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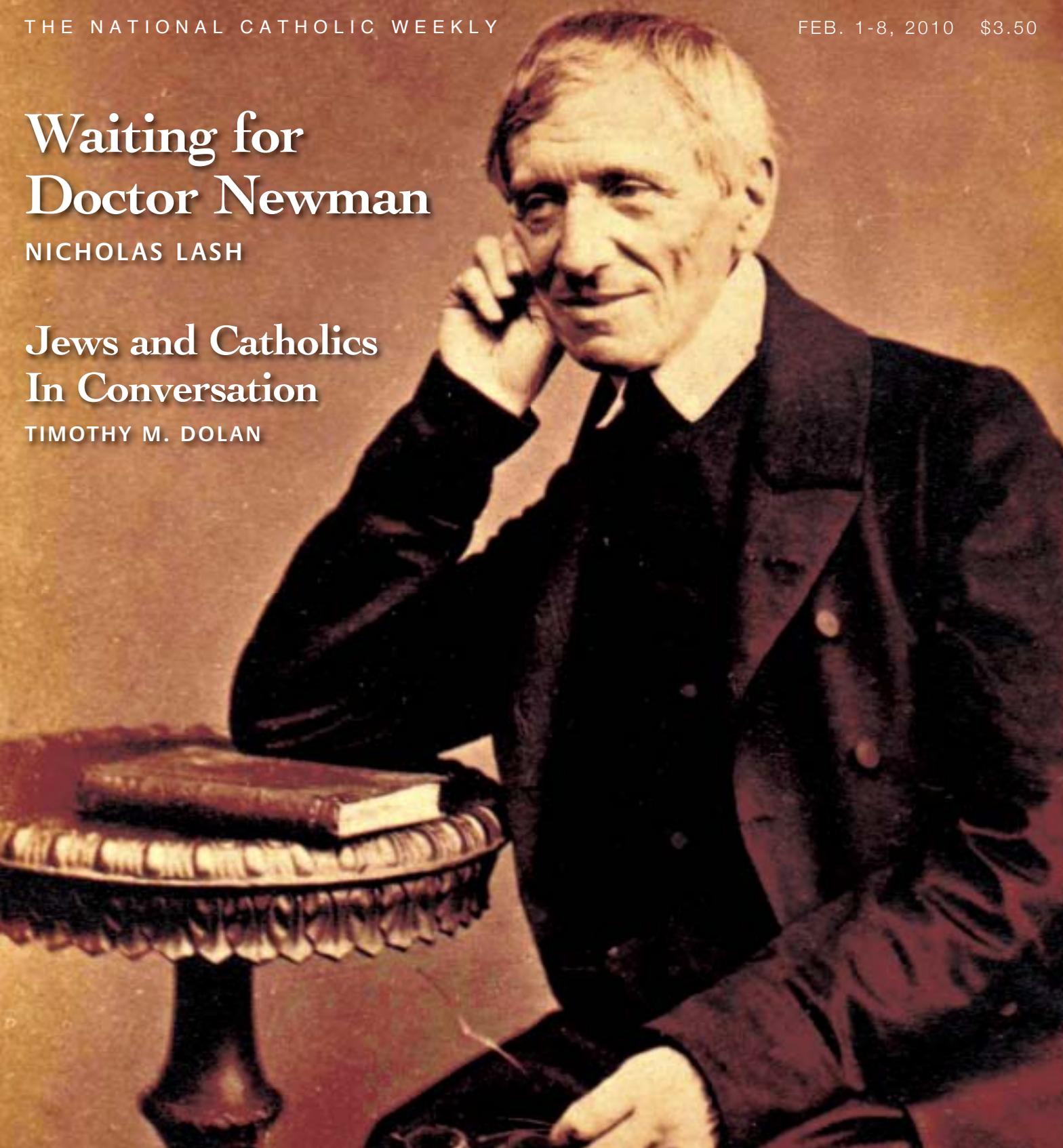
FEB. 1-8, 2010 \$3.50

Waiting for Doctor Newman

NICHOLAS LASH

Jews and Catholics In Conversation

TIMOTHY M. DOLAN



OF MANY THINGS

For a few days in the summer of 1988, I was a 6-year-old with a mission: to see the U.S. team compete in the Olympic synchronized swimming competition. It hardly mattered that I knew almost nothing of the sport. I took ballet lessons. I took swimming lessons. I could relate.

A ticket to Seoul, South Korea, where the games were held, was out of the question for a first-grader on a \$1-per-week allowance, however, so I happily watched hours of balance beam routines and butterfly strokes while waiting for an appearance by the women who could dance through water.

Then, finally, a promo: Synchronized swimming! Soon! Tonight! I begged my mother to allow me to stay up past my bedtime (which was not unusual), and she agreed (which was). But “soon” has different meanings to a 6-year-old and a television network, and while I strained to keep my eyes open, I fell asleep well before the competition aired.

Four years ago I again found myself sacrificing sleep for the sake of Olympic sports. A ticket to Torino, Italy, where the winter games were held, was out of the question for a first-year editor on a tight budget, so I happily watched hours of ski jumps and bobsled runs from the comfort of my apartment.

The most unusual sports often are my favorites—skeleton, for example, in which athletes careen down an icy track headfirst on a tiny sled. But during the most recent games, it was the video profiles of the athletes that kept me watching: dramatic angles of training sessions; motivational soundtracks; tearful, proud parents; and every story behind the story prefaced by a smooth Bob Costas segue.

True inspiration? Ingenious marketing? It didn't matter; I was hooked. I cheered for the redheaded U.S. snowboarder Shaun White (the Flying Tomato), hoping to see him land a

backside 1080, because I admired how much he valued his family. I cried when I learned that the U.S. speed skater Joey Cheek had donated his \$25,000 gold medal bonus to benefit refugee children in Sudan. And though the U.S. cross-country skier Rebecca Dussault finished further back in her event, she was at the top of my list after she told reporters she has the name of the Italian activist and athlete Blessed Pier Giorgio Frassati written on every pair of her skis. I've never competed in a death-defying sport, but I, too, am passionate about my family, social justice, my faith. I could relate.

I look forward to seeing more athlete profiles during this month's Olympic games in Vancouver, Canada. In fact, I sometimes wish I could adapt the format of these videos to help me deal with the smaller annoyances of my everyday life. For example: A man pushes past me on his rush to the subway, spilling coffee on my jacket. Instead of fuming, I could pull out an iPod, pop in some ear buds and watch a well-produced, three-minute clip about this stranger. From the Bob Costas voice-over, I'd learn that this man has worked late and is hurrying to be with a sick family member at home. By the time the train doors opened, I would be rooting for this man, my fellow commuter. Of course, this technology is far from reality, but the idea serves as a reminder to me to stop and reflect on what struggles others might be facing before I react.

I have endured days that feel like the equivalent of careening down an icy track headfirst on a tiny sled, days when it seems all I can do is hold on and hope I get through it. These are the times when I'm especially grateful for those people around me who are willing to take a moment to consider my story with compassion and offer a sympathetic smile that says: I've had days like that too. I can relate.

KERRY WEBER

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ON THE WEB

Catholic Relief Services reports on aid efforts in **Haiti** on our podcast, and from the archives, a report on John Henry Newman's **cause for canonization**. Plus, Kerry Weber reviews the film "**An Education**," and Jake Martin, S.J., takes aim at "**Jersey Shore**." All at americamagazine.org.



Does Ben Bernanke Get It?

The chairman of the Federal Reserve Bank, a highly trained economist with expertise in the Great Depression, may have helped to save the world economy from total meltdown last year. True, Ben Bernanke made some colossal blunders—for example, helping to engineer the plan to lavish pots of money on banks without any marching orders other than to “spend it.” They did, but not where it counts: in loans to average Americans. Still, Mr. Bernanke’s smarts probably helped avert an even greater financial catastrophe. But smart or not, it was dispiriting to hear Mr. Bernanke, in a speech to the American Economic Association in January, outline the reasons for the economic crisis without once mentioning the Fed’s unique role. He still seems confident in the Fed’s “unparalleled expertise,” as he told Congress in December.

What does the Federal Reserve do? Essentially, it manages the country’s monetary policy by regulating the availability and cost of money (through interest rates) to banks. (This contrasts with fiscal policy, which is driven by government spending, borrowing and taxing.) The Fed was founded in 1913 specifically to combat financial panics and runs on banks. When the economy is overheated, as it manifestly was during the subprime mortgage boom, the Fed could have regulated interest rates to dampen the banks’ ardor for mortgages. It did not. Now some wonder whether the Fed should be brought under Congressional control, a disastrous idea that would tie interest rates to political whims. A better idea would be for Mr. Bernanke to push for immediate reforms in the banking industry, specifically the reinstatement of the regulations of the Glass-Steagall Act, which limit financial speculation by bankers. That would really be smart.

Divided in Gaza

The Egyptian government is building an underground barrier along its border with the Gaza Strip. Its alleged purpose is to prevent the smuggling into Gaza of arms and other prohibited items, like drugs and alcohol, through as many as 1,000 tunnels. But once completed, the underground steel wall may also prevent Gaza’s residents from receiving needed food and medical supplies transported through the existing tunnels between Egypt and Gaza. The present tunnel system thus serves a humanitarian purpose.

An extensive tunnel smuggling operation expanded when the Islamist movement Hamas won the Palestinian elections in 2006. Efforts by border guards to close off the

tunnels have largely failed because new ones are constructed as others are shut down. Hamas in effect licenses the tunnels, providing electricity and imposing a tax on smuggled goods. The United States and other Western countries regard Hamas as a terrorist organization.

Made of steel assembled in a jigsaw pattern to make it more difficult to penetrate and extending over 50 feet down into the sand, the six-mile-long barrier is expected to take a year-and-a-half to complete. The U.S. Army Corps of Engineers is assisting in its construction. Early in 2008, the United States gave \$23 million in aid to the Egyptian government to stop the use of existing tunnels, which were intended to circumvent Israel’s economic blockade of Gaza after Hamas assumed power. The underground barrier portends increased suffering for the people of Gaza and is a further deterrent to peace efforts.

States of Denial

California has drawn national attention for a proposal to raise fees at the state’s renowned universities and for Gov. Arnold Schwarzenegger’s push to divert money from prisons to schools. Yet California is far from the only state forced to consider such measures because of declining tax revenues. Consider this: Every state save Montana and North Dakota is facing a fiscal deficit, and over the next two years the cumulative gap is projected to reach \$350 billion. The challenges confronting legislators are made all the more complex by state constitutions that mandate a balanced budget and by the drying up of federal stimulus money.

In most states, tax increases are not being considered, either for reasons of principle or practicality. In Oklahoma, where lawmakers face an 18-percent shortfall, a tax hike can be approved only by a voter referendum or a supermajority of the legislature. In Idaho the Republican governor has vowed not to increase the size of state government and has instead proposed a 4-percent cut in education spending. To deal with its budget gap, Arizona is expected to close 13 state parks, and Iowa legislators are considering a government reorganization bill that would cut off funding to 11 juvenile detention centers.

Another round of stimulus money could temporarily solve the states’ budget woes, but that politically unpopular solution is unlikely. A more radical solution seems called for: a fundamental rethinking of the costs of citizenship. For too long the mantra of low taxes—small government has fed the chimerical idea that the social services we all rely on can be sustained with little personal financial sacrifice. It appears the day of reckoning is at hand.

