



America

THE NATIONAL CATHOLIC WEEKLY

APRIL 14, 2014 \$3.50

Safer Now?

BALANCING PRIVACY AND SECURITY
AFTER THE BOSTON BOMBINGS
DAVEED GARTENSTEIN-ROSS

ROB WEINERT-KENDT ON
'ALL THE WAY,' WITH L.B.J.

OF MANY THINGS

If you've ever struggled to get the safety cap off of a prescription medicine bottle, you have Lyndon Baines Johnson to thank for it. Sometime in 1966 the young son of Joseph A. Califano Jr., Johnson's top domestic aide, swallowed a bottle of aspirin and was rushed to Sibley Memorial Hospital in Washington, D.C. Mr. Califano's memoir, *The Triumph and Tragedy of Lyndon Johnson* (1991), tells the story. "The President, frantically trying to reach me, finally ran me down," Mr. Califano writes. "What are you doing at the hospital?" he asked. After offering to help, Johnson said he'd always worried about children getting into medicine bottles and hurting themselves. "There ought to be a law that makes druggists use safe containers," he said."

Soon thereafter L.B.J. filed legislation and—voilà!—within a few years people across the country were struggling to press and turn simultaneously. That common-sense reform, however, saved many young lives. The safety cap is also a telling example of Johnson's all-embracing approach to policymaking: nothing was too small or too obscure for presidential action.

Mr. Califano put it well when he described his first reaction to the legislative laundry list that Johnson had given him: "There will never be enough for this man; he adopts programs the way a child eats rich chocolate-chip cookies." (Full disclosure: Mr. Califano is a former member of *America's* board of directors and is a longtime supporter of this magazine. I read *The Triumph and Tragedy of Lyndon Johnson*, however, when I was a senior in college.)

Revisiting Mr. Califano's memoir and reading Rob Weinert-Kendt's review of a new play about Lyndon Johnson that just opened here in New York, got me thinking about Johnson and the years since his premature exit from the national stage. It's undoubtedly true, as Weinert-Kendt puts it, that for good and ill, "Johnson's presidency was one

of the great pivot points in American history." It's not Johnson's unrelenting and unprecedented legislating, however, that I've been thinking about. Nor is it his courageous stance on civil rights, nor even his third-act downfall in the spring of 1968.

No, it's the simple fact that he got something—anything—done that most impresses me right now. The Califano episode is a case in point: L.B.J. saw a problem that needed a solution; it was a short distance then from "there ought to be a law" to there actually being a law. Sure, people disagreed in those days about what laws to pass, but there was general agreement that the job of a legislator is to legislate.

Not so today. Unless something changes dramatically in the second half of the present 113th Congress, it will be the least productive in modern memory. As *The Los Angeles Times* recently put it: "The Republican-controlled House and the Democrat-controlled Senate agreed on so few issues [in 2013], Congress is on pace to pass the fewest bills in a two-year term since World War II. Pundits have compared the current occupants of Capitol Hill unfavorably to the infamous 'Do-Nothing Congress' of 1947-48, which was a dynamo in comparison. Lawmakers passed 1,729 bills in that two-year term, compared to 58 in the first year of [the present Congress]."

I suppose that libertarians and other antigovernment folks are actually pleased that so little is happening in Washington; but I have a hard time believing that the political paralysis is in anybody's real interest. I don't think we need a second Great Society, but it's highly unlikely that a country of more than 300 million people, with a gross domestic product of \$15.68 trillion, requires fewer than a hundred new laws each year in order to govern itself. It's time that Washington's "No, we can't" changed, if not to "Yes, we can," then at least to "Maybe we should."

MATT MALONE, S.J.

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Cover: New York Police Department officers perform security checks on runners arriving to take part in the New York City Marathon, Nov. 3, 2013. Bomb-sniffing dogs, police scuba divers and surveillance helicopters also monitored runners. Reuters/Eduardo Munoz

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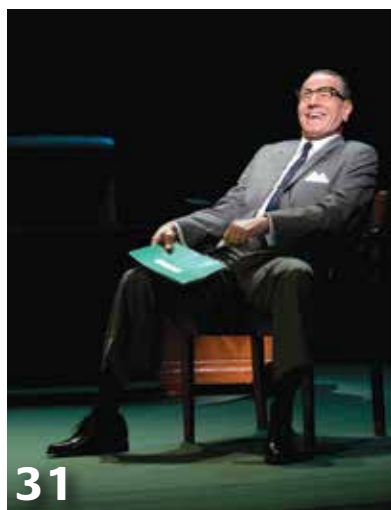
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ON THE WEB

From the archives, the editors on the **Boston bombings**. Plus, a video tribute to **women religious** and a podcast interview with Diane Bergant, C.S.A, right, on **ecology and war**. All at americamagazine.org.



A Formidable Team

In an interview with the Italian daily *Corriere della Sera* on March 5, Pope Francis admitted that the sexual abuse against children by clergy has left “extremely deep wounds,” but he also claimed that the Catholic Church is “perhaps the only public institution to have acted with transparency and responsibility.” The defensive posture left many wondering if Pope Francis is able to provide the necessary leadership on this issue.

The membership of the new Pontifical Commission for the Protection of Minors, announced by the Vatican on March 22, is a big step in the right direction. Lay women represent half of the eight-member panel; they are experts in mental health, child psychology and constitutional law. Most significantly, one of them is a survivor of sexual abuse by a priest. In 2012 Marie Collins of Ireland shared her story of abuse—and the refusal of her pastor and bishop to take her seriously—with 110 bishops and 35 superiors of religious orders gathered in Rome.

Some advocates for victims of abuse maintain the church does not need yet another study of the problem and that now it is time for concrete disciplinary action against those who have committed and covered up these crimes. What sets this new commission apart, however, is not only the credibility of its membership, but the global dimension of its mandate. With a survivor at the table, there will be unprecedented accountability when the pope takes advice on how to respond to survivors and what best practices to implement not just in one diocese or country but throughout the worldwide church. The commission undoubtedly faces a tall task, but at the very least, a formidable team is in place.

A Church in the Sands

By the end of 2016, a Catholic church will rise in the sands of the Muslim world. The construction of Our Lady of Arabia, in Awali, Bahrain, is slated to begin in October. Thanks to the generosity of King Hamad bin Isa Al Khalifa, over two acres of land will be used for several buildings, including a new cathedral that will seat 2,600 people. Bishop Camillo Ballin, M.C.C.J., the apostolic vicar of Northern Arabia, calls it a “symbol of Christianity” in the “heart of Islam.” Aid to the Church in Need, an international Catholic charity, will assist in raising \$30 million for the new cathedral.

Bishop Ballin, noting that the official religion of Bahrain is Islam, told Catholic News Service that no visible symbols like a cross will be erected on the cathedral or the property. Having ministered in the Arab nations for 45 years, he

said his “biggest challenge is to form one Catholic Church” from the various groups throughout the region and “to do good to everybody,” building respect and tolerance without proselytizing. While there is already a church that seats 700 people on the island nation, there is a pressing need for greater outreach to Catholics who come to the Persian Gulf to do manual labor and domestic service work. There are now 2.5 million Catholics in Kuwait, Bahrain, Qatar and Saudi Arabia.

Bishop Ballin hopes the new cathedral will serve the mission of the church to help Catholics “form communities, find new friends, to have a better human life.” As construction proceeds, may it be a sign that the cross and the crescent can peacefully coexist in the Middle East.

A Plea for Unity

Commenting on what turned out to be a surprisingly close runoff election in El Salvador, the nation’s bishops’ conference called for the country’s political leaders to govern “with an attitude of dialogue and consensus building, to reconcile us as a society.” Salvador Sánchez Cerén, the candidate of the left-wing Farabundo Martí National Liberation Front, known as the F.M.L.N., was declared the victor last month, after defeating Norman Quijano of the right-wing Republican Nationalist Alliance, or Arena, by a margin of just 0.22 percent. The extraordinarily close result has led to added tensions in a country still healing from the wounds of the civil war that only ended in 1992.

Mr. Quijano had challenged the results, alleging fraud and even going so far as to tell his supporters to take “a war footing” to defend their votes. Arena leaders have portrayed Mr. Sánchez Cerén, a member of the guerrilla army’s high command during the civil war, as a radical. They warn that El Salvador under his leadership could become another Venezuela.

President-elect Sánchez Cerén will not be able to govern without some cooperation from his opponents. The bishops of El Salvador see the close results as a “wise message” from the Salvadoran people and “a genuine demand for unity.” Observers predict that though Mr. Sánchez Cerén is a man of the left, he will govern as a pragmatist. Salvador Samayoa, a former F.M.L.N. leader respected by leaders in both parties, predicted the new president would be “calm, mature, thoughtful.” Another piece of good news is that, unlike in 2004, U.S. government officials declined to endorse a candidate, despite warnings from Reagan-era diplomats who worried about a former guerilla taking power. In El Salvador, if not Ukraine, perhaps the Cold War is finally over.

Healing Moral Wounds

The wars in Iraq and Afghanistan have so far resulted in more than 5,000 American deaths and 50,000 wounded, as well as hundreds of thousands of Afghan and Iraqi casualties. In addition to the loss of life, a new report from the Kennedy School of Government at Harvard estimates the economic cost for the American people at \$6 trillion, or \$75,000 per household. But there is still another cost, incalculable but still manifest in men and women returning from the battlefield: moral injury. It is the long-lasting damage to soldiers who experience moral contradiction when they kill another human being or are devastated by their failure to rescue a comrade. When ethical ideals meet the harsh realities of war, it can afflict a person's core identity.

