America

THE NATIONAL CATHOLIC WEEKLY

FEB. 15, 2010 $3.50

Feed Your Spirit

A RABBI LOOKS AT FASTING

ALLEN S. MALLER

OF MANY THINGS

My wife, Megan, sends me e-mails. All day. Lots. Houses she likes, dogs she likes, articles I should read on parenting and politics, dispatches from frazzled teachers detailing *el primero*'s or *el segundo*'s latest outrage. She thinks I don't read them, but I do. I keep tabs. I touch base. I feel almost as if I'm there.

My kids are something of a problem at their elementary school; one perhaps on the academic road to an ADD—that's not a degree, it's attention deficit disorder—the other already identified as one of the growing legion of autism spectrum "disordered" (ASD) kids. When I play with them, I try not to imagine the acronyms hanging over their heads. At my house they are merely two of the four charming, hilarious, creative and, yes, perhaps deeply eccentric and frequently exasperating little people with whom my wife and I share our lives.

Because of the unique qualities of the slightly alarming Clarkes, the e-mails I get from Megan include alerts related to autism and child educational and social development. One she sent me last week highlighted a correlation between attention deficit disorder and ambidextrous five-year-olds. *El primero* seems to have settled on southpaw, but he has spent most of his life so far switching back and forth depending on mood or activity.

I'm not sure what the emotion is when you begin to have some of your not absolutely worst fears about your kids realized in the pages of scientific journals, but whatever that emotion is, that was pretty much what I was feeling as I worked through the report's jargon. I came upon a sentence explaining a hypothesis that "brain abnormalities stemming from before birth underlie... 'atypical lateralization' and subsequent learning and behavior problems." One word stuck out unpleasantly. It was not *lateralization*. When your kids are different in some way and you want to find out why, you end up reading a lot of medical journals, and you see the word *abnormal* a lot. After a short while you come to dislike it—a lot.

I hate associating it with my boys. They don't seem abnormal to me. And they are not abnormal in a politically correct, "it's not really polite to say it out loud, so let's not" way; they are un-abnormal in a deeply true, "closer to accurate about who they really are and what they're capable of" way. The more research I do, the more I see myself, my wife, other people I love and even you, kind reader, in my boys and their un-normalness. We are all out there along some spectrum of behavior and emotion and psychological wholeness. We all have things that make us different, traits other people find odd or more often, one hopes, charming about us.

When I see my boys off to school in the morning, I remember with deep regret and shame all those little boys I knew when I was growing up who were different somehow—because of their skin color, their behavior, their sensitivity, their superior intellect—and how badly we other boys, so desperate to remain within the safe confines of "normal," treated them. Now I puzzle over that compulsion to enforce normality. Why couldn't we leave a little room for differentness and the patience to learn what it might offer? I can only pray that when my sons venture into that Lord-of-the-Flies world called grade school, they meet kinder and wiser boys than I was.

My boys can be hard to deal with. They can drive the most patient teachers crazy. They have certainly left me choking, even weeping in frustration and worry. What will happen to them? Will they be able to make friends? They are little engines of anxiety and disorder. I wouldn't trade them for anyone else. But then again I am far from normal.

KEVIN CLARKE

America

Published by Jesuits of the United States

Editor in Chief
Drew Christiansen, S.J.

EDITORIAL DEPARTMENT

Managing Editor
Robert C. Collins, S.J.

Editorial Director
Karen Sue Smith

Online Editor
Maurice Timothy Reidy

Culture Editor
James Martin, S.J.

Literary Editor
Patricia A. Kossmann

Poetry Editor
James S. Torrens, S.J.

Associate Editors
George M. Anderson, S.J.
Peter Schineller, S.J.
Kevin Clarke

Art Director
Stephanie Ratcliffe

Assistant Editors
Francis W. Turnbull, S.J.
Kerry Weber

Assistant Literary Editor
Regina Nigro

BUSINESS DEPARTMENT

Publisher
Jan Attridge

Chief Financial Officer
Lisa Pope

Advertising
Julia Sosa

106 West 56th Street
New York, NY 10019-3803
Ph: 212-581-4640; Fax: 212-399-3596
E-mail: america@americamagazine.org; letters@americamagazine.org
Web site: www.americamagazine.org.
Customer Service: 1-800-627-9533

Cover: Shutterstock/HGalina

Contents

www.americamagazine.org VOL. 202 NO. 4, WHOLE NO. 4882 FEBRUARY 15, 2010

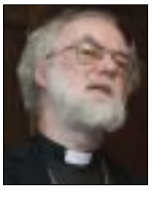
ARTICLES

COLUMNS & DEPARTMENTS

BOOKS & CULTURE

ON THE WEB

Brian J. Stevens urges aid groups to seek local expertise in **Haiti**, and on our podcast, Archbishop **Rowan Williams,** right, muses on Shakespeare and Edmund Campion, S.J. Plus, film reviews of **"Avatar"** and **"Extraordinary Measures."** All at americamagazine.org.



Saving a Lunch Counter

The whites-only Woolworth lunch counter in Greensboro, N.C., is the centerpiece of a museum complex that opened Feb. 1—a fitting start for Black History Month. Fifty years ago, four students from a local college staged their first sit-in there. It was a move that helped to pave the way for the 1964 Civil Rights Act that mandated desegregation in public accommodations nationwide. Although blacks could buy food, they had to eat standing.

The next morning, the four arrived with two dozen others. As the days passed, more took part in the sit-in, until by Feb. 5, 300 people had arrived at Woolworth's. Tensions between blacks and whites and a telephoned bomb threat led the manager to close for two weeks. But by then, the Gandhian strategy of nonviolent resistance was spreading to lunch counters throughout the South.

In 1993, two of the original four, Melvin Alston and Earl Jones, who had become community officials, learned of plans to raze the building for a parking lot. Realizing that a part of civil rights history would be lost, they bought it and began plans to create the museum, of which the lunch counter is a part. (A section of it is preserved in the National Museum of American History in Washington, D.C.) What happened in Greensboro half a century ago served as a step toward ending some of the more blatant forms of segregation throughout the country. More subtle forms, though, like housing discrimination, continue.

Foreseen Consequences

The scope of the Haitian catastrophe has astounded even the most grizzled disaster relief veteran: perhaps 200,000 dead, 1.5 million displaced, thousands seriously wounded. No one can deny that the international community has responded to the crisis with vigor, if some lack of coordination, and the complicated logistical challenges of feeding and sheltering thousands are beginning to emerge. Unfortunately that challenge threatens to overwhelm the entire relief and reconstruction campaign.

As surely as hungry and homeless people are soon going to press against the country's border, the Dominican Republic will make every effort to push back and seal its borders against disaster refugees, creating a dangerous flashpoint for further tragedy in Haiti. Just as surely, thousands will take to rickety boats in precarious attempts to escape the rubble and find a safe harbor in the United States. These consequences of the disaster can be foreseen. The international community should make preparations now to create an orderly system for emergency resettlement that will prevent chaos at the border and serve as a safety valve for the relief effort. No one expected that the relief and reconstruction of New Orleans could be carried out while the desperate survivors remained in the disaster field. Thousands were resettled throughout the United States while the difficult task of restoration began.

The United States, Canada and the nations of the European Union have made room in the past for large-scale emergency resettlements. They need to step forward again as soon as possible.

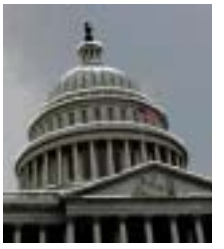
To its credit, the United States has extended temporary protected status to those Haitians currently living within its borders. Unfortunately it has continued a policy of turning away desperate Haitians fleeing by boat that in "normal" times was merely hypocritical and cruel, but now appears almost pathological as desperate people leave a nation in ruins. It is hard to imagine a crisis that makes a stronger claim to the mercy of asylum.

A Modest Proposal

For banks, January was an excellent month. This comes on the heels of strong earnings last year as well: Goldman Sachs reported multibillion dollar profits, thanks to low rates from the Federal Reserve Bank and a healthy mergers and acquisitions market, and is expected to pay $22 billion in compensation. Bowing to public pressure, however, individual bonuses at Goldman were reduced from an average of $600,000 last year to $500,000. Morgan Stanley, on the other hand, changed its Gilded Age ways not a whit, doling out $7.2 billion dollars in bonuses this year. Those figures are absurdly high, given that neither of those institutions, not to mention the six other money-center banks, would likely have survived without TARP funds and the public bailout of American International Group.

The bonuses are obscene. The main reason these banks did not fail is taxpayer money. Thus, excess profits should either be returned to the government or plowed into public works projects or loans to individuals and small businesses. But here's another idea. There is a group of people who did no wrong in the financial meltdown, who did not make shoddy loans and who did not concoct arcane financial instruments that brought down the economy. Sending the money to this population would not only be easy, but would also regain some of the banks' lost prestige. Those eight banks should send their "bonus" money to Haiti. Sometimes social justice is as easy as those with too much giving to those with nothing.

Dysfunctional



This is the winter of our discontent. Liberals are sulking because President Obama has not given them change to believe in. Conservatives are filled with loathing at their own fantasies of his big-government takeover. Tea partiers are angry at the thought of the president succeeding at all. The media, preoccupied with politics without substance, suffer repetition compulsion, reporting hourly readings of the country's ups and downs. Most of all, the Senate has proved itself incapable of deliberative action. Its handling of the health care bill painted the worst caricature of the legislative process as "sausage-making" since Bismarck first used the metaphor to characterize the process of lawmaking.

From the beginning, the Republican minority refused to reciprocate the president's overtures to bipartisanship. Even after being given disproportionate representation on the Finance Committee for drawing up the Senate health care bill, Senate Republicans used the threat of filibuster to form an immovable phalanx opposing even token reform. Even while they had a 60-vote supermajority, Senate Democrats were not able to advance the legislative process. The public watched Max Baucus, Ben Nelson and Mary Landrieu feeding their egos and abetting their home state interests and said, "If this is health reform, we don't want it."

The White House cut premature deals with Big Pharma and the insurance companies and then let the deals stand even as the same special interests lobbied to gut the bill and stuff their pockets. Even after the State of the Union address, no one can say what the White House wants in a health care bill. If Canada can craft a health care law in a bilingual statute of 14 pages, why does the U.S. Congress need 2,000 pages, except that American lawmaking is so thoroughly ridden with special interests? The only branch of government that seems to have tried to work for the people these last months is the House of Representatives, led by its much-maligned speaker, Nancy Pelosi.

We face a vexing question of whether the political structures bequeathed us by the founding fathers can meet the challenges of the 21st century: health care, climate change, financial reform, sustainable development. Health care is only one of many issues the American political system has not been able to fix. The whole industrial world and some developing countries have more effective, less costly systems with universal coverage. Denmark has a green economy and has not increased its energy usage since the early 1980s. Canada, with its strong consumer protections and limits on banks' leveraging and securitization of assets, was spared the worst effects of the Wall Street collapse. Europe and China devote far less of their national wealth to defense. Europe applies the gains to domestic welfare and overseas aid; China to long-term development, while the U.S. announces another modest cut in "discretionary spending" that leaves the bloated "security sector" untouched.

Some opponents of health care reform argue that deadlock is actually what the framers of the Constitution intended with their system of checks and balances, but the framers never prescribed a 60-vote supermajority to pass a bill in the Senate. The supermajority is a matter of a changeable Senate rule that requires 60 votes to close off unlimited debate intended to prevent unwanted legislation from coming to a vote. The most obvious reform the Senate needs in order to end the tyranny of the minority is to make it easier to terminate debate.

At a very minimum, notice of the intent to filibuster ought not be sufficient to close down the legislative process. The current rate of use of the filibuster to prevent legislation from coming to a vote, used in recent years against major legislation 70 percent of the time, compared with 7 percent of the time in the early 1960s, is due in part to the minimalist requirement of mere notification to block legislation. Those who want to delay legislation by nonstop talk ought to be forced to do so on television. C-Span will do the rest. Exposure will make the pettiness of the filibusters (or their wisdom) apparent for the public to see. Another step would be to reduce the number of votes needed for cloture to, say, 55 or even 51 votes.

If you are looking this anxious winter for glimmers of hope in government performance, one may be found in the U.S. military's application of its logistical strength to the post-earthquake relief in Haiti. International organizations and private relief and development agencies would have been severely hampered without it. A second is the promise of a successful negotiation on a new Strategic Arms Reduction Treaty between the United States and Russia later this month, reducing nuclear weapons arsenals on both sides. Of course, for treaty ratification we may have to hold our breath, as we wait to see whether it gets through the Senate.

Why is the Book of Genesis the second most popular book in the Bible?

Probe some of the Bible's most perplexing mysteries and most unforgettable characters with renowned Biblical scholar and celebrated lecturer Professor Daniel Smith-Christopher as your personal guide...

Daniel L. Smith-Christopher, Ph.D.
Professor, Loyola Marymount University

Genesis contains some of the most familiar stories of the entire Old Testament; and it features some of the most memorable characters in all of history: Adam and Eve, Noah, Abraham and Sarah, Jacob and his wives Rachel and Leah, and their twelve sons, including the famous Joseph.

However, Genesis also contains some of the most perplexing mysteries of the Bible; and among them are some basic questions. As for example, when were these stories written?