Litigation Politics

Even as Congress struggled to hash out its health care reform bill, the last step before President Obama signs it into law, opponents rolled out yet another plan designed to kill the reform. Their weapon is to challenge through the courts the legality of the proposed federal mandate requiring individuals and employers to buy health insurance and states to set up health insurance exchanges. That mandate, opponents allege, violates personal liberty and states' rights, and it cedes to Congress powers not granted in the Constitution.

Lawyers and scholars on both sides agree that Congress has the authority to tax, spend, regulate interstate commerce and promote the general welfare. But they differ on their interpretations of these powers and how they work.

Regarding the health care bill, opponents argue that while Congress can spend federal money, it cannot require individuals to spend their personal money for a specific purpose, like health insurance. Nor, they claim, can Congress force the states to spend state money on insurance exchanges or other particulars without violating states' rights. Senator Orrin G. Hatch co-authored an op-ed article in *The Wall Street Journal* (1/2) that cited as legal precedents for such views two U.S. Supreme Court cases. The arguments and strategies have been worked out by conservative organizations like the Goldwater Institute in Phoenix and the Heritage Foundation in Washington, D.C.

Other legal scholars disagree. They find the federal mandate consistent with existing Congressional powers laid out in the Constitution, like the power to tax and to promote the general welfare. In a posting about the Senate health care bill on his blog on Jan. 2, the Yale Law School professor Jack M. Balkin explains that Congress would levy "a common penalty tax" on taxpayers who failed to buy insurance, analogous to "a tax on polluters who fail to purchase and install anti-pollution equipment." The tax could also be considered "an excise tax on an event—a failure to pay premiums in a given month" and as such a failure to comply with the law. He thinks the federal mandate, under "Congress's powers to tax and spend for the general welfare," is one that "need not be apportioned by state."

Prof. Mark A. Hall of Wake Forest University School of Law and Medicine has explored these questions in his essay "The Constitutionality of Mandates to Purchase Health Insurance" (on Georgetown Law School's O'Neill Institute Web site). He finds a third source of authority for

the mandate: the Constitution's commerce clause. According to Hall, Congress can condition federal funding on "state compliance with federal initiatives" and it can also allow states to opt out of direct compliance as long as they "implement similar regulation that meets federal requirements."

The current march toward litigation by opponents of the health care bill appears well orchestrated and has moved to the level of action by the states. Led by the attorney general of Florida, a Republican who is running for governor this year, more than two dozen states are seeking to amend their state constitutions to allow them to opt out of the federal health care mandate on the ground that it constitutes an infringement of liberty. Furthermore, they are not, as Hall suggests, planning to meet federal requirements of their own accord. Rather, they are registering their unwillingness to comply with the law.

Although attacking the constitutionality of the federal mandate is a last-ditch political tactic by opponents who have not been able to stop the health care reforms in Congress, lawmakers cannot afford to dismiss the strategy while the courts decide. They must work now to ensure that the opposition does not delay, hobble or unravel the reform. The committees writing the final bill should spell out the wide constitutional basis on which they draw their Congressional authority generally, and explicitly for the mandate. The House bill already invokes Congress's power to tax. But that basis should be broadened.

During the New Deal era, Republicans played a similar hand, contesting in the courts parts of Franklin D. Roosevelt's domestic program—with notable success. The Supreme Court invalidated two laws based on the commerce clause: the Agricultural Adjustment Act and a major portion of the National Recovery Act. On the latter occasion, Justice Charles Evans Hughes wisely said, "Extraordinary conditions may call for extraordinary remedies," but they "do not create or enlarge constitutional power." The truth is, today's recession does call for extraordinary remedies. But no one wants health care at the expense of the Constitution. That puts the onus not only on members of Congress to construct legal remedies within their Constitutional powers, but also on the American people, who stand to benefit by health care reform, to support reasonable financing mechanisms to provide it.





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SIGNS OF THE TIMES

THE CARIBBEAN

Aid to Haiti Accelerates; Numbers Of Dead, Injured, Homeless Rise

Facing a growing humanitarian crisis after the largest earthquake in Haiti in two centuries, Catholic aid agencies and world governments were boosting efforts to respond to the needs of hundreds of thousands of injured and homeless. Authorities raised their estimates of the number of dead to 200,000. Another 300,000 people were injured, and more than 1.5 million are now homeless. Up to 3 million of Haiti's 9.8 million people were affected by the most recent natural disaster to strike the small nation.

Agencies like Jesuit Refugee Service and Catholic Relief Services have raised millions of dollars to provide medical services, food and shelter to survivors and head off the rapid spread of disease. The agencies were coordinating efforts with other religious, nongovernmental and government operations as hunger grew and some Haitians became increasingly impatient because they had received little or no assistance in the week since the earthquake on Jan. 12.

Catholic Relief Services increased its pledge of aid for the impoverished nation to \$25 million, and it could go higher, said Pat Johns, director of safety and security for the Baltimore-based agency. Caritas Internationalis, numerous other Catholic aid agencies and Catholic religious orders were working alongside C.R.S. staff in a vast outpouring of assistance. As the pace of the response accelerated, agencies took extra security measures after reports of looting in some Port-au-Prince neighborhoods. C.R.S. was sending in its security expert from Africa and was working with U.N. peacekeepers to protect convoys as supplies were taken across the border from the neighboring Dominican Republic.

Christian Fuchs, communications director for Jesuit Refugee Service USA in Washington, D.C., said the agency had opened several medical centers to assist injured people in some of the poorest neighborhoods of the Haitian capital and the surrounding area. Jesuit-run hospitals and clinics in the Port-au-Prince neighborhoods of Turgeau, Haut Turgeau, Delmas and Canape Vert reopened, and a health care facility in the quake-ravaged town of Léogâne, about 25 miles west of Port-au-Prince, also reopened.

As Haitians who survived the dev-

astating Jan. 12 earthquake begin to look for new places to live, the United States is easing immigration restrictions for some Haitians, including those in the United States illegally before the quake and for Haitian orphans. Meanwhile, aid agencies are beginning to look at how to handle the potential movement of thousands or even hundreds of thousands of displaced people, who may try to settle in other countries in the region.

As teams of medical personnel from across the United States were being shuttled to Haiti, C.R.S. opened a supply pipeline connecting the town of Jimani, on the border to the Dominican Republic about 35 miles from Port-au-Prince, with the Haitian capital. Johns said shelter kits, bedding, mosquito nets, water and food were being distributed from one of two C.R.S. warehouses in the capital.

A child looks out over a makeshift camp that arose amid debris and decomposing bodies in Port-au-Prince.



Although undamaged, the second warehouse was blocked by debris, and distribution of its contents had not yet begun as of Jan. 19, he said. The agency hired workers to clear the blockage, and Johns said he expected it would be at least another day before the stored supplies could be distributed.

Fuchs reported that Jesuits in Haiti and the Dominican Republic were preparing to assist refugees if an exodus of people from Port-au-Prince to the Dominican border developed. "We're concerned that could be an overwhelming situation," he said. "We're pushing that anyone displaced by the earthquake be given accommodation in Haiti."

The church efforts supplemented the global response from the world's governments. As of Jan. 19, the United States had more than 11,000 military personnel on the ground or offshore



preparing to mobilize. In addition nearly three dozen helicopters were flying supplies to nine landing zones around Port-au-Prince.

MIDDLE EAST

Bishops Urge Courage in Quest for Peace

Calling for justice for the peoples of the Holy Land, delegates of the Holy Land Coordination urged political leaders to be courageous in seeking a just peace in the region. The bishops, including Bishop Gerald Kicanas of Tucson, Ariz., said that despite the region's deep wounds, "love and hope are alive" among the people.

"Peace with justice is within reach, but political leaders and all people of good will need courage to achieve it,"

the 10 bishops said in a statement on Jan. 14 at the conclusion of the four-day Holy Land Coordination meeting. Mandated by the Holy See and organized by the Bishops' Conference of England and Wales, the delegation meets every January in the Holy Land as a demonstration of solidarity with the resident Christian community.

The bishops urged both Palestinians and Israelis to support public officials who "take courageous initiatives for a just resolution of the conflict to reach a two-state solution, with security and recognition for Israel and a viable and independent state for Palestinians."

"For us, this is not merely about politics; it is an issue of basic human rights," the bishops said.

The bishops expressed concern about the growing distance between Israelis and Palestinians and the lack of human contact between the two, noting that such distance "undermines trust and dialogue."

"The situation in the Holy Land is serious and of deep concern because it has regional implications, and it is critical the international community participate in the potential resolution of the conflict," said Bishop Kicanas, vice president of the U.S. Conference of Catholic Bishops.

The bishops expressed concern over the increasing construction of Jewish settlements around Jerusalem. "There is continuing development of not only the Old City but also the historical basin area around the Old City, and the plans seem to be taking place without any discussion with Muslim and Christian authorities about their holy places," said Bishop Kicanas.

Bishop Kicanas noted that at locations like the Mount of Olives, where the Jerusalem municipality recently approved construction of four new

buildings, there are sites considered holy by both Jews and Christians. "The settlers are interested in [the Mount of Olives] because of the historic and religious meaning it has for Jews, and that is obviously important, but also in that area of the land the other faiths are important, too. Certainly the Mount of Olives is important in the Christian faith," he said.

Auxiliary Bishop William Kenney of Birmingham, England, said the apparent lack of accountability in the planning of these projects circling Jerusalem is very disturbing. "The basic impression [from briefings] is that something is going on that is not transparent, and it sounds extraordinarily odd," said Bishop Kenney. "Obviously it seems to be a campaign to make sure Palestinians leave East Jerusalem."

Bishop Kicanas said his visit to Hebron, West Bank, with American Catholic university students on Jan. 13 brought clearly to the forefront a "fearful image" of what could happen if the two communities cannot reach "some mutual respect and understanding of each other." He noted that both communities have suffered pain and loss, making reconciliation a very delicate and complicated process. "There are two peoples who have experienced



Israeli police speak with a member of Israeli human rights group B'Tselem, as Bishop Gerald Kicanas, center, tours Hebron on Jan. 13.

great trauma now trying to come to understand each other, respect each other and trust each other," he said, "which is not a small task."

Vatican: Take Abuse Cases to Civilian Courts

In order to treat accusations against priest of sexual abuse thoroughly, cases should be turned over to the civil justice system, not just to church authorities, said the head of the Vatican's Congregation for Clergy. Cardinal Claudio Hummes said instances of sexual abuse by priests are "extremely serious and are criminal facts that the church can never tolerate in any way.... One must resolutely pursue [the case] to the very end by also turning to ordinary justice," he said on Jan. 13. The cardinal was one of several top Vatican officials who attended a lengthy meeting on Dec. 11 with Pope Benedict XVI and Irish church leaders to discuss revelations about sexual abuse by clergy in Ireland. Cardinal Hummes said that what happened in Ireland was "a very painful fact, which certainly hits first and foremost the victims, but it also deeply hurts the heart of the church."

U.S. Grants Haitians Protected Status

Haitians currently living in the United States without legal status will be granted temporary protected status, allowing them to remain in the country and legally hold jobs, announced Janet Napolitano, the U.S. homeland security secretary, on Jan. 15. Napolitano said temporary protected status will be extended to Haitians who were in the United States as of Jan. 12, the day a magnitude-7 earthquake flattened much of

NEWS BRIEFS

Malaysian Catholic bishops called the escalation of violence against Christian churches in their country "worrisome and delicate," after a court decision allowing non-Muslims to use the word *Allah* triggered reprisal attacks. + As Pope Benedict XVI visited Rome's main synagogue on Jan. 17, Archbishop Timothy M. Dolan of New York hosted a kosher buffet luncheon for 14 Jewish leaders at his residence. + Organizers of the 37th annual March for Life expect about 3,000 activists in a first-ever vigil the night before the Jan. 22 march across the street from the White House to sing, pray and reiterate their plea to end legal abortion in the United States. + More than 200 have been killed and scores wounded in rioting in January between gangs of Christians and Muslims in the Nigerian city of Jos. + Pope Benedict XVI will convene Ireland's bishops for a two-day meeting on Feb. 15-16 at the Vatican to discuss the ongoing fallout from the scandal of sexual abuse by priests in that country.



A Muslim protests Christian use of Allah for God.

Haiti's capital city, Port-au-Prince. The designation will continue for the next 18 months, and people may apply immediately. She said Haitians who are not currently in the United States should not attempt to travel there to qualify for the status. She said she understands that the dire conditions in Haiti make it "tempting to seek refuge elsewhere," but encouraged people to remain in their country to help in rebuilding.

Pope Benedict Visits Rome Synagogue

Laying a wreath at a memorial to Roman Jews rounded up by the Nazis in 1943 and joining in a standing ovation to a dwindling group of still living Holocaust survivors, Pope Benedict XVI broke the ice with Rome's Jewish community even before he began to speak. The pope made his first visit to Rome's main synagogue Jan. 17,

strongly affirming the Catholic Church's commitment to improving Catholic-Jewish relations, its respect and appreciation for Jewish faith, its condemnation of anti-Semitism and his own hope that Catholics and Jews can work together to bring biblical values back to society. Pope Benedict began by telling 1,500 people packed into the synagogue that he came to "confirm and deepen" the dialogue and to demonstrate "the esteem and the affection which the bishop and the church of Rome, as well as the entire Catholic Church, have towards this community and all Jewish communities around the world." But he also responded to a widespread impression within the Jewish community, especially the community in Rome, that Pope Pius XII did not do enough to speak out against the Holocaust.

From CNS and other sources.



Supporting Lay Ministers

If your parish supports viable religious education programs, youth ministry, social outreach and a vibrant liturgical life, chances are you have at least one lay ecclesial minister to thank in addition to your priest. The Second Vatican Council affirmed the unity of all believers in Christ as well as the unique and diverse gifts laypeople can offer in the worship, mission and life of the church. Since the council, lay women and men have increasingly claimed their baptismal vocation of ministry, both in the secular sphere and in the church itself. Among them a subgroup of “lay ecclesial ministers” has emerged: laypeople with Spirit-given charisms for ecclesial service, who have completed programs of ministry formation and have been formally authorized by their pastor and bishop to minister in parishes or dioceses in a paid, professional, often full-time capacity. For almost 50 years now, lay ecclesial ministers have served as diocesan staff members, pastoral associates, directors of religious education, youth ministers, directors of worship and liturgy, and sometimes even as the de facto pastor of a parish, save for sacramental duties, which are fulfilled by a visiting priest.

Along with scores of active volunteers, lay ecclesial ministers have been essential in meeting the pastoral needs of U.S. Catholic parishes. In 2007 the National Pastoral Life Center reported that for the first time, the number of paid lay ecclesial ministers (29,000) exceeded the number of active priests

(27,000) employed at least part-time in parish ministry. The gap has continued to widen.

Not surprisingly, recognition of lay ecclesial ministry as a professional field has grown. In recent decades the National Association for Lay Ministry and other national organizations have developed to advocate for lay ecclesial ministers and have collaborated to develop specific standards and guidelines for ministerial formation and practice. At the same time, the U.S. bishops have promulgated a series of documents that affirm lay ecclesial ministry as a valid and important element of the church’s life. The first in 1980 was *Called and Gifted*; the most recent is *Co-Workers in the Vineyard of the Lord* (2005).

The current economic recession, however, raises questions about the viability of lay ecclesial ministry in the life of the church. Faced with budget shortfalls, many dioceses have cut scores of positions. The Archdiocese of Detroit, for example, recently shed 77 staff members. Many diocesan lay formation programs have been trimmed back or eliminated, and national ministry organizations are being starved financially as contributions and conference fees dry up. Christopher Anderson, the executive director of N.A.L.M., told me recently that he spent much of 2009 as a “grief counselor” for a great number of lay ecclesial ministers whose jobs have been eliminated and who cannot find other ministry work. In a step backward, many cash-strapped parishes have replaced paid

ministers—none of whom make exorbitant salaries—with volunteers who, though well-meaning, lack experience and training.

This calls for an active response from people of faith on several levels. First, continued national leadership from the U.S. Conference of Catholic Bishops is crucial, both to encourage implementation of national standards for ministry and to develop further a

meaningful theology of vocation for lay ecclesial ministry.

Second, even (or especially) in difficult economic times, dioceses must make it a priority to provide lay ecclesial ministers with opportunities and financial support for ministry formation. Most bishops do not

scrimp on quality formation for seminarians; the church deserves equally well-formed lay ecclesial ministers.

Finally, when tight budgets do force tough choices, the first reflex need not be termination; in many cases extra donations or reduced-hour workweeks can ensure a lay ecclesial minister’s continued employment. In such situations, they should be creative partners in problem-solving, not passive victims with pink slips.

To take these steps is to recognize that lay ecclesial ministers are not just replaceable cogs in a ministry machine or figures on a budget spreadsheet, but members of a baptismal community called the people of God. In the midst of an economic crisis, when pastoral needs are so great, their gifts could not be more essential.

Seminarians
and lay
ministers
should
receive the
same quality
formation.

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



THE ENGLISH CARDINAL BELONGS AMONG
THE CHURCH'S GREATEST TEACHERS.

Waiting for Dr. Newman

BY NICHOLAS LASH

With the imminent beatification of Cardinal John Henry Newman, many people are wondering whether he will be declared a doctor of the church as well. Somewhat surprisingly, the greatest Catholic theologian of the 19th century repeatedly denied, especially after he became a Catholic, that he was a theologian at all, "in spite of the Pope having made me a DD" (doctor of divinity), as he put it in a letter from 1877. *

What lay behind his denial? First, he supposed that in order to merit the description, the theologian must be an expert with complete command of one particular field, whereas he knew himself to be a wide-ranging amateur with many interests. Second, in contrast with his leadership of the Oxford Movement while an Anglican, as a Catholic Newman resisted all suggestions that as a writer he should exercise some public or official function.

The third reason for his denial is the most important and, to my mind, the most interesting. On becoming a Catholic, Newman found theology, as practiced in the Roman schools, to be rigorously abstract, ahistorical and deductivist. Baroque neoscholasticism, as he encountered it, was alien to his whole mentality. If this was theology, then he preferred to describe himself as a controversialist.

Times have changed and, thanks to the pioneering work of *ressourcement* undertaken by the great historical theologians of the early and mid-20th century, Catholic theology has by and large escaped from the aridities of neoscholasticism and has re-established contact with the biblical and literary richness of patristic and medieval Christianity. We may find Newman's grounds for denying that he was a theologian good reason for appreciating his theological strengths. The interrogative, tentative, inductive temper of his arguments and his lack of specialization are more likely today than they were in the 19th century to be appreciated as virtues in a theologian.

There is still, it is true, some way to go in sufficiently extending the range of our criteria for good theology. Newman, the consummate preacher, was a master prose stylist. We are still somewhat one-sided in our appreciation of the tran-

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scendentals. I dream of the day when the beauty of a piece of theological writing is deemed no less important than its accuracy, for how could one speak well of God in ugly prose?

On Aug. 13, 1890, two days after Newman's death, R. W. Church, dean of St. Paul's and a close friend since their days together as Fellows of Oriel College, Oxford, wrote a generous obituary in *The Guardian*:

Cardinal Newman is dead, and we lose in him not only one of the very greatest masters of English style, not only a man of singular beauty and purity of character, not only an eminent example of personal sanctity, but the founder, we may almost say, of the Church of England as we see it. What the Church of England would have become without the Tractarian movement we can faintly guess, and of the Tractarian movement Newman was the living soul and the inspiring genius. Great as his services have been to the communion in which he died, they are as nothing by the side of those he rendered to the communion in which the most eventful years of his life were spent.... He will be mourned by many in the Roman Church, but their sorrow will be less than ours, because they have not the same paramount reason to be grateful to him.

Today, more than 100 years later, we can return Dean Church's compliment. Much that we most admire in Newman, much that makes him seem prophetic of the things that the Catholic Church sought to recover and achieve at the Second Vatican Council, are gifts he brought us from the Church of England—from Tractarian Oxford.

It was to Oxford and, specifically, to Oriel College, in March 1966, that Newman came home, as the Abbé Nicholas Theis, promoter of earlier Newman conferences in Luxembourg, put it, with the holding of the first Oxford Newman Symposium. Vatican II had ended just three months before, and it was spring. "Now after a hundred years," said Bishop Christopher Butler at the symposium, "we have had another Council, marked like the first by the emergence of two broadly contrasting wings of opinion and aim. But this time, it is those who can be considered the heirs of the neo-ultramontanes who have constituted the minority, and have been forced back on their defenses—though they have had, on the other hand, the immense advantage of strong curial support, not to say leadership—which, however, has been insufficient to bring victory to their cause. The tide has been turned, and a first, immensely important, step has been taken towards the vindication of all the main theological, religious, and cul-

tural positions of the former Fellow of Oriel." **

A decade later, Newman's tireless and erudite archivist, the Rev. Stephen Dessain of the Birmingham Oratory, struck a similar note in materials prepared for a retreat to the Oratory of France. Sadly, he died a week before the retreat was due to begin and never delivered these words:***

At the Second Vatican Council the tides of clericalism, over-centralisation, creeping infallibility, narrow unhistorical theology and exaggerated mariology were thrown back, while the things Newman stood for were brought forward—freedom, the supremacy of conscience, the Church as a communion, the return to Scripture and the fathers, the rightful place of the laity, work for unity, and all the efforts to meet the needs of the age, and for the Church to take its place in the modern world. Any disarray or confusion there may now be in the Church is the measure of how necessary this renewal was.

On April 28, 1990, Cardinal Joseph Ratzinger gave an address on the occasion of the centenary of Newman's death. It is, he said, characteristic of a great doctor of the church that he teaches not only through his thought and speech but also by his life, because in his life and thought permeate and shape each other. If this is so, the cardinal concluded, then Newman belongs to the great doctors of the church, because he both touches our hearts and enlightens our thinking.

But we are not there yet. There is poignancy in the thought that neither Christopher Butler nor Stephen Dessain seems to have noticed that tides never flow in the same direction for very long. The Curial resistance to renewal has not been broken and has been at the heart of the concerted attempt in recent years to argue that nothing

of any great importance happened to the Catholic Church between 1962 and 1965.

At the heart of my hope that, with beatification swiftly followed by canonization, Newman may before too long be officially declared a doctor of the church, is the belief that such a declaration would be a powerful signal that the church has not abdicated its dedication to the movement of renewal and reform that the council so wholeheartedly initiated.

Sources

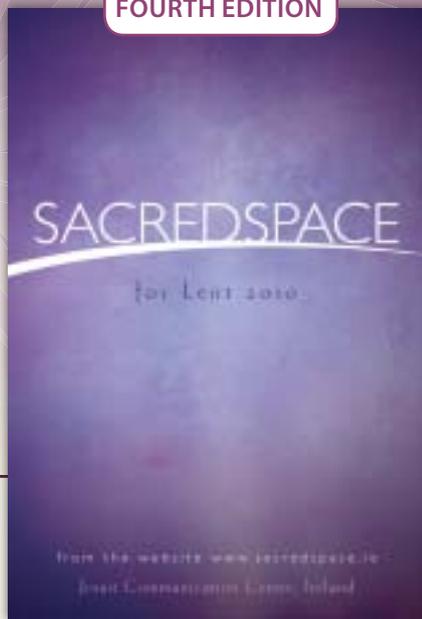
* *The Letters and Diaries of John Henry Newman*, Vol. 28, C. S. Dessain and T. Gornall, eds. (Oxford, 1975), p. 216.

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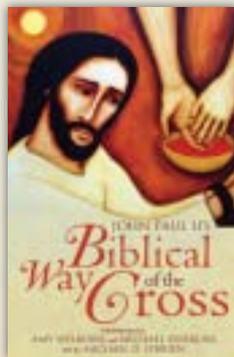
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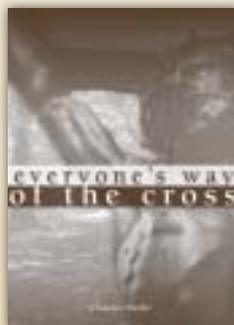


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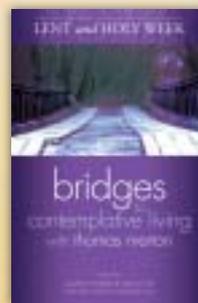
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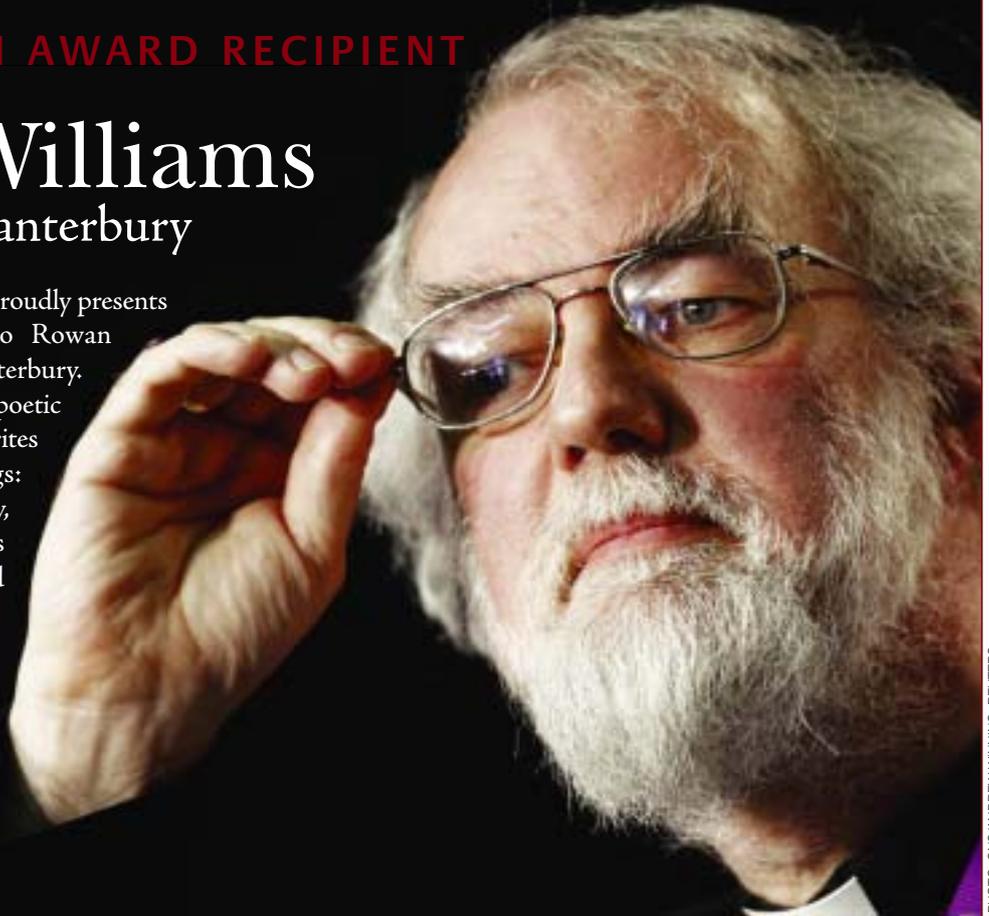


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A Shared Path

Jews and Catholics face the present, looking to the future

BY TIMOTHY MICHAEL DOLAN

Relations between the Catholic Church and the Jewish people are, to use a biblical metaphor, like a house built on solid ground. It can endure the buffeting winds of whatever storm might tear down another house built on less secure foundations. This is because the builders have been master architects, like Pope John XXIII and Cardinal Augustin Bea, S.J., Rabbi Abraham Joshua Heschel and Jules Isaac.

Advances in Jewish-Catholic relations would not have happened without the vigorous leadership of Servant of God Pope John Paul II and his successor, Pope Benedict XVI. Both popes have placed fostering Jewish-Catholic relations at the top of the church's agenda. Pope John Paul II's historic pilgrimage to the Holy Land in 2000, during which he placed in the Western Wall an unforgettable prayer for forgiveness for the past sins of Catholics against Jews, is eloquent testimony to that. Pope Benedict XVI in the first year of his pontificate became the second pope in history to visit a synagogue (in Cologne, Germany). On Jan. 17 he visited the Synagogue of Rome, where he affirmed the enduring presence of Rome's Jewish community as a testimony to God's providential love. Like John Paul II, Pope Benedict XVI has regularly condemned anti-Semitism, acknowledged the profound spiritual bond between the Jewish people and the historic land of Israel

MOST REV. TIMOTHY MICHAEL DOLAN is the archbishop of New York and the newly appointed moderator for Jewish affairs at the U.S. Conference of Catholic Bishops. This article is an edited excerpt from his address at the *Nostra Aetate Dialogue* on Nov. 5, 2009, in New York City.

and affirmed that Jewish faith and witness are internal to Christian identity.

No pope has invoked the memory of the Holocaust of the Jews under the Third Reich as often and with such eloquence as Benedict XVI. After standing in prolonged silence at Yad Vashem in Jerusalem on May 5, 2009, the pope said that the millions of Jews who lost their lives in the



PHOTO: ONISGREGORY A. SHEMITZ

Archbishop Timothy Dolan with Rabbi Irving Greenberg after a meeting of Jewish and Catholic leaders in New York City in May 2009.

Shoah will never lose their names because they are forever fixed in the memory of God; they are etched on the hearts of all those "determined never to allow such an atrocity to disgrace mankind again."

Recent Moments of Tension

In the present pontificate, there have also been occasions of tension resulting mostly from misunderstanding: for instance, the publication of the document issued by the pope *motu proprio* (on his own initiative) on July 7, 2007, that gave permission for a wider usage of the Roman Missal of 1962 in the celebration of Mass. This older form of the Mass con-

tains an infamous Good Friday prayer for the conversion of Jews. The following February, Pope Benedict issued a personally revised version of the prayer that removed historic stereotypes depicting Jews as spiritually blind and needing to be delivered from darkness. This new prayer still asks that God illumine the hearts of Jews so that they may acknowledge Jesus Christ as the savior of all people.

Jewish reactions were of disappointment. Many had hoped that the pope would use the prayer from the 1970 Missal, which prays, without any explicit reference to conversion, that Jews may grow in the love of God's name and in faithfulness to the covenant. Jewish disappointment has been mitigated by an interpretation given to the revised prayer by Cardinal Walter Kasper, president of the Pontifical Commission for Religious Relations with the Jews. The cardinal explained in an article on April 18, 2008, in *L'Osservatore Romano* that the prayer should be heard as an expression of eschatological confidence on the part of Christians that all Jews will be included in the final community of God's elect at the end of time. The church respects, the cardinal asserted, Jewish covenantal life and renounces any missionary program aimed specifically at converting Jews.

Devoted to the older form of the Mass is the Priestly Society of Saint Pius X, whose founder, the late Archbishop Marcel Lefebvre, led his followers into schism in 1988 when

he ordained four bishops without papal consent. Lefebvre had been a staunch critic of the Second Vatican Council, especially its teachings on religious freedom and dialogue with other religions.

Pope Benedict took the occasion of the 50th anniversary of Blessed John XXIII's calling of the council to make a magnanimous gesture. Rather than first negotiate toward agreement on outstanding difficulties with the council and the unlawful ordinations of the four bishops by the now deceased Archbishop Lefebvre, the pope agreed to first remove the excommunications on the four bishops and then set up a dialogue. But the pope was blindsided by a development that had escaped the attention of his staff. One of the bishops, Richard Williamson, in an interview with Swedish television, conveyed his reprehensible views denying the reality and scope of the Holocaust. It had appeared at first blush that the pope had rehabilitated a Holocaust-denier who was now a functioning bishop of the Catholic Church.

The Holy See came in for an avalanche of criticism. In the following weeks, the status of Williamson and the other bishops was clarified: Though they were no longer excommunicated, they still could not lawfully exercise ministry as Catholic bishops until they had accepted the church's teaching in its totality. The pope reaffirmed the church's unequivocal condemnation of anti-Semitism and determination to honor the memory of the six million Jews who died in the Shoah. In a letter to the bishops of the church, he acknowledged the hard lessons learned about the need for better communication within church structures and between the church and the mass media. He also pointed out the sad irony of what had taken place: "A gesture of reconciliation with an ecclesial group engaged in a process of separation thus turned into its very antithesis: an apparent step backward with regard to all the steps of reconciliation between Christians and Jews taken since the council—steps which my own work as a theologian had sought from the beginning to take part in and support."

The U.S. Bishops' Note

In the United States we bishops have also learned that efforts to address internal Catholic Church problems can sometimes spill over to interreligious relationships, with harmful consequences. Last June two standing committees at the U.S. Conference of Catholic Bishops issued a note clarifying what we considered to be ambiguities in a Catholic-Jewish dialogue statement from 2002 entitled *Reflections on Covenant and Mission*. Our conference had received expressions of reservation from scholars and Catholics about some claims in *Reflections*. Among them was the observation that *Reflections* was ambiguous about the role of Jesus Christ as the unique savior of all people and

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that the dialogue statement seemed to question whether it is ever appropriate for Jews to become Christian.

To address the ambiguities, our doctrinal and ecumenical/interreligious committees published the note, which affirmed Catholic belief in Christ as the savior who fulfills all of God's previous promises and covenants made with Israel and stated that Christians have a responsibility at all times to witness to Christ. Yet the seventh paragraph made use of an unfortunate expression that suggested to our Jewish partners that our dialogues with them are an occasion for inviting them to baptism and abandoning their own faith. A letter signed by a coalition of five leading Jewish organizations (addressed to Cardinal Francis George, the U.S.C.C.B. president; Cardinal William Keeler, my predecessor as moderator for Jewish affairs; and several other conference officials) contended that "once Jewish-Christian dialogue has been formally characterized as an invitation, whether explicit or implicit, to apostatize, then Jewish participation becomes untenable."

On Oct. 6 Cardinal George and four other bishops responded to the coalition letter by announcing that the note would be revised by excising the two problematic sentences of Paragraph 7. The bishops also issued a statement of six Catholic principles for its dialogue with Jews. Among the principles is an acknowledgment that "Jewish covenantal life endures till the present day as a vital witness to God's saving will for his people Israel and for all of humanity." Most critical to the relationship was the assurance that the dialogue "has never been and never will be used by the Catholic Church as a means of proselytism," nor is it "a disguised invitation to baptism." "In sitting at the table," the bishops said, "we expect to encounter Jews who are faithful to the Mosaic covenant, just as we insist that only Catholics committed to the teachings of the Church encounter them in our dialogues."

In a final letter the Jewish coalition welcomed the fact that our episcopal conference not only heard the concerns of Jews, "but are making efforts to be responsive to them." "We were deeply troubled by the original wording of this document and hope this will now put our dialogue back on a positive track," the authors wrote.

My hope is the same. We cannot afford crises that divert our attention from other pressing issues that Jews and Catholics must face together, like the nature of the covenants God has made with his people through time. Jewish understandings must be factored into the ways in which we Christians reflect on the distinctive relationship that we believe is brought about by the life, death and resurrection of Jesus Christ. Catholic theology can be enriched when Catholics and Jews together explore themes in their respective traditions. By tending to the ways in which Jews define themselves as a people of faith, we Catholics discover

a valuable resource for deepening our own self-understanding as believers.

A Proposal for Dialogue

Future conversation might profitably examine the ways in which our two communities are seeking to strengthen the spiritual identities of their members in a culture marked by religious individualism. The *U.S. Religious Landscape Survey*, released last year by the Pew Forum on Religion and Public Life, confirms the impact of both secularization and movement from one religious affiliation to another among significant portions of our society.

The Catholic Church continues to be the largest religious denomination in the United States, at around 25 percent of the population. This apparent stability obscures, however, the number of Catholics who have left the Catholic Church. Roughly 10 percent of the U.S. population, according to Pew, are former Catholics—30 million people. Where do they go? Many join other churches or affiliate with other religions. Many enter the fastest growing segment of the population examined by the Pew study: those who self-identify as "unaffiliated."

When compared with Catholics, who retain their members at a rate of 68 percent, Jews fare better at 76 percent. But self-identification is not always a clear barometer of religious practice. What the Pew report and other studies show is

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something many of us in ministry and the rabbinate know intuitively: most Catholics and Jews who break allegiance to the religion of their upbringing do so as teenagers and young adults. What can be done to understand and stem this pattern? Can we learn from one another how religious identity is successfully being shaped? What are young Jews and Catholics looking for in an age of religious individualism?

These are big questions. Only brief pointers can be suggested as to how we might together engage them. First, we could examine how our communities create for young people what social theorists refer to as “third space.” If “first space” refers to the private sphere of home and family, and “second space” to the public spheres of work and commerce, then third space consists of a middle ground that combines elements of familial intimacy with communal modes of interaction. “Third space” includes associations where people form friendships and contribute to the welfare of the wider communities. These spaces are home to the relational networks or mediating structures once described by Alex de Tocqueville as salutary to American civic life.

For Jews and Catholics, religion is a given; it is inherited; we are born into it; it is part of our DNA. God chose the Jews, not the other way around. Jesus reminded his disciples, “It is not you who chose me, but I who chose you.”

Catholics call this an ecclesial reality. While Jews might not use that word, they know the reality. We are Jews, we are Catholics, in the same way that we are members of a human family: belonging to a people or a church is essential for us. This has profound spiritual and theological meaning. But it is hard to explain in a culture where individual choice trumps ontological realities. The Pew research tells us that “inherited religions”—read Jews and Catholics—face a crisis in that their members do not value “received religion” in the way their grandparents did. People today want to believe but not to belong. To engage this development is a pastoral project that must unite Catholic and Jewish pastors.

My second recommendation is that we examine together the hunger for spirituality. The sociologist Robert Wuthnow not long ago compared religious behavior among Americans today with the behavior of the generation that came of age after World War II. Observant Jews and Christians are more likely to see themselves as “seekers” rather than “dwellers.” Fifty years ago young adults looked for a spiritual home where they might find a spouse and raise a family. Today many migrate from church to church, from one form of religious commitment to another in search of community (“third space”) and spiritual practices that help them experience God’s healing presence and guidance in their lives.

Young Catholics in Europe and the United States have lately shown an interest in traditional Catholic devotions like eucharistic adoration, monastic meditation and pilgrimages to holy sites. How are young Jews seeking to engage the discipline of Sabbath-observance and the study of Torah? Can we explore together these analogous patterns of spiritual hunger? Young people today say, “Feed me spiritually or I will go elsewhere to find sustenance.” As one rabbi friend observed to me: “I’m so happy to see that the ‘spirituality section’ is the fastest growing area at my local Barnes & Noble. I’m so sad to notice that there’s not a classical Jewish book among the shelves.” There is probably not a Catholic one there, either. Jewish and Catholic pastoral leaders can come together to reclaim the spirituality section from the self-help and New Age gurus and restore the enriching, ennobling, sustaining wisdom of the ages handed on in both of our spiritual traditions.

These are only two issues of many that can engage Jews and Catholics in a dialogue over the most pivotal issues of all: salvation, holiness, justice, interior peace, a purpose in life, an acceptance of God’s love, mercy and invitation to life in the fullest. We owe it to the heroes who went before us and to God’s children who come after us to keep at it with love, grit, honesty and respect, in friendship and in the shalom of God the Most High. **A**

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A road movie for the Great Recession

At high altitudes, where the air is dry and oxygen-thin, you can rapidly become woozy and disoriented. This not altogether unpleasant sensation might be triggered in viewers by *Up in the Air*, the director Jason Reitman's heady mix of social drama, dark comedy and, figuratively speaking, mile-high romance. Adapted from Walter Kirn's novel of the same name, the movie will prove more unsettling if you go in expecting an escapist lark. Yet this topical, witty foray into modern corporate life is more grounded and less cynical than it initially seems.

Centered on Ryan Bingham, a

"transition specialist" at an Omaha company contracted by other corporations to fire their employees, "Up in the Air" is an ideal movie for the current recession. Business is booming for Ryan, played by George Clooney. He's a road warrior extraordinaire, logging over 300,000 miles aloft and spending 322 days of the year away from the Spartan apartment he reluctantly calls home. His one goal in life is to earn 10 million frequent-flier miles. Whereas most business travelers dread pressurized airline cabins, antiseptic hotel bars and navigating airport security lines, he relishes his routine.

When Ryan meets Alex (Vera Farmiga), an attractive, likeminded businesswoman, one evening, Reitman tastefully eroticizes their shared fetish for the perks of an itinerant lifestyle—without masking the antiseptic feel of their surroundings. They begin a no-strings-attached relationship dictated by their travel schedules.

Ryan is also a part-time motivational speaker. In his "What's in Your Backpack?" spiel, he recommends having as few attachments as possible, advising listeners to shed whatever weighs them down, especially relationships with other people. He embodies this misanthropic, sharklike philosophy—"Make no mistake, moving is living"—and doesn't want marriage, kids or much to do with his two semi-estranged sisters, who live in his Wisconsin hometown. He is gracious and polished, even gregarious at times,

George Clooney as Ryan Bingham in "Up in the Air"



but doesn't waver from his isolationist principles.

At one point, Ryan's young colleague Natalie (Anna Kendrick) excoriates him for living in a "cocoon of self-banishment." Natalie is an efficiency expert who has sold their boss Craig (a sublimely glib Jason Bateman) on the idea of firing people remotely by way of Internet videoconferences. Ryan resists, since his traveling days would then be over. But before the new method is implemented, Craig orders Ryan to take Natalie on the road to show her what "letting people go" face-to-face involves.

These wrenching encounters are the guts of "Up in the Air." Following a brutal protocol meant to insulate employers from legal liability, Ryan and Natalie dismiss workers in cities across the country, dispensing a few words of canned advice along with "strategy packets" that will supposedly answer any questions. Here Reitman uses a few recognizable actors to por-

tray the downsized workers, but most are played by nonprofessionals who have been laid off in real life. The effect is powerful, resulting in an immediacy and truthfulness that leads the viewer to feel unmoored.

The divide between the workers' variously irate, crestfallen and pleading reactions and Ryan's fly-over elitism (as well as Natalie's fresh-out-of-grad-school attitude) gradually shrinks, though it is never bridged completely. Eventually, Ryan is softened by Natalie's growing compunction, his relationship with Alex and his sister's wedding. To a significant degree, he evolves and matures.

As the story unfolds, we realize that for all his arrogantly smooth detachment, Ryan is capable of empathy and is good at his job because he possesses psychological insight and sensitivity. He knows how to soothe and give

hope to those he terminates. He accurately points out, "We leave people devastated, but there's a dignity to the way I do it." Late in the film, he goes further, likening himself to an angel, a glimmer of light soaring over the blighted economic terrain littered with

human casualties.

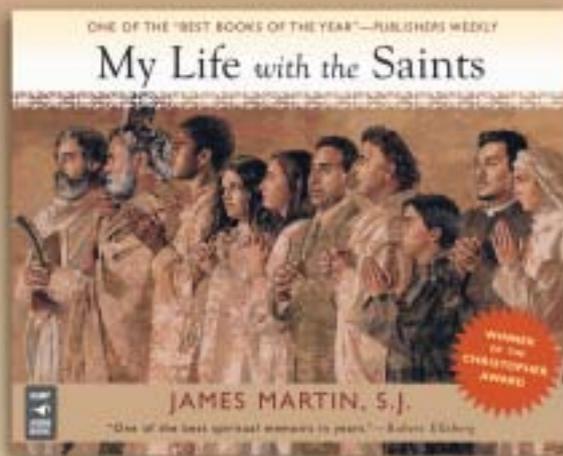
The metaphor is an exaggeration. "Up in the Air" does not offer anything as heartening as angels,

but it isn't completely bleak. A line of Natalie's suggests a hopeful avenue: "The sooner you trust the procedures, the sooner the next phase of your life will unveil itself." People are essential to these "procedures." The more you are willing to commit to your network, your relationships with others, the sooner things will turn around.

Reitman, who also directed "Juno," and his co-screenwriter Sheldon Turner, are not interested in expanding this familiar job-hunting advice

ON THE WEB

Kerry Weber reviews the film "An Education." americamagazine.org/culture



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into a moral that will satisfy people of faith. In fact, Ryan explicitly denies believing in any ultimate meaning or transcendent truth. That advice, however, represents the most meaningful way in which the screenwriters diverge from Kirn's more pessimistic novel. The film's message boils down to two aphorisms that can appear anodyne out of context and are symptomatic of Hollywood's crowd-pleasing impulse: "Life is better with company" and "Everybody needs a copilot."

Though seemingly trite, these epigrams address the fundamental dilemma with which Ryan is struggling. And he does so in a society that for all its gesturing toward family and togetherness, makes it disturbingly easy to remain alone and to believe you must feel fulfilled when you are. The brand of escapism and avoidance Ryan per-

fects is relatively tame. It even has its usefulness within a community, just as finding better ways of easing people through a paradigmatic shift in our economy is an unfortunate necessity. But it's not enough.

So, while retaining its cynical sheen and using its own verbal dexterity to reveal a harsh reality, this savvy "dramedy" points toward more—toward better conditions beyond the distress and isolation it entertainingly depicts and toward healthier responses that will get us there faster. That's why "Up in the Air" should resonate across multiple divides and classes, and why it can be seen as emblematic of the decade just ended.

JOHN P. MCCARTHY is the editor of *Cineman Syndicate* and the media correspondent for *Catholic Digest*. He also reviews films for *Catholic News Service* and *Boxoffice Magazine*.

toxic. Holiness, linked to the question "What is the Church?" is treated first. Emphasizing that church refers to the entire religious family, Lakeland describes the community of faith grounded in a common commitment to Jesus Christ. All are called to be "other Christs"—in intimate relationship with him, enabling the message of Jesus to be heard by a changing world. The author compares this approach with a more traditional history of images for church, as found in the Second Vatican Council's "Constitution on the Church." In "When is the Church?" Lakeland writes, "There is only a Church when the teaching and person of Jesus has led a group of individuals to form a community somehow focused on his person." That community, led by the Spirit, can be found in any and every age, and so we add "eternal" a new, fifth mark.

"Who is the Church?" deals with "oneness": who is in or outside the church, particularly with regard to salvation. Oneness also embraces the relationship between the baptized and the ordained, and between the baptized and the rest of the world and other religions. "Where is the Church?" (Catholicity and the communion of saints) tackles the relation of local churches to the universal church and the role of Rome, and asks whether the universal has priority over the local parish.

Sacramentally speaking, Lakeland argues, "Rome is no more 'the church' than is your local parish." In the new world of mission to others, in which the church "exists more for the sake of others than for its own sake," it is the laypeople living in the world who are primarily charged with mission to the world. Taking apostolicity ("What is the Church for?") seriously, the author emphasizes, requires looking "somewhat differently at the Church than what we are accustomed to do." Here he drives home the book's overarching theme: All the baptized are

BOOKS | BERNARD P. PRUSAK

NEW DIRECTIONS

CHURCH

Living Communion

By Paul Lakeland
Liturgical Press. 186p \$19.95

Books about "church" can treat a variety of things—bishops, clergy, the papacy and church buildings, among others. But Paul Lakeland, director of the Center for Catholic Studies at Fairfield University, insists that none of these are the church. His new book is, he assures, "about us, because we are the Church...the great majority of laity, for whom over the centuries it has been hard to say 'Church' and think 'us.'" Intending to advance a lay responsibility that can press ordained leaders toward accountability, the book's approach is resolutely inductive, starting from the grass-roots experience of church.

The book, part of the publisher's



series "Engaging Theology: Catholic Perspectives," begins with a contemporary interpretation of the marks of the church: one, holy, catholic and apos-

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called to be apostles. The ordained are support staff, presently in much shorter supply, with the laity "shoulder[ing] by far the greater part of the task of being the loving presence of God in the world."

The second chapter addresses the challenges, both internal and external, presently facing the church. Discussing dramatically changing patterns of institutional commitment, Lakeland suggests that the church needs "to learn a few lessons about how good teaching takes place." He proposes ways of rethinking the qualitative distinction between the mission and ministry of the ordained and of the baptized. On the role of women in the church, given that the teaching of the magisterium seems not to have persuaded the faithful as a whole, he calls for a "better way of understanding tradition." Other internal challenges include the role of individual conscience, the religious formation of the young and the scandal of sexual abuse, the latter being connected with what Lakeland terms the "closed system" of clericalism. The external challenges he examines include ecumenism, religious pluralism and the church's role in political life. Lakeland also reviews the strengths that the church needs to build on: its liturgical life; the ministry of laypeople at work within the church; the catholicity of the church across time and space; the vitality of our characteristic American democratic values; and our fidelity to hope in the Lord, who calls us to be agents of change.

The third and final chapter explores the idea of an "inductive ecclesiology" for the 21st century, drawing insights from the works of Bernard Lonergan, S.J. In contrast to a deductive vision, an inductive approach does not trim the existing reality to fit the calcified models and images of the past. It understands that some insights from the past may still be true but no longer useful. The

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chapter carries forward the emphasis on the responsibility of the laity and the need for accountability by ordained leaders, particularly bishops. "If the adulthood of the laity means that they expect to be treated as equals, then an adult clergy is going to be a clergy that is not discomfited by a laity that treats *them* as equals, and that can return the favor." Finally, Lakeland advocates a rethinking of all forms of ministry and urges consideration of open public discussion and debate in local communities of faith.

Church: Living Communion is, simply put, a tour de force. But Lakeland admits that even if laypeople apply

pressure from below, "the requirement for a 'decent consultation with hierarchy,'" is resisted by the hierarchical leadership. Yet the Catholic Church, he insists, must "take a step in the direction of being more what we are called to be.... Becoming subjects of our own history, with all that this means for adults, is long overdue for the Catholic laity."

Lakeland has written a comprehensive, constructive and compelling work of ecclesiology.

BERNARD P. PRUSAK is a professor of theology and chair of the theology and religious studies department at Villanova University, Villanova, Pa.

cious way of situating its analysis solidly in the inescapable context of globalization.

The unity this volume achieves is rightly attributed above all to the deftness of each author in following the common thread of Catholic social thought. No single discipline is capable of providing as wide a perspective as Catholic social teaching in the evaluation of global migration patterns. The distinctive Catholic theological themes of the common good, human dignity and authentic human development cannot, of course, in themselves determine national policies or direct international relations to specific conclusions or reforms. But the values and ethical principles proposed by the social teachings of the Catholic Church (and reflected by many other religious traditions) do rule out certain practices. Contributors to this volume do not shy away from pointing out morally objectionable policies and institutions. Examples include the exploitation of undocumented workers, human trafficking, denial of basic

services to vulnerable immigrants and policies that leave families separated by political borders.

Further, this volume exposes a fundamental pattern that lies behind these abuses and rights violations. When governments, market actors or international agencies focus only on a narrow slice of the overall human

context, they invariably neglect vital values and overlook pressing human concerns. An exclusive and all-consuming focus on trade liberalization or labor market flexibility or national security, to cite three prime examples, in isolation from the wider social ecology that promotes the well-being of actual people, yields irrational and inhumane policies. The harvest reaped

THOMAS MASSARO

COME IN, STRANGER

AND YOU WELCOMED ME Migration and Catholic Social Teaching

Edited by Donald Kerwin
and Jill Marie Gerschutz
Lexington Books. 192p \$26.95

Migration is a phenomenon with many faces. Some are visible to U.S. observers: day-labor pick-up points that dot our rural and urban landscapes, news stories about human trafficking and various exploitative practices, and angry rhetoric from anti-immigrant voices. Other aspects of migration remain invisible or at least in the shadows: the 33,000 hopefuls languishing in U.S. detention centers, the growing value of remittances sent by guest workers to their homelands, the thousands of aspiring immigrants who die each year on the high seas or while attempting dangerous border crossings through sweltering deserts.

This collaborative volume of six essays skillfully brings into the light all these faces of migration, and many

others beyond the U.S. arena as well. Each essay provides a wealth of relevant information and rich analysis crucial to understanding this topic of growing importance in our interdependent world. Especially valuable are the sections that supply historical context for contemporary U.S. immigration policy debates, documenting how Americans have been arguing (rarely dispassionately) about migration for centuries.

Two scholars of immigration law collaborate on a particularly insightful essay that situates U.S. immigration policy within the context of the larger legal establishment, along the way providing an eminently clear explanation of the often baffling array of visa categories in U.S. law. Other essays focus on the economics, sociology and theology of migration, but each finds a judi-



by adopting such narrow approaches includes arbitrary immigration raids, the heartless breakup of families and the criminalizing of people in desperate straits.

Without a doubt, each of these essays contains an advocacy angle, one that tends to favor a broad conception of migratory rights and fewer immigration restrictions. Yet nowhere does the volume oversimplify the picture or deny the reasonable principle, recognized in international law as well as Catholic teaching, that nations have a right and duty to control their borders and regulate the flow of immigrants. As Daniel Groody explains in the lead essay: "My primary purpose is not to make a case for or against open borders, but to give a new way of conceptualizing a difficult and contentious global issue." Each of the contributors displays a refreshing tendency to pose insightful questions and a studied deliberateness about leaving somewhat open-ended these queries regarding appropriate approaches to migration.

By bringing together such excellent analysis from several disciplines, this volume fills a large gap in scholarship surrounding migration. In a package that could be used to good effect in many college courses on social ethics, it provides a satisfying theological perspective on the global forces that push and pull migrants across borders. The authors draw on the latest statistics and trends. They also display commendable rigor in defining the slip-

pery and often contested terms applied to various categories of migrants (asylum seekers, refugees, forced migrants, undocumented and internally displaced persons, among other terms).

While *And You Welcomed Me* deserves praise for its attention to detail, its relentless focus on the "big picture" is its greatest contribution. These essays make a persuasive case for framing issues concerning global migration in the broadest of terms,

that is, in light of the global common good, of universal solidarity and of human aspirations for favorable work opportunities upon which hopes for a good life depend. Without the type of scholarship found here, the world may never grow beyond the mistrust and hostility that all too often characterize discussions of migration.

THOMAS MASSARO, S.J., teaches social ethics at the Boston College School of Theology and Ministry, Chestnut Hill, Mass.

MICHAEL P. ORSI

LOST AND FOUND

HAVE A LITTLE FAITH A True Story

By Mitch Albom
Hyperion. 272p \$23.99

Mitch Albom is a writer for the Detroit Free Press and a Detroit radio talk show host. He has a penchant for quasi-religious topics, as in his best-selling *Tuesdays With Morrie* (1997), in which he recounts the life reflections of his onetime sociology professor, Morrie Schwartz, over a long period of regular visits.

Albom's latest work resonates with contemporary America's desire for connection, redemption and transcendence, showing how faith is the answer to this human longing. He relies on two

sources to aid in his quest, a rabbi and an evangelical pastor. By combining their life stories and religious testimonies, Albom provides a possible modus vivendi for today's generation of seekers.

Raised Jewish, the author draws on a series of interviews with his childhood rabbi, Albert Lewis, conducted as preparation for the eulogy that Lewis had asked him to offer at the rabbi's eventual funeral. The discussions affected Albom deeply, making him realize the value of being part of a faith tradition.

Reviewing Lewis's life, Albom begins to appreciate how Jewish tradition and ritual enabled the rabbi to live securely in a fragile world. Poverty, sickness, prejudice and even the loss of a child could not shake Lewis from his chosen path and his trust in God's goodness. Albom notes that there was "something calming about his pious life, the way he puttered from one custom to the next."

The old rabbi tells him, "My grandparents did these things. My parents, too. If I take the pattern and throw it out, what does that say about their lives? Or mine? From generation to generation, these rituals are how we remain...connected."



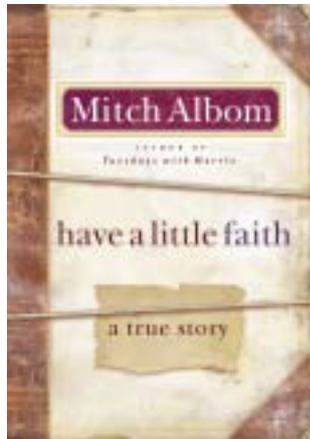
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Albom's other interlocutor is Henry Covington, pastor of My Brother's Keeper Church. Covington is a recovering addict and former convicted drug dealer. For Albom he is living proof of God's amazing grace and the redemption that it can bring. He shares with Albom recollections of a tumultuous life. "Well, one night I thought I was going to be killed by some guys I stole from," the pastor tells him. "So I made God a promise. If I lived to the morning, I would give myself to Him."



The experience of being saved led Covington to serve the homeless in Detroit, one of America's most blight-ridden cities. Impressed by those efforts, Albom wrote a series of articles that garnered some much-needed financial help for the church and its ministry. Eventually, Albom got personally involved in Covington's work. (Some of the revenues from the sale of this book are being donated to My Brother's Keeper.)

An essential part of Covington's personal redemption is the hope that he brings to a people and a city experiencing extraordinarily hard times. Albom realizes that faith is accomplishing what the politicians and social engineers cannot.

The rabbi and the reverend both adhere strongly to the belief in existence beyond this world. In a recording the rabbi left to be played at his funeral, Lewis answers two vital questions: first, whether he believes in God; and second, whether he believes there is life after death. He answers yes to both, but then playfully adds, "Now that I know, I can't tell you."

Belief in a next world—in the realm of the transcendent—seems to be especially attractive to Albom, as it is for many members of his age cohort (50-ish) because inherent in transcendence

is *hope*. It helps to assuage the feelings of emptiness that are so prevalent today, providing a compelling alternative to the materialism that so infects modern life.

It enables us to see beyond the daily tragedies, the foibles of our weak human nature and our imperfect material systems. It brings us a peace of mind and soul that this world cannot give.

Reflecting on all of this, Albom observes: "I used to think I was a smart person who got things done.... So many people are in pain—no matter how smart or accomplished, they cry, they yearn, they hurt. But instead of looking down on things, they look up, which is where I should have been looking, too."

While the testimony of these two men of God re-awakened the author's own faith, Albom seems not to have quite made the leap to full religious commitment and active practice. There remains a certain earthbound quality to his perspective, even as he turns his gaze

to things above. "God sings, we hum along," he writes, "and there are many melodies, but it's all one song—one same wonderful, human song."

This is a typically American, trans-sectarian optimism that allows Albom to state, "I am in love with hope."

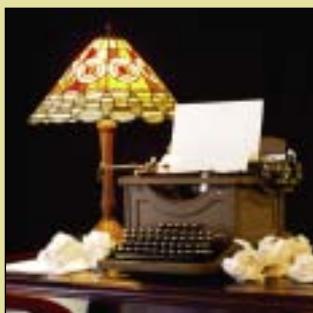
Still, easy as his message may be, Albom has grasped some essential truths: that there really is a higher power; that through religion it is possible for human beings to be in touch with God; and that we can draw strength from him in confronting our questions, problems and disappointments, and make our own little portion of the world a better place.

Mitch Albom is a significant figure on the media scene. For him to make so public a religious declaration is an important counterweight to the Richard Dawkins-type professional atheists who exert a powerful influence in our current popular culture. And that is no small sign of progress.

REV. MICHAEL P. ORSI is a research fellow in law and religion at Ave Maria School of Law in Naples, Fla.

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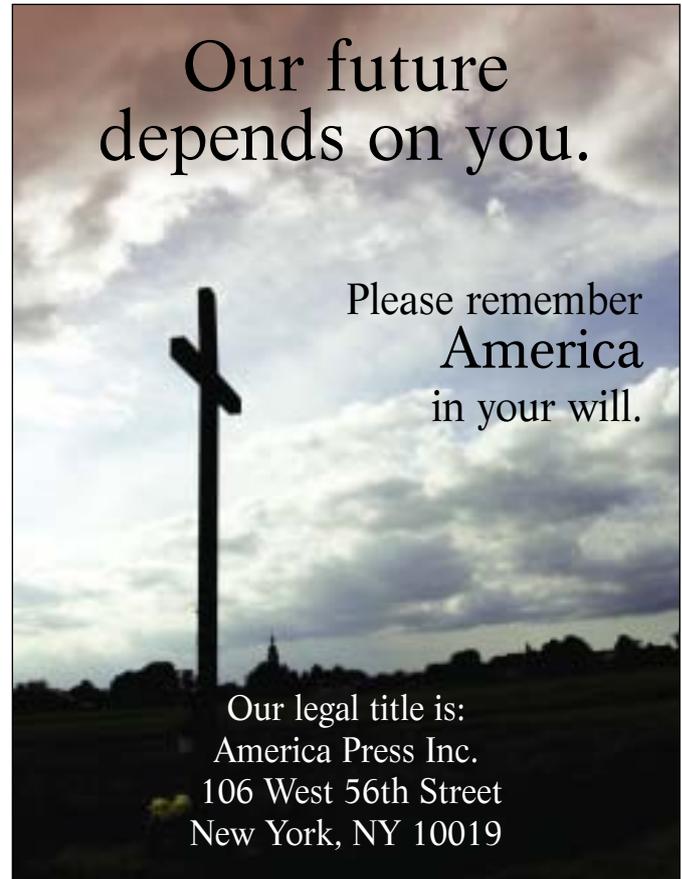
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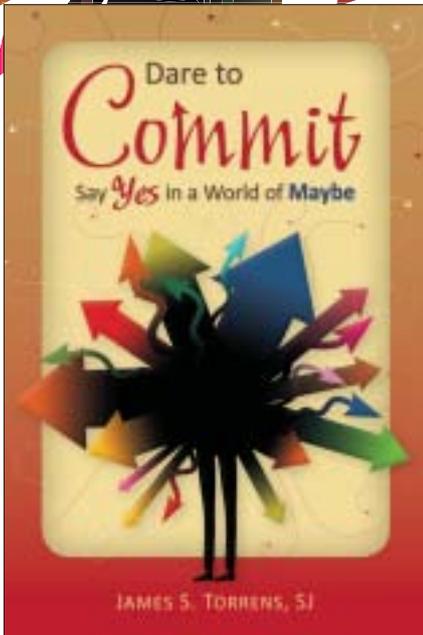
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LETTERS

Approaching “Spiritual Death”

Re “Weakened by Defense” (Editorial, 1/18): Dr. Martin Luther King Jr. warned that a nation that spends more on war than on meeting human needs is approaching spiritual death. Afghanistan war costs are budgeted at \$65 billion for fiscal 2010. The true total is probably closer to \$85 billion or more, according to expert estimates.

Factoring in outlays for veterans' health and other benefits, the replenishment of military hardware and the interest on debt incurred by the war, the total cost of the two wars will be “significantly more” than \$3 trillion, says Professor Linda Bilmes, a Harvard University economist. She and her co-author, Joseph Stiglitz, a Columbia University economist and Nobel Prize laureate, estimated this in their 2008 bestseller *The Three Trillion Dollar War*. Adding in some social costs, the two economists put a “moderate-realistic” price tag on the two wars of \$5 trillion.

It seems that we always find money to keep the machinery of war oiled at the expense of programs for social uplift, health care, education and housing. Budgets are moral documents; they reveal what we truly value. It is obvious we value funding perpetual war more than enhancing life.

(REV.) RICH BRODERICK
Cambridge, N.Y.

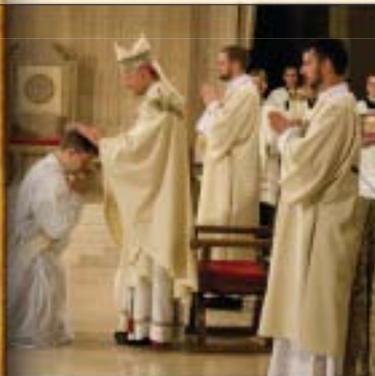
Enforcing Unjust Distribution

Your editorial of Jan. 18 is good in its attention to the truly sinful amount of spending on the Pentagon. But I believe there are two interrelated weaknesses. The first is to fall for the rhetorical trick of calling our spending defense spending. The second is to call the aspirations of Islam maximalist. Any honest evaluation of U.S. policy, with its 1,000 and more military bases in 130 foreign countries, would admit

Then

Still.

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that it is U.S. policy that is maximalist, even imperialist, not “defensive” and that U.S. attacks on Muslim countries and peoples far outnumber and outweigh any attacks by Muslims on the United States. The point is that any country that has 5 percent of the world’s people and consumes 25 percent of the world’s resources must enforce that unjust distribution by the use of a huge military.

G. SIMON HARAK, S.J.
Milwaukee, Wis.

A Prayer Answered

Re the cover photo on Jan. 18: One year ago, on Jan. 1, 2009, as I was reading my *Daily Reader for Contemplative Living*, I looked out my bedroom window and was transfixed by a most beautiful sight: a cardinal perched on the branch of a tree. I did not move for fear he would fly away. The seconds or moments my gaze was upon him were the closest I have ever been to contemplation. The sheer wonder and awe of the moment totally absorbed me. I have not seen one on that branch since.

This recent New Year’s Day the memory returned, and I wistfully told my husband the story of the gift I had received the year before and wished I could be given another. Imagine my surprise when your magazine arrived with its beautiful cover photo. I laughed out loud at how God answered my prayer.

MONICA DOYLE
Hyde Park, N.Y.

New Year’s Resolution

Thank you for this wonderful, scripturally based context for conflict resolution (“Conversation Peace,” by Ann Garrido and Sheila Heen, 1/4). A perfect article for the New Year!

MARY HANNON
Oceanside, N.Y.

To send a letter to the editor we recommend using the link that appears below articles on **America’s** Web site, www.americamagazine.org, or sent by mail to **America’s** editorial office (address on page 2).

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An Incredible Journey

To the suggestions of Msgr. David A. Rubino (“Fraternal Orders,” 1/4) I would add:

1) Keep reading, from many sources and many perspectives. Read from *First Things*, *America*, Ignatius Press, *Commonweal*, the *National Catholic Reporter* and local diocesan papers. Read all kinds of blogs. Read Merton and Rohr, Teresa of Avila and Anne Lamott, Rahner and Ratzinger. Appropriate Lonergan. Priests today will have to be bridge builders between millennials caught on the shores of the turbulent waters of the conservative-liberal divide and creative artisans of a new incarnation of the tradition in the postmodern, culturally diverse 21st century.

2) Keep in conversation with those in other professions. Listening to police, nurses, doctors, politicians, lawyers, business people, teachers, workers of all kinds, will make it more likely that young priests will not confuse life-vocation issues with “religious-call” issues. The truth is that human issues are everywhere. The good news is that priesthood, in my experience, is much more interesting and varied a way of life than many others.

3) Get to know many married couples. While learning of the joys and graces of married and family life, those familial relationships will teach you that the grass is not always greener on the other side. To be a priest is a joy and a gift to be cherished. So many good and fascinating people come into a priest's life. The endless pursuit of God is its own incredible journey. Be yourself and be the priest God's people need.

RICK MALLOY, S.J.
Philadelphia, Pa.

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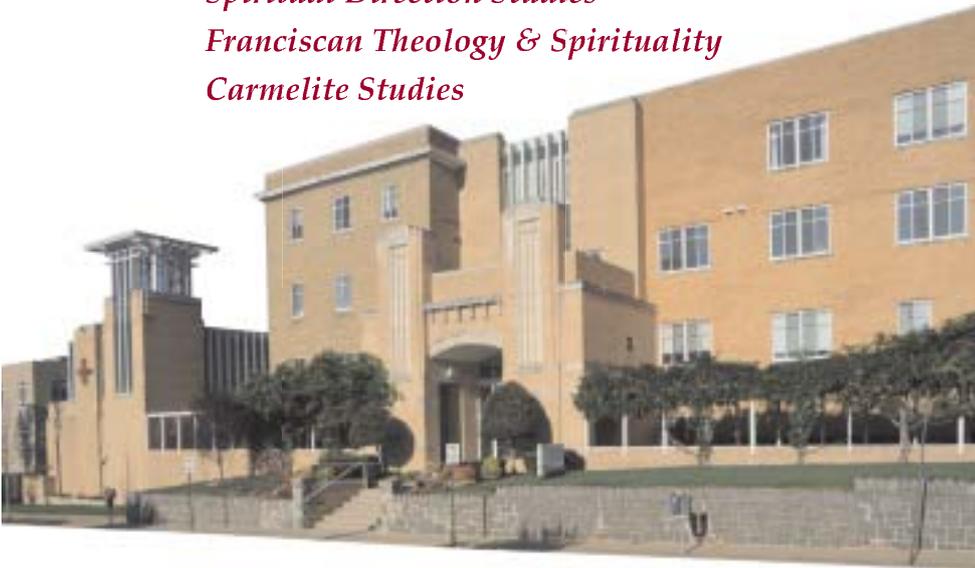
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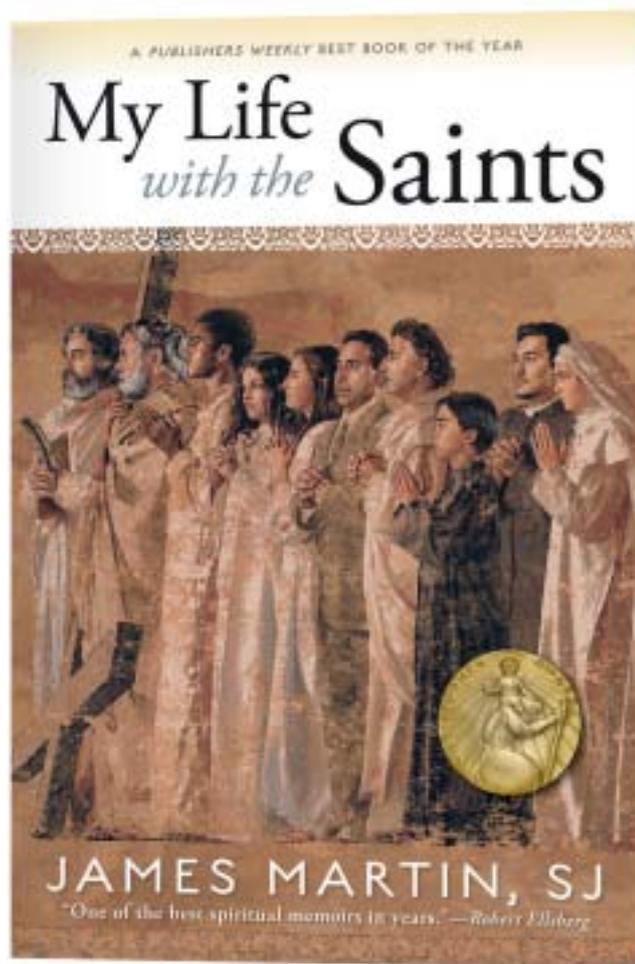
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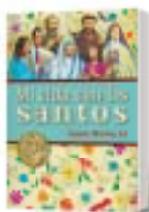
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FIFTH SUNDAY IN ORDINARY TIME (C), FEB. 7, 2010

Readings: Is 6:1-8; Ps 138:1-8; 1 Cor 15:1-11; Lk 5:1-11

“By the grace of God I am what I am” (1 Cor 15:10)

It can happen anywhere, at any time, to anyone. For Isaiah it was during a religious service in the temple, wrapped in incense and awe-inspiring ritual. For certain Galileean fishermen, it was when they were going about their normal, everyday lives, casting and catching, cleaning and communing. With Paul, it was when he was in an angry turmoil, dead set against the new movement of Jesus-followers, determined to keep them from ruining the tradition. The call to mission, accompanied by God’s transforming grace, can strike at any moment.

What always happens when one experiences a call from God is that the immensity of the divine holiness is overpowering. In the face of God’s unparalleled goodness, graciousness and mercy, our own inadequacies and sinfulness loom all the larger. “Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips,” exclaims Isaiah. “Depart from me, for I am a sinner,” implores Peter. “I am not fit to be called an apostle,” insists Paul. God, however, is never deterred by such protestations. The mission is never dependent upon the worthiness of the minister but upon God’s grace.

If people kept their focus on their



own inabilities and shortcomings, the work of God would never be accomplished. It is when Isaiah lets the seraphim direct his attention away from his unworthiness and toward God’s holiness that he then experiences the purging of his sin and the interior freedom to say, “Here I am, send me!” When Peter lets go of his certainty that nothing

PRAYING WITH SCRIPTURE

- How and when have you been seized by grace?
- How have you shared that experience so that it unleashes this grace in others?
- • •
- How do you embrace a way of being poor for the sake of those who are poor not by choice?
- How does trust in God become manifest through trust within the community of believers?

can be caught and relinquishes his fear at what Jesus is asking of him, then he can let himself be seized by grace to bring all his skills to be employed in Jesus’ mission.

When Paul accepts that it is by the grace of God that he is what he is, and when he surrenders all that he is to God’s power, then he can say that God’s “grace to me has not been ineffective.” The effectiveness of this amazing grace is evident not only in the personal trans-

formation each one experiences, but in the sharing of that transformative power with all who are open to hear.

When one is seized by grace, the gifts and skills one already has are often put to a different use under Christ’s direction. One can imagine Peter’s reluctance to follow Jesus’ suggestion to put out into the deep water, when he and his companions had been hard at it all night without any reward. Why should pros like them listen to Jesus? It is when they can take the sage advice of trying things a different way under Jesus’ direction that the grace comes.

While the story of the call of the women disciples Mary Magdalene, Joanna, Susanna and their companions (Lk 8:1-3) is not preserved in the New Testament, one can speculate about the ways in which they had to reorient their lives, as they channeled their money and other resources to the Jesus movement. What obstacles would they have had to overcome, such as disapproval by spouses, family, and friends, to dedicate their resources to the Christian mission? These obstacles were no match for the power of grace within them.

Blessed Now

SIXTH SUNDAY IN ORDINARY TIME (C), FEB. 14, 2010

Readings: Jer 17:5-8; Ps 1:1-6; 1

Cor 15:12, 16-20; Lk 6:17, 20-26

“Blessed are you who are poor, for yours is the kingdom of God” (Lk 6:20)

About 1.4 billion people in the world live on \$1.25 a day or less. The majority of poor people worldwide are women. Their opportunities for education are fewer and their earnings still lag far behind those of their male

ART: TAD DUNNE

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

counterparts. Care of home and children go uncompensated. Violence at the hands of their intimate partner costs women in the United States approximately eight million days of work each year, and domestic violence keeps women teetering on the brink of homelessness. How can it be that Jesus would pronounce blessed those who struggle against such poverty?

Biblical scholars point out that the Greek word *makarios*, like the Hebrew *ashre*, meaning “blessed,” does not confer blessing, but recognizes an existing state of happiness. This happiness is something inherent in God, and when humans experience blessedness it flows from relationship with God. In

biblical tradition, poverty is never an indicator of blessedness; it is always regarded as evil. What can Jesus mean by stating the opposite?

In the Gospel of Luke, references to the poor are very frequent. Scholars estimate that 25 percent of people in Roman Palestine were desperately poor. Two concrete individual characters put faces on this mass of struggling humanity: the ulcer-ridden beggar, Lazarus, lying at the rich man’s gate (16:19-31); and the widow who put “her whole life,” two small coins, into the temple treasury (21:1-4).

Whenever Jesus speaks about such people, however, he addresses his words to disciples who are not among

the most destitute. They are the ones who have the means to be agents of divine blessing to those who are needy. His invitation to disciples is to embrace some form of being poor, but not destitution, as an essential aspect of their commitment to Jesus. Luke shows many options for how to respond to this call to embrace poverty. Some of the fishermen and a tax collector leave behind everything to follow Jesus (5:11, 28). Others, like Zacchaeus, give half their possessions to the poor (19:8). Many of the women put their monetary resources at the service of Jesus’ mission (8:1-3). Some, like Mary, the mother of John Mark, open their homes for the gatherings of the community (Acts 12:12). There was also the practice of pooling everyone’s resources and then each taking according to their need (Acts 2:44; 4:32). The only thing that was not an option was to hoard for oneself, like the rich ruler (Lk 18:18-30), or to lie to the community about one’s possessions, as the tragic story of Ananias and Sapphira shows (Acts 5:1-11).

The blessedness that Jesus holds up is the happiness of those who are being liberated from their desperate poverty already in the here and now, a foretaste of the final elimination of all want in the fullness of the reign of God. It is not a wish for future reward for an abstract, unknown group of “the poor” who suffer in the present, but a concrete possibility when the needs of real people are known and the resources are shared in community. Remarkably, the word poor does not occur in the Acts of the Apostles, where the inequities are being dissolved in the community of believers.

As Lent begins this week, it is a good time to renew our efforts to become agents of blessedness through our prayer for those who are in need, fasting in solidarity with those who are hungry not by choice, and by almsgiving to those who are destitute.

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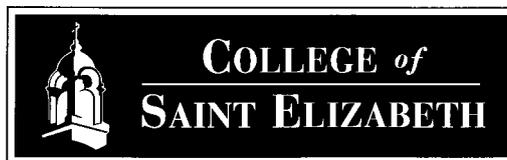
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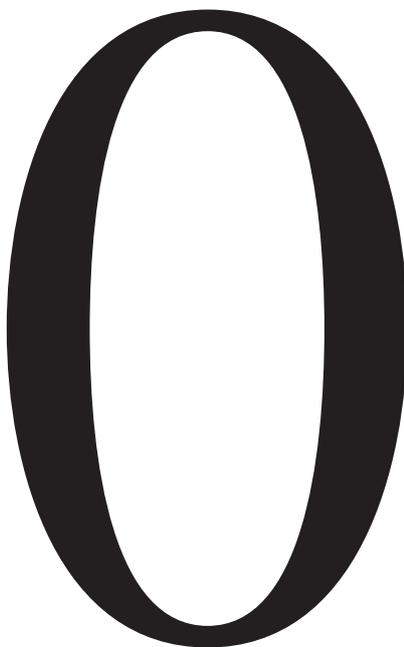
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