According to David Wood, author of "The Grunts: Damned If They Kill, Damned If They Don't," a three-part study published on The Huffington Post (3/18), moral injury is the "signature wound" of this generation of veterans. It is not the familiar post-traumatic stress disorder triggered by crowds, noise or arguments that results in "startle" reflexes or flashbacks. Moral injury results from a violation of what a person considers right or wrong, and it provokes grief, shame and alienation. Both illnesses share the effects of depression, nightmares and self-medication with alcohol and drugs; but unlike PTSD, moral injury is not officially recognized by the Pentagon. Nevertheless, a moral wound may transform a young person otherwise committed to ideals like loyalty and courage—on which military life depends—to one crippled for years by survivor's guilt.

Mr. Wood's report tells the story of Nick Rudolph, 22, who is taking aim at a young boy, maybe 13, firing shots at U.S. soldiers. With a split second to decide, Nick pulls the trigger and kills the boy. Then what? "We just collected up that weapon and kept moving," he explained. "He was just a kid.... You know it's wrong. But...you have no choice."

Another soldier, Stephen Canty, described how a person's "morals start to degrade" in a warzone. When a dying Afghan man was pulled into a Marine camp, "I just lit him up," Stephen said. "One of the bullets bounced off his spinal cord and came out his eyeball." Then Stephen just walked away, feeling nothing. Now he wonders in what kind of a world "some dumb 20-year-old" can "smoke" a 40-year-old (probably with children at home) and feel nothing. "Once you're able to do that, what is morally right anymore?"

Amy Amidon, a clinical psychologist at the U.S. Naval

Medical Center in San Diego, knows the symptoms well. She oversees the center's moral injury/moral repair therapy group, a safe space for veterans to share stories of war trauma, and to listen to and support each other. To help overcome their isolation, the participants are encouraged to do community service and acts of kindness. "The idea here is for them to begin to recognize the goodness in themselves, and to reinforce their sense of being accepted in the community," she explained. Near the end of the eight-week program, the veterans are invited to write themselves a letter of empathy and acceptance. Some also choose to draft an apology, even if they cannot send it to another person. One soldier wrote to a boy he witnessed trembling during a Marine raid on his family's house. The letter, he explained, "wasn't about me forgiving myself," but "more about accepting who I am now."

A study conducted in the first year of the Iraq War found that two-thirds of Marines in Iraq had killed an enemy combatant, 28 percent felt responsible for a civilian death and more than half had handled human remains. The mental and moral wounds that result from experiences like these far outnumber the physical injuries. The Pentagon reports that between 275,000 and 500,000 veterans of Iraq and Afghanistan are affected by PTSD—a reminder that soldiers are human beings, not machines that can be repeatedly sent into battle without consequence.

To help prevent these wounds, national leaders must seriously examine the act of war itself and remember its long-term effects, especially on young people, whenever contemplating armed conflict. For those already afflicted, faith communities can play a crucial role in the healing process. In the report, Mr. Wood tells the story of a chaplain who invited a group of soldiers to write down things they regret. He then collected the papers, put them in a basin and set them on fire to be rid of them.

For Catholics, the sacrament of reconciliation offers a privileged opportunity for healing and forgiveness. Parishes should reach out to veterans, make them feel welcome and, whenever possible, create opportunities like the therapy group in San Diego. Military chaplains also need more support so they can be more effective ministers of mercy. Veterans want and need more than a "thank you" for their service. The church can be of service to them.



REPLY ALL

Intersex Reality

Re “When the Law Is a Crime” (Editorial, 3/10): In Jesus Christ there is no male or female (sexism), no Greek or Jew (ethnocentrism or religious sectarianism), no slave or free (classism) because all are one in Jesus Christ.

There are countless species of life on earth in which intersex and natural sex-reversal is common. There are more than 30 known causes of atypical sex differentiation in humans. More than 1 percent of people are not simply a perfectly typical XX-female or XY-male. So why are these realities never even addressed? Homophobia is at the root of the denial in many societies that intersex and sex-reversed people exist. These religious societies even attempt to erase us by abortion or “corrective” surgeries without consent, and by shaming us into invisibility and silence.

BHAKTI ANANDA GOSWAMI

Online comment

Similar Laws

How would the editors of *America* have responded to the legislation in Arizona that legitimized discrimination against gays by private businesses? [Gov. Jan Brewer vetoed the legislation.]

The Arizona law and those in Africa seem to differ only in degree, not in essence. In Africa the state has used legislation to criminalize homosexuality. In Arizona the state is using the legal system to support discrimination. The African laws seem extreme, but the Arizona law is also an unjust law that legitimizes treating gays as less than equal human beings.

JEANNE LINCONNUE

Online comment

Moral Business

The issue in Arizona is complex. Here are the questions in my mind. Shouldn't the business owner have the freedom to refuse to be part of an “event”? Isn't discrimination against a

person different from refusing to be part of an event? What if a Catholic owner of a catering company is approached by an abortion organization to provide food services? Should the Catholic owner be forced to take the job, even though what the event promotes is against his religion?

Does owning a business mean abandoning all your moral convictions? It seems legislation could be written to protect people from being forced to take part in an event they object to, for whatever reasons, without allowing discrimination against individuals who belong to a certain group.

JAMES RICHARD

Online comment

Total Human Experience

John P. Langan, S.J., never disappoints in his clear analysis, but I have a few comments on his challenging article (“See the Person,” 3/10).

First, as baseball season soon begins, I am very conscious of the role of a “stance.” It is to help give a better angle, footing or posture to achieve a goal—that is, to hit the ball safely. Metaphorically then, there is no purpose to changing one’s “stance” regarding homosexual orientation and expression if one is not going to achieve the goal of evaluating and appreciating homosexual human personhood in ways that are seen as morally valid.

Second, although the article is comprehensive, it does not situate itself well within the total examination of human sexual orientation, expression, commitment, fecundity and love. Indeed, the word *love* is never even mentioned here.

Finally, although Father Langan agrees with Pope Francis to “see the whole person,” his approach still seems rooted in the biological, with nods to other dimensions of human sexual expression. Perhaps this must be so, but somehow seeing the whole person and knowing homosexual persons in long-committed and loving relationships surely must be appreciated to

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evaluate the totality of the morality of the homosexual and, ipso facto, heterosexual human experience.

DAVID E. PASINSKI
Fayetteville, N.Y.

A Complex Issue

To take a rigid position on the issue of homosexuality, be it doctrinal, legal or religious, seems to me almost impossible at this time. Respect for the dignity of every human touches many of the above areas of knowledge. The open discussion of homosexuality is now geographically worldwide, and there are conflicting legal, religious, biological, medical and cultural views. Its complexity does not escape any leader or reasonable person.

CODY SERRA
Online comment

Pope and President

"When in Rome," by John Carr (3/10), is sad and insidious. When Pope Francis meets with President Obama, I hope he praises him for all the struggles and constant opposition as he has tried to pass laws for a just minimum wage, overtime pay, preventing pollution and preserving the earth.

Mr. Obama has kept a well-balanced stance when it comes to foreign affairs. He will also be credited in history for a phenomenal undertaking to provide medical care for all.

Pope Francis will face similar challenges. The hierarchy and split membership within the church will take its toll. He has already failed to get cooperation from many bishops who chose not to solicit broad responses on the questionnaire of the family.

Pope Francis too will begin to age more than we can imagine—if he actually lives to achieve some of the needed changes. Who needs to learn lessons from whom?

ARLINE EVELD, C.S.J.
St. Charles, Mo.

f STATUS UPDATE

Readers respond to "When the Law Is a Crime" (Editorial, 3/10).

How torn and in anguish our Catholic brothers in that region—and the world—must feel. Bravo **America** for your leadership in denouncing this grave error.

LISA SHANTEAU

In a country that is 40 percent Roman Catholic, the church should not be surprised when the harsh, unscientific language the church uses to describe gay people ("intrinsically

disordered") is translated into harsh law. The church cannot dodge the real-world effect of its harsh language about gay people.

LISA KAISER

The answer to both Uganda and [and the now vetoed legislation in] Arizona is libertarianism: the non-aggression principle and freedom of association are the right way to approach both cases.

MAXIME VILLENEUVE

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e BLOG TALK

The following is an excerpt from "Religio-Secular," by Martin E. Marty, at divinity.uchicago.edu/sightings (3/10). The post is in response to "Our Secular Future," by R. R. Reno (2/24).

When sociologists of religion get bored, they restart debates on "the secularization thesis," which, in effect, envisions the day when "sightings" of religion will be fewer and observers of religion will have too little work to justify their jobs. But has the progressive disestablishment of religion, whether in 1830 or 1947, led to decline in religion?

There were no "good old days" for religion, as the advocates of nostalgia picture them. When the churches were disestablished, First and Second

and other "Great Awakenings" led to new religious prosperity...