Unlock Ancient Meaning

How OLD are these stories? Do these stories contain historical memories of real events or people? How did this book come together in the form that we have today?

In this new series by one of the world's most sought after Old Testament experts, you will survey the context of Genesis-both its contents and its historical context in Biblical and ancient history—and examine perplexing questions that have fascinated students and scholars for centuries. You will examine the problem of two creation stories and discuss the possible context for both, the flood story tradition and its relationship to other ancient flood stories, and the meaning of the Tower of Babel traditions. You will then look at the fascinating cycles of stories surrounding the central characters of Abraham and Sarah, Jacob and his wives Rachel and Leah, and Joseph, which make up the three largest "sets of stories" featured in the "Patriarchal and Matriarchal Stories" tradition of Genesis.

In each case, you will consider a wide range of opinions about the various aspects of the stories of Genesis in order to deepen your appreciation and enjoyment when reading this fascinating book. Finally, the course will ask, "Why is Genesis so perennially popular?"

If you have ever wanted to grasp a deeper understanding of Genesis, this unique new course is for you.

About Your Presenter

Daniel L. Smith-Christopher is a professor of Old Testament Studies and the Director of Peace Studies at Loyola Marymount University. Named in 2006 as "Undergraduate Theology Teacher of the Year" by Augsburg/Fortress Press, and in 2007, "Professor of the Year" by the Associated Students of Loyola Marymount University, Dr. Christopher is a celebrated speaker and internationally known bible expert.

Dr. Christopher has published 13 books and dozens of scholarly articles and reviews in Biblical studies. His most recent books include an academic work called A Biblical Theology of Exile. His book Jonah, Jesus, and Other Good Coyotes examines peacemaking in the Bible. He earned his doctorate in Old Testament Studies at Oxford University in England.

He appears regularly on television on documentaries broadcast by A&E, Discovery, The History Channel, The National Geographic Network and PBS, and speaks regularly at the L.A. Religious Education Congress. He has recently been appointed by Cardinal Roger Mahoney as a Permanent Consultant to the "Theological Commission" of the Archdiocese of Los Angeles.

SAVE $30.00 ORDER BY MARCH 15, 2010

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

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

Genesis
4 CD Set Sale $39.95 (list price $69.95)
+$10 S&H

Pay with: ☐ ☐ ☐ ☐ Check
Account number ____ ____ ____ ____ Exp. Date: __ – __ Verification Code: ___

Program Title	Price	Line Total
Genesis with Downloadable PDF Study Guide	$49.95	
Genesis	$39.95	
MD Residents, Add 6% Sales Tax:		
S & H:	$10.00	
Total:		

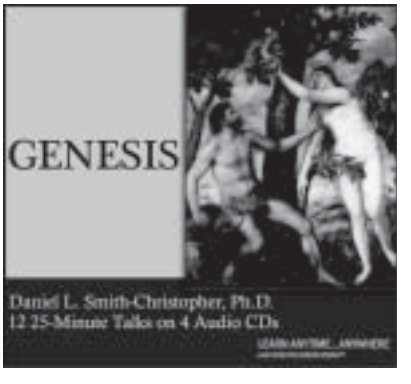
Signature _____
Name (please print) _____
Mailing address _____
City/State/Zip _____ Phone ___ ___ ____
E-mail _____

Coupon Code: A1318

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

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

Order Risk Free: 90-day no questions return policy



"For God so loved the world, that He gave His only begotten Son."

Thomas Kinkade presents Faith Mountain

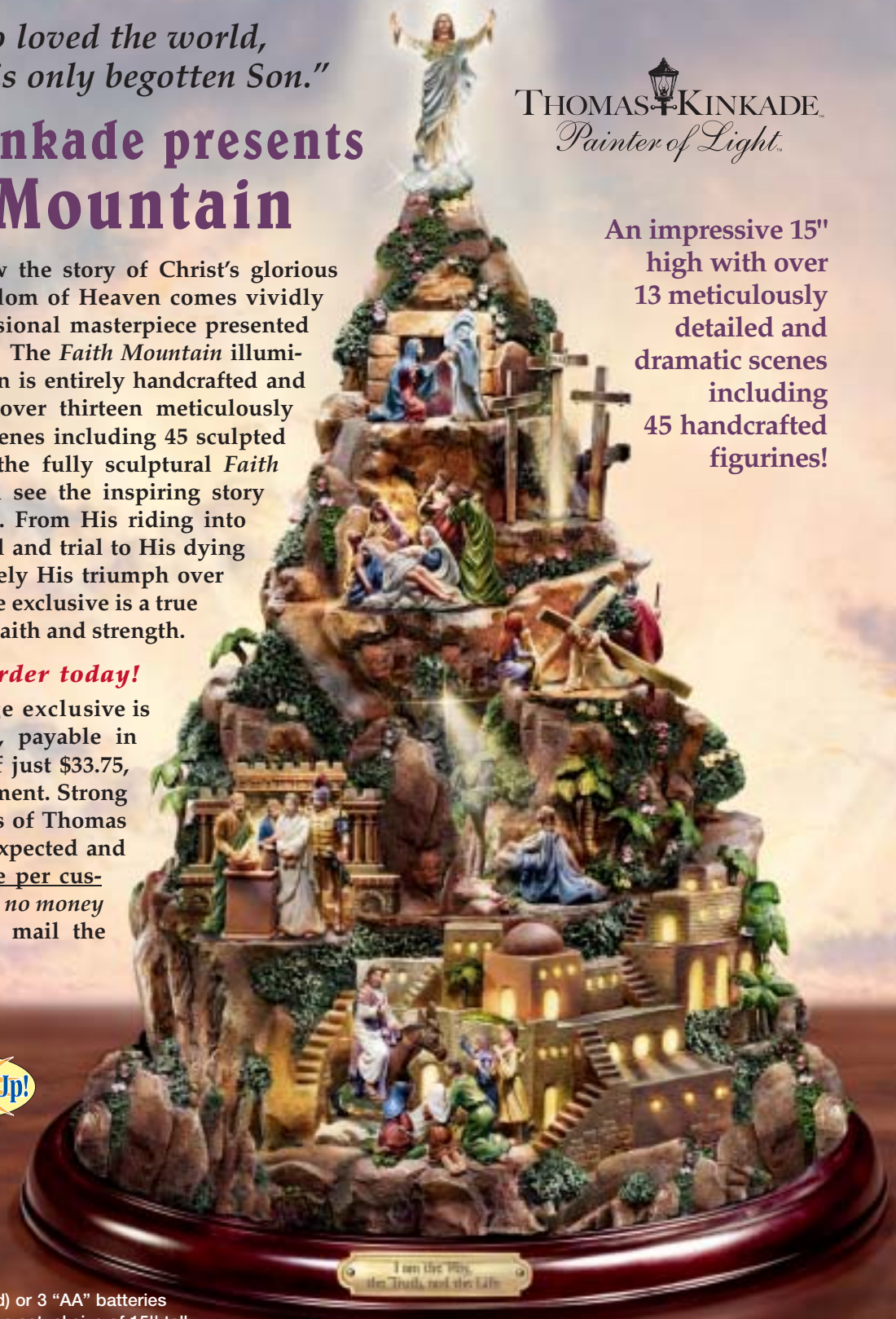
THOMAS KINKADE
Painter of Light™

An impressive 15" high with over 13 meticulously detailed and dramatic scenes including 45 handcrafted figurines!

For the first time ... now the story of Christ's glorious ascension into the Kingdom of Heaven comes vividly to life in a three-dimensional masterpiece presented by the *Painter of Light*™. The *Faith Mountain* illuminated Masterpiece Edition is entirely handcrafted and hand-painted featuring over thirteen meticulously detailed and dramatic scenes including 45 sculpted figurines. As you turn the fully sculptural *Faith Mountain* around, you'll see the inspiring story unfold before your eyes. From His riding into Jerusalem to His betrayal and trial to His dying on the cross and ultimately His triumph over the grave, this Hawthorne exclusive is a true testament to Jesus' love, faith and strength.

Exceptional Value. Order today!

This Hawthorne Village exclusive is yours for only $135.00*, payable in four easy installments of just $33.75, the first due before shipment. Strong demand from the legions of Thomas Kinkade enthusiasts is expected and orders are limited to one per customer, so don't wait! *Send no money now.* Just complete and mail the attached coupon today!



It Lights Up!

Masterpiece Edition

Powered by AC adapter (included) or 3 "AA" batteries (not included). Shown smaller than actual size of 15" tall.

HAWTHORNE VILLAGE®

9210 N. MARYLAND ST., NILES, IL 60714-1322

Limited-time Offer—Please Respond Promptly

Yes! Please reserve one *Faith Mountain Masterpiece Edition presented by Thomas Kinkade* as described in this announcement. I need SEND NO MONEY NOW.

Certificate of Authenticity & 365-Day Money-Back Guarantee

Signature

Mrs. Mr. Ms.

Name (PLEASE PRINT CLEARLY)

Address Apt. No.

City State Zip

14-00229-001-E39411

*Plus $19.99 shipping and service. All sales are subject to acceptance and product availability. Allow 4-6 weeks after initial payment for shipment.

SWITZERLAND

Davos Dispatch: Keeping the World's Poor on the Agenda

Archbishop Reinhard Marx, Rev. Jim Wallis and Secretary General Lesley-Anne Knight, at the World Economic Forum in Davos, Switzerland.

Returning to Rome from Davos, Switzerland, and the 2010 World Economic Forum on Feb. 1, the secretary general of Caritas Internationalis, Lesley-Anne Knight, confessed to "mixed feelings" about the forum's outcomes. The Davos event each year brings together international business, political, academic and social leaders to discuss the pressing economic and social problems of the capitalist world.

This year's discussions were distracted by events in Haiti, but there was still plenty of time to review the structural challenges within the world's economic system. "The World Economic Forum is good at responding to crises," Knight wrote on the Caritas blog, "at identifying innovative solutions, at tackling new challenges—in the words of this year's theme, at 'rethinking, redesigning and rebuilding.' But what concerns me is that the old, chronic problems of the world—like poverty, for instance—should not be neglected."

Knight observed that at a forum she hosted on bringing values into global economics, "The discussions made clear that international institutions are underperforming on core objectives such as poverty eradication, sustainable economic growth, human security, conflict avoidance and many more."

Knight described another session reviewing the United Nations Millennium Development Goals—an ambitious project meant to mitigate by half the worst effects of world poverty by 2015—that attracted a disappointingly small audience. Those who were present heard the Microsoft founder and philanthropist Bill Gates stress

NEW YORK

Rowan Williams Receives America's 2009 Campion Award

Introducing him as a "prophet to a post-Christian age," Drew Christiansen, S.J., editor in chief of **America**, welcomed Rowan Williams, the archbishop of Canterbury and leader of the worldwide Anglican Communion, as the recipient of the 2009 Campion Award for Achievement in Christian Letters. "As a poet, theologian, apologist, culture critic and translator, the archbishop has heightened readers' receptivity to transcendence, opened their minds to revelation and diagnosed the spiritual ills that debilitate our...culture," Father Christiansen said.

Archbishop Williams was honored at a reception on Jan. 25 at America House in New York. The Campion award is named for the 16th-century English Jesuit who boldly defended Catholicism in his writing. He is remembered by both the Roman Catholic Church and the Church of England as one of the 40 martyrs of England and Wales.

Father Christiansen described the Campion award to Archbishop Williams as "an ecumenical event blessed and guided by our martyred forebears, both Anglican and Catholic. It is also a celebration of our common ministry of the word. For in his prolific career as a scholar and writer, Archbishop Williams has shared in the ministry of the word at which St. Edmund Campion excelled and to which the Society of Jesus is committed."

In accepting the award, Archbishop Williams called the prize "an act of ecumenical generosity and fellowship." He said "martyrial ecumenism," the Anglican and Catholic decisions to honor the same martyrs, began an experience of conversion not unlike that of St. Paul when he began to see the face of Jesus in the faces of those he had persecuted. "It has been a deep dimension of Christian holiness to be

the need to keep up pressure on governments to honor their financial commitments toward achieving the goals and the economist Jeffrey Sachs charge that the lack of follow-through on millennium goals had nothing to do with the global recession but reflected a deep-seated lack of political will.

Knight brought Caritas Internationalis's unique perspective on development to the forum. "Finance has been focused on financial mechanisms, profits, and bonuses," she said. "Human beings were left out, with dire consequences for us all, especially the poor. For humanitarian organizations, such as Caritas, the human person must be at the heart of everything we do. But this should equally be applied to economic systems, which are also ultimately at the service of humanity."

At the forum Caritas advanced some basic principles: Financial institutions must consider the human impact of their activities, and poor nations should have an effective voice at international institutions. Caritas also called for aid recipients to play a greater role in their own development and for stronger recognition of civil society and faith groups in development planning.

At her "values" forum, Knight juggled the perspectives of delegates from the presumably divergent worlds of business and social justice. "As is often my experience," she said, "when people from such different professional and cultural backgrounds come together in conversation, we find common values which unite us around shared objectives without difficulty...respect for the dignity of every human person, solidarity and concern for the common good and care for the most vulnerable in our society."

But even after finding such reassuring common ground, Knight wonders, "Can our financial institutions now put these [ideals] into practice? Can they be motivated not solely by profit, but also genuinely serve the common good? Will development aid be targeted at meeting the needs of the poor rather than the national interests of donors? As Caritas people, as the sign and action of God's love for all humanity, this must remain our hope."

able to go to one's brothers and sisters in repentance and receive from those you've offended or excluded the grace of God's welcome," said Archbishop Williams. "When our churches learn to celebrate fully and gladly each others' martyrs, as they have begun to do, then that moment of Paul's conversion comes alive again."

The archbishop said that Edmund Campion has long had a place among his own interests, recounting an academic theory that a young William Shakespeare spent some time learning the "trade of school-mastering" at the same English nobleman's home where Campion was a guest. Archbishop Williams mused about the conversations that might have taken place between the young playwright and the Jesuit. "I like to think that the priest on his way to martyrdom may very well have sown a seed there," he said. "Martyrdom is excessive, extravagant and foolish...[a] profound witness about the depths of human possibility in the face of what can in some circumstances seem like fathomless evil." It affirms that something is worth dying for, he added; "It is the grace, the love, the infinite compassion of God."

In a homily during a prayer service afterward to mark the close of the Week of Prayer for Christian Unity, Bishop William F. Murphy of Rockville Centre, N.Y., noted that the cause of ecumenism "has become problematic between our two communities." Nevertheless, he told Archbishop Williams, "you have never abandoned either your respect for the office you hold or the cause of ecumenism."

Drew Christiansen, S.J., Rowan Williams and America's literary editor Patricia A. Kossmann

Bishop Murphy continued: "The dignity with which you have upheld your office in all our ecumenical relations is a lesson to us [all]. The fidelity to the word of God which marks

your preaching and teaching is a sign of one who with all his heart seeks to be Pauline in inspiration and in word."

[For more coverage of the award, visit americamagazine.org/campion.]

Scott Brown: Not Pro-Life, Not Catholic

After the Republican Scott Brown defeated the attorney general of Massachusetts, Martha Coakley, a pro-choice Catholic, in a special election for the U.S. Senate on Jan. 19, the positive reaction of some Catholics and pro-life advocates led many to believe that Brown is a Catholic who takes a 100 percent pro-life stand. Neither is the case. Brown and his family are members of the Christian Reformed Church. And although he opposes partial-birth abortion and supports parental notification, Brown believes the decision on abortion "should ultimately be made by the woman in consultation with her doctor," according to his campaign Web site. Brown supports reducing the number of abortions in America and promotes adoption as an alternative to abortion.

Congress Members Urge End to Blockade

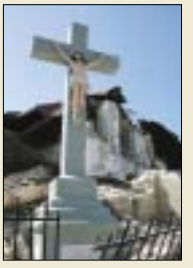
Fifty-four members of the U.S. Congress have signed a letter asking President Obama to press Israel to ease the blockade of the Gaza Strip. The letter was initiated by Representatives Jim McDermott of Washington and Keith Ellison of Minnesota. McDermott and Ellison, both Democrats, wrote that they understand the threats facing Israel from the ongoing Hamas terror activities against Israeli citizens but that "this concern must be addressed without resulting in the de facto collective punishment of the Palestinian residents of the Gaza Strip.... We ask you to press for immediate relief for the citizens of Gaza as an urgent component of your broader Middle East peace efforts." They added that the blockade has hampered the ability of aid agencies to do their work in Gaza.

Can College Presidents And Bishops Get Along?

After a year of public clashes between bishops and some Catholic colleges, Cardinal Theodore E. McCarrick—the 79-year-old retired archbishop of Washington and a former college president himself—urged U.S. Catholic university presidents to forge stronger relationships with their local bishops. During his address on Jan. 31 at the annual meeting of the Association of Catholic Colleges and Universities in Washington, the cardinal told college presidents they would receive better cooperation from their dioceses and experience less friction with the hierarchy if they welcomed their local bishops onto campus and included them in the academic fold of their institutions. Cardinal McCarrick only alluded to the controversy in 2009 provoked by President Obama's commencement address at the University of Notre Dame in Indiana. The university's decision to invite President Obama and present him with an honorary law degree set off a firestorm of criticism from at least 70 U.S. bishops and ignited a national debate on the university's status as a Catholic institution.

From CNS and other sources.

NEWS BRIEFS



The ruined Sacred Heart Church in Port-au-Prince, Haiti.

Restoring the devastated infrastructure of the church in Haiti will take years, said Archbishop **José H. Gómez** of San Antonio, head of the U.S. Conference of Catholic Bishops' Subcommittee for the Church in Latin America. ✦ **Ralph M. McInerny**, University of Notre Dame professor and author of the Father Dowling mystery novels, died Jan. 29 at age 80; **Mary Daniel Turner**, of the Sisters of Notre Dame de Namur, the order's former superior general and former executive director of the Leadership Conference of Women Religious, died on Jan. 27; and **Charles M. Whelan, S.J.**, **America**'s longest-serving associate editor, died on Feb. 2 at the age of 83. ✦ A Kansas jury found **Scott Roeder**, 51, guilty of first-degree murder in the shooting of the late-term abortion doctor George Tiller. ✦ After decades of conciliar reform, the church is "experiencing the cold chill of winter" driven by "contrasting ideas of what the liturgy is and how it should be celebrated," said **Anscar Chupungco, O.S.B.**, former president of the Pontifical Liturgical Institute, at a lecture in Australia on Jan. 21 during which he criticized an "agenda" to "put the clock back a half-century."


DRILL SERGEANTS STRENGTHEN THEIR MINDS.
CHAPLAINS STRENGTHEN THEIR SOULS.
There's strong. Then there's Army strong. Do your part to spiritually strengthen our troops and their Families by joining the U.S. Army Chaplaincy. Serve at the frontline of the Soldiers' lives, developing close-knit relationships rarely found in any other ministry. Will you consider the call? Find out more at info.goarmy.com/chaplain/b569 or call 1-888-238-8287.
U.S.ARMY
ARMY STRONG.®
©2008. Paid for by the United States Army. All rights reserved.

THOMAS MASSARO

Bread and Roses

Cynics claim that the half-life of New Year's resolutions is about three days. By February the good intentions hatched at Christmastime have wilted along with our decorative poinsettias.

While many such pledges are indeed doomed from the start, I began 2010 with a promising, fresh approach. Instead of vowing any type of direct behavior modification, I have found it helpful (and so far eminently doable) to make a pledge that highlights heightened awareness and appreciation (details below) rather than specific action. While this may sound like a classic cop-out, the truism that consciousness precedes all human action lends some encouragement. Perhaps my resolution will prepare and motivate me in some unforeseen way for practical measures in the future. To cite the best advertising mantra ever adopted by the New York State Lottery, "Hey, you never know."

My pledge is a dual resolution. In the course of these 12 months, I promise to do a better job remembering two categories of people who tend to fall off my radar screen far too often for comfort.

The first groups I pledge to keep in mind are the desperately poor of our nation and our world. It may seem odd that amid today's serious recession, with unemployment at 10 percent or more, such a vow is necessary at all. Yet, like so many Americans who live in relative comfort, my day-to-day experience is highly buffered from the brutal realities of grinding poverty. Working as I do on a college campus and spending many hours in comfortable offices, classrooms and libraries effectively shuts me off from the reality of unmet human needs.

One need not live in Beverly Hills or a gated suburban community to miss out on the struggles of low-income Americans. Living in any first-world setting insulates the most fortunate portion of humanity from the daily struggles for material sustenance endured by the vast majority of humankind. News coverage of January's earthquake in Haiti brought horrifying images of death and destruction to our eyes; but horrendous suffering is a constant presence in the global South, if only we have the stomach not to avert our attention from ongoing crises that unfold in slow motion.

The point of my New Year's resolution is not to feel guilty about the human suffering I am missing, but to raise the level of cognizance that I do achieve. I might start by committing myself to keeping abreast of relief efforts in Haiti, even as public attention fades. Or to reading all the way to the end of the latest article describing the plight of the record 35 million Americans receiving food stamps. I might spend some time praying for benefit-eligible families and imagining the particular deprivations they face.

The second group that I resolve to be more cognizant of is the community of artists. Perhaps because of circumstances that led me to spend quite a bit of time in recent months with a variety of creative types, I realized as 2010 dawned how rarely I pause to appreciate the contribution of artists. Most people who specialize in bringing beauty to our world labor in obscurity and are never featured at major museums, concert halls or the Kennedy Center honors. People who curate exhibits, design buildings or household items with flair, embellish the Web sites we enjoy, mix the sound or write the scripts for our favorite films and programs—these are the artists whose creativity I pledge to admire more consciously this year.

The aesthetic is an essential aspect of life. Not by bread alone do we live.

By a stroke of serendipity, this pairing of concerns turns out to be reminiscent of the motto "Bread and Roses." Originally a phrase from a poem published in 1911, "Bread and Roses" has become an evocative political slogan, adopted by trade unionists, especially women, for nearly a century. When workers express their aspiration for income adequate to afford not only the necessities of life but a measure of beauty as well, they remind everyone that the aesthetic is an essential aspect of life. Not by bread alone do we live. Committing to maintain awareness of the plight of the materially poor as well as the contributions of the artistically accomplished is a step forward in the humanization of social relations—and the humanization of me in 2010, if I manage to uphold my pair of resolutions.

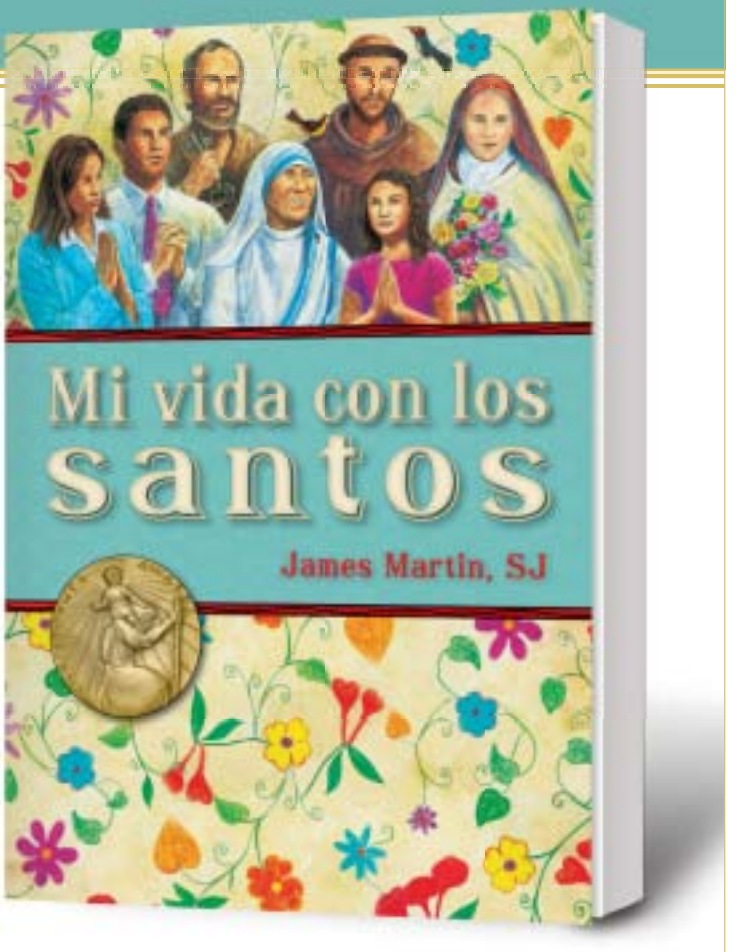
THOMAS MASSARO, S.J., *teaches social ethics at the Boston College School of Theology and Ministry, Chestnut Hill, Mass.*

UNA MIRADA HONESTA E ÍNTIMA A UNA VIDA CON LOS SANTOS

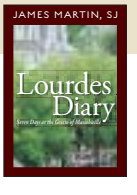
MI VIDA CON LOS SANTOS
James Martin, SJ

Para el padre James Martin, SJ los santos son mucho más que estatuas de yeso, ¡son amigos personales! En *Mi vida con los santos* James Martin nos presenta una conmovedora experiencia respecto a su relación con los santos –desde María, la madre de Jesús, hasta San Francisco o la Madre Teresa– y la manera personal en la que ha sido dirigido por los héroes de la Iglesia a lo largo de toda su vida. El padre James nos presenta vívidos y encantadores relatos de los santos más populares, permitiéndonos ver no sólo su santidad, sino su humanidad. A partir de esta experiencia descubrimos la llamada y posibilidad de vivir la santidad en nuestra propia humanidad.

JAMES MARTIN, SJ, es sacerdote jesuita y subdirector de la revista América. Es un comentarista frecuente en los medios de información en torno a temas de religión y espiritualidad. Sus escritos han aparecido en numerosos periódicos y revistas, incluyendo the New York Times y U.S. News and World Report. Es el autor del best seller Mi vida con los santos, además de ser autor o editor de otros libros, incluyendo *A Jesuit Off Broadway* [Un jesuita salido de Broadway], *Lourdes Diary* [Diario de Lourdes] y *Celebrating Good Liturgy* [Celebrando buena liturgia].



DISPONIBLE MARZO 2010
$15.95 • Pb • 978-0-8294-3117-9



TAMBIÉN DISPONIBLE POR JIM MARTIN, SJ

Lourdes Diary
Seven Days at the Grotto of Massabieille
$11.95 • Pb • 2397-6
Disponible solamente en inglés

FAX: **773.281.0555** TEL: **800.621.1008** VISITE: **www.loyolapress.com/store**

LOYOLA PRESS.
UN MINISTERIO JESUITA

A view of Notre Dame Cathedral

REUTERS/CHARLES PLATIAU

A RABBI EXPLAINS
THE VALUE OF FASTING

Feed Your Spirit

BY ALLEN S. MALLER

Nearly a third of the 562,000 Americans who will die from various types of cancer in 2010 will die in large part because of their own behavior. Smoking, overeating, excessive drinking and physical inactivity will do them in. The same self-indulgences also bear on those who will die from heart disease. The lack of self-restraint evident in much of modern life leads first to pleasure-seeking, then increasingly to self-induced suffering. We Americans spend billions of dollars on pills, diet books and gym memberships but lack the discipline to control ourselves and our children. Thirty percent or more of the children in 30 states are either overweight or obese.

In our consumer-driven culture, we have largely lost the spiritual value of self-restraint that is important in the Buddhist, Christian, Hindu, Jewish and Muslim traditions. In 21st-century America, self-control may be the single biggest factor influencing life expectancy. Most of those who exercise self-control will have a good chance of living into their 90s. Excessive pleasure-seeking and lack of self-restraint, however, will cut short the lives of millions of others. Most religions have taught that self-restraint is a virtue. Fasting and ritual dietary restrictions are widespread spiritual examples.

Eat It Up

The idea that people, even thin people, should restrict their culinary pleasures sounds outrageous to our 21st-century ears. Dieting is hard enough. Why should we add fasting? Isn't being happy the most important thing? And isn't eating one of the most accessible pleasures? Why should religions restrict such pleasures? Why, for example, should Christians fast during Lent? Or why should the Torah decree a day of total denial of food and drink for every Jewish adult (Lv 16:29, 23:27)?

RABBI ALLEN S. MALLER *is rabbi emeritus of Temple Akiba in Culver City, Calif.*

For 24 hours Jews over age 12 and in good health are supposed to purify their souls by abstaining from eating or drinking anything at all.

What people do not eat may be even more important than what they do eat. All animals eat, but only humans choose not to eat some foods that are both nutritious and tasty. Some people do not eat meat for religious/ethical reasons. During Lent, Catholics abstain from meat on Fridays and fast on Ash Wednesday and Good Friday. As a general prohibition all year long, Hindus do not eat beef; Jews and Muslims do not eat pork. And on Yom Kippur—the Day of Atonement—Jews do not eat or drink anything at all for 24 hours. Every year for the entire month of Ramadan, Muslims fast from first light until sundown, abstaining from food, drink and marital relations. The Koran says: "Oh you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may [learn] self-restraint" (2:183). What do the religious practices of abstinence and fasting teach us? What spiritual benefits occur when we fast?

You Can Do It!

Fasting produces many different outcomes. Most importantly, fasting teaches compassion. It is easy to talk about the world's problem of hunger and to feel sorry that millions of people go to bed hungry each day. But not until one feels hunger in one's own body is there a real impact: empathy is much stronger than pity. Empathy should lead us to action. Fasting has moral value if compassion toward others has been extended in the process. As the prophet Isaiah wrote, "The kind of fasting I want is this: remove the chains of oppression and the yoke of injustice, and let the oppressed go free. Share your food with the hungry and open your homes to the homeless poor" (Is 58:6-7).

Many people think they cannot fast because fasting is too difficult. But actually the discomfort of such hunger pangs is relatively minor. A headache, muscle pains from too much exercise and a toothache are all more severe. What makes fasting difficult for many is that food is all around, within easy reach; all they have to do is take a bite. The key to fasting, though, is using one's willpower—again and again—not to eat. In so doing, we practice self-control and celebrate mastery over ourselves. We need continually to prove that we can do it.

Another outcome of fasting is improved physical health. Of course, one 24-hour fast will have no more effect than one day of exercise. Only prolonged, regular fasting promotes physical health. The annual fast on Yom Kippur can awaken a person, however, to the importance of "how much and how often we eat." Research has shown that when animals are somewhat underfed, receiving a balanced diet of less than the typical quantity for maximum physical health, their life spans increase markedly. Considering all the additives placed in food these days, a reduced food intake has to be healthful. More important, since our society has problems with overabundance, fasting provides a lesson in the virtue of self-denial.

Health problems caused by overeating, like diabetes, are growing rapidly in affluent countries. In the United States, 16 million people have diabetes, according to the U.S. Centers for Disease Control and Prevention. Diabetes can lead to blindness, kidney disease, heart disease, nerve damage, amputations and sometimes death. The prevalence of the disease is related to high rates of obesity and to a sedentary lifestyle. More than half the adults in Los Angeles are overweight; 60 percent do not get regular exercise. One-fifth of those who are obese will develop diabetes. In Los Angeles County among those 40 and older, 16 percent of Latinos, 13 percent of African-Americans, 8 percent of Asian-Americans and 8 percent of whites have diabetes.

Going without any food, or even water, for a full day challenges us to think about the benefits of the spiritual teaching that less is more. Living in a consumer society, we are constantly bombarded by advertising that tells us we must have this or that to be healthy, happy, popular or wise. By fasting we assert that we need not be totally dependent on external things, even such essentials as food. If our most basic need for food and drink can be suspended for 24 hours, how much more our needs for all the nonessentials. Judaism does not advocate asceticism as an end in itself. In

fact it is against Jewish law to deny ourselves normal pleasures. Yet we must focus on overcoming our dependencies.

Good for the Soul

Though we occasionally hear people echo values from the past (that suffering can help one grow, or that an existence free of pain would lack certain qualities of greatness), many today think that the primary goal in life is to be happy always and free of all discomfort. The concept of fasting as penance helps us understand that our suffering can be beneficial. This is an important Christian consideration in Lent, as well.

ON THE WEB
From the archives,
"Why Catholics Fast."
americamagazine.org/pages

Although fasting may serve as a penance and alleviate some personal guilt, it is much better to perform acts of righteousness and compassion than it is to fast. This is why, for Jews, contributing to charity is an important part of Yom Kippur. The same is true for Muslims during Ramadan and Christians during Lent, when almsgiving is emphasized. Fasting that does not increase compassion is ignored by God.

Fasting is good for the soul and the spirit. For most people, especially those who have not fasted regularly before, hunger pains are a distraction. People who are not by nature spiritual/emotional may find that a one-day fast is insufficient to help induce an altered state of consciousness. Those who have fasted regularly on Yom Kippur might like to try a two-day or three-day fast (liquids permitted).

During a fast it is best to go about daily activities and devote the late evening or early morning to meditation and prayer. For Jews, eating a good meal prior to Yom Kippur Eve is a *mitzvah* (religious duty), because Judaism, like Islam, opposes excessive asceticism. Some Christians feast the night before Ash Wednesday, called "Fat Tuesday."

Fasting on Yom Kippur is a personal offering to the God of Israel from each member of the family of Israel. For over 100 generations Jews have fasted on this day. A personal act of fasting is part of the Jewish people's covenant with God. The principal reason to fast is to fulfill a *mitzvah*, though the outcome of the fast can be one of many forms of self-fulfillment. I believe most religions, each in its own way, use food restrictions to teach experientially that self-restraint and self-discipline lead to self-fulfillment. Self-indulgence never does.

Finally, fasting should be combined with prayer and the study of Torah (the five books of Moses specifically, or scriptural texts in general). Indeed, the more one studies, the less one needs to fast. A medieval text states, "Better to eat a little and study twice as much, for the study of Torah is superior to fasting."

Homecoming

A daughter's Lenten reflection

BY SUSAN M. MOUNTIN

ART: STEFANIE AUGUSTINE

Ashes mean something different to me this Lent. As I am marked with this sacred symbol, my heart connects to a two-chamber urn sitting on my mother's old dresser. One chamber is now filled with her ashes.

After a two-and-a-half-year struggle with breast cancer and then leukemia, my mother Maryhelen (nicknamed Mother Mary when she gave birth to my youngest sister on Christmas) died on the feast of the Assumption 2008. How appropriate this day of death was for a woman born and raised in the Parish of St. Elizabeth (Mary's cousin), who then spent most of her adult life in two Marian parishes: Mother of Perpetual Help and St. Mary.

My mother was a woman of faith. She regularly sang in our church choirs and was active in Christian women's groups. Our family was devoted to Mary and rarely missed the weekly devotions to Our Lady of Perpetual Help or Mass on the five first Saturdays. Like many choir members who were active when the church shifted to the use of the vernacular after the Second Vatican Council, she struggled at first and missed the beauty and awe of Latin hymns. But as liturgical renewal progressed, she gradually adapted and came to love the sacred hymns of John Rutter as well as the folksy musical style of the St. Louis Jesuits and Marty Haugen.

St. Ignatius Loyola invites us to reflect on our experience to see how God's hand has been with us not only in consolation and joy but in desolation. A large portion of his Spiritual Exercises invites the retreatant (and each of us, at any time) to delve more deeply into the life of Christ and engage in Christ's interaction with the world of his time by using our senses and imagination to place ourselves in the stories. We can imagine ourselves as characters mentioned in the stories and even as characters who may have been left out. As we move toward Holy Week, exercising our imagination on the stories from Christ's passion and death can bring unexpected insights.

The Lenten readings are rich: the temptation in the desert; the transfiguration; the parable of the fig tree; the parable of the lost sheep; and the woman caught in adultery. As we enter each story we deepen our understanding of Jesus. Retelling the stories helps us to keep Christ alive in our own life.

As I begin another Lent, reflecting on my mother's dying process has been a profound spiritual preparation for the season. The family was "blessed" by having six weeks with her after a first serious death scare on July 4. During these weeks she said goodbyes from her bed or, on the days when she could manage it, from the living room recliner. The hospice workers who visited each day noted that she was one of the few people who gave away their wardrobe before they died. My sisters, nieces and I had helped her sort through her simple clothing while she specified where each piece was to go: relatives, friends, St. Vincent de Paul Society or Goodwill Industries. She told stories about many of the pieces: what she wore at special events like Knights of Columbus parties, family weddings and baptisms and first Communions, which she never missed.

SUSAN M. MOUNTIN *is director of the Manresa Project, a vocation discernment intiative at Marquette University, where she has served for more than 30 years as a campus minister, administrator and adjunct professor of theology.*

She agonized about what to wear in the casket. I thought she had resolved the issue when she decided on the outfit she wore for my oldest son's December wedding several years ago. But now we were in July. One hot steamy night as we sat up talking—because the nights provided the most anxiety and fear for her as she approached death—she told me she had been reconsidering the choice. "It might be too warm," she said. "Mom, I don't think it will matter," I replied, wondering if she would remember this conversation in the morning. She was worried about the appropriateness of a winter-weight garment, as if knowing she would die in summer.

But what overwhelmed me, my dad and my siblings was the constant daily parade of people into the house, people whose lives she touched: her sisters, our cousins, in-laws, neighbors, hospice volunteers (she herself had been one), lionesses (she was a member of the Lions Club), bridge partners, food bank volunteers (she was one), choir members and others. On an average day we received more than 40 phone calls from people checking in on her. Sometimes I wished the phone would stop ringing.

Culling through boxes of photos and recounting the great stories associated with them reminded me of how we as a faith community cull through the images and words about the life of Jesus, the key moments and relationships we will always remember because they have become something of who we are as a Christian family.

In the last six weeks of her life, Mom received daily Communion at home during a visit from the young pastor or pastoral associate. No matter what had happened in the preceding day or anxiety-producing night or what pain she was in when Father Brian came, her reply to his question, "How are you today, Mary?" was always: "Oh, I'm a little bit better." Yet more than 10 times in those six weeks, near-death experiences brought Father Brian and his sacred oils to anoint her for the journey that seemed so long in coming. I commented in her eulogy that she was anointed so many times she likely slid right into heaven.

The last week was by far the most difficult. On the day she died, she entered into a state that hospice caregivers know well—the body's oxygen supply diminishes. She was unable to communicate with us from about noon that day until about 3. Then, to our amazement, she called for my dad and reached over to hold his hands. She became quite anxious and thrashed about (another expected pattern in the death process).

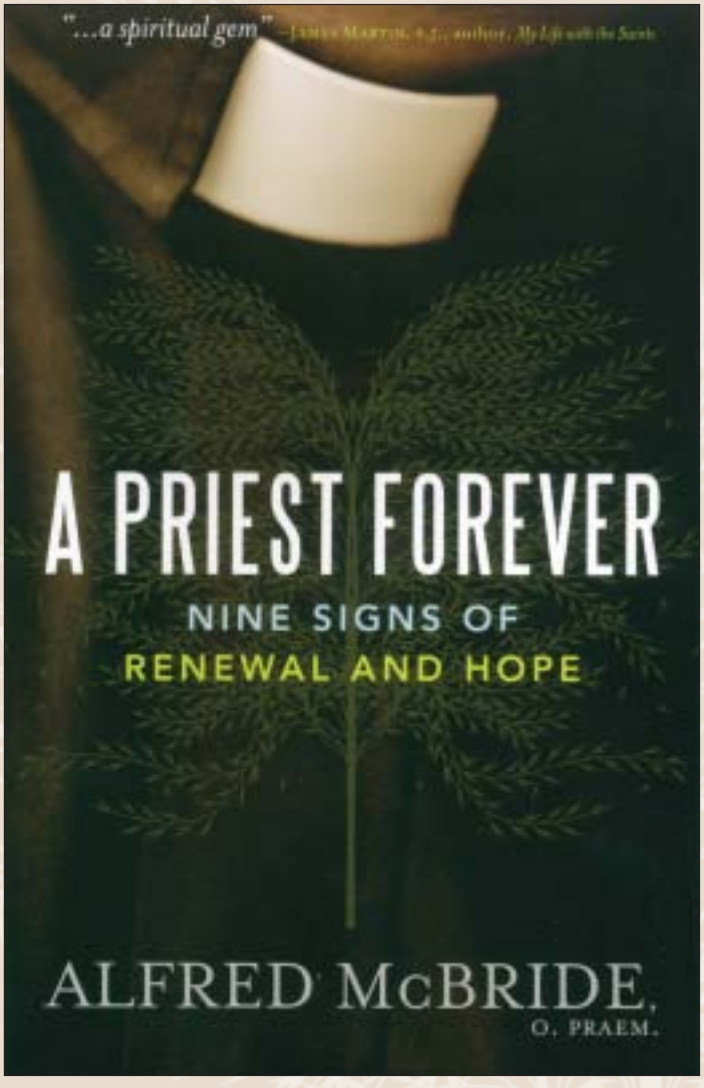
But what happened next will be etched in my heart and soul forever. About an hour before her death she reached out her arms and began distinctly saying, "push me, pull me, push me, pull me." Mom was not speaking to any of us in the room. I had no doubt that she was being greeted by angels and her deceased sisters and brother, whom she missed so much (she was the oldest of eight children born in close succession, and they were very close).

Those were her last words. "Push me, pull me." Then she became quiet. I felt her soul slipping from her body. We gathered my siblings and dad around the bed and began to pray: Our Father; Hail Mary. We all touched her. I put one arm around dad's shoulder as he sat on his walker next to the bed, and had one hand on mom's foot. I instinctively began praying the Memorare, a prayer that had been renewed as a deep part of my own spiritual journey when I struggled with some issues years earlier. Then from the deepest recesses of my memory I prayed aloud the novena prayer to the Mother of Perpetual Help. Mom took five or six deep breaths and died.

If there is such a thing as a peaceful death, we were blessed with one for mom. Now, less than four feet from the side of that bed, my mother's ashes sit, awaiting the day she will be joined by my dad and then interred in their plot in the parish cemetery.

I remember and relive day after day the journey to my mother's death because it brought all of us closer to our own destiny and to God. So it is with the Lenten journey. This is a time to remember the life, suffering and death of Jesus Christ because it brings all of us closer to the Resurrection. A

Celebrating the Year for Priests



A Priest Forever

Nine Signs of Renewal and Hope

Alfred McBride, O. PRAEM.

In this very personal and moving reflection on the meaning of the priesthood, Father Alfred McBride explores a priest's commitment to feed our people and witness the church's social teachings, to spend time in daily prayer, to find solutions to the crisis of priestly identity plaguing today's priests, and to become a man of personal mercy in all one's dealings as a priest.

A Priest Forever is McBride's search for fresh growths in vocations as well as new hope in the hearts of priests everywhere who again say, "Yes, Lord," to the challenge of love of God and our beloved people. Simply put, Alfred McBride sees in faith the renewal of Catholic priests.

ORDER #: B16954 ISBN 978-0-86716-954-6 **$12.95**

ALFRED MCBRIDE, O. PRAEM., holds a diploma in catechetics from Lumen Vitae, Brussels, and a doctorate in religious education from the Catholic University of America, Washington, D.C. He has written many books, including, a six-book series on the Bible, four books on the new Catechism of the Catholic Church, and *A Short History of the Mass* and *The Story of the Church.*

What others are saying…

"…an invaluable reflection of a faithful priest on his vocation. I recommend Father McBride's insights to anyone who seeks a deeper understanding of the priest's vocation and ministry."

— Most Reverend Timothy M. Dolan, Archbishop of New York

"…a master catechist at work in describing the tremendous gift of the priesthood. In a fresh and solid way this book bolsters and strengthens a priest's spirit and commitment."

— Most Reverend David L. Ricken, Bishop of Green Bay

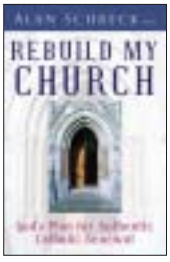
"Every priest will find in this book nourishment for his soul, encouragement for his vocation, and advice for his ministry. Father McBride's book is a spiritual gem, and one that will help his brother priests as they seek to follow Jesus by loving God's people and finding joy in their lives."

— James Martin, S.J., author, *My Life with the Saints*

ST. ANTHONY MESSENGER PRESS

28 W. Liberty St. Cincinnati, OH 45202 800-488-0488 www.AmericanCatholic.org

NEW FROM SERVANT BOOKS



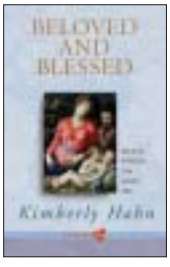
Rebuild My Church
God's Plan for Authentic Catholic Renewal
Alan Schreck, Ph.D.

Informative and inspiring, *Rebuild My Church* underscores the critical importance of renewal throughout history and equips us to participate in God's plan for the Church in these challenging times. Paper, 272 pp. Order #T16947
ISBN 978-0-86716-947-8 **$19.99**

Also by Alan Schreck

Catholic & Christian
An Explanation of Commonly Misunderstood Catholic Beliefs
Paper, 232 pp. Order #T16599 ISBN 978-0-86716-599-9 **$14.99**

The Compact History of the Catholic Church
Revised Edition
Paper, 240 pp. Order #T16879 ISBN 978-0-86716-879-2 **$12.99**



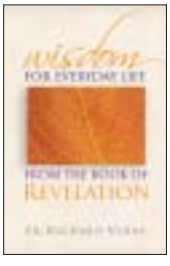
Beloved and Blessed
Biblical Wisdom for Family Life
Kimberly Hahn

Beloved and Blessed offers tools to help you strengthen your marriage and raise your children, creating a civilization of love in your home.
Paper, 240 pp. Order #T16945
ISBN 978-0-86716-945-4 **$14.99**

Also by Kimberly Hahn

Chosen and Cherished
Biblical Wisdom for Your Marriage
Paper, 256 pp. Order #T16848 ISBN 978-0-86716-848-8 **$14.99**

Graced and Gifted
Biblical Wisdom for the Homemakers Heart
Paper, 256 pp. Order #T16891 ISBN 978-0-86716-891-4 **$14.99**

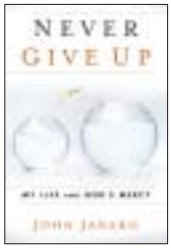


Wisdom for Everyday Life from the Book of Revelation
Fr. Richard Veras

This lively exploration of this apocalyptic book will help you understand the ongoing spiritual battle for humanity and the choices you need to make now in order to stand victorious with Jesus at the end of time. Paper, 144 pp. Order #T16905
ISBN 978-0-86716-905-8 **$13.99**

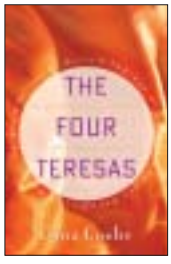
Also by Fr. Richard Veras

Jesus of Israel
Finding Christ in the Old Testament
Paper, 142 pp. Order #T16772 ISBN 978-0-86716-772-6 **$11.99**



Never Give Up
My Life and God's Mercy
John Janaro

If you are thinking of retreating into your private world of pain — or if you know someone who has — *Never Give Up* will help you see how God's fidelity and the simple kindness of others can bring light into the darkness. Paper, 176 pp.
Order #T16929 ISBN 978-0-86716-929-4 **$13.99**



The Four Teresas
Gina Loehr

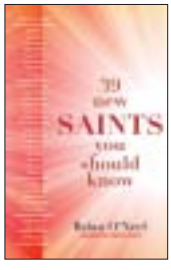
An out-of-the-box look at four of the greatest women of the Church, and what their example can mean to you.

Therese of Liseux, Teresa of Avila, Teresa Benedicta of the Cross, and Mother Teresa — these friends of God will help you become, as they were, expert in living out Christ's perfect law of love. Paper, 144 pp. Order #T16944
ISBN 978-0-86716-944-7 **$13.99**

Also by Gina Loehr

Choosing Beauty
A 30-Day Spiritual Makeover for Women
Paper, 128 pp. Order #T16921 ISBN 978-0-86716-921-8 **$12.99**

Real Women, Real Saints
Friends for Your Spiritual Journey
Paper, 176 pp. Order #T16858 ISBN 978-0-86716-858-7 **$13.99**



39 New Saints You Should Know
Brian O'Neel

In lively detail, Brian O'Neel tells the amazing stories of ordinary human beings who demonstrate that holiness is not another word for boring, but a defining characteristic of those who threw themselves wholeheartedly into the adventure of life. Paper, 160 pp. Order #T16928
ISBN 978-0-86716-928-7 **$13.99**

To Be Like Jesus
Inspiration From the Gospel of Luke

To Be Like Jesus will enable you to distinguish God's voice from the voices, noise and distractions of the world. As you let his word soak into your soul, you'll find there the power to surrender to him and play your part in building his kingdom. Paper, 128 Pages Order #T16951
ISBN 978-0-86716-951-5 **$11.99**

ST. ANTHONY MESSENGER PRESS

At your bookseller or order toll-free: **1-800-488-0488** (M-F, 8a.m.-5p.m., Eastern)
28 W. Liberty St. Cincinnati, OH 45202 www.americancatholic.org

FILM | JOHN ANDERSON

CREATION STORY

A new film portrays the evolution of Darwin's thought.

"You've killed God!" bellows the bantam agnostic Thomas Huxley, during one of the few energized moments in **Creation**, the director Jon Amiel's cosmic-domestic take on Charles Darwin, the accused murderer of the aforesaid divinity. Played by the always-entertaining Toby Hooper, the exultant Huxley nearly reaches up and grabs the morose Darwin, played by Paul Bettany, by the lapels, urging him to finish the book that has eluded him for 20 years.

"We'll finally get rid of those damned archbishops," Huxley says, "and their threats of eternal damnation!" What we are rid of almost immediately, upon Hooper's departure from the film, is electricity. "Creation," with its ruminations on intellectual truth and beauty, better resembles that favorite Darwinian creature, the barnacle, than any blinding flash of creative lightning.

"The biggest single idea in the history of thought" is how Amiel's introductory title describes Darwin's theory of natural selection. While some may prefer to award that honor to gravity or relativity (or perhaps to God, for thinking up…us), it seems safe to say that over the 150 years since its publication, Darwin's *On the Origin of Species* has provided one of the three more unsettling moments in the history of human self-regard—the others being the introduction of Freudian psychology and the use of the atomic bomb. This is apt, to a degree: Amiel, abetted by Jon Collee's screenplay, spends 108 minutes psychoanalyzing Darwin. And there is no explosion.

What there is, throughout this British adaptation of the biography *Darwin, His Daughter and Human*

Paul Bettany as Charles Darwin in the film "Creation"

PHOTO: COURTESY OF LIAM DANIEL

Evolution, by Randal Keynes, is mental anguish, parental grief and spiritual upheaval. Bettany's rather gentle Darwin is wracked by doubt over the wisdom of publishing a book he knows will cause ruptures in the social fabric and leave many adrift in spiritual doubt. At the same time, he is mourning the death of his beloved 10-year-old daughter, Annie (played by Martha West), to the point of hallucination: The late Annie visits her father regularly. She has conversations with him. She "guilt-trips" him into staying true to his scientific beliefs. He needed little convincing, but as far as "Creation" is concerned, the death of Annie (Darwin's beautiful, intelligent and wild child) was the smoking gun that proved a design-free universe.

Darwin himself was never as rigorous a nonbeliever as Huxley or his good friend Joseph Hooker (Benedict Cumberbatch), the botanist/explorer who ended up buried in a churchyard, as Darwin was interred in Westminster Abbey. For all the dread of perdition exhibited by Mrs. Emma Darwin, (played by Jennifer Connelly, who in real life is Mrs. Bettany), dogma, more than divinity, stirs Charles Darwin's simmering wrath. He is not crazy about the clergy, either. Annie, once made to kneel on rock salt for defying her preacher's claim that dinosaurs never existed (Dad said they did), knelt until her knees bled. This is the kind of daughter for whom one would tilt at churches.

ON THE WEB
Michael V. Tueth, S.J., reviews "Avatar."
americamagazine.org/culture

Beginning with its premiere at last September's Toronto Film Festival, "Creation" has been libeled as sluggish and soapish. And yes, the strained relationship between Charles and Emma ("Have you really no regard for your immortal soul?") is the locus of a historically tumultuous story. Some might also regard the intrusion of Mr. and Mrs. Darwin's interpersonal conflict as a bit banal, in light of the epic battle presumed to be going on between Darwin and his Creator. But this is where screenwriter Collee's intellectual ambition serves him well. Forgiveness and acceptance are at the root of the couple's narrative. As played by the casually ravishing Connelly, Emma is a scold for much of the film: "You're at war with God, Charles, and you both know it's a war you cannot win." But the climactic reconciliation scene between husband and wife provides a redemptive catharsis (and a well-acted one; Bettany and Connelly pull out the stops in a good way).

Any idea that hubris was at play in the Darwinian drama is demolished early in the film. On one of their numerous beach outings (during one, Annie contracts the illness that even-

tually kills her), Charles regales his children with a tale of a long-ago expedition to Tierra del Fuego, during which English naval officers traded buttons for aboriginal children who were brought to England, introduced to the queen and not-quite-indoctrinated in an Anglo-Christian worldview—which they immediately cast off, along with their clothing, upon being returned to the Patagonian beach. The theory had been that once Christianized, the children would become missionary agents among their "savage" brethren. No such luck. And a bad moment for Anglocentrism.

Similarly, there are enough reminders, like Charles's reliance on hydrotherapy as a cure for what ails him, that no one will mistake the human pursuit of truth as anything but a series of mistakes made with gusto, brio and a certainty that all is well. Until it isn't. The film does not deny evolution, but it does not espouse shrill scientific certainty either.

Like Darwin (and Newton and Einstein) "Creation" seems inclined to think that God and evolution can coexist. During a dire moment in Annie's illness, Charles goes to church and prays to Jesus, having arrived in the foxhole of religious despair. His prayers are not answered, and his resolve against fundamentalist truth is further set, as is his bitterness. It is not until Charles and Emma can embrace their pain and each other that love—and *Origin of Species*—can bloom.

"Creation" is not really about the correctness of Darwin's theory, although the opposing team offers a rather weak counteroffensive. Jeremy Northam does a capable turn as Darwin's real-life friend, the Rev. J. Brodie Innes. But Innes's response to Darwin is all about faithfulness to dogma rather than intellectual rigor and probity. If there is an argument at the heart of the understated "Creation," it is not about evolution. It is about the responsibility human beings have to exercise the intellect that God—perhaps—gave them.

JOHN ANDERSON *is a film critic for Variety and The Washington Post and a regular contributor to The New York Times's Arts & Leisure section.*

BOOKS | EMILIE GRIFFIN

CORRECTED VISION

THE NAKED NOW

Learning to See As the Mystics See
By Richard Rohr
Crossroad. 192p $19.95

Maybe 45 years ago I read a book that introduced me to the importance of contemplative prayer and mysticism. It was Thomas Merton's autobiography, *The Seven Storey Mountain*. In a striking passage, the young Merton is moved by the prayer and peacefulness of a student from India, a monk whom he calls Bramachari. When Merton wants to become a Hindu, Bramachari suggests he should discover his own Christian mystical heritage instead. That book, it is fair to say, had a life-changing effect upon me.

Today, Richard Rohr is regarded by many as one of the most effective writers and teachers connecting modern and postmodern readers with their heritage and with the blessings of contemplation. A Franciscan priest, he founded the Center for Action and Contemplation. His book *Everything Belongs*, which describes one of the essential insights of the mystical life, the union or harmony of all things, has become a classic. Rohr's new book, *The Naked Now: Learning to See as the Mystics See*, has a similar objective but is more wide-ranging. Again, it promises to the dedicated contemplative a new dimension of existence, a more peaceful life, a deeper way of seeing.

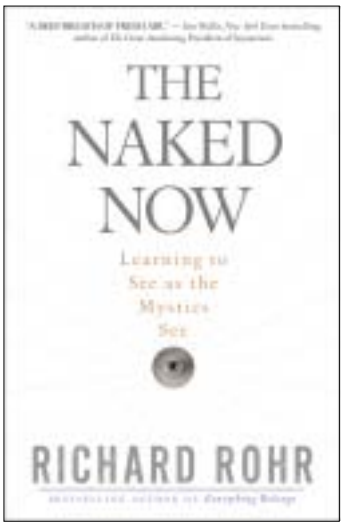
Yet the book seems to glide, rather than build. It offers a series of linked essays, each worthwhile in itself, but not precisely gathering into a dynamic argument. And it does not seem to have a beginning, middle and end. It delves and explores. It moves along a kind of spiritual continuum, consistent with the author's insight that contemplative living will calm our anxieties and keep us on the flat, slowing our pace and transforming our existence day by day. *The Naked Now* is not about getting somewhere, constructing arguments, winning points. Instead it is about being on the way.

There are jewels in all this. One small section deals with the idea that prayer is resonance. Rohr explains that the word *prayer* has been "deadened by pious use and misuse. I am going to introduce a different word here, so you can perceive prayer in a fresh new way, and perhaps appreciate what we mean by contemplation." By using "resonance," Rohr compares prayer to "setting out a tuning fork." Citing Mt 7:7, he insists that the Sender is always broadcasting. But we ourselves must tune in to receive this ongoing message. A bit later, Rohr reinforces the idea that we offer ourselves "nakedly." He is sparing with his erotic language (very common with most of the mystics), but it is certainly there.

I suggest that the book not be read straight through, but rather in short increments, as one might read a book of meditations. Chapter headings offer many intriguing propositions. Here are a few: "The Great Unsaying," "Three Ways to View the Sunset," "The Meaning of Spiritual Love," "Sinners, Mystics and Astrophysicists: How to Celebrate Paradox." Each chapter offers a simple, self-contained exploration of the

topic, learning to see as the mystics see.

Then, for those who are serious about practicing the contemplative life, there are eight appendices, which include: "Training for the 'Third Eye,'" "Christian Tantra: the Welling Up Exercise," "The Virgin Prayer," and "The Walking Meditation: the Mirror Medallion."



It is interesting that the title of Rohr's book closely parallels the title of Eckhart Tolle's book *The Power of Now*. I hope this parallel is a good thing, one that might lead Tolle's readers to discover the deeper Christian tradition that undergirds promises made by the popular secular culture of meditation and transformation. Rohr's book makes it obvious how the traditions of Christian prayer life stem directly from Jesus' teaching. He also illuminates some of the Christian mysteries—like the real presence of Jesus Christ in the Blessed Sacrament—that underlie the Christian mystical tradition.

I am happy to say that Richard Rohr makes no claims to have invented what he is teaching. He quotes from the writings of some great teachers of the past, among them John of the Cross, Jean Pierre de Caussade, Brother Lawrence of the Resurrection and Francisco de Osuna, who influenced Teresa of Avila, and some mystical poets, including Gerard Manley Hopkins.

This work is not an argument about doctrine or psychology. Though Rohr expresses frequent concern about "dualistic thinking," his concern lies in the realm of experience and self-understanding. At one point in the book he is careful to profess himself a sincere and believing Catholic, against those who would assume otherwise from his currency in the contemporary world. But he wants to make the mystical life a possibility for the likes of you and me.

EMILIE GRIFFIN, *of Alexandria, La., has written three books on prayer, including contemplation, and a book on Christian mysticism,* Wonderful and Dark Is This Road: Discovering the Mystic Path.

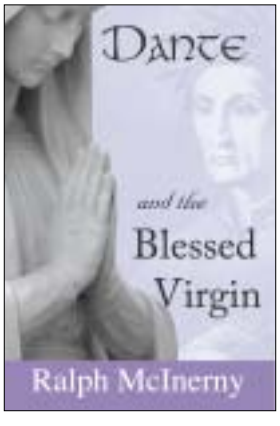
ROBERT P. IMBELLI

POETIC PRAISES

DANTE AND THE BLESSED VIRGIN

By Ralph McInerny
Univ. of Notre Dame Press. 192p $30

When I was in high school and college, one of the most prominent extracurricular activities in Jesuit schools was membership in the Sodality of Our Lady. I owe to the Fordham College Sodality my first six-day retreat, as well as stimulating exposure to authors like Henri de Lubac, Yves Congar and Pierre Teilhard de Chardin. Thus Marian devotion and theological exploration complemented and informed each other.



It strikes me that, after some post-conciliar neglect (benign or otherwise), we are witnessing a resurgence of devotion to the mother of Jesus—one that is also theologically tutored. Ralph McInerny's new book, *Dante and the Blessed Virgin*, is a further promising sign of this revival. McInerny, the Michael P. Grace Professor of Medieval Studies at the University of Notre Dame, is well known as a scholar of St. Thomas Aquinas. His expertise in both Aquinas and Dante admirably prepares him for the task he set himself in this book. [He died Jan. 29.]

One may read it, in first instance, as an accessible and inviting mapping of Dante's *Divine Comedy*, helpful to both beginner and journeyman needing a reorientation to Dante's intricate spiritual geography. Along the way, the author provides well-selected quotations from the poem, in both Italian and English, allowing us to hear something of Dante's own voice.

As one might expect, however, McInerny further substantiates his exposition by citing salient passages from Aquinas as theological supports for Dante's poetics. Noteworthy here is that McInerny does not limit his references to the *Summa Theologiae*, but also draws from the deep wells of the *De Veritate* and the *De Malo*.

The book's distinguishing feature is its focus on the role played by the Blessed Virgin in the *Commedia*'s account of Dante's journey of salvation. The author rightly reminds us that it was Mary who initiated the "rescue operation" through her intermediaries, Lucy and Beatrice. And he lingers lovingly over St. Bernard's great prayer to the Virgin in *Paradiso* XXXIII that heralds the consummation of the entire quest in Dante's awe-filled vision of the triune God.

But McInerny also gives careful and deserved attention to Dante's depictions of Mary's

virtues that grace the terraces of the *Purgatorio* and provide the hope-sustaining counterpoint to the sins being expiated there. And he fittingly celebrates the glorification of the Virgin in canto XXIII of the *Paradiso*. Here Gabriel magnifies Mary, whose womb became "the dwelling of our desire," while the souls of the just joyfully chant the "Regina Coeli." Joining their chorus, Dante himself, in a touching avowal, extols *il nome del bel fior che io sempre invoco e mane e sera*—"the name of that beautiful flower that every morning and evening I invoke." McInerny suggests reasonably that this exercise of the poet's own Marian devotion took the form of praying the "Angelus" that, in Dante's day, took place at morning and evening.

I commend McInerny's fine achievement in this volume, but I also need to register two reservations. First, I wonder whether his laudatory highlighting of Mary's place in the *Divine Comedy* risks reducing Beatrice to something of an abstraction. Granted, the figure of Beatrice is complex and controversial; still, one can leave the book with a sense that she has been absorbed into the Marian sphere to such an extent that she loses the contours of the flesh and blood *gentil donna di Firenze*.

Second, McInerny's claims seem to this reader to verge, at times, on Marian maximalism. Thus he asserts: "Mary is the prime mover of the *Commedia*," even while admitting the role of "intermediate causes." In this vein, he interprets St. Bernard's prayer to the Virgin as affirming that "grace comes to us only through the hands of Mary: she is the mediatrix of grace." An incautious reading of such phrases could seem to compromise the unique salvific work of Christ, though certainly this is far from McInerny's intent.

Dante, bold student of Aquinas, firmly holds that all grace derives from Christ's paschal mystery and bears its Christic imprint. The Blessed Virgin cooperated fully with the grace brought by her son. For this reason she presides over the company of the saints. Mary stands as privileged model and intercessor for us, whether we find ourselves in a dark wood or, led by grace, labor to convert from our addictions to true freedom in Christ. One of my students who has newly realized the role of Mary in the spiritual life expressed his experience and conviction in these words: "I entrust all graces received from Christ to Mary's safe-keeping. She can guard them far better than I." Dante would approve.

ON THE WEB
Rowan Williams accepts the 2009 Campion Award.
americamagazine.org/podcast

ROBERT P. IMBELLI, *a priest of the Archdiocese of New York, teaches systematic theology at Boston College.*

MICAH MATTIX

THE WRIGHT STUFF

WHEELING MOTEL

Poems

By Franz Wright

Knopf. 112p $26.95

Since winning the Pulitzer Prize in 2004 for *Walking to Martha's Vineyard*, isolated moments of Franz Wright's public life have been almost as surreal as some of his earlier poems. Mingled with the publication of his first collected poems and numerous reading invitations were embarrassingly public diatribes against The New Criterion's William Logan and the poet Ron Silliman. At one point, Wright even threatened to give Logan "the crippling beating you so clearly masochistically desire."

Nobody looks good when this happens, and Wright has since sworn off reading and responding to critics. Yet one cannot help but think that these events still occupy his mind in his newest collection of poems, *Wheeling Motel*, where the poet imagines a perfect world in which he sends "friendly e-mails to everyone" and does not "regret anything."

While the title might lead one to expect that the book will focus on family roots, or the lack thereof (Wright's mother is from Wheeling, W.Va.; and his father, the poet James Wright, is from neighboring Martins Ferry, Ohio), the real focus of the book is language itself—in particular, the gap between words and objects and the potential use of language as a gesture to point us toward the voice of God.

In one of the first poems in the volume, "Another Working Dawn," for example, the poet is a Rimbaudian seer "soaring high above an endless city" and "scribbling in the margins something about a rainy doorway." The words the poet ascribes to what he sees, however, are not equal to the objects, and the objects themselves point to something else—some disembodied "voice" that is "nowhere and everywhere." For Wright, this is the voice of God, and the work of the poet, as he writes in "Anniversary," is to use his "broken mouth" to point us toward this voice that names "the stars one by/ one."

It is in this sense that language is a sacrament for Wright. Words are tangible objects that are both means

and symbols of grace. Poets are like priests, not in the Mallarmean sense of creating inscrutable, mystical utterances, but in the sense of using words to evoke contemplation and silence. Thus Wright contrasts true poets who "call us/ to mind, say words/ in our name" with "the mad" who "mutter" to "keep themselves from thinking."

Yet if the mad "mutter" to "keep themselves from thinking," Wright's own use of the occasional cliché can have that same sort of unthinking feeling. Take "My Peace I Leave," for example, in which Wright pleads:

Help me change.
Here on my knees
in the hell of my
heart,
on its cold star,
apart.

Few poets today would risk the cool chuckle of the critic with the metaphor "hell of my/ heart," but Wright does. There is, however, a certain redemptive value to Wright's clichés. While the emotional impact of these expressions has been dulled through overuse, Wright's surprising incorporation of them in his poems serves to give them new life. We read these words again as words and not as mere clichés. Furthermore, Wright's willingness to explore his feelings in whatever form he finds them, even the cliché, frees us to let down our own guards and take these expressions at face value again. In this sense, Wright's use of the cliché can be understood as an effort to regain a sphere of sentiment often dismissed by a pervading Western scientific materialism.

Wright is at his best in the volume when he relies on the evocative sparseness and the understated metaphors that are the staples of his style. In "With a Child," for example, he writes that "time blows through your hair,/ the river of the dead," and in "Waltham Catholic Cemetery," the poet compares modern life to "walking along still honing some words/ to a bright and anonymous/ saying."

His family is present in these poems as well. In the book's title poem, Wright addresses his father: "It's twenty-five years ago:/ you went to death, I to life, and/ which was luckier God only knows"; and in "Bumming a Cigarette," he thinks of his brother, "a middle-aged man who died as a child." What Wright suggests in these and other poems is that the difference between life and death, human flourishing and poisonous despair, is not so cut-and-dried. Living can be a form of dying, and dying, another life.

Unlike his earliest poems, however, in which the acknowledgement of our precariousness leads to despair, in *Wheeling Motel* (as in *Walking to Martha's Vineyard* and *God's Silence*), such an acknowledgment opens a space for grace and love. For Wright, love can begin to heal us from what he calls "the twentieth century of horror" if we admit rather than ignore these horrors. It is when we recognize our isolation and quietly reflect on the harrowing nature of modern existence, that we open ourselves up to "The one/ whose still voice kept us/ company, always,/ when everything else turned away."

Less searching and intense, but more contemplative and even, these new poems refract the light of the poet's insightful, humorous and often humble gaze in ways that are surprising and rewarding. Wright ends the book with an apologia, which, in many ways, could be applied to his work as a whole: "And although I could not speak, I answered."

MICAH MATTIX *is an assistant professor of English at Louisiana College and the review editor of The City, a journal of Christian thought from Houston Baptist University. His book on the poet Frank O'Hara is forthcoming from Fairleigh Dickinson Univ. Press.*

CLASSIFIED

Books

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

Education

OBLATE SCHOOL OF THEOLOGY offers an M.A. degree in spirituality; regular semester and intersession courses. Web: www.ost.edu.

Parish Missions

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

Positions

DIRECTOR OF WORSHIP, Archdiocese of Baltimore. The Archdiocese of Baltimore seeks a Director of Worship to serve as a primary resource to the archbishop and archdiocese for the liturgical life and formation of the church. This individual will oversee the implementation of the 2000 revision of the Roman Missal in the parishes and institutions of the archdiocese. Additional responsibilities include managing and directing archdiocesan worship activities; preparing archdiocesan liturgies; providing consultation, resources and workshops; and developing and administering programs of liturgical formation consistent with archdiocesan policies, goals and guidelines. Master's degree in liturgical studies or theology and four to five years of pastoral experience preferred. The successful candidate must be a practicing Catholic with extensive knowledge of Roman Catholic doctrine, church law and religious and liturgical programs and services that would be acquired through three to five years of related experience. For more information or to apply, please visit our Web site at www.archbalt.org/employment. EOE M/F/D/V

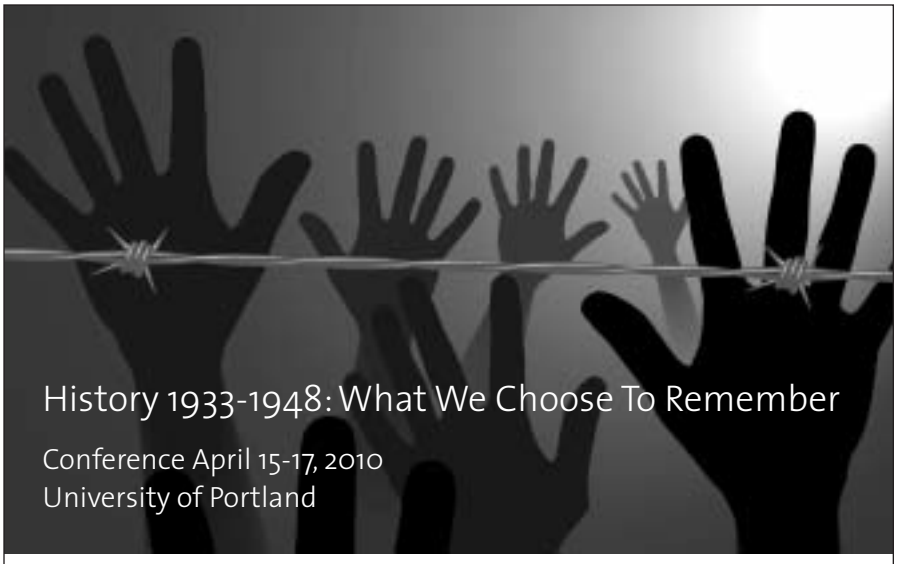
PRESIDENT, Academy of the Holy Names, Tampa, Fla. (search reopened). Building on more than 125 years of tradition in academic excellence and faith formation, the Academy of the Holy Names, Tampa, Fla. (www.holynamestpa.org), a Catholic school founded and sponsored by the Sisters of the Holy Names of Jesus and Mary, is seeking a President who will lead with vision, energy and passion. The Academy enrolls 800 students in a coeducational Pre-K–8 environment and an all-girls 9–12 college preparatory secondary school. The school's location on scenic Bayshore Boulevard and its 19-acre campus provide an ideal setting for teaching and learning. The successful applicant will possess a passion for academic excellence and demonstrate proven experience in enhancing strong academic and faith formation programs, promoting a strong institutional advancement program, developing and implementing strategic plans, providing oversight of financial and facilities matters, and building productive and sustained relationships with all stakeholders. The next President must demonstrate strong interpersonal and communication skills and be able to speak convincingly of the role of presidential leadership and its potential for positive impact on a Catholic school community such as the Academy of the Holy Names. An applicant must be a member of the Catholic faith, possess an advanced degree and demonstrate a minimum of 10 years of progressive experience in education, culminating in a significant role in educational leadership. Salary is competitive and commensurate with experience. Position is available July 1, 2011.

PRINCIPAL. Brooklyn Jesuit Prep is seeking a principal to begin July 1, 2010.This Jesuit-sponsored Nativity school in Crown Heights currently enrolls 70 boys and girls in grades 5–8. A complete job description and instructions for applying can be found on the Web site www.nynativity.org.

Retreats

ALASKA LAND-SEA CRUISE TOUR. May 27-June 6, 2010. Anchorage, Denali, Glacier Bay, Skagway, Inside Passage, Vancouver and more. Daily Mass and reflection with Michael Cooper, S.J. Early deposit, please. Great gift. Great together. Contact mwcooper@verizon.net or (727) 644-5544.

WISDOM HOUSE, Litchfield, Conn. Retreats include: March 12-14, Merton and Jung—Journey to the True Self, Donald Bisson, F.M.S.; April 9-11, Intro. to Enneagram, Mary Fahy, R.S.M. Contact (860) 567-3163; programs@wisdomhouse.org; www.wisdomhouse.org.



History 1933-1948: What We Choose To Remember

Conference April 15-17, 2010
University of Portland

Presented by the University of Portland's Garaventa Center, this conference will examine the ideas and the institutions that both directed and thwarted unfolding events during 1933-1948 – from the rise of the dictatorships in the western world to the establishment of the state of Israel – so the lessons of history can guide the future.

Keynote Speaker: The Archbishop of Galilee, Elias Chacour
Chacour was born to a Palestinian Christian family and is now the first Israeli citizen and Hebrew-speaking leader of the Melkite Archdiocese. Chacour is also a three-time nominee for the Nobel Peace Prize.

Topics include: The People of the Land; Palestinians and Jews; The Holocaust; Solzhenitsyn and The Gulag Archipelago; Resisters, Martyrs, and Onlookers; Shoah/Nakbah; Theological Issues Arising from the Age; Dietrich Bonhoeffer's Ethical Journey; The Art of Survival: Visual Art of the Holocaust; Fr. Coughlin's Anti-Semitism; Erosion of Jewish Civil Liberties; The One-State/Two-State Solution Debate.

Other invited speakers include: Rev. John Pawlikowski, Rabbi Joshua Stampfer, Eugene Fisher, Rev. Gerald Fogarty, S.J., Hala Gores, Ron Young, Frank Afranji, and Rev. Rodney Page.

Information: The conference will be held on the University of Portland campus. Keynote lecture on Thursday is free and open to the public. Registration fee is $200 and includes all conference sessions and meals on Friday and Saturday (Student registration is $100). For complete registration and hotel information, please go to up.edu/garaventa or email powell@up.edu.

University of Portland

GARAVENTA CENTER FOR CATHOLIC INTELLECTUAL LIFE AND AMERICAN CULTURE

Treatment Center

INTENSIVE, OUTPATIENT PROGRAM, clergy and religious. Multidisciplinary approach to personal healing, behavior change and weight management. Local community housing arrangements. Program for Psychology and Religion, St. Louis Behavioral Medicine Institute. Ph: (314) 289-9407. www.slbmi.com.

Web Sites

THE EVOLUTION OF SYMBIOSIS is nature's pattern and God's plan. Enrich your faith with the synthesis of science. Free resources at: www.seconenlightenment.org and www.evolution101.org.

Wills

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

America *classified. Classified advertisements are accepted for publication in either the print version of* ***America*** *or on our Web site, www.americamagazine.org. Ten-word minimum. Rates are per word per issue. 1-5 times: $1.50; 6-11 times: $1.28; 12-23 times: $1.23. For an additional $30, your print ad will be posted on* ***America****'s Web site for one week. Ads may be submitted by e-mail to: ads@americamagazine.org; by fax to (928) 222-2107; by postal mail to: Classified Department,* ***America****, address on page 2. We do not accept ad copy over the phone. MasterCard and Visa accepted. For more information call: (212) 515-0102.*

The Institute in Pastoral Ministries

An Experienced Pioneer in Pastoral Education for 25 years

MASTER OF ARTS	Pastoral Ministries Pastoral Administration
GRADUATE CERTIFICATE	Canon Law
PROFESSIONAL CERTIFICATE	Pastoral Ministries Pastoral Administration

Affordable, accessible professional education for deacons, lay ecclesial ministers and priests

Saint Mary's University OF MINNESOTA

Enroll now!

(800) 635-5987, Ext. 7500

www.smumn.edu/ipm

Preparing Leaders in the Vision of Jesuit Education

GRADUATE SCHOOL OF RELIGION AND RELIGIOUS EDUCATION

- **M.A. in Religious Education:** Concentrations: Adult and Family, Peace and Justice, Youth Ministry, Latino Studies, Pastoral Studies, Pastoral Counseling, Spirituality and Spiritual Direction
- **M.A. in Pastoral Counseling and Spiritual Care** *(60 credits)*: with licensure eligibility for Mental Health Counseling
- **M.A. in Pastoral Care** *(36 credits)*
- **Ph.D. in Religious Education**
- **Doctor of Ministry:** Concentrations: Pastoral Ministry, Latino Studies, Spiritual Direction
- **Graduate Certificate Programs:** Spiritual Direction, Faith Formation
- **Online Programs:** M.A. in Religious Education *(Youth Ministry)*, M.A. in Pastoral Care *(36 credits)*, Faith Formation Certificate *(18 credits)*. Some courses in all programs are offered online.
- **Rose Hill Campus | Westchester Campus | Manhattan Satellite** *(31st Street/84th Street)*

Summer Programs

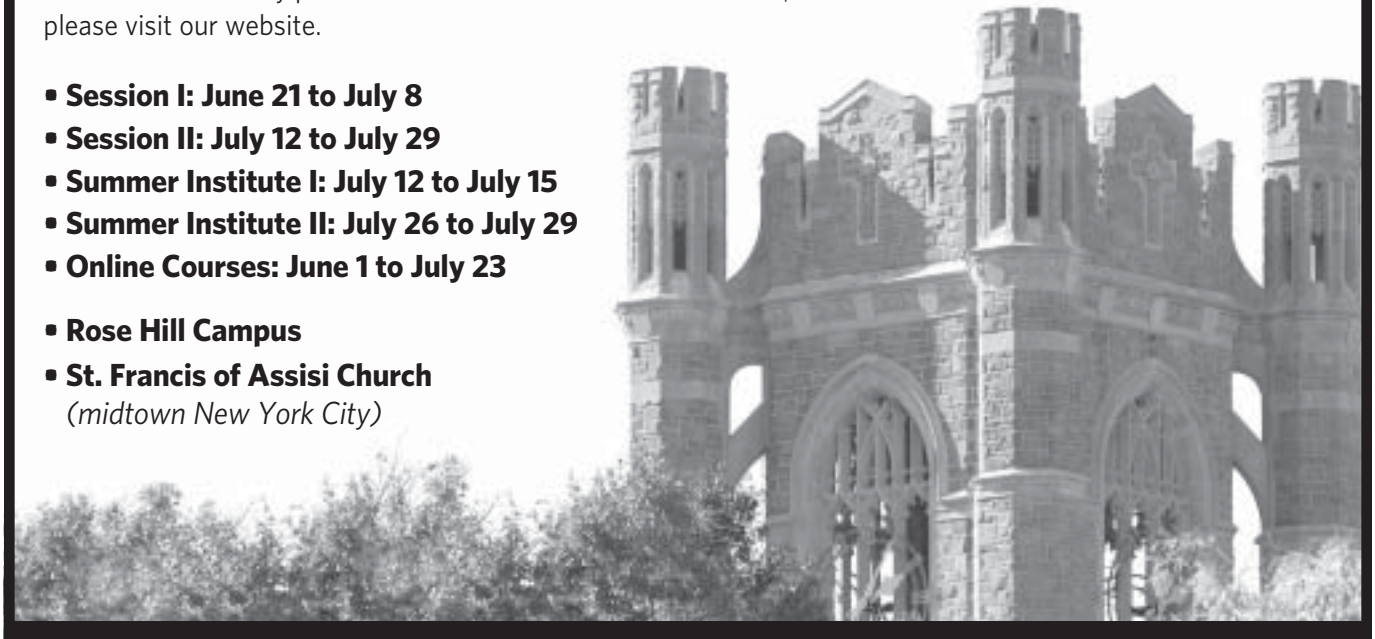
Nineteen courses are available for graduate credit or audit.

All of the courses in Summer Session I and II are offered for graduate credit or can be taken for audit. Courses in the Summer Institute are offered strictly on an audit, enrichment basis.

For a list of the many prominent instructors and courses offered, please visit our website.

- **Session I: June 21 to July 8**
- **Session II: July 12 to July 29**
- **Summer Institute I: July 12 to July 15**
- **Summer Institute II: July 26 to July 29**
- **Online Courses: June 1 to July 23**

- **Rose Hill Campus**
- **St. Francis of Assisi Church** *(midtown New York City)*



FORDHAM UNIVERSITY
THE JESUIT UNIVERSITY OF NEW YORK

GRADUATE SCHOOL OF RELIGION AND RELIGIOUS EDUCATION

www.fordham.edu/gre | (718) 817-4800

LETTERS

Something's Happening!

Re "Bishops Battle Over Spiritual Worth of Medjugorje Pilgrimages" (Signs of the Times, 1/18): I heard Pope John Paul II's reflection on the subject. It is neither a papal secret nor a papal declaration, but at one of the luncheons with bishops that the pope regularly hosted, Bishop Jerome J. Hastrich, then bishop of Gallup, N.M., asked the pope what he thought about Medjugorje. The pope said, "Well, something's happening there!" Miraculous appearances or not, people are finding some spiritual peace and strength there, and that's no doubt why Cardinal Schönborn visited there and spoke positively about it.

(MOST REV.) FRANK J. RODIMER
Bishop Emeritus of Paterson
Newfoundland, N.J.

Cor ad Cor Loquitur

Thank you for the extraordinary piece "Waiting for Doctor Newman," by Nicholas Lash (2/1). In typical self-effacing Newman fashion, Professor Lash is not identified as one of the leading Newman scholars of our time. But his beautiful quotes from various sources about Newman's significance for the Church of England and the Church of Rome reveal the depth and breadth of his research.

My next e-mail will go to as many friends as possible, to read this piece as a tribute not just to Newman but to his importance for church unity in our day. Finally, let us all hope that Pope Benedict will heed his own advice, cited by Lash, from 1990 when as Cardinal Joseph Ratzinger he said that "Newman belongs to the great doctors of the church because he both touches our hearts and enlightens our thinking."

DAVID POWELL
Glendale, N.Y.

The Real Problem

Re "Weakened by Defense" (Editorial, 1/18): It is not defense spending that has been wildly rising and threatening to bankrupt our country, but rather the massive, exponential growth in Social Security and Medicare, in comparison with which defense spending has drastically shrunk.

WALTER MATTINGLY
Jacksonville, Fla.

Up With Freewill Offerings

It is disconcerting that the editors focus on tax-generated revenues to solve social problems ("Weakened by Defense," Editorial, 1/18). The primary role of government has grown over time because we have allowed it to do so. Now with so many dependent on government, the editors have little choice but to critique the defense budget. **America** should champion the Judeo-Christian ethic and tradition of caring for those who are in need and not put the burden on the taxpayer. Continued dependence on the tax dollar will bind those (including thousands of charitable organizations) who give by volition, ultimately securing their dollars without their voice or giving hands.

PATRICK MORAND
Kalamazoo, Mich.

Power and Prestige

I cannot believe the excuses that are made for our bellicose approach to living in this complex and diverse world. The sabre-rattling mindset that sees us as the bully of the world and punisher of all evildoers is simply insane. By now we could have purchased both Iraq and Afghanistan outright and given their people far more joy than air strikes ever will or can. We are spending huge sums to kill and maim and destroy. No wonder the rest of the world distrusts and disrespects America and its aims. We are not fighting for American freedom but for American power and prestige. We will, in the end, fail to win at any cost.

(DEACON) MIKE EVANS
Anderson, Calif.

Just War and/or Torture

The theme of Stephen Colecchi's article "No Excuses for Torture" (1/18), that torture degrades both the victim and the perpetrator, is not only pointed but self-evident. He goes on to say that the church views torture as an "intrinsic evil" that can never be justified. This position seems difficult to rationalize, particularly in view of the church position on war. The church effectively teaches that war is not intrinsically evil by having developed the just war theory. In a "just war" tens of thousands of people could be killed, including civilians. How can war be justified under certain conditions, with thousands killed, while an extremely limited use of torture, in which no one is killed but as a result of which thousands of lives may be saved, is intrinsically evil and never justified?

PETER A. MARTOSELLA JR.
Ambler, Pa.

Forward to the Middle Ages

"Collegiality Made Visible," by Michael Sean Winters (1/18), is right on the mark. How sad that the vision and decisions of Vatican II continue to be ignored because of the obsession for power. The church is suffering because of the present system of appointment of bishops. Almost all other organizations are becoming more decentralized

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

in order to be more effective. We, on the other hand, seem to be regressing more and more to a Middle-Ages model. This certainly is not what Jesus meant when he washed the feet of the apostles or what he proclaimed to be his ministry (to serve, not to be served).

RON PATNODE
Wapato, Wash.

Let's Get on With It

For years—more than Father Ryan, I think—I have closely followed the ins and outs of the ICEL process of translation ("What If We Said, 'Wait'?" by Michael G. Ryan, 12/14). I have reviewed the final text and find it outstanding. It is infinitely better than the sophomoric and inaccurate translation that tortured us for these 40 years with the so-called "dynamic equivalency" translation.

Father Ryan seems to look down his nose at the venerable Anglican translation of the Mass, which we will soon be able to enjoy even in the Latin rite. He also seems a bit upset by the *recognitio* (ratification) that the Holy See must give the ICEL translation, forgetting that the Holy See is the ancient and venerable custodian of the Latin rite. An accurate, reverent and elegant English translation is supremely important because it will be used by dozens of English-speaking countries, and the Holy See is the guarantor of orthodoxy.

So let's get on with it. I am sure the people will love the new translation and happily use it for generations to come.

(REV.) GINO DALPIAZ, C.S.
Chicago, Ill.

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

Out of the Wilderness

FIRST SUNDAY OF LENT (C), FEB. 21, 2010

Readings: Dt 26:4-10; Ps 91:1-2, 10-15; Rom 10:8-13; Lk 4:1-13

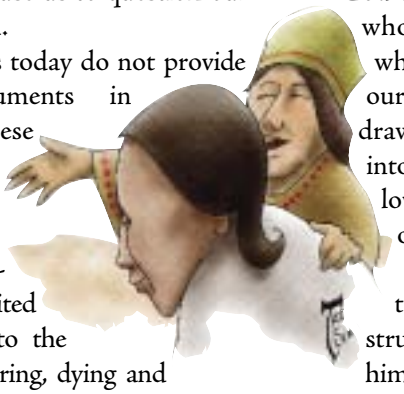
"You shall not put the Lord, your God, to the test" (Lk 4:13)

"Where is God?" was the refrain posed by a sister who ministers in Port-au-Prince as she recounted to a group of religious leaders stories of immense suffering and death following the earthquake in Haiti. Was God in the earthquake? Did God send it to test our faith? How can we recognize the voice of a loving God in such times of desolation?

Today's Gospel shows Jesus during a similar time of struggle. He is returning from the Jordan, where he has just been baptized by John and had a powerful experience of knowing the certainty of God's delight in him as beloved Son. He has also sensed the Spirit making a home in him. The contrast between this idyllic scene at the river and his bleak struggle in the desert is stark. Doubts come flooding over Jesus: Was that experience in the Jordan to be trusted? Is he truly loved by God? If God is so loving, then why do people go hungry? Why does the all-powerful one let the rulers of the world grab power and glory for themselves instead of looking out for the good of their people? Why doesn't God save beloved ones from disaster? At stake in this struggle is both the question of who is God and who is Jesus as beloved Son of God. "*If* you are the Son of God..." taunts the tempter. And so it is with us, too, when great trials shake our self-understanding and cause us to question our reliance on God.

The readings today do not provide reasoned arguments in answer to these deep questions, but they do show us a way to engage the struggles as we are invited more deeply into the mystery of suffering, dying and rising as God's cherished ones. The reading from Deuteronomy reminds us of the long history of God's saving deeds and asks us to declare these, to remind us that our faith in times of trouble is not baseless.

In the Gospel, we see Jesus relying on the Word of God to guide and strengthen him. He engages in a kind of Bible battle with the devil, a sobering reminder that anyone can quote Scripture to their own purposes. Jesus shows that daily immersing ourselves in Scripture enables us to recognize the authentic voice of God and reject the traitorous lead of the tempter. Jesus unmasks the false allure of believing in a God who would prove divine love by acting like an indulgent parent, giving in to our every desire. He exposes the untruth of believing in a God whose power is displayed in ostentatious empires or in manipulating the laws of nature. His replies to the devil reveal that God does not send misfortune to test us, nor does God respond to "tests" that we construct in order to prove God's loving nature.



God is not a sadistic puppeteer, who dallies with us to see whether we will keep steady in our faith. God is continually drawing us ever more deeply into the mystery of the divine love, most especially in times of greatest adversity.

Lent provides us an opportunity to embrace anew such struggles as Jesus faced. Like him, we claim the power of the Spirit that has been given us in baptism and daily immerse ourselves in the word, which, as Paul reminds us, is ever near, in our mouth and in our heart. Clarity in hearing that word comes when we go apart to deserted spaces and when we fast so as to sharpen our hunger for God and for acting in solidarity with God's starving people. Such practices prepare us to find God in the faces of those who suffer and to be ready for the final struggle, where like Jesus we readily pray, "Into your hands I commend my spirit" (Lk 23:46; Ps 31:6).

BARBARA E. REID

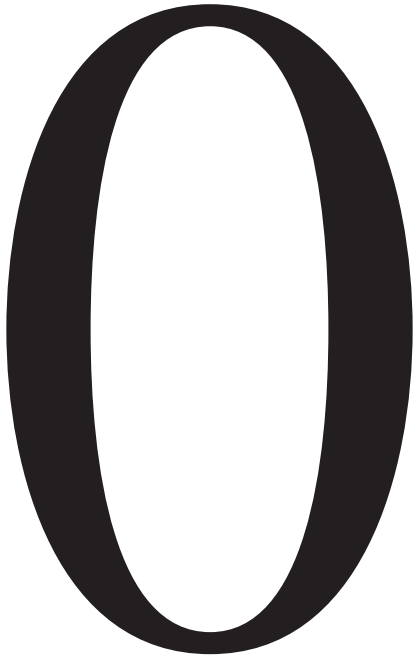
PRAYING WITH SCRIPTURE

- What favorite Scripture passage do you keep "in your mouth and in your heart"?
- How have times of great adversity drawn you more deeply into the mystery of God's love?
- What Lenten practices help you respond more intently to God's word?

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.*

Truth
in Numbers



minute commute

It's no time on the road—but a lifetime of knowledge. Earn your master's degree in religious education from Loyola, offered entirely online.

Institute of Pastoral Studies • LUC.edu/grad/america

LOYOLA
UNIVERSITY CHICAGO

Preparing people to lead extraordinary lives