of the tales in *Our Story Begins* were, he gave it yet another “going-over” and will do so again before this collection goes into paperback—which may not be the definitive version, as there is always the possibility of another edition.

This “revisiting” of his work presents an interesting if not problematic conundrum for scholars. So be it. An artist is at work here, and his meditations on existence, which is what his stories are at every stage of their evolution, constitute a major contribution to literature.

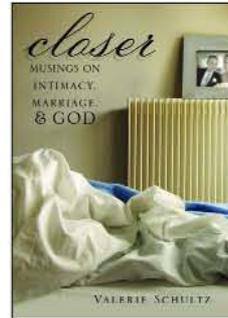
Ann Begley

New for Spring

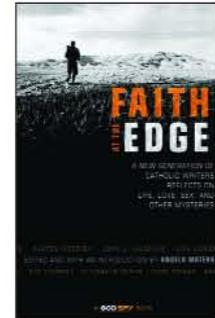
from **ave maria press**



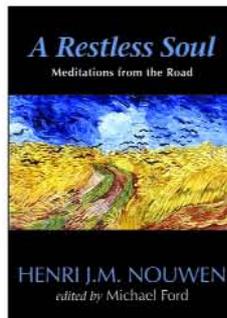
ISBN: 9781933495118 / \$15.95



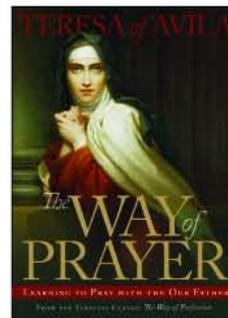
ISBN: 9781594710735 / \$11.95



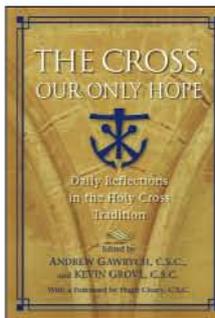
ISBN: 9781594711404 / \$15.95



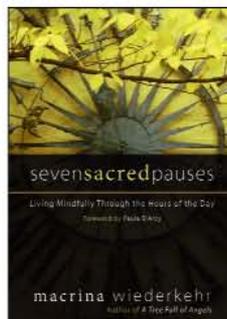
ISBN: 9781594711633 / \$11.95



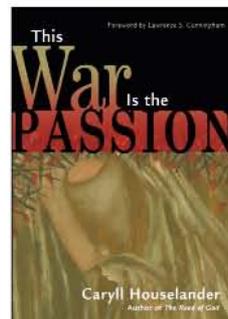
ISBN: 9780870612466 / \$12.95



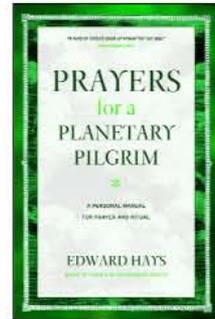
ISBN: 9781594711626 / \$16.95



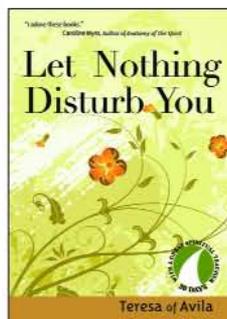
ISBN: 9781933495101 / HC / \$18.95



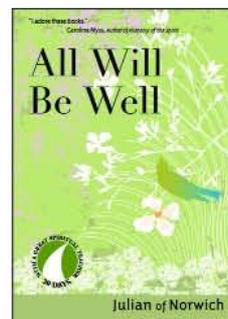
ISBN: 9780870612459 / \$11.95



ISBN: 9780939516803 / \$19.95



ISBN: 9781594711527 / \$9.95



ISBN: 9781594711510 / \$9.95

Available from your local bookstore or from

AMP
ave maria press[®]
Notre Dame, IN 46556
www.ave mariapress.com
Ph: 1-800-282-1865
A Ministry of the Indiana Province of Holy Cross

KEYCODE: AD984080:MA

Poet Resurrected

Fall of Frost

A Novel

By Brian Hall

Viking, 352p \$25.95

ISBN 9780670018666

By all accounts, the poet Robert Frost (1874–1963) was a difficult man, moody, contrary, competitive, exacting. Not, one would have thought, a sympathetic subject for a novel. It is all the more miraculous, then, that Brian Hall's biographical novel—historical novel, really—weaves a tapestry of prose and poetry, fact and intelligent imagination, that is aesthetically gratifying, informative and psychologically compelling. By novel's end, we feel we have learned more about what it was like to be Frost than any standard biography—and there are a number of very useful biographies, including those by William H. Pritchard and Jay Parini—could tell us.

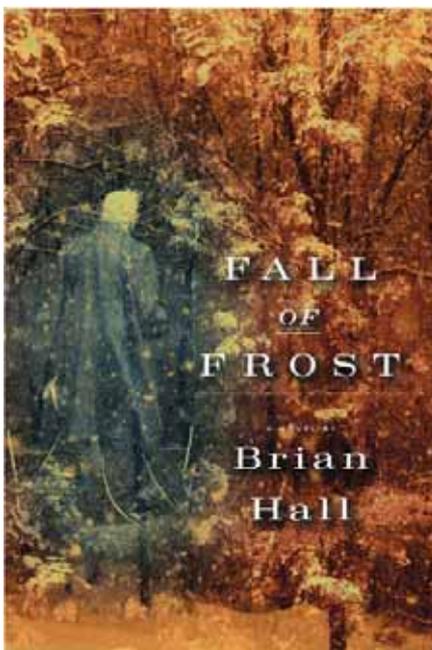
Hall is the author of three previous novels, and this one should confirm his status as a writer who deserves attention for his artistry. He has built *Fall of Frost* around the poet's late-life visit to the Soviet Union.

In 1962, as the Cuban missile crisis was heating up, Frost asked connections in the White House to arrange for him a tour of the Soviet Union and, he hoped, an audience with then-Prime Minister Nikita Krushchev. Frost had conceived the notion that he, as an unsentimental farmer, and Krushchev, as an unsentimental peasant, would be simpatico. Man to man, he would point out to Krushchev that attacking the United States with missiles would lead to mutual ruin. Enough of drawn-out diplomatic folderol, enough of bluster and saber-rattling; frank talk between equals would save the world.

Like an anchor, this trip to Russia holds the story of Frost's life in place. Hall needs this device, because the book shuffles its short scenes out of chronological order; he touches base with it now and again and returns to it near the book's end. The effect of the shuffling is twofold: it heightens the emotional chiaroscuro of a complicated and dramatic life and permits maximum poetic play between past and present, present and future. When Frost

remembers, we are likely to remember, too. When Frost anticipates, we anticipate—or, perhaps, remember and wish we could tell him *not* to anticipate.

Robert Frost, son of a woman who



placed religion before anything else, including housekeeping, and an alcoholic, gambling father who died early of tuberculosis, had six children with his beloved wife, Elinor. Four of the six died during his lifetime: Elinor Bettina as an infant, Elliott as a child, Marjorie in childbirth, his son Carol by suicide; Irma, like Frost's sister, Jeanie, went insane and was institutionalized. Their dog Schneider died. In 1938 Frost's wife died. A son-in-law committed suicide. Only the eldest child, daughter Lesley, "who became the family historian," managed to survive and thrive. Frost often felt there was a family curse that he had passed on to his children.

Nothing stopped Frost's poetry. It flowed from him, but never like an underground stream—he brought his full consciousness to bear on every line; and his technical abilities, honed in England, were extraordinary, as was his awareness of what used to be called "the human condition." He won four Pulitzer prizes. More important, his reputation since death has continued to blossom, despite some unwarranted bruising to his character.

Hall supplies endnotes that let us know exactly what his sources are, what he has invented and what he has borrowed, what are "facts gleaned" and where we are

reading a novelist's daring interpretation of events and perspectives. Throughout, reference is made to someone called "The Younger Poet," who, he tells us, is by turns various actual poets who interacted with Frost. Robert Francis, Robert Lowell, Galway Kinnell, Donald Hall and Philip Larkin are among the poets who play this economical and highly effective role. In his author's note, Hall observes that "my interest has been to suggest how a great writer's language flows out of his life and back into it, how certain mysteriously fecund words and their associated ideas are turned under in the writer's mind...." At this task he has succeeded brilliantly. His Frost thinks on the page; Hall sometimes incorporates phrases from the poems into the novel's text. It is hard not to believe we are inside Frost's mind. When Hall has Frost say to a friend, "You hurl experience ahead of you, and it somehow makes a road," you hear it in Frost's voice, ironic, compassionate and matter-of-fact at once.

Or this, when the children are little, and playing in the dirt: "All they could ever want, right here. See it, touch it. Their older sister's attention, her momentary lack of scorn, every variety of delicious dirt they can imagine. Frost wanders away, weeping."

Or Frost's confused half-dream of his deceased friend, the British poet Edward Thomas:

Come, Edward, step through with me. Into the clearing....
Ring around the rosie.
Hurry! It's dangerous here.
Something is falling.

But Edward isn't there. The rainbow circle has turned into a net. Frost is holding a tennis racket too heavy to lift. The net is too high. On the other side is Krushchev, his arm stretched behind him for the smash of the shuttlecock into Frost's face. The cock is in the air, floating, falling in a slow parabola toward his opponent, and Frost can't raise the racket to protect his face, and Krushchev, dressed all in seaside white, shining, is floating upward like the full moon.

Beautifully written, *Fall of Frost* reach-

es deep into the man who endured any number of griefs and hardships to write poems that have become a part—no doubt, the better part—of America.

Kelly Cherry

Side by Side in the Forest

Good Neighbors, Bad Times

Echoes of My Father's German Village

By Mimi Schwartz
Univ. of Nebraska Press. 280p \$24.95
ISBN 9780803213746

If Robert Satloff's recent book, *Among the Righteous: Lost Stories From the Holocaust's Long Reach Into Arab Lands* (2006), offers a freshly conceived, if ultimately stark, investigation into the archive of small kindnesses shown the occasional Jew during the Second World War, Mimi Schwartz's sites for investigation, at the center of her memoir, are far more familiar. In 1887 the village of Benheim, Germany, was 50 percent Jewish, and home to some of the most assimilated Jews in Europe. In 1938 many were frightened into emigrating. Later, 87 from the town died in concentration camps, and two survived the camps. A Torah was somehow saved, and that is one of the stories that Schwartz explores, along with related acts of mercy, or the reverse.

Schwartz, a professor emerita at Richard Stockton College in Pomona, N.J., begins her account of the fate of the Jews in her father's German town in the early 1940s with a telling quote from the historian Robert Darnton, who writes that "the vast majority of humans have disappeared into the past without leaving a trace of their existence." If readers suspect they already know what Schwartz will (not) discover, then Darnton's observation provides strong undergirding for the larger story that this author is actually telling: the importance of the voiceless millions to whom history pays no attention; and yet, Schwartz would argue, with Willy Loman's wife, attention *must* be paid if we are to nurture our own humanity.

Like Theo Richmond's *Konin* (1995) and Jan Gross's *Neighbors* (2002), which focused on Polish villages under Hitler, Schwartz's return to pseudonymous "Benheim" in the Schwarzwald forest southwest of Stuttgart results in a patchwork of memories and stories, of keepsakes and uncertain protestations of innocence and subsequent whitewashing—leaving the reader with a decidedly unsatisfied feeling despite the author's enthusiastic sleuthing. The truth we are left with is much like that of Rigoberta Menchú's *testimonio*: the collective reality presented

here is true, even if the details are not always nailed down. The mood of the book is caught in passing observations: "in between we will exchange our mothers' cucumber salad recipes and hike through the woods and talk about jobs and children as we step in and out of dark rooms of legacy with the hope of moving on."

But whether or not one can, or should, move on from the Holocaust is central to Schwartz's many important themes. One thinks of major discussions of the question, like Richard L. Rubenstein's *After Auschwitz: History, Theology, and*

EDUCATING DARFUR REFUGEES

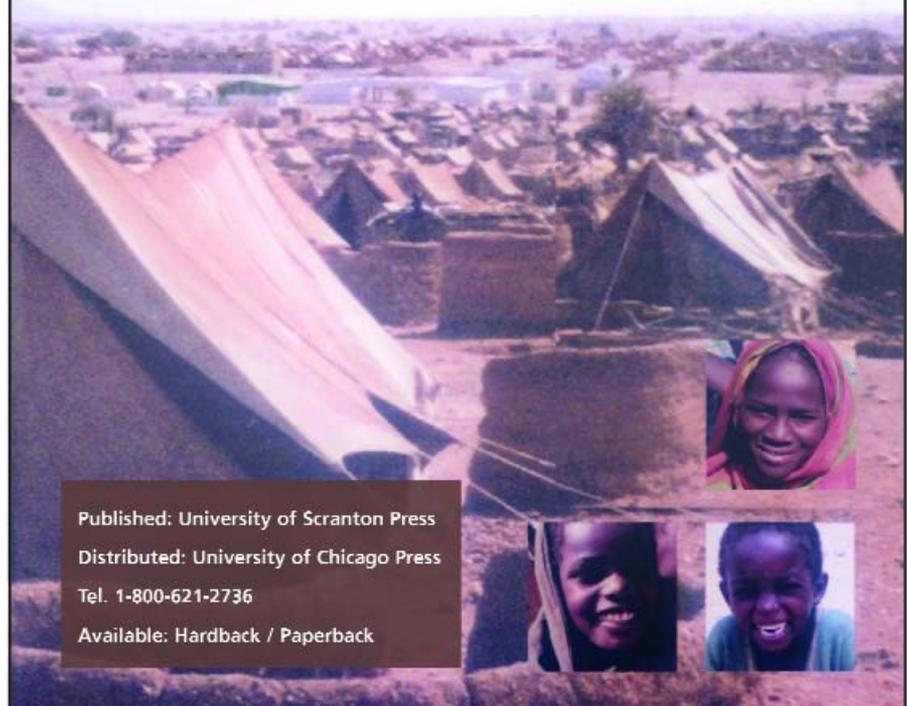
A Jesuit's Efforts in Chad

by Patrick Samway, S.J.

In an unforgettable journal that he kept while working for nine months in the Sudanese refugee camps in Chad, Patrick Samway, S.J., professor of English at Saint Joseph's University in Philadelphia, provides a behind-the-scene, eyewitness account of the greatest refugee tragedy of our time.

Charged with the task of setting up schools for over 5,000 refugee children, Father Samway recounts his experiences in coping with life in the African desert as he built 65 classrooms out of locally made brick, organized a large teaching staff in three of the 11 camps (the curriculum was in Arabic), and cooperated with a host of other humanitarian workers.

A first-hand account of assisting the victims of the genocidal war in Sudan.



Published: University of Scranton Press
Distributed: University of Chicago Press
Tel. 1-800-621-2736
Available: Hardback / Paperback

Poem

Canticle of the Washing Machine

Be praised, my Lord,
for the washing machine,
whose swingle flails the soiled and stained.

And he ministers to the splot, the blotch, the spattered cuff.

Be praised, my Lord,
for your spirit that comes upon him,
for his jump and whirl and *jug jug jug*.

(My infant son slept on his shaking back.
The meek love him and cling to his sides.)

For the flange, which shakes the floorboards,
sends the cat beneath the bed.

Be praised, my Lord, for the agitator,
through whose pivot and plunge into tub
many of the most smudged are cleaned.

Be praised, my Lord, for the delicate cycle,
in which lace and wool can be soaked.

Blessed is the soapy breath
that sweetens each room of my house.

Praise and bless the Lord, whose will is done by these
God's servants:

wringer, pulley, drum.

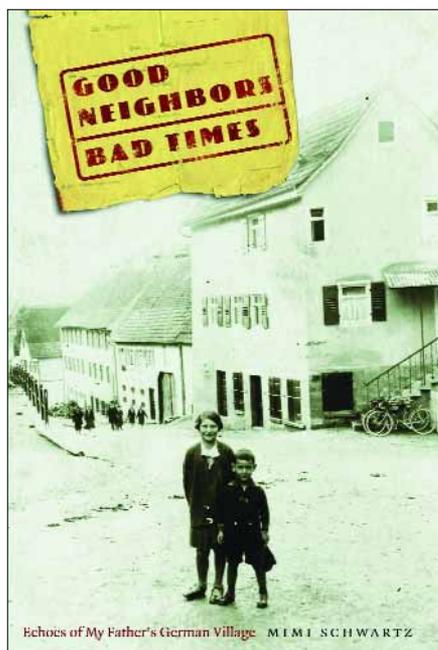
Anya Silver

ANYA SILVER, living in Macon, Ga., has most recently published poems in *Image*, *Christianity and Literature*, *The Christian Century* and *Anglican Theological Review*.

Contemporary Judaism (1992) and Emil L. Fackenheim's *To Mend the World: Foundations of Post-Holocaust Jewish Thought* (1994). The tears of a 70-year-old woman crying over the death of her *mutti* and brother in the camps, or even the need for someone like Schwartz (who describes herself as far from an observant Jew) to retrace her father's history—these endlessly repeated stirrings of memory suggest there are events in history that leave their victims disabled, unto many generations. Part of Schwartz celebrates her American ability to throw off all this self-defining historical detritus, with which she was unfamiliar all her life; but *Good Neighbors, Bad Times* gives evidence of the need to connect, to honor, to fight against the obliteration of lives with which one has some unchosen connection.

The walls of obfuscation that Schwartz encounters, often unintended or well-meaning, demonstrate again and again that hope springs eternal—or that the mind prefers to obliterate the memories that still have power to deepen scars. While visiting gentiles in Germany who are willing to share their memories, Schwartz pauses in her responses when they innocently mention that they had purchased this or that from the various Jews who needed money, or when she learns that someone now owns a building or a field that was once in Jewish hands. From survivors, too, she gets mixed messages—somewhat like Roberto Benigni's "Life Is Beautiful" (1997), in which one tries to continue living and finding a bit of joy in the midst of horror, trying to placate the non-Jews who seem, it is true, to be one's friends. As one character tells her, "You can't minimize the illusions that people live under." Lars Rensmann, professor of political science at the University of Munich, for example, recently told PBS's "Frontline" that one in two Germans 24 years of age or younger cannot identify the term "Holocaust." For those who have lived through the Second World War, this seems quite incredible. And yet....

Schwartz's account is a suggestive hybrid: on one hand a most personal search for her roots, and on the other an invitation to see a broader ongoing history of mass movements and the toll such emotional immersion and surrender of individual choice produces at the time and



in subsequent generations. She wonders about unrecorded good deeds in Sarajevo, Rwanda, Bethlehem, Baghdad and Beirut, and notes the Nazi tactic of isolating Jews so that people would first forget about them—and then forget to notice when they disappeared from their village. Her point—“celebrate decency wherever it appears”—builds humbly on her evident recognition that each of us, in a street that has suddenly gone silent, can step forward and offer a hand. Or choose not to.

John C. Hawley

A Memorable Second Act

Mr. Adams's Last Crusade

John Quincy Adams's Extraordinary Post-Presidential Life in Congress

By Joseph Wheelan
Public Affairs. 336p \$26.95
 ISBN 9780786720125

What is the proper role of an ex-president? Should he retire to enjoy his new-found freedom from public life, write his memoirs and, perhaps, attend official functions as might be asked of him? Most former presidents have done just that. Presently we have three living ex-presidents in the United States; none, however,

has been out of the public eye for long. One is active in humanitarian causes, another is the father of the sitting president, and the third is campaigning for his wife to become the first woman to occupy the Oval Office. This has not been the norm in the history of the country; rarely has an ex-president returned to active public life.

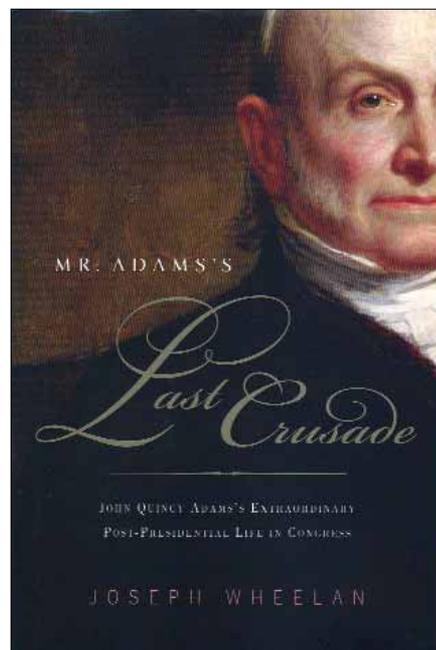
In *Mr. Adams's Last Crusade*, the author and journalist Joseph Wheelan has written a highly readable and thoroughly engaging account of John Quincy Adams's life as a congressman from Massachusetts. While there are many works on Adams's presidential career, Wheelan notes, there are few that examine his post-presidential years.

This book starts out with a brief overview of the Adams family and the early years of J.Q.A. The son of the second president of the United States John Adams (1797-1801), John Quincy Adams was this country's sixth president (1825-29). A “son of the Revolution,” the young Adams learned the art of politics and diplomatic life at his father's side during the American Revolution. Later educated at Harvard, Adams practiced law in Boston, but he never felt well suited for the profession. With an appointment from President George Washington to become U.S. ambassador to the Netherlands, John Q. Adams began a remarkable political career: diplomat, U.S. senator and secretary of state.

Election year 1824 found four men vying for the White House: Andrew Jackson, Henry Clay, William Crawford and John Quincy Adams. Adams was elected President of the United States, but not without controversy. While Jackson had won the popular vote, he did not have the necessary electoral college votes to win the presidency outright. Adams, second in the balloting, also lacked the electoral votes. When third-place finisher Henry Clay threw his support to Adams, the son of a president won a controversial election as decided by the House of Representatives. And when the new president appointed Clay secretary of state, Jackson supporters cried foul, claiming that Adams had made a “corrupt bargain” to gain the White House. Both Adams and Clay denied the charge, but both presidential careers were over. Adams lost his re-election bid in 1828 to Jackson, and

Henry Clay never became president. In 1830, two years out of office, however, the ex-president was elected to represent Massachusetts's 12th Congressional District (later the 8th District). He was 64 years old.

Relying on a variety of secondary sources but, more important, on Adams's own journals, Wheelan focuses on three major events in Adams's career as a member of Congress: the gag rule, the Amistad case and the annexation of Texas. All three touched on the issue of slavery, and in each instance, Wheelan highlights the extraordinary influence Adams exerted over Congress and the nation regarding the most pressing issue of the day. Whether fighting for the right to petition Congress, to free slaves illegally brought to the New World or to thwart the expansion of slavery, Adams may not have always been liked but he was always respected. Wheelan's study of Adams is a study in integrity, determination and courage. Would that one could say the same for our present political leadership.



On behalf of his constituency, Congressman John Quincy Adams regularly presented petitions to the House that dealt with the abolition of slavery in the District of Columbia. Because discussion of the South's “peculiar institution” was so inflammatory, Congress passed a “gag” resolution, later a House rule, in 1836 that did not allow a Representative to present

citizens' petitions concerning slavery. Wheelan recounts in detail how Adams, a master parliamentarian, fought his opponents, outwitting them at their own game in order to defend the Constitution and the First Amendment right to petition the government. Adams's efforts won the admiration of the abolitionists, resulted in a House censorship trial, which he won, and transformed him into an opponent of slavery. In 1844 the gag rule was rescinded.

The story of the Amistad is well known, thanks to the efforts of the movie maker Steven Spielberg. What most

Americans may not know is that Adams was not the first choice to argue the case before the Supreme Court. Furthermore, he spoke before the court not for 15 minutes, as depicted in the film, but for eight-and-a-half hours over a two-day period. His insight and understanding of the Revolution, the Constitution and diplomatic history won the case for the African slaves. Wheelan leaves the reader with the impression that a lesser person than Adams could not have successfully argued the case.

Wheelan notes that Adams's opposition to the annexation of the Republic of

Texas was based on his rejection of admitting another slave state to the Union. Adams feared that resolution of the issue of slavery would ultimately be decided by civil war. Though Texas was admitted to the Union in 1845, Adams proved to have been prescient about the future of America.

Histories of the early republic often focus on the careers of Andrew Jackson and his struggles with Congress, the compromises made at the federal level to mitigate the harsh realities of slavery and the evolution of "manifest destiny." *Mr. Adams's Last Crusade* presents a different perspective on this time period and offers the American public an alternative understanding of the role an ex-president can play in representative government.

Bentley Anderson

Summer

Institute

Join us this summer for a week of theological renewal with a renowned faculty and international student body in one of America's premier cities.

A sampling of our Summer Institute courses:
(visit www.ctu.edu for the complete Summer Institute course schedule)

Ways of Meditating, Ways of Praying with Joe Mannath, SDB
The Apostle Paul: 2,000 Years and Counting with Donald Senior, CP
The Many Faces of Mary with Richard Fragomeni
House Churches in Early Christianity with Carolyn Osiek, RSCJ
Sacraments in Parish and School with Joseph Martos
The Foundations of Youth Ministry with Cory Brost, CSV
Women in Islam with Syafa Almirzanah
Ethics for Business: Vocation in the Marketplace with Gene Ahner
Tao Te Ching: Exploring the Impersonal in Spirituality with Ron Kidd
M.A.P.S. Colloquium and Emmaus formation – for those who will pursue the Master of Arts in Pastoral Studies using CTU's new online learning option.

Contact: Keiren O'Kelly, *Director of Continuing Education*
 773-371-5442 or
 e-mail: kokelly@ctu.edu
 Visit: www.ctu.edu

Catholic Theological Union
 The largest Roman Catholic graduate school of theology and ministry in the U.S.
 Celebrating 40 Years

5401 South Cornell, Chicago, IL 60615

Earth's Last Pastoral

Red Bird Poems

By Mary Oliver
Beacon. 96p \$23
ISBN 9780807068922

Mary Oliver has done it again. She has assembled a collection of poems that is moving, intense and evocative in its engagement of the natural world. Yet this latest book by the Pulitzer Prize- and National Book Award-winner is distinctive among her 17 volumes for the dark undercurrent that runs through the poems. The Red Bird of the title, who "comes all winter/ firing up the landscape/ as nothing else can do," sounds the keynote of the book in the opening lyric, makes brief appearances throughout the volume and has the last word as well. Clearly, Red Bird is the poet herself, who comes to us during this particular winter of our discontent to sound a Cassandra-like warning, to teach us the hard lesson that this earth is fallen and fragile, now more than ever, and unless we learn to cherish the world, we will destroy it.

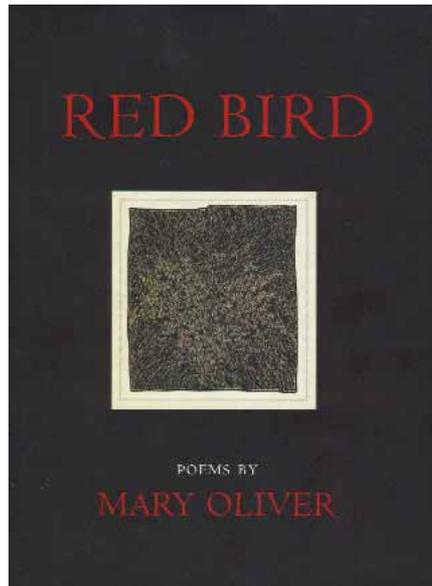
Oliver's characteristic voice has long been one of hope. For the past 45 years, she has written poems that call attention to the minute and miraculous beauty evi-

dent in the ordinary. Readers familiar with her work will find this sacral vision in such poems as “Winter and the Nuthatch,” “Crow Says” and “Night Herons.” As these titles, along with the title of the book, suggest, the collection is dominated by images of birds. At least 22 varieties are specifically named, each creature cast in the role of teacher, whom the poet envies and admires for its ability to “declare so simply/ to the world/ everything I have tried but still/ haven’t been able/ to put into words” (“The Teachers”). In taking on the persona of the chief teacher, Red Bird, Oliver emulates her predecessors in the practice of American pastoral poetry, most notably Whitman and Frost. Those poets have famously interpreted the voices of the mockingbird, the thrush and the ovenbird, to name but a few, in poems that unfold in a distinctively American landscape and tell us the truths we need to know. These are Oliver’s avowed masters, whose lead she follows in tracing out the complex relationship between human beings and the magnificent world we inhabit. And though there is a darkness that lurks beneath the luminous surfaces of these poets’ best work, Oliver has in the past typically chosen to accentuate the light. Not so in this volume. Dead center in this book celebrating the lives of the birds we find this poem:

*Look, children, here is the shy,
flightless dodo; the many-colored
pigeon, named the passenger, the
great auk, the Eskimo curlew, the
woodpecker called the Lord God Bird,
the...
Come, children, hurry—there are
so many
more wonderful things to show
you in
the museum’s dark drawers.*

In its relentless naming of extinct species (and the ellipsis indicating the disturbing fact that the list is not yet complete), its insistent call to the children and its concluding line, which locates these once-living creatures in a repository reserved for the dead things of the past, “Showing the Birds” is chilling. There is an urgency in this and Oliver’s other poems about approaching environmental disaster that we do not find in Wordsworth’s “The World Is Too Much

With Us” or Hopkins’s “God’s Grandeur,” poems written in the 19th century warning readers, even so long ago, of



the insidious effects of progress. Oliver’s poems intimate that the losses we suffer are irretrievable, needless and entirely our fault, thus placing the responsibility for the torn fields, the dying river and the endan-

gered polar bear upon us. Though there is little expectation that we can recover the world as it once was, Oliver insists that we pay attention to this grim reality.

This urgency is evident in *Red Bird’s* other lessons, as well, for all of these poems are saturated with the knowledge of mortality. Just as the earth and its splendid animals suffer death and loss, so, too, must human beings, the poet included. The speaker seems keenly aware of the fact that these may be her last days, her last poems and her last chance to communicate the truths she has discovered in her long apprenticeship to nature and to art. The collection serves as the poet’s *apologia*, within which each poem speaks, in some measure, of her life’s work: “I did not come into this world/ to be comforted./ I came, like red bird, to sing.”

This elegiac strain is particularly poignant in “Self-Portrait,” wherein the poet reveals her age (70), confesses her desire to be 20 again and expresses gratitude for the fact that despite the advance of years and the many losses she has suffered (including the unstated but understood loss of her long-time beloved part-

BE A PRIEST. FORM A PRIEST.

Sulpicians

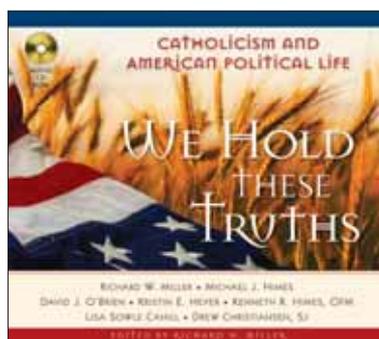
Diocesan priests supporting, guiding & teaching
priests and future priests

Call now for a copy
of our latest newsletter

410-323-5072

www.sulpicians.org

Perfect during this time
of great political debate



Part of the *Catholic Church in the 21st Century* series, this book (and companion CD) explores the fundamental principles of Catholic doctrine in light of contemporary political, moral, and social life in the United States and includes...

- *Catholicism and American Political Life: A Response to the Current Tendency to Narrow Catholic Social Teaching*, Richard W. Miller, PhD, Creighton University
- *Fundamental Principles: Conscience, Religion, and Politics*, Rev. Michael J. Himes, PhD, Boston College
- *History of Catholicism in American Politics*, David J. O'Brien, PhD, College of the Holy Cross
- *The Common Good and the American Bishops' Guidelines*, Kristin E. Heyer, PhD, Loyola Marymount University
- *Working for Peace*, Rev. Kenneth R. Himes, OFM, PhD, Boston College
- *Protection of Life*, Lisa Sowle Cahill, PhD, Boston College
- *Catholic Environmentalism*, Drew Christiansen, SJ, PhD, Editor, *America*

Book: 144-page paperback • 5½ x 8¼
978-0-7648-1720-5 • \$14.95

Compact-Disc Album:
978-0-7648-1721-2 • \$39.95

To order, call
800-325-9521.

Mention Source Code MSA-08331

www.liguori.org

1 Liguori Drive, Liguori, MO 63057-9999

ner, Molly Malone Cook), she is “still in love with life.” In counterbalance to the lurking presence of death, this fierce love informs the entire collection, beginning with the epigraph from Vincent van Gogh asserting that “the best way to know God is to love many things” and concluding with the final line of the final poem: “this is why I have been sent, to teach this to your heart.” The “this” she seeks to teach us encompasses all that has come before—the lessons of darkness as well as the lessons of light. The song Mary Oliver sings in *Red Bird* is the song she has always sung, but now more urgent, more needful, more true.

Angela O'Donnell

Art Versus Autocracy

The Magical Chorus

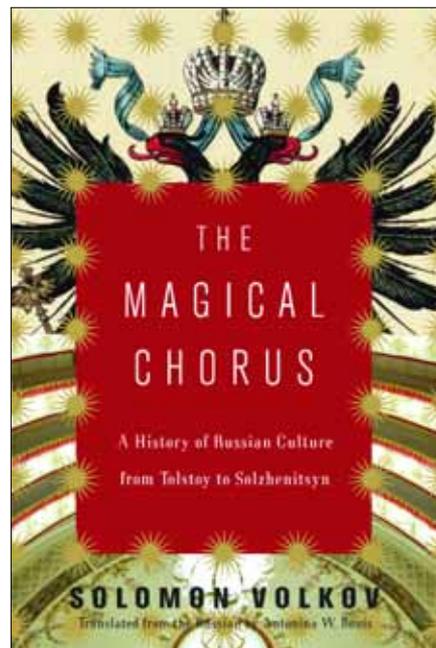
A History of Russian Culture in the Twentieth Century From Tolstoy to Solzhenitsyn

By Solomon Volkov, trans. by Antonina W. Bouis

Knopf, 352p \$30
ISBN 9781400042722

Russia's cultural history in the 20th century presents both “triumph and tragedy.” For every masterpiece published or exhibited, countless more never saw the light; the state mobilized artists and writers to serve its goals, but kept them on a short leash, ready to break any who dared venture outside the accepted lines. This complex and sometimes fatal interplay between art and politics is the focus of Solomon Volkov's latest book. Volkov, drawing on a range of sources, including journals, memoirs, letters, newly published archival materials and interviews, presents a tantalizing tapestry of personal profiles, captivating anecdotes and gossipy intrigue, as well as critical commentary about the cultural and political landscape of modern Russia.

Volkov is a journalist, musicologist and cultural historian who, after emigrating from the Soviet Union in 1979, worked for Radio Liberty and the Voice of America. He raised a storm of controversy with his publication of *Testimony*, which he claimed to be the memoirs of Soviet composer



Dmitry Shostakovich as dictated to him; scholars have disputed its authenticity, particularly its portrayal of him as a closet dissident. *The Magical Chorus* contains no explicit reference to this dispute, but portrays Shostakovich as typical of many Soviet artists who had to wear multiple masks as they walked a political tightrope in their relations with the state. In order to survive, a person had to be alternately brave and cowering, defiant and submissive, a dissident as well as a loyal follower.

As a cultural history, *The Magical Chorus* focuses primarily on the artists and their stories, with only limited textual analysis. Volkov frames the narrative around Leo Tolstoy, Maxim Gorky and Alexander Solzhenitsyn, each of whom sought to act as a moral compass and social conscience for state and society. The author considers them to be representative of attempts made throughout the century by artists seeking to influence state policy through a variety of means—personal collaboration, intervention, communication and opposition, often with little success and, particularly under Stalin, at great personal risk. Volkov's engaging pen also brings to life many other prominent figures, including playwrights, musicians, visual artists, ballet virtuosos, poets, singers, composers and directors. He spotlights their achievements while also exploring their personal relations, their likes and dislikes, love affairs and disappointments. He critiques the legends surrounding such iconic figures as Alexander

Blok, Vladimir Mayakovsky, Anna Akhmatova, Joseph Brodsky and Yevgeny Yevtushenko, exposing their human foibles as well as their role in generating myths about themselves.

The chapters divide the century chronologically and cover the waning years of tsarist Russia, revolution and the first decade of Soviet rule, Stalinism, post-Stalinism and the upheavals of reform, collapse and the rebirth of Russia under Yeltsin's rule. Two compelling features are the author's incorporation of émigré artists, particularly their relationship with the Soviet state, and his examination of the impact of Western music, fashion and radio broadcasting in the post-Stalinist period. He attributes critical significance to the role played by émigrés, particularly those who worked for the Voice of America, Radio Liberty and the British Broadcasting Corporation. He argues that their broadcasts from the West provided an open, alternative cultural dialogue, while also exposing to the world the Soviet state's repression of artistic figures.

Volkov presents intriguing portraits of Soviet leaders and their different approaches to culture. He shows how cultural policies were often driven less by aesthetic concerns than by the leader's own individual tastes and whims. According to Volkov, the early Bolshevik regime did not have a fully formulated cultural policy, but saw art principally as a political tool. Interestingly, of all the leaders, Stalin comes out as the most highly cultured; most were pedantic and rather crude in their tastes, particularly Khrushchev, and had little understanding of the movements they sought to harness for their political goals. Volkov argues for a more nuanced approach to the Stalinist genre known as Socialist Realism, which he believes has been unfairly overlooked as mere propaganda. He sees it as a form of ritualistic art much akin to Orthodox iconography, designed to inspire awe and emotion in its audience. Yet, as Volkov acknowledges, Stalin manipulated culture and human lives as if they were pieces in a chess game, and destroyed some of the greatest creative spirits of the age.

Himself a product of the Soviet cultural establishment, Volkov is completely at ease with the context he is describing. Volkov met personally many of the figures he discusses, and frequently interjects

youthful memories or tidbits from interviews or conversations with them. He conveys firsthand what it was like for artists living within a system that held arbitrary power over them, the capacity to shower them one minute with accolades and the next send them to imprisonment, exile or death. It is easy to understand how this could drive them either to a paranoid and compromising servitude or to varying forms of self-destruction. The easiest course was to be mediocre; for the untalented it was not much of a stretch to follow the rules and conform, simply taking the

rewards the state was willing to provide.

Antonina Bouis's fine translation provides a fluid narrative that captures the author's fast-paced, informal style. But what some find appealing may frustrate others. The author jumps around chronologically and frequently shifts focus without always completing his analysis of an artist or a movement. Volkov's commentary is highly subjective and covers a broad range of artistic genres, some beyond the range of his own academic training. He uses sources unquestioningly, freely indulging in gossipy tales of artistic jeal-



BE A VOICE FOR THE POOR
Priests needed



Christian Foundation for Children and Aging (CFCA) is seeking priests with a missionary heart to work with us in the United States giving a voice to the poor while celebrating the Eucharist in parishes around the country. By combining a passion for serving the poor with excellent preaching skills, priests who work with us bring persons from different countries together as they invite the faithful to sponsor a child, youth or elderly person.

Priests travel for weekend assignments only. Both full-time and part-time positions are available, and Spanish-speaking priests are especially needed. We offer competitive compensation.



Offering hope.
Restoring dignity. Worldwide.

www.cfcausa.org

Founded in 1981 by Catholic lay people, CFCA strives to apply the preferential option for the poor expressed in Catholic social doctrine. We urge you to check out our Web site at www.cfcausa.org to learn more about us. **To apply, please call Tim Deveney at 1-800-875-6564 or e-mail us at cfcaoutreach@cfcausa.org.**



Oblate School of Theology

**Doctor of Ministry Program
Concentrations Available in:**

**Spiritual Formation in the Local Community
Clinical Pastoral Education
U.S. Hispanic/Latino Ministry
Pastoral Leadership**

**Details available at www.ost.edu
or by E-mail to dmin@ost.edu**

Oblate School of Theology
285 Oblate Drive • San Antonio, TX 78216
(210) 341-1366 • www.ost.edu

College of Arts and Sciences

The Soul of Youth Sport Conference June 27-29, 2008

Center for the Study of Sport and Exercise

The Soul of Youth Sport Conference is a remarkable opportunity for growth in understanding how sport can be a context for personal and spiritual growth for young people. The conference is ideally suited for coaches, physical education teachers, administrators, youth ministers, parents or anyone involved with youth in sport or interested in the connections between sport and the spiritual life.

Keynote Speaker:

Lenny Wilkens
NBA Hall of Fame Player and Coach
Mind, Body and Soul - The Sports Connection



Please visit: www.seattleu.edu/artsci/css/youthsport

Where education means more.

ously, philandering and petty intrigue. This is not a book for a casual reader or novice student of Russian culture; some names and concepts go unexplained, and prior knowledge of Russian history is useful. The ending disappoints by failing to provide a final analysis of what the experiences of Tolstoy, Gorky and Solzhenitsyn tell us ultimately about the political significance of art and the artist in Russia.

The Magical Chorus leaves the reader-haunted by the senseless waste of lives and talents by a state that too often abused rather than cultivated artistic genius. The author pays tribute in the end to the eternal nature of Russia and its creative spirit, but seems uncertain as to what role culture will play in the new Russia. It remains a country in search of itself and its place in the world, still too willing to subordinate itself to political leaders who view culture only as a means to an end, and not as the essence of life itself.

Elaine MacKinnon



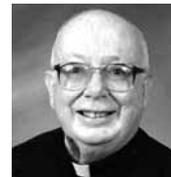
An audio discussion of the 10 best Catholic novels, with Angela O'Donnell and James T. Keane, S.J., at americamagazine.org.



A collaborative endeavor of the Center for Catholic Studies at Fairfield University and Wisdom House

Interpreting Scripture

June 20-21, 2008



John R. Donahue, S.J.



**RETREAT AND
CONFERENCE CENTER**

229 East Litchfield Rd,
Litchfield, CT 06759
860-567-3163

For further information visit
www.wisdomhouse.org or
email programs@wisdomhouse.org

Classifieds

Artwork

FINE CHURCH ARTWORK, stained glass, paintings, restoration: www.redfernfineartstudio.com; (917) 204-0417.

Positions

CAMPUS MINISTER sought by Assumption College, a Catholic liberal arts and professional studies college in Worcester, Mass., to join a collaborative staff. Primary responsibilities include providing visionary leadership for the SEND alternative break service program, which offers faith-based service opportunities in a variety of locations, both domestic and international.

The successful candidate will have the ability to help students deepen their understanding of service and social justice and be transformed by their experience. Responsibilities include leading all aspects of this developing program, including coordination of communication, outreach and all logistics; training and preparation; planning opportunities for reflection in light of Catholic social teaching and providing financial oversight. The individual works with an energetic team and shares in the general pastoral and apostolic responsibilities of the Campus Ministry Office, including pastoral care, outreach and providing opportunities for reflection and spiritual growth. The successful candidate must be willing to contribute actively to the mission of Assumption

College.

He or she will demonstrate respect for the Catholic and Assumptionist identity of the College and strive to give life to the College motto, "Until Christ Be Formed in You."

Applicants should possess a desire to travel, strong pastoral and communication skills, creativity and an ability to work collaboratively with others. Must be willing to work some evenings and weekends. Master's degree in divinity, theology, pastoral ministry or related field required. Prior experience in campus ministry and faith-based service programs preferred. Assumption College, founded in 1904 by its sponsoring religious community, the Augustinians of the Assumption, is part of the Colleges of Worcester Consortium and an Affirmative Action employer encouraging candidates who would enrich the College's diversity. Apply online at www.assumption.edu/hr or send a résumé (refer to Job No. 08-13), letter of interest and the names and phone numbers of three references to: Office of Human Resources, Assumption College, 500 Salisbury Street, Worcester, MA 01609. Review of applications begins immediately.

COORDINATOR OF YOUTH MINISTRY to develop and direct shared high school/junior high programs for two active parishes in the Cleveland area. Applicant should be committed to the eight goals of comprehensive youth ministry, possess pastoral and organizational skills, a background in theology and catechesis, and previous youth ministry experience. \$40,000 to \$50,000 with benefits.

Job description is available at www.divineword-kirtland.org. Résumé can be submitted by April 30, 2008, to: Rev. George Smiga, St. Noel Church, 35200 Chardon Road, Willoughby Hills, OH 44094.

DIRECTOR OF THE OFFICE OF CHRISTIAN FORMATION. The Catholic Diocese of Richmond seeks a full-time Director for the Office of Christian Formation. The director shares in the bishop's role as chief catechist of the diocese by providing leadership that fulfills the vision of the bishop for age-appropriate and lifelong catechetical formation as expressed in the annual goals of the office. The director supervises the total catechetical effort of the office and gives special attention to adult faith formation. Minimum qualifications include a master's degree in religious education, theology or related field, and at least five years' experience in parish religious education, with diocesan level experience preferred. Additional information is on the diocesan Web site, www.richmonddiocese.org. Closing date is May 14, 2008. Interested applicants should submit a letter of interest and diocesan application to pbarkster@richmonddiocese.org or by mail to P. Barkster, H.R. Administration Coordinator, Catholic Diocese of Richmond, 7800 Carousel Lane, Richmond, VA 23294-4201.

LUMEN CHRISTI JUNIOR-SENIOR HIGH SCHOOL seeks a dynamic PRINCIPAL to lead our school. Operated by St. Benedict's Parish for just six years, this school is positioned to grow and



BOSTON COLLEGE

Boston College is a leading national Jesuit, Catholic University, enrolling 9,000 undergraduates and over 4,600 graduate and professional students. Located six miles from downtown Boston, the University has approximately 680 full-time faculty, 2,300 employees, an operating budget of \$667 million and an endowment of \$1.7 billion.

Associate Director, Continuing Education

The Associate Director, Continuing Education reports to the Associate Dean, Academic Affairs and is responsible for overseeing continuing education programs (including the residential sabbatical program) that offer opportunities and outreach to the School of Theology and ministry's varied constituencies. In crafting, promoting, and presenting programs, the Associate Director works with a network of other Boston College units with overlapping goals, e.g., the Church in the 21st Century Center, C21 Online, the Theology Department, etc., in order to cosponsor or coordinate STM offerings with these complementary programs. The Associate Director is also responsible for STM publications, both in creatively developing content and in working with the BC Office of Marketing Communications on design and production.

Qualifications

- Background in theology or a related field, preferably a Master's degree
- Understanding of the current issues, interests, and needs of the Catholic community
- Experience in higher education, preferably in the areas of continuing education and publications
- Strong communication, presentation and organizational skills
- Understanding and personal commitment to the special goals of the school of theology and ministry
- Capacity to work collaboratively with various STM, University, and external constituencies to develop and implement programs
- Flexibility, the ability to supervise evening and weekend programs

Please apply online at www.bc.edu/bcjobs and reference job #7221.

Boston College is an affirmative action, equal opportunity employer.

www.bc.edu/bcjobs



DEPAUL UNIVERSITY

Catholic Studies Program

Writing and the Catholic Imagination



Ron Hansen

Author of *Mariette in Ecstasy* and *Exiles*, a new novel about Gerard Manley Hopkins

Thursday May 8, 7:00 p.m.
Cortelyou Commons
2324 N. Fremont St.
Chicago, IL 60614

FREE AND OPEN TO THE PUBLIC

For more information email **Farrell O'Gorman** at wogorman@depaul.edu, or visit <http://condor.depaul.edu/~cathstd/>

Joan Chittister's NEW BOOK!

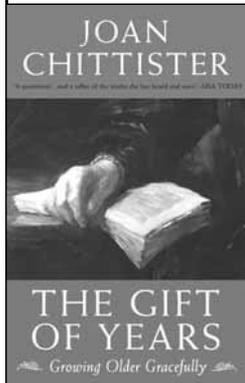
THE GIFT OF YEARS *Growing Older Gracefully*

"It's the best book I have read on the subject of aging, a dazzling work radiant with gems of insight on every page." — ANDREW GREELEY

"Joan Chittister has a prophetic voice that is desperately needed in our troubled time."
— KAREN ARMSTRONG

"A book rich in wisdom—a book that is destined to be a classic." — RICHARD P. MCBRIEN

"An amazing compendium of wisdom."
— MICHAEL LERNER



"Brim with insight, pluck, verve, and courage."
— HELEN PREJEAN

AVAILABLE NOW
978-1933346106
240 pp cloth \$19.95

BlueBridge
bluebridgebooks.com

America

TO SUBSCRIBE OR RENEW

- New subscription Renewal

Yearly rates are \$48 for each subscription. Add \$22 for postage, handling and GST on Canadian orders. Add \$32 for foreign subscriptions. Payment in U.S. funds only.

- Payment enclosed Bill me

On occasion **America** gives permission to other organizations to use our list for promotional purposes. If you do not want to receive these promotions, contact our List Manager at our New York offices.

FOR CHANGE OF ADDRESS AND RENEWAL:

Please attach the mailing label from the front cover when writing about service or change of address. Allow 3 to 4 weeks for change of address to take effect. Thank you.

Name	Address	City	State	ZIP	E-mail

Mail to: **America**
P.O. Box 693, Mount Morris, IL 61064-7578
or call 1-800-627-9533
or visit www.americamagazine.org

expand to serve Anchorage and south central Alaska. We are looking for leadership committed to educational excellence in the Catholic tradition. Anchorage is a vibrant community on the last frontier, with excellent cultural and recreational opportunities. The successful applicant will be hired as vice principal for the 2008-9 academic year to become principal in June of 2009. For position description or information, please write LCHSsearch@gmail.com. A résumé may be submitted by e-mail or by postal mail to: The Search Committee, Rev. S. C. Moore, St Benedict's Church, 8110 Jewel Lake Road, Anchorage, AK 99507.

Retreats

IGNATIUS-BASED RETREATS and parish missions. Harry Cain, S.J., and Virginia Blass, D.Min. Inspiration, wit, humor and hope. Ph: (603) 927-4443; e-mail: concordia4u@aol.com; www.concordiaministry.com.

JESUIT SUMMER RETREATS, three to 30 days. Anchorage, Alaska. Panoramic setting. Then tour Alaska's grandeur. Ph: (907) 346-2343; www.holyspiritcenterak.org.

Seminars

CARMEL: A SCHOOL FOR DESIRE is the theme for the annual summer seminar on Carmelite Spirituality at Saint Mary's College, Notre Dame, IN 46556, June 22-28, 2008. Speakers: Daniel Chowning, Kevin Culligan, Keith J. Egan, Constance FitzGerald, Mary Frohlich, Kieran Kavanaugh, Patrick McMahon, Vilma Seelau, John Welch. For information and brochure, contact the Center for Spirituality: (574) 284-4636 or kguthrie@saintmarys.edu.

Wills

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

Make the connection with America Classified.



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

A Watched Pot Never Boils

In "Curbing Medical Costs" (3/10), Daniel Callahan starts a necessary discussion about health care. Unlike the proverbial frog in the pot of water, which did not detect the rising temperature until it was too late to jump out, the American people are becoming aware of the rising costs of health care.

There are several aspects of the problem that need addressing. First, pharmaceutical companies have led us to believe that we need to demand the latest drug or device being promoted. Television commercials may give lip service to lifestyle modifications like diet and exercise, but because no revenues are forthcoming from such advice, it is found in the fine print. Second, the disengagement of citizens from the political process has allowed big money interests, including pharmaceutical manufacturers, device makers and insurance companies, to have disproportionate influence in Congress.

I agree that we need a change in our culture; this requires that we develop the political will to fix the system. We can become engaged and influence the outcome, or we can cynically grouse and allow moneyed interests to dictate the future. Are we frogs or persons?

Larry Donohue, M.D.
Seattle, Wash.

Just Reverence

The article by Patrick J. Ryan, S.J., "To Kill an Only Son" (3/24), made me reflect on Thomas Aquinas's suggestion that religion is allied to justice, the duty we all share to render to every person what is rightfully his or her due. With Christianity, Islam and Judaism all intent on giving glory to God through religion itself, the most superb way to reverence God in all three religions is to meet the demands of justice to all our fellow men, women and children. This would surely change our troubled world.

Anthony F. Avallone
Las Cruces, N.M.

Heart of the Matter

I found "Lessons From an Extraordinary Era," by Roger Haight, S.J. (3/17), to be of great interest. It is helpful to have a list

of important theologians and the ideas associated with them, but I wondered about the names that are not there. How can one talk about Catholic theology since Vatican II without mentioning Hans Küng? Although women and liberation theologians took on "Vatican Catholicism," it was Küng alone who went right to the heart of ecclesiastical matters with his inquiry of the doctrine of infallibility.

Joe Fiorino
Cincinnati, Ohio

Signs of Grace

Many thanks to Roger Haight, S.J., for his exciting overview of the theologians of our time. I would add one dimension to Haight's account of the influence of Edward Schillebeeckx, O.P. His theology of "sacramental sign" revolutionized our traditional understanding of sacraments and put to rest our arid Aristotelian notion of transubstantiation

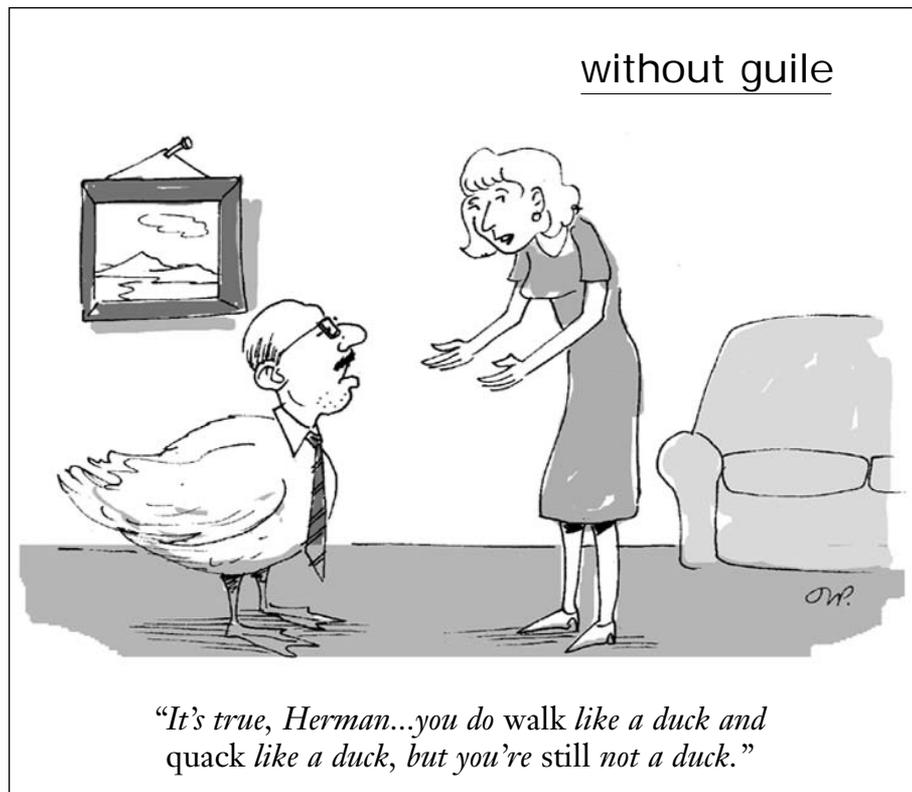
in the Eucharist. Because of Schillebeeckx, I am still delighted and deeply grateful to see the whole world as sacramental.

Thomas E. Ambrogio
Claremont, Calif.

A Richer Maturity

Bishop Donald W. Trautman's review of Archbishop Piero Marini's *A Challenging Reform* ("Consilium Versus Curia," 4/14) seems to cast recent liturgical developments in terms of a tussle between the 1950s and the 1970s. But is it really that simple? Might there be a perspective in the early 21st century that outdistances the two postconciliar perspectives (those of the Consilium and the Congregation for Rites) summarized in Bishop Trautman's review? Does a term like "liturgical renewal" even mean the same thing to younger generations that it does to Bishop Trautman and those who recall (some-

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.





“What I appreciate most from my Aquinas experience is the ability to think theologically ... to learn how to wrestle with theological questions and come to understanding, and wisdom, and apply that to my work.”

Kyle Klosterman, Parish Youth Minister
MA in Pastoral Studies, Aquinas, 2006;
BA in Business Administration, The Ohio State University, 2002

Many of our students, like Kyle, have heard God’s call to ministry, but face the challenge of putting that call into practice. At Aquinas our first step is helping students choose the program of study that best supports their call. Then we give them the tools to understand their faith on a new level and to carry that message to God’s people through preaching, social service, teaching, liturgy, counseling, health care and a variety of other ministries.

Aquinas Institute of Theology is a nationally recognized leader in graduate, theological education. We will be happy to help you find the right tools for answering God’s call to ministry.

Theology for Life



Aquinas
INSTITUTE OF THEOLOGY

**LET US HELP
YOU GET
STARTED**

23 South Spring Ave.
St. Louis, MO 63108
800.977.3869

www.ai.edu

Letters

what viscerally) preconiliar days? Perhaps we need to acknowledge a new set of challenges as liturgical reform moves beyond birth into a richer maturity.

Feeling no deep connection to the earlier Roman Missal, I do not write as one of its apologists. I am convinced, however, that among those who do yearn for the earlier usage or who are open to rediscovering it, not all are truly interested in turning back the clock. Nor would they play unwittingly into a return to a “preconiliar mentality.” Their concerns are wholly other, and to them the old polemics are no longer quite so compelling.

Archbishop Marini’s book might prove more helpful as a historical record of a period that is ending than as a roadmap or clarion call for the future.

*John-Bede Pauley, O.S.B.
Collegeville, Minn.*

A Familiar Tune

The recent assessment of Barack Obama’s embattled pastor Jeremiah Wright (“Sharp Words From Another Jeremiah,” 4/14) by John F. Kavanaugh, S.J., calls for further refinement.

Kavanaugh terms Wright’s words “sharp,” but sharp words alone would not have sparked the public firestorm this preacher’s sermons have caused. The prophet Jeremiah’s message of judgment also contained expressions of hope, a sentiment not readily apparent in Jeremiah Wright’s presentations.

Images of Wright did not conjure up for me a comparison with Jeremiah the prophet, but instead with Detroit’s incendiary radio priest of the 1930s, the Rev. Charles E. Coughlin. There were those who thought he was a prophet, too.

*(Rev.) William T. Cullen
Lisle, Ill.*

America (ISSN 0002-7049) is published weekly (except for 11 combined issues: Jan. 7-14, 21-28, March 31-April 7, May 26-June 2, June 9-16, 23-30, July 7-14, 21-28, Aug. 4-11, 18-25, Dec. 22-29) 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, \$48 per year; add U.S. \$22 postage and GST (#131870719) for Canada; or add U.S. \$32 per year for overseas surface postage. For overseas airmail delivery, please call for rates. Postmaster: Send address changes to: America, 106 West 56th St. New York, NY 10019. Printed in the U.S.A.

Glory and Suffering

Seventh Sunday of Easter (A), May 4, 2008

Readings: Acts 1:12-14; Ps 27:1, 4, 7-8; 1 Pt 4:13-18; Jn 17:1-11

“Father, the hour has come. Give glory to your son, so that your son may glorify you” (Jn 17:1)

IN OUR EUCHARISTIC LITURGIES we regularly say or sing “Glory to God in the highest” and “to God...be all glory.” The motto of the Society of Jesus is *Ad majorem Dei gloriam* (“For the greater glory of God”), and the Latin phrase *soli Deo gloria* (“to God alone the glory”) is still used at some celebratory occasions. Today’s readings for the Seventh Sunday of Easter remind us that for Christians, glory and suffering are not opposites but rather may be closely related.

Today’s excerpt from Jesus’ high priestly prayer in John 17 features the words “glory” and “glorify.” In the Old Testament “glory” is used with reference to God’s impact or influence in our world and in our lives. The Hebrew word for glory (*kabod*) means something substantial, weighty or heavy. It also refers to the brilliance or splendor of God. In the Old Testament, God reveals his glory in the great moments of salvation history: creation, the exodus from Egypt, the giving of the covenant, the dedication of the Jerusalem Temple under Solomon, and so on. The God of the Hebrew Bible makes an impact by manifesting his glory—that is, his weightiness and brilliance. In the New Testament, the Greek word for glory (*doxa*) conveys the idea of brilliance, splendor and power in appearance. The glory of God is made manifest especially in the person of Jesus—in his incarnation as the Word of God, in his wise teachings and mighty actions and in his passion, death and resurrection.

In the beginning of his prayer at the Last Supper, according to John 17, Jesus asks his heavenly Father to “give glory to your Son, so that your Son may glorify you.” He prays that his “hour”—his pas-

sion, death and resurrection—may be seen for what it really is—the hour of his glory. It is not a defeat but a victory, not a source of shame but a source of glory. He also prays that through his hour he may give eternal life to all those whom God has given him.

There is a kind of chain here, a chain of glory extending from the Father to the Son and from the Son to us. This glory is manifested most concretely and surprisingly in the Cross, in the sufferings of Jesus and in his apparently shameful death. While visible only to the eyes of faith, this glory is, according to the Christian Bible, the definitive revelation of the glory of God.

According to Acts 1, the apostles and Jesus’ family have gained through his resurrection and ascension a new perspective on Jesus’ suffering and death. Apparently they too had come to view the hour of Jesus as a manifestation of God’s glory and had gathered in Jerusalem to await the coming of the Holy Spirit upon them at Pentecost. According to Luke, the mother of Jesus was among them, making Mary the one figure present in Jesus’ life from beginning to end and the most faithful disciple of all, despite having her heart pierced with the sword of suffering (Lk 2:35).

The connection between suffering and glory is also prominent in today’s selection from 1 Peter 4. The Christians addressed in that letter had found in the church a new spiritual home and a new identity as God’s people in Christ. Yet they were suffering slanders and social ostracism because of their new way of life. An even more organized persecution may have already begun or at least threatened them.

The passage focuses on the recipients’ sufferings “for the name of Christ.” These



Christians’ new values and new ways of acting set them apart from the surrounding society, and they met hostility and anger from some of their neighbors. Peter insists that Christians should not give occasion for suffering by bad behavior. He also contends that suffering for the name of Christ can be an opportunity to glorify God; it can even be a sign of God’s favor. And Peter promises that when the glory of Christ is revealed at the second coming of Christ, those who have suffered for the name of Christ will “rejoice exultantly.” Peter teaches that suffering is part of the Easter experience and can serve to glorify God and prepare us to share in Christ’s own glory. As Jesus glorified his Father in his “hour,” so faithful Christians can and do glorify God as they “share in the sufferings of Christ.”

All these readings point toward the paradoxical conclusion that in the Christian theological vision, glory and suffering are not opposites but rather are closely related and even intertwined.

Daniel J. Harrington

Praying With Scripture

- Do you ever reflect on your place in the “chain” of glory? How might such reflection affect your life?
- What might *Ad majorem Dei gloriam* and *soli Deo gloria* mean in your life?
- Have you ever suffered “for the name of Christ”?