Of course, "secularization," under myriad definitions, has occurred and is occurring. Western Europe is usually held up as "Exhibit A." But religious scholars cannot explain the trend by reducing it to court decisions, "law professors," or "engaged progressives." There are multiple causes for times of religious prosperity or depression. Reno and others who focus prematurely or almost solely on current political trends and moments could help us more by looking also, if not instead, at the worlds of entertainment, worship, commerce, the arts, habits, and concerns for the "common good."

MARTIN E. MARTY
The University of Chicago

WHAT YOU'RE READING at americanmagazine.org

- 1 **Market Reformer**, by Jeffrey D. Sachs (3/24)
- 2 **Thank You, Professor**, by James Martin, S.J. (3/31)
- 3 **A Genius for Friendship**, by John W. Padberg, S.J. (3/24)
- 4 **Ford's Foundation**, by Aaron Pidel, S.J. (3/31)
- 5 **Pope Francis: Still a Jesuit**, by James Martin, S.J. (Video, 3/12)

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SIGNS OF THE TIMES

THE VATICAN

Pope and President Exchange Views/Gifts in First Meeting

One man stepped into his new role promising change but has struggled to deliver it; the other, considered a “safe” choice by the men who elected him, turned out to be an effortless instigator of change from the moment he stepped onto a Vatican balcony, greeting the world with a humble request for a blessing and overturning expectations from the start. One is the first African-American to lead the United States; the other is the first Latin American to lead the universal church.

On March 27 President Obama met Pope Francis, a man the president has acknowledged as a source of personal inspiration, just as he is to 1.2 billion Catholics worldwide. During the 50-minute meeting, longer than expected, the two leaders discussed “questions of particular relevance for the [U.S.] church...religious freedom, life and conscientious objection as well as the issue of immigration reform,” the Vatican said in a statement.

Pope Francis and President Obama also had an “exchange of views on some current international themes,” according to the statement, “and it was hoped that in areas of conflict, there would be respect for humanitarian and international law and a negotiated solution between the parties involved.” The pope and the president were at odds in September over how to respond to the Syria crisis after the Assad regime stomped across what the president had described as a “red line,” deploying chemical weapons against civilians holed up in rebel-held suburbs near Damascus. Hundreds died and the world was horrified by the images that emerged after the attacks. Pope Francis helped propel a rising tide of world opinion against a U.S. military response, calling for a day of fasting and prayer in resistance to what he worried would prove a dramatic escalation in the crisis.

The Vatican did highlight two points of harmony with Obama in the discussions: immigration reform and a “common commitment to the eradication of trafficking of human persons in the world.”

The president later told reporters that he and Pope Francis had “a wide-ranging discussion” and that the

“bulk of the time” was focused on two central concerns of Pope Francis: “the issues of the poor; the marginalized; those without opportunity” and “growing inequality.” President Obama said “His Holiness has the capacity to open people’s eyes and make sure they’re seeing that [inequality] is an issue, and he’s discussed in the past, I think, the dangers of indifference or cynicism when it comes to our ability to reach out to those less fortunate or those locked out of opportunity.”

The president said that the two leaders “spent a lot of time talking about the challenges of conflict and how elusive peace is around the world.” They specifically discussed the Middle East, “where His Holiness has a deep interest in the Israeli-Palestinian issue,” and they discussed conditions in Syria and Lebanon “and the potential persecution of Christians.”

The president said, “I reaffirmed

that it is central to U.S. foreign policy that we protect the interests of religious minorities around the world.”

President Obama added: “I think the theme that stitched our conversation together was a belief that in politics and in life the quality of empathy, the ability to stand in somebody else’s shoes and to care for someone even if they don’t look like you or talk like you or share your philosophy—that that’s critical. It’s the lack of empathy that makes it very easy for us to plunge into wars.

“It’s the lack of empathy,” the president said, “that allows us to ignore the homeless on the streets. And obviously central to my Christian faith is a belief in treating others as I’d have them treat me. And [what has] I think created so much love and excitement for His Holiness has been that he seems to live this and shows that joy continuously.”

KEVIN CLARKE



LIGHT READING. U.S. President Barack Obama shares a laugh with Pope Francis as he receives a copy of the pope's apostolic exhortation, "Evangelii Gaudium."



SUPREME COURT

Challenge to Contraception Mandate

Oral arguments in two cases before the U.S. Supreme Court on March 25 focused on whether for-profit corporations have religious grounds to object to the new health care law's requirement that most employers provide contraceptive coverage in their employee health plans. Oral arguments lasted for 90 minutes, an extension of the usual 60 minutes, and the justices in their questions for the lawyers arguing the cases seemed divided on the issue.

The justices mediated a close inspection of the Religious Freedom Restoration Act of 1993, which allows for religious exceptions to general laws

in certain circumstances. The cases—*Sebelius v. Hobby Lobby Stores Inc.* and *Conestoga Wood Specialties Corp. v. Sebelius*—made their way to the Supreme Court after federal appeals courts issued opposite rulings about the companies' claims to a religious rights exemption to the contraceptive mandate of the health care law.

At issue is the Affordable Care Act's mandate that most employers, including religious employers, provide employees coverage of contraceptives, sterilization and certain contraceptive drugs that some consider abortifacient, even if the employer is morally opposed to such services. Both secular businesses claim the contraceptive mandate violates the First Amendment's free exercise clause and their religious liberty rights under R.F.R.A. The 1993 law says that the government "shall not substantially burden a person's exercise of religion" unless that burden is the least restrictive means to further a compelling governmental interest.

Justice Ruth Bader Ginsburg, who noted that R.F.R.A. was passed overwhelmingly, with support from both political parties, said it would not have gained such support if Congress thought the law would confer religious rights on corporations.

Justice Elena Kagan said the arguments in favor of the companies' religious rights could turn R.F.R.A. into something that would put "the entire U.S. code" under intense constitutional scrutiny for possible burdens to corporate religious rights. For example, she said, companies would be able to object on religious grounds to laws on sex discrimination, minimum wage, family leave and child labor. In its court brief, the Obama administration argued that a ruling in favor of the businesses could undermine laws governing immuniza-

tions, Social Security taxes and minimum wages.

Justice Anthony Kennedy, considered the swing vote in the case, asked how the government could require the family-owned companies in question to provide the mandated insurance contraception coverage when it had already offered exemptions and accommodations to other groups, but he also questioned whether giving primacy to the religious rights of employers would produce an unacceptable burden on the parallel rights of employees.

Supporters of the Obama administration's position that the two for-profit companies should not be exempted from the mandate have argued that the businesses are claiming religious rights the Constitution gives to individuals, not to corporations.

U.S. Solicitor General Donald Verrilli Jr., who presented the administration's arguments, emphasized that if the courts allowed for-profit companies to deny mandated coverage, the employees would be denied benefits the government has decided they should have.

He repeatedly mentioned *U.S. v. Lee*, a Supreme Court ruling in 1982 that said an Amish employer could not be exempted from paying Social Security taxes for employees of his for-profit business.

Rulings in the two cases are expected to be handed down in June.

ORAL ARGUMENTS. Protestors clash outside the Supreme Court on March 25.



Solidarity Urged for World Hunger Fight

“Since the end of the Second World War, the availability of food per person has increased by more than 40 percent,” Archbishop Silvano M. Tomasi, Permanent Observer of the Holy See to the United Nations, said, addressing the 25th Regular Session of the Human Rights Council in Geneva on March 10. Despite that progress, the archbishop said that hunger still afflicts more than 840 million people, but the problem “is much less evident since it persists mainly among those living in developing countries.” He said, “This type of hunger manifests itself as a ‘slow death’ caused by under-nutrition, depriving children of opportunities and the achievement of such developmental milestones as growth within normal standards, neuro-motory development and school performance, all of which are taken for granted by well-nourished people who live in high-income countries,” a situation he described, quoting Pope Francis, as a “real scandal.”

Real Change on Global Abuse Policies?

The clerical abuse survivor nominated by Pope Francis to sit on the new Pontifical Commission for the Protection of Minors said the commission needs to achieve concrete change in order to “show other survivors that the church is going to get it right.” Marie Collins, who as a 13-year-old was abused by a chaplain at Crumlin Hospital in Dublin in the 1960s, said that many survivors will be watching the new Vatican commission “with interest, but many will have written it off as merely a P.R. exercise.” She said, “Survivors will not be satisfied with more words or promises.” Collins, who campaigns on behalf of abuse victims, said her priority is “a strong

NEWS BRIEFS

Noting that for Christians “the death penalty can never be the way to solve problems,” the Coptic Catholic bishop of Assiut, Kyrillos William, spoke out against **death sentences** handed down by an Egyptian court against more than 500 members of the Muslim Brotherhood.

• The British government ordered an immediate halt to the practice after journalists discovered that the remains of more than 15,000 aborted or miscarried babies **have been incinerated** as “clinical waste” by hospitals in Britain—some even used to generate heat in “waste to energy” plants.

• Cardinal George Pell on March 26 told an Australian commission on sexual abuse of children that from “a Christian point of view,” church institutions **did not deal fairly** with a sexual abuse victim when it refused to enter mediation proceedings in 2004.

• Maronite Bishop Simon Atallah of Baalbek-Deir El-Ahmar said he was the target of a **failed kidnapping** attempt on March 22 as his car was pursued by two four-wheel-drive vehicles in the eastern town of Zahle.

• The Vatican announced on March 26 that it has accepted the resignation of **Bishop Franz-Peter Tebartz-van Elst of Limburg**, a German bishop who was at the center of controversy over expenditures for his residence and a diocesan center.



Franz-Peter Tebartz-van Elst

worldwide child protection policy which would include sanctions for any member of the church in a position of authority who ignored these rules.” She added that too many bishops who have protected abusive priests have been allowed to remain in place undisciplined. “I would like to see the way survivors and their families have been treated change. The concentration on often-abusive legalistic responses instead of caring for those hurt needs to end,” she said.

Wisdom in New Philippine Peace Deal

The Philippines’ newest cardinal was among 1,000 guests who witnessed the peace agreement between the government and the country’s largest Muslim rebel group on March 27. Cardinal Orlando Quevedo’s archdiocese, Cotabato, in the southern is-

land of Mindanao includes the main administrative camp for the rebels of the Moro Islamic Liberation Front. A number of ranking members of the front attended Oblate-run Notre Dame University, where the cardinal served as president. They have noted his long-standing empathy and understanding of the plight of the Muslims. Al Haj Murad Ebrahim, chairman of the Moro Islamic Liberation Front, said the pact finally restored the identity, powers and resources of all residents of Muslim-majority Mindanao, called “Bangsamoro.” Cardinal Quevedo told reporters that he admired the determination of negotiators for the rebels and the government and “also their wisdom because the Bangsamoro has finally achieved their own fundamental aspiration for self-determination.”

From CNS and other sources.



Schooling Teachers

‘E’veryone—certainly every reader of *National Review*—knows America’s public schools are a disgrace.” That’s the lead sentence from a book review in *National Review* titled “Save the Next Generation” (3/1). The story is familiar: drop-outs, violence, drugs and the “rubber room” where burned-out tenured teachers rot while Singapore and Finland whip us in comparative exams.

Today’s education world has wars on several fronts: schools replace human beings with massive open online courses; charter schools serve only a tiny percentage of the population but compete for already too-slim resources. Joseph Featherstone writes in *The Nation* (2/17) that teachers’ unions have too often fought reforms by which bad teachers can be dismissed.

Nevertheless, today’s education establishment is determined to shake off the mantle of mediocrity with the new Common Core State Standards, which require every teacher to pass the equivalent of an educator’s bar exam to enter the profession and will encourage a national, writing-intensive curriculum that cultivates reasoning skills. The SAT exam has been rewritten to represent material taught in the classroom, eliminate unusual words that may be unfamiliar to minorities and make the writing sample optional.

The stickler question is: How deeply do the faculty and administration commit themselves to the institution? It is hard to escape the family analogy. Fordham’s president in the 1950s,

Laurence J. McGinley, S.J., addressed us as “members of the Fordham family.” And just as the family is the basis of society, schools must produce new generations steeped in American history and literature to maintain the democracy without which we perish.

Tenure, a lifelong commitment, gives security. But tenure is also a political decision, by which a clique can conspire to eliminate a rival. And if the institution lacks fair and open procedures to hold each participant responsible for his or her vote, justice will lose and the institution’s integrity will suffer. In February, nine public school students in California sued the state over a policy that grants tenure to a teacher after only 18 months; then the school is basically stuck with him or her forever. But union members argue that only tenure can keep teachers from being arbitrarily fired.

I support tenure, and I’ve had to fight for it twice; but 18 months is too short a period. High schools, like universities, should grant tenure in the sixth year. Norms should be the same: teaching, research and publication and community service. Chairpersons and deans should evaluate every teacher every year with several class visits, student interviews, syllabus analysis (how many good books and papers are assigned?), concluding with a written evaluation signed by the dean, chair and teacher with the teacher’s strengths and weaknesses detailed. Committee work demonstrates one’s service to the immediate community. After six years, an elected faculty committee chaired

by the dean, all of whose members sign the report, makes the decision.

Demonstrated scholarship for high school teachers need not resemble the scholarly tomes of research university professors, but should demonstrate to one’s peers by various projects—articles, book reviews and presentations at conventions—that the teacher is up-to-date and contributing to the larger educational community. This sounds demanding, but the future of American democracy is at stake.

Educators
are
determined
to shake
off the
mantle of
mediocrity.

Featherstone observes, “Good teachers always exist in numbers, but they are rarely developed by the system.” Then he gives us all homework by referring to David Kirp’s book *Improbable Scholars*,

about how Union City, N.J., reformed its school system with no charters, no corporate reform and no school closings. There was just concentration on mutual respect, emotional and character building, student and parent involvement and more rigor in the curriculum.

Jacques Barzun, in *From Dawn to Decadence: 500 Years of Western Cultural Life, 1500 to the Present*, says that Jesuits shone as schoolmasters “unsurpassed in the history of education” because they constantly revised their methods. “They knew that born teachers are as scarce as true poets and that the next best cannot be made casually out of indifferent materials, so they devised a preparation that included exhaustive learning and a severe winnowing of the unfit at every phase of a long apprenticeship.” We must know that the apprenticeship never ends.

RAYMOND A. SCHROTH, S.J., literary editor of *America*, has taught at McQuaid Jesuit High School in Rochester, N.Y., and at five Jesuit and three secular universities.

Safer Now?

Balancing privacy and security after the Boston bombings

BY DAVEED GARTENSTEIN-ROSS

The two bomb blasts near the Boston Marathon's finish line last April were the most significant acts of terrorism on U.S. soil since Sept. 11, 2001. Other contemporary terror attacks claimed more lives than the three lost in Boston (the shooting by Nidal Malik Hasan at Fort Hood in 2009 killed 13), but the Marathon attack had a greater emotional impact. More than 250 were wounded, some horrifically, including many victims whose limbs had to be amputated. The around-the-clock coverage the Boston attack received is testament to its civic significance.

The bombings achieved a key goal of terrorist attacks: They scared many of us. In *The National Journal*, Ron Fournier wrote that the attack was notable "for its social significance," for the fact that "death at the finish line in Boston makes every place (and everybody) less secure"—including malls, churches and schools. He feared that the attack might signal "a 'new normal' for America," leaving "no place and no body" feeling safe.

Fournier is correct that in an open society there is an almost limitless number of targets. But in times of tragedy, it is easy to perceive social vulnerabilities while overlooking social resiliency and strength. The fear that Boston might be only the beginning has—thus far—proved unfounded.

A year after the Boston attack, it is worth understanding the strengths that have prevented a spiral of more attacks. Post-Boston revelations about the scope and scale of U.S.-led electronic surveillance, particularly that conducted by the National Security Agency, also make it worthwhile to take stock of the difficult balancing act that counterterrorism policies have to maintain. We need an understanding of the real tradeoffs between security and openness, and a discourse on those tradeoffs that is less knee-jerk and binary.

One of the core strengths of the United States in grappling with terrorism is the fact that the allure of terror-

ist violence is dimmer than our adversaries would like. Al Qaeda has mustered its resources into an effort to rally American Muslims to its jihadist cause, but levels of terrorist violence remain lower than in the 1970s. As Brian Michael Jenkins of the RAND Corporation reports, in the 1970s there were "60 to 70 terrorist incidents, most of them bombings, on U.S. soil every year—a level of terrorist activity 15 to 20 times that seen in most of the years since 9/11." From 1970 to 1978, terrorist incidents in the United States claimed 72 lives, greater than the loss of life inflicted by terrorism since 9/11.

Of course, 9/11 is the reason there has been greater concern about terrorism than in the 1970s, because those attacks showed that some terrorists have the desire and ability to carry out mass casualty attacks on U.S. soil. But there is a simple reason we have not seen terrorists striking one soft target after another on U.S. soil. They have not attracted enough people to their cause. And for the immediate future,

it is unlikely that any violent terrorist cause will be able to mobilize American sympathizers to strike indiscriminately in the way Fournier feared.

But if terrorism has not become an epidemic, it remains a problem that the United States must defend against. In doing so, policymakers must balance competing considerations. One of these, the balance between security and privacy, came into sharp focus less than two months after the Boston bombings, when the British newspaper *The Guardian* published the first in a series of revelations about the scope of the N.S.A.'s domestic and international surveillance.

The revelations made by Edward J. Snowden—now a household name—are wide ranging, and some raise real concerns that illustrate the tension between security and privacy. The crucial revelation in this regard is the U.S. government's retention of electronic metadata about Americans, including such information as where telephone calls originated, what numbers they connected to and their duration.

**The Boston bombings achieved
a key goal of terrorist attacks:
They scared many of us.**

DAVEED GARTENSTEIN-ROSS, a senior fellow at the Foundation for Defense of Democracies and an adjunct assistant professor for the security studies program at Georgetown University, is the author of *Bin Laden's Legacy* (Wiley, 2011).

Digital Needles, Data Haystacks

This N.S.A. data collection obviously raises several con-



PHOTO: REUTERS/BRIAN SNYDER

INDEPENDENCE DAY? Spectators are checked by security in Boston, Mass., July 4, 2013.

cerns, chief among them the privacy ramifications of government retention of data like this, which includes telephone calls to suicide prevention hotlines, to drug or alcohol treatment centers and to phone numbers that provide information about medical conditions. But the government is not the only data collector, and the intense focus on government intrusions on privacy in public discussion obscures the bigger picture. Three factors distinct from the threat of terrorism have converged to erode electronic privacy: a legal framework that has remained static since the 1970s, changes in our use of technology and the tracking by commercial providers of our online habits.

The laws governing electronic privacy remain stuck in 1979. In that year, the Supreme Court decided the case of *Smith v. Maryland*, which addressed whether the State of Maryland needed a warrant to install a pen register (which would record telephone numbers called, but not the contents of those calls) on a suspect's home phone. The court held in Maryland's favor, finding that the Fourth Amendment protected contents of a call, but not information about the call, like the number dialed. The Fourth Amendment only

applies when the government's actions intrude upon a reasonable expectation of privacy, and the court found that no such expectation existed for the numbers a person dials. After all, phone users know they convey this information to a third party, "since it is through telephone company switching equipment that their calls are completed."

In other words, when a third party knows what a person is doing in an electronic environment, no reasonable expectation of privacy exists. Based on *Smith*, it appears the N.S.A.'s metadata collection is legal since this information has already been transmitted to third-party providers. A more disturbing extension of *Smith's* reasoning is that our use of the Internet enjoys little or no constitutional protection.

While *Smith's* framework remained static, our use of technology evolved. The number of worldwide Internet users exploded from one million in 1998 to one billion by 2005. Social media, which for all intents and purposes did not exist in 1998, started to become more common in this period. Social media postings have by now become impulsive, and users divulge far more than they know. Last year, for example, researchers found that by relying only on users'

Facebook “likes” they could discern which users were gay and even how users voted.

People were divulging intimate details about themselves without realizing it, and commercial providers’ capacity to track users’ digital lives grew. There are several ways commercial providers track user activity. Social networks require tracking: a server has to authenticate a password to return user requests. Cookies are placed in a browser by a website to store this information, so that a Facebook user, for example, does not have to re-enter his or her password with every click to a different page. But cookies can also follow the user’s activity across the web, potentially recording information entered into different pages and building a profile of the user. And cookies are just one method of tracking. André Pomp, an academic based in Germany, notes that in a typical visit to the Internet, a user will encounter “hundreds of different trackers.”

There are advantages to treating personal data as a commodity. Companies can provide remarkable services at no cost to the user because they make money by getting to know their users’ interests, aspirations, likes and dislikes. But there are also disadvantages: When we consider the information we are disclosing and the methods of data analysis now available, we might grow uncomfortable with what these companies know about us.

Counterterrorism policies were built against this back-

drop of encroaching web providers armed with progressively improving technologies. After 9/11, the N.S.A. was charged with sifting through electronic data to shake out potential threats. The agency wanted a lot of data as a result. As James M. Cole, deputy attorney general, said, “If you’re looking for the needle in a haystack, you have to have the haystack.” This is not to say that the N.S.A.’s programs should be accepted as they are, but the present debate has taken on a Manichaean quality in which the N.S.A. is often portrayed as rapacious. It is in fact aggressively pursuing the mission with which it was charged at a time when privacy itself was shedding its old meaning.

The Screener’s Dilemma

But privacy and security are not the only tradeoffs in a post-Boston, post-9/11 world. There is also the matter of the burden imposed by counterterrorism policies and their economic costs.

The agency that has been most emblematic of the burdens imposed by efforts to catch terrorists is the Transportation Security Administration. Its post-9/11 screening procedures almost seemed designed to be as burdensome as possible, though for a noble reason: the government wanted to ensure that no group felt unfairly singled out.

But we ended up with a system where even such a well-known figure as Al Gore received unnecessary scrutiny at the

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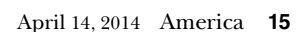
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One can think of the new system as focusing scrutiny on the unfortunate few or on wisely lightening the load on the lucky many. But absent new information that the T.S.A. is dealing with data in a way that may make us feel uncomfortable—such as, for example, accessing medical records or undertaking a wholly new collection of data on Americans—the new procedures are beneficial. The controversy surrounding them illustrates the difficulties involved in forging appropriate counterterrorism policies.



The Balancing Act

The answers to questions about the tradeoffs involved in ensuring security and efficiency of counterterrorism efforts while upholding the values of privacy and civil liberties are imperfect. But the fact that this balancing act is extraordinarily difficult points to the inadequacy of the debates about counterterrorism that were supercharged by the Snowden revelations. An ideal system would reduce the inconvenience that antiterrorism policing imposes while reviving the concept of privacy and providing an acceptable level of security. But a step in the direction of one of these values may entail at least half a step backward with respect to some other goal.

The T.S.A. pre-screening measures are an example of an innovation that aligns the goals of reducing public inconvenience and enhancing security. Policies that advance these competing values simultaneously are the most welcome, but they may not always dovetail so neatly. In those instances where they cannot, there is no ready answer as to which value should be given the prevailing priority. Indeed, declaring that one value should always have primacy risks dramatic overreaction in one direction or another.

Perhaps a good place to start toward a sustainable balance between security and privacy is by asking whether lawmakers should limit commercial entities' ability to retain user data.

There is, of course, good reason for these entities to track users. User data gives them a source of revenue, and nobody should feel bitter that companies are trying to make money. But is old data essential, or even relevant, to their business efforts? Do commercial entities need to know what websites you visited and who you sent instant messages to eight or 10 years ago? The government could require these entities to purge user data (including messages sent, websites visited, records of individuals called and geolocations) that is more than, say, five or seven years old if a) the user has tried to get rid of it by, for example, deleting the information; and b) there is no independent reason, such as litigation or national security concerns, to retain it.

This would be a small step, but one that could open new avenues of discussion about privacy. It is a conversation that involves not only liberty and security, but also commerce rights, Internet users' appetite for free and convenient services and the desire for privacy not only from one's government but also one's neighbors. The right kind of conversation would recognize this.

But given the way the surveillance debate has proceeded, we are not likely to get there. Our failed national discussion about privacy and security is emblematic of our broader inability to address the hard questions that dominate the counterterrorism sphere. A

ON THE WEB

The editors on the Boston Marathon bombing.
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Celebrating Sisters

The launch of National Catholic Sisters Week

BY CHRISTINA CAPECCHI

Whenever Tia Clifford and her five college housemates catch one another getting worked up—dwelling on the past or stressing about the future—they quote the mantra of a Catholic sister on campus, abbreviated and turned into a Twitter hashtag, “#BWYFA!”

The acronym, which they pronounce “boy-fah” and invoke daily, stands for “Be where your feet are.” It is the oft-repeated slogan of Linda Lee Jackson, O.P., a campus minister at the University of Dayton, in Ohio, and a call to live in the moment. It is one of many ways Sister Linda Lee has proved surprisingly relevant to Clifford, a busy college student who sometimes struggles to attune her head to the whereabouts of her feet. “So often we are glued to our phones,” Clifford acknowledged.

The two women recently enjoyed a weekend of bonding as participants in the kickoff of National Catholic Sisters Week, connected to National Women’s History Month and celebrated during the second week of March each year. Nearly 60 sister-student pairs from more than 50 colleges and religious congregations gathered at St. Catherine University in St. Paul, Minn., from March 7 to 9 to help launch the ambitious three-year program funded by the Conrad N. Hilton Foundation. The campaign is intended to elevate women religious and connect them to young women. Ultimately, the hope is to open up more Catholic women to the possibility of religious life.

How to go about that—the church’s million-dollar

question—is not a matter of a slickly produced marketing campaign, insist the co-directors of N.C.S.W., but of presenting a stripped down, heartfelt narrative. That is exactly what took center stage during the kickoff gathering of the initiative, when four sisters shared turning points in their path to consecrated life using the quirky storytelling style of *The Moth Radio Hour*, the National Public Radio show



AMONG FRIENDS. Tia Clifford, left, and Linda Lee Jackson, O.P., celebrate National Catholic Sisters Week at St. Catherine University in St. Paul, Minn., in March.

PHOTO: REBECCA ZENESKI/ST. CATHERINE UNIVERSITY

that won a Peabody Award in 2010. Perhaps the promotion of religious life is more “Charlie Rose” than “Mad Money”—fewer blinking billboards, slower cuts. The young women in the audience seemed gripped by the uninterrupted tale of Carolyn Martin, I.S.P., who was fitted for her postulant outfit decades ago as she glanced out the window at her boyfriend, waiting in the car and unprepared for their imminent breakup. And college students polled about a name and icon for N.C.S.W. expressed preferences for the “simple” and “plain,” turning down a bright, boxy design that felt too busy.

CHRISTINA CAPECCHI, a freelance writer from Inver Grove Heights, Minn., is the author of the nationally syndicated Catholic column *Twenty Something*.

Stories and the Web

Storytelling comes naturally to Irishmen like Archbishop Emeritus Harry J. Flynn of Saint Paul and Minneapolis, who began a homily by recounting a prostitute's decision to walk away from her lucrative gig. She was convinced by the words of a nun who had taught her in grade school, repeating again and again that she was made in the "image and likeness of God."

"Where would the church in the United States be were it not for the religious women?" Archbishop Flynn asked. "You have been a light to the feet of so many. Because of you, they have come to know that tender, tender love of Jesus Christ."

The names of religious women belong in the history books—Helen Prejean, C.S.J., and Mother Mary Francis Xavier Warde, alongside Susan B. Anthony and Elizabeth Blackwell. Trailblazers, fund-raisers, prayer warriors, visionaries. The prospect of folding Catholic sisters into National Women's History Month made perfect sense to Molly Murphy MacGregor, executive director and co-founder of the National Women's History Project and a product of Catholic schools taught by the Sisters of Charity of the Blessed Virgin Mary and the Sisters of St. Joseph. "People do not get to see real honest-to-God nuns," MacGregor said. "One of the things we deal with all the time is how invisible women's contributions are—and that's really true in the church."

Harnessing the Internet is a powerful way to spark real-life friendships, even if 140-character messages on Twitter feel superficial—an objection raised by a sister during social-media training. The women religious were advised to be personal in their online outreach, which begins by replacing the egg that automatically appears as a person's Twitter avatar with a real photo. "I have to remove my egg!" Sister Linda Lee said afterwards.

Honorata Grzeszczuk, C.S.S.F., attended the same session, wearing a habit and tapping notes into her Nexus tablet. "I learned more about the power of social media and the need for our presence there. I mean open presence, not one holy corner in the Internet, but an active presence," she said.

Julie Vieira, I.H.M., co-director of A Nun's Life Ministry, is an expert at marrying old-fashioned storytelling to high-tech media. She shot videos of 10 groups during the weekend and spoke about her growing awareness of women religious. Sister Julie said she was 25 and sitting in spiritual direction when she was struck by the fact that her spiritual director, a Catholic sister, was wearing black pumps. The shoes did not strike the young adult as conventional nun-footwear. "If the

high heels were surprising," she recalled thinking, "what else had I missed? I was intrigued."

Sister Julie soon experienced the "circle of sisterhood," a sense of spiritual camaraderie that washed over her during a Come and See weekend, a retreat for people who want to learn more about life in a particular religious congregation. She felt it again during the N.C.S.W. kickoff. "There was an overwhelming sense of sisterhood that transcended age, culture and geography and whether the participant was a student or sister," she said.

The names of religious women belong in the history books. Trailblazers, fund-raisers, prayer warriors, visionaries.

Mary Soher, O.P., executive co-director of National Catholic Sisters Week, echoed that observation. "Among the sisters there was such a claiming of sisterhood. There really is this sense that we are all sisters working in the mission of Christ." That reality was evident during prayer on opening night, Sister Mary said, when the group split into three levels, gathering around a central atrium. "We were raising our voices in song,

and the sound of our prayer rose and filled the building. I was thinking, "This is it!"

A college senior, Morgan Agia has felt awed by the robust community among women religious ever since she attended World Youth Day in Madrid in 2011. That is when she first contemplated religious life. "I was surrounded by young, vibrant sisters who were just gorgeous," she said. "I wanted to be around them more." Attending the N.C.S.W. weekend, Agia said, drew her closer to religious life. "Hearing the breadth of ministry sisters get to participate in is really attractive and something that fits my desire to do more than just one thing with my life."

The sister Agia was paired with, who called the 22-year-old she had never met before a "kindred spirit," demonstrated that breadth well. Dorothy Fabritze, M.S.C., lives in a mobile trailer and ministers to the circus community. Learning about N.C.S.W. prompted Sister Dorothy to reminisce about her teen years, becoming a postulant at age 17. She had been inspired by the missionaries who visited her school and showed slides of the exotic island nation of Papua New Guinea. "I realize that my vocation came about from someone telling their story," she said, "so I want to do that for other women."

Doling Out Love

Sister Dorothy has already done that for Agia, who ably pinpoints the Italian-Irish sister's charm: "I most admire the precious way she doles out love on the world."

When asked about their N.C.S.W. sister, many students used the word love.

"I like that the Dominicans are about peace and love," Tia Clifford said. "That may sound really hippie."

She and Sister Linda Lee had just posed for a photo taken with an iPad. "My daughter from another mother," Sister Linda Lee had joked, pulling in Clifford, 44 years her junior, for a cheek-to-cheek hug.

"I admire how she sees the good in people," Clifford later said. "She tells you what you're good at." And Clifford knows that Sister Linda Lee sees great potential in her as a sister. "I'm discerning," she said.

Being explicit about the possibility of a religious vocation is something not enough sisters do when interacting with young women, said James Lindsay, executive director of the Catholic Volunteer Network, based in Takoma Park, Md. He has heard from multiple sisters that they do not want to make young women feel "uncomfortable," and he recognizes this in his own communications with alumni of Catholic volunteer programs. The Center for Applied Research in the Apostolate at Georgetown University, however, has found that nearly 2 percent of the Catholic women who participate in a volunteer program become sisters. "This would compare to probably less than a tenth of a percent among non-volunteers," Thomas P. Gaunt, S.J., executive director of CARA, wrote in an email. "A huge difference."

The Catholic Volunteer Network is now setting out to explore the link between volunteer programs and religious life, creating more opportunities to volunteer with a religious congregation and measuring the impact of relationships with sisters on young women considering a vocation. The undertaking is being funded by a new grant from the Conrad N. Hilton Foundation, piggybacking on the work of its related grants, including National Catholic Sisters Week.

Nearly half of the women who made final vows last year say they were personally encouraged to consider a vocation by a religious sister or brother, according to a CARA study. Parents, parishioners and relatives were reportedly much more likely to encourage men to pursue religious life than women, whereas friends were nearly five times as likely to encourage women as men.

Some of those encouraging friendships began at the N.C.S.W. weekend, where young women cemented nascent bonds by friending each other on Facebook. "They found such peer support among other young women who also have this hunger to learn more about sisters," said Sister Mary Soher, the co-director.

Moving forward, all the students are invited to create oral histories of women religious, settle into one-on-one relationships and share their finished videos on SisterStory.org, a digital hub for National Catholic Sisters Week.

Sister Mary asks young women and women religious to check the website in the coming months as she and her colleagues tweak the oral-history pilot program and begin rolling it out at other colleges. She hopes to continue the momentum from the inaugural N.C.S.W. by engaging with a broader audience online and looking into regional meetings in 2015.

Clifford, for her part, intends to bring more women religious to campus so her peers can benefit from their wisdom, as she has. After taking off from Minneapolis and landing at the airport in Dayton, Ohio, she and Sister Linda Lee discussed their plans during a pancake supper at Cracker Barrel. "We both love breakfast food!" Clifford said.

Then they piled into Sister Linda Lee's Chevy Malibu and made the 20-minute drive to school, when they discussed their concept of God. "We have a similar view of God—this loving character who really does care about you, who is not going to

tear you down for your sins," Clifford said. "You are probably going to do that enough yourself. He is just going to love you."

Sister Mary is filled with hope when she imagines what students like Clifford might create in response to National Catholic Sisters Week. "This is just the beginning," she said. "And it is an incredibly beautiful and energetic beginning." ■

ON THE WEB

A video tribute
to women religious.
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OF ST. IGNATIUS LOYOLA
SUMMER 2014

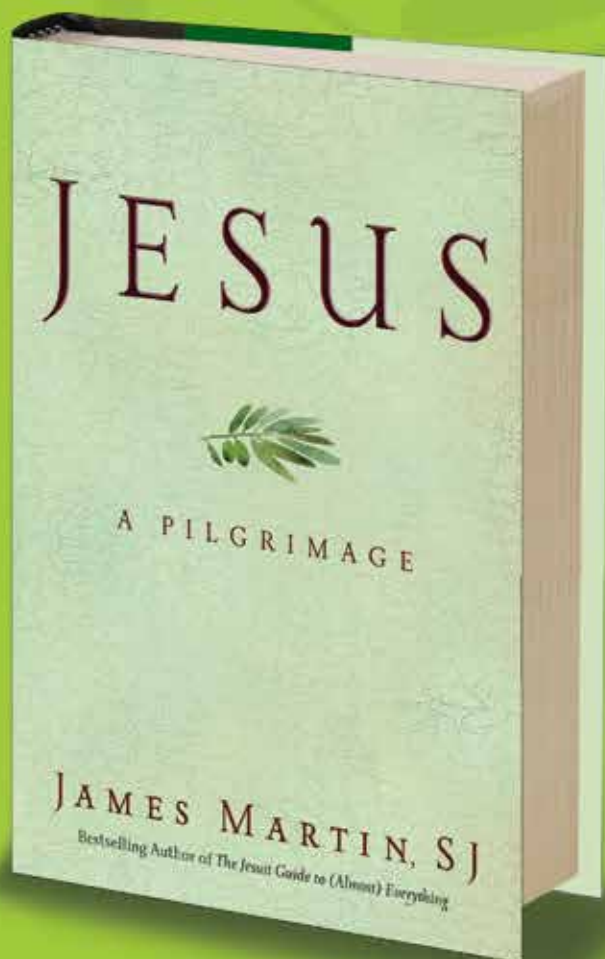
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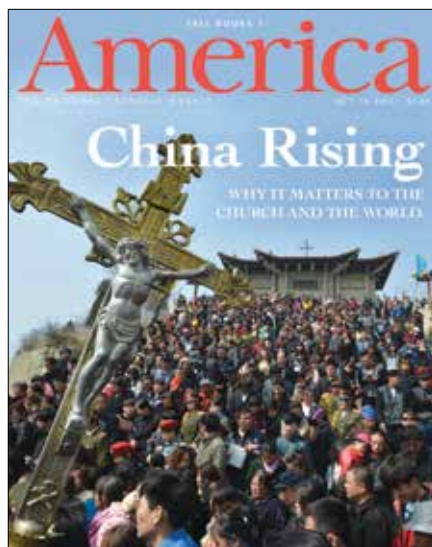


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Ms. Marianne K. Weed • 2009.....	Illinois
Rev. John B. Wehrlen • 2007.....	New Jersey
Rev. Charles H. Wester • 2000.....	Wisconsin
Mr. Robert L. Winston • 2007.....	California
Mrs. Linda N. Winter • 2004.....	Missouri
Mr. Richard M. Witt • 2002.....	Illinois
Mr. and Mrs. John Wolfe • 1991.....	California
Mr. and Mrs. Bernard J. Worth • 2013.....	Minnesota
Mr. Steven A. Zabicki Jr. • 1977.....	Maryland
Mr. Joseph T. Zalke • 2009.....	Washington
Mr. Patrick Zengierski • 2013.....	New York
Mrs. Colette C. Zito • 2013.....	New York
Anonymous	

The Associates

\$150 to \$299

Ms. Susan L. Abbott • 2003.....	Massachusetts
Miss Lillian Adami • 1987.....	Pennsylvania
Rev. John T. Albosta • 1998.....	Pennsylvania
Anthony C. and Julia S. Albrecht • 1993.....	Maryland
Rev. Richard J. Ament • 2009.....	Iowa
Robert G. Anders • 2012.....	Maryland
Ms. Beverly M. Anderson • 2006.....	Oregon
Dr. Stephen L. Anderson • 2001.....	Indiana
Mr. Peter J. Andes • 1995.....	New York
Andrews McMeel Universal Foundation • 2002.....	Missouri
Dr. Joseph G. Antkowiak M.D. • 2004.....	New York
Ms. Jane Antrobus • 2008.....	Tennessee
Mr. Benedict G. Archer • 1994.....	California
Ms. Louella R. Armstrong • 2005.....	New York
Rev. George Aschenbrenner S.J. • 1993.....	Pennsylvania
Mr. Clemente Aseron Jr. • 2012.....	Illinois
Mr. Stanley Aslanian • 1987.....	California
Mr. Kenneth F. Bailie • 2003.....	New York
Mr. Richard J. & Barbara J. Bair • 2012.....	Massachusetts
Rev. R. James Balint • 1994.....	Texas
Ms. Catherine Barrack • 2013.....	California
Miss Janice A. Barry • 2004.....	New Jersey
Ms. Helen A. Bartell • 2012.....	New York
Mr. and Mrs. Gerald M. Bauer • 1982.....	Oklahoma
Mr. Drew J. Bauman • 1990.....	New Jersey
Rev. William J. Bausch • 1989.....	New Jersey
Rev. Joseph F. Beckman • 1987.....	Ohio
Msgr. Lawrence A. Beeson • 2013.....	Iowa
Mr. and Mrs. Paul O. Behrends • 1990.....	Maryland
Mr. Raymond J. Behrendt • 2001.....	Illinois
Ms. Carolyn K. Bensel • 1988.....	Massachusetts
Ms. Lisa Berlinger • 2013.....	Connecticut
Mr. Edgar D. Berners • 2012.....	Indiana
Ms. Rosemary E. Binon • 2005.....	Ohio
Ms. M. J. Bishop • 2013.....	California
Mrs. Frederick L. Bissinger • 1989.....	Maryland
Ms. Constance Bissonnette • 2013.....	Rhode Island
Deacon and Mrs. Leo T. Bistak • 1989.....	Kansas
Ms. Carol Ann Black • 2013.....	Florida
Rev. Melvin C. Blanchette S.S. • 1989.....	D.C.
Fr. Clair Boes • 2009.....	Iowa
Dr. Robert Bolinske M. D. • 2013.....	Missouri

Mr. Robert J. Boyles • 2003 California
 Rev. James P. Bradley • 2011 New York
 Mr. John T. Bradt • 2012 New York
 Dr. Robert F. Brady Jr. • 2006 Maryland
 Mr. and Mrs. Mike Braun • 2010 Indiana
 Mr. and Mrs. Philip & Virginia Breen • 2013 Arkansas
 Mr. Ralph J. Bremigan • 2010 Indiana
 Ms. Anne Brenaman • 2006 Washington
 Rev. William Brennan • 2006 New Jersey
 Mr. Michael W. Briese • 2012 Maryland
 Rev. David E. Brinkmoeller • 2000 Ohio
 Ms. Marie H. Brown • 2004 California
 Rev. Francis E. Bryan • 2008 Indiana
 Mr. Thomas B. Buckley • 2013 New York
 Ms. Maryanne Bunda • 2007 Michigan
 Mr. Edward J. Burke III • 2002 Texas
 Mr. James D. Burke • 2003 Pennsylvania
 Mr. Thomas J. Burns • 2010 Florida
 Mr. John W. Bushman • 1994 California
 Mrs. Eileen K. Byrne • 1983 Illinois
 Ms. Anna M. Byrnes • 1988 Connecticut
 Ms. Mary L. Cain • 2007 Kansas
 Ms. Mary Howley Callinan • 1991 Virginia
 Mr. Arthur M. Calter • 2013 Massachusetts
 Mr. Pat W. Camerino • 1983 Texas
 Mr. John J. Campbell • 1988 California
 Mr. Lawrence J. Campbell • 2012 New York
 Robyn & Vincent Caponi • 2013 Indiana
 Ms. Kathleen L. Carmody • 2013 Maryland
 Mrs. Lois H. Carnes • 2002 California
 Greg and Mary Carnevale • 1994 Michigan
 Ms. Eileen Carney • 2009 Montana
 Sister Clarice M. Carroll • 2013 Mississippi
 Grace A. Carroll • 1980 New Jersey
 Mr. Edward J. Carville • 1982 California
 Mr. John J. Casey • 1987 Missouri
 Ms. Patricia Casey • 1996 Massachusetts
 Mr. Robert Casey • 2012 Washington
 Mr. Thomas J. Cassidy • 2008 Pennsylvania
 Catholic Community Foundation • 2013 Minnesota
 Mr. D. Edward Chaplin • 2006 Pennsylvania
 Ms. Margaret R. Charles • 2007 Massachusetts
 Ms. Donna Cheesebrough • 2013 Washington
 Ms. Kathleen S. Christenson • 1988 California
 Mr. Louis J. Cissone • 2013 Florida
 Col. Dennis E. Clancey U.S.M.C. • 1988 Virginia
 Mr. James P. Clark • 2000 New York
 Mr. John E. Clarke • 2009 Wisconsin
 Mr. Peter Clarke • 2012 South Carolina
 Mr. James F. Cleary • 1994 New York
 Ms. Jane E. Clifford • 2009 New York
 Ms. Ellen M. Coffey • 2009 Minnesota
 Ms. Loretta F. Coghlan • 2000 Michigan
 Rev. Kenneth S. Coleman • 2013 California
 Rev. Joseph M. Collier • 1996 California
 Rev. Edward A. Colohan • 2001 Connecticut
 Mr. Daniel J. Combo • 2013 Montana
 Rev. Peter Conley • 2012 Massachusetts
 Deacon Robert L. Connelly • 1994 Maryland
 Mr. Neil A. Connolly • 2012 New York
 Rev. Robert L. Connors • 1998 Massachusetts
 Mr. Coleman Conroy • 2013 Virginia
 Mr. John J. Conway • 2006 Michigan
 Mr. and Mrs. Thomas E. Coogan • 2013 Colorado
 Mr. Jack Cooper • 2009 Pennsylvania
 Mr. and Mrs. John J. Cooper • 1993 Pennsylvania
 Rev. Raymond J. Cossette • 1993 Minnesota
 Ms. Clare Costello • 2013 New York

Mr. Fred G. Cowden Jr. • 1997 New Jersey
 Mrs. Frank J. Coyle • 1992 Connecticut
 A. Paul Cravedi • 2001 Massachusetts
 Fr. Richard Cronin • 2008 Missouri
 Mrs. Dorothy M. Crowe • 2010 New York
 Rev. Daniel J. Crowley • 1999 Massachusetts
 Mr. and Mrs. Gerald B. Cullinane • 2013 California
 Ms. Maryanne Cullum • 2013 New Jersey
 Anne and Richard Cummings • 2003 New Jersey
 Rev. Msgr. J. James Cuneo • 2001 Connecticut
 Ricky J. Curotto • 1999 California
 Dr. Barbara A. Cusack • 2013 Wisconsin
 Rev. Robert W.J. Czok • 1999 New York
 Mr. Ed Dailey • 2002 Massachusetts
 Rev. James Dallen • 2013 Washington
 Ms. Rosemary Darmstadt • 1998 New York
 Mr. Robert Davies • 2013 Florida
 Mr. Charles Davis • 2012 South Carolina
 Ms. Judith M. Davis • 1996 Indiana

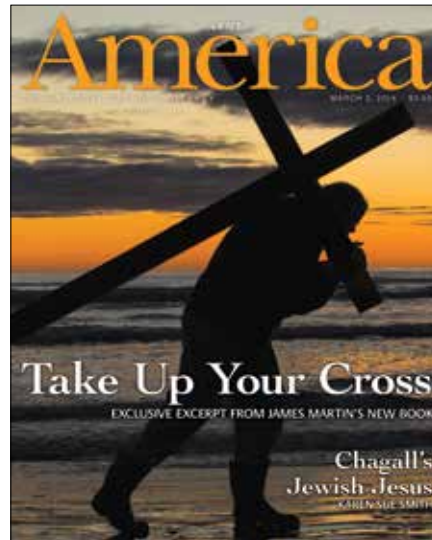


Mr. John P. Day • 1997 New Hampshire
 Mrs. Katherine E. DeBacker • 2008 Colorado
 Mr. and Mrs. Carl and Theresa Debarbrie • 2003 N.Y.
 Ms. Carol DeGroot • 2013 Wisconsin
 Mr. Edward J. Dempsey • 2004 Connecticut
 Rev. Richard Dempsey • 2009 Illinois
 Msgr. Timothy H. Desrochers • 2008 Michigan
 Mr. and Mrs. Stephen C. Detommaso • 2000 Arizona
 Mr. Robert L. Dineen • 2001 Alabama
 Mr. William S. Dinger • 1993 New York
 Rev. Jerome A. Dixon • 1989 Pennsylvania
 Mr. Robert F. Dobbin • 1993 New York
 Rev. Thomas R. Doheny • 2010 North Carolina
 Ms. Lenore J. Domers • 2007 Wisconsin
 Mrs. Barbara M. Donahue • 1999 Massachusetts
 Ms. Catherine A. Donahue • 2012 Oregon
 Mr. and Mrs. Richard W. Doney • 1991 New York
 Ms. Mary H. Donohue • 2013 New Jersey
 Mr. Charles T. Dooley • 2013 California
 Mr. Thomas P. Dowling • 1982 Florida
 Dr. and Mrs. John M. Driscoll Jr. • 1992 New Jersey
 Msgr. Leon Duesman • 2007 Texas
 Mr. Maurice J. Dufilho III • 2010 Texas
 Mr. and Mrs. Anthony J. Dunleavy • 2006 Pennsylvania
 Ms. E. Anne Dunn • 2013 Louisiana
 Mr. and Mrs. John Dunn • 2004 Illinois
 Msgr. William A. Dunn • 2006 Ohio

Rev. James M. Dunne • 2008 New York
 Mr. Stephen P. Dunphy • 2013 California
 Sr. Denise H. Duplessis • 2012 Louisiana
 Mr. Gary Duquette • 2012 Michigan
 Mrs. Rosemary C. Durkin • 2007 Connecticut
 Ms. Frances E. Edson • 2007 New Jersey
 Mr. John E. Egan • 1983 Pennsylvania
 Sister Bea Eichten • 2012 Minnesota
 Mr. Harry A. Eick • 2007 Michigan
 Dr. Edward A. Ellis • 1991 Florida
 Mr. Richard A. Ellison • 2002 New York
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 Ms. Patricia R. Evans • 2013 Virginia
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 Rev. Bernard Farley • 2012 Pennsylvania
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 Mr. and Mrs. Laurence T. Fell • 1990 New York
 Fr. Robert J. Fenzl • 2000 Wisconsin
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 Rev. Donald J. Fiedler • 2003 Arizona
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 Mr. John L. Flannery • 1993 Connecticut
 Ms. Carol Fleming • 2008 Arizona
 Mr. Robert J. Foldvary • 2012 Ohio
 Mrs. Maryanne Ford • 1983 New Jersey
 Ms. Katie D. Foster • 2003 California
 Mr. Charles A. Frazee • 1996 California
 Mr. Bertram F. Frederick • 2007 Florida
 Rev. Paul J. Freemesser • 2004 New York
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 Ms. Kathleen T. Garry • 2003 New York
 Rev. Joseph A. Gaudet • 2001 Massachusetts
 Rev. Adams George • 2013 Pennsylvania
 Most Rev. Peter L. Gerety • 1993 New Jersey
 Mr. and Mrs. Joseph F. Gersitz • 2003 New York
 Kenneth C. Gertszen M. D. • 1995 Maryland
 Rev. Michael E. Giglio • 1993 Florida
 Mr. Jerome P. Gilbert • 2003 Georgia
 Rev. John J. Gildea • 2004 New York
 Mr. John Girardi • 2003 California
 Mr. Edward Girres • 2010 Iowa
 Dr. and Mrs. Robert L. Giuntoli Sr. • 2013 Pennsylvania
 Mr. John P. Gleason • 2006 Illinois
 Mr. and Mrs. Martin J. Gleason • 1998 D.C.
 Dr. Michael Gliatto M.D. • 2010 Pennsylvania
 Mr. John W. Glynn • 2008 California
 Mr. Robert F. Goeke • 2006 Massachusetts
 Rudolf and Carolyn Ann Goetz • 1995 Michigan
 Ms. Kathleen A. Golden • 2004 New York
 Mr. and Mrs. Lawrence P. Goldschmidt • 1987 Virginia
 Mr. Imrich Gombar • 2013 North Carolina
 Dcn. and Mrs. Robert Gontcharuk • 2004 New York
 Mr. Michael R. Goonan • 2003 New York
 Mr. and Mrs. Horace C. Gordon Jr. • 1989 Florida
 Ms. Evelyn M. Gorman • 2002 Massachusetts
 Mr. Morgan Goudeau • 2013 Louisiana
 Rev. Louis J. Gould • 2004 Massachusetts
 Mrs. Frances S. Grace • 1999 Wisconsin

Mr. Todd Alan Graff • 2009..... Minnesota
 Jake and Ruth Graves • 2000 Iowa
 Dr. and Mrs. Gerald W. Grawey • 1973 Illinois
 Mr. Gerard Graziano • 2013 New Jersey
 Ms. Mary Gresens • 2013..... Michigan
 Mrs. Esperanza Griffith • 2011..... Colorado
 Mr. William Grothaus • 1988..... Connecticut
 Mr. William Grubbins • 2013..... Illinois
 Mr. John W. Gruber • 2013..... Pennsylvania
 Mr. William B. Gubbins • 2013..... Illinois
 Mr. and Mrs. Charles A. Guerin • 1985 New Jersey
 Dr. and Mrs. Vincent F. Guerra • 1993..... Massachusetts
 Ms. Marianna N. Guido • 2013..... New York
 Mr. Thomas Guilfoi • 2003..... Washington
 Mr. J. Ferrel Guillory • 1998..... North Carolina
 Dr. M. K. Gumerlock • 1997..... Oklahoma
 Rev. James G. Gutting • 1989..... Pennsylvania
 Rev. James A. Habelwitz • 2013..... Wisconsin
 Mrs. and Mr. Leona Hall • 2001..... Massachusetts
 Mr. and Mrs. Francis L. Hanigan • 1987 Texas
 Rev. Joseph F. Hanley • 1989..... South Carolina
 Ms. Martha A. Hanns • 1998 Washington
 Mr. John J. Hardiman • 2007 New York
 Mr. John M. Harding • 1996..... Washington
 Ms. Elizabeth A. Harkin • 2002..... New York
 Mr. Richard Harmond • 2013 New York
 Mr. and Mrs. Harper • 1987 California
 Rev. Joseph D. Harrington • 2009 Montana
 Rev. Jerome Hartlein • 2004..... Illinois
 Mr. James J. Hastings • 2003..... Maryland
 Mr. and Mrs. Robert S. Hathaway • 1983..... Pennsylvania
 Mr. Thomas W. Havey • 2008 Florida
 Rev. Robert Hawkins • 2002..... Rhode Island
 Mr. George T. Hayes Jr. • 2001 New Jersey
 Dr. and Mrs. Jerome Heavey • 2013..... Pennsylvania
 Mrs. Margaret A. Hebert • 1988 Kansas
 Ms. Theresa M. Hein • 2006..... Texas
 Mr. and Mrs. John P. Hengesbach • 1987 Indiana
 Rev. Douglas J. Hennessy • 1995 Illinois
 Mr. Kevin Herbert • 2013 Missouri
 Rev. Ronald Herbert • 2013..... California
 Rev. John C. Hergenrother • 1992..... Wisconsin
 Mr. John D. Herrick • 1999..... Florida
 Mr. and Mrs. Thomas V. Heyman • 1987 New Jersey
 Rev. Charles J. Hiebl • 1991 Wisconsin
 Mr. Richard J. Higgins • 1984..... District of Columbia
 Mr. Raymond J. Hils • 2013..... Ohio
 Mr. Richard V. Holmes • 1995..... Pennsylvania
 Mr. and Mrs. Francis J. Hone • 1987..... New York
 Mr. and Mrs. Peter C. Hothorn • 2012..... Florida
 Mr. Ivan J. Houston • 2006..... California
 Most Rev. Howard J. Hubbard • 1989 New York
 Ms. Joan R. Huber • 1996 Pennsylvania
 Mr. Thomas P. Huber • 2012 Hawaii
 Mr. William H. Huber • 1997 New Jersey
 Dr. Selma Hughes • 2004..... Texas
 Mr. Kenneth Hull • 2013 Michigan
 Most Rev. Francis T. Hurley D.D. • 1991..... Alaska
 Leroy J. and Virginia L. Hushak • 2002..... Ohio
 Mr. Roberto Iglesias • 2013..... Texas
 Dr. Pauline M. Jackson • 1983 Wisconsin
 Mr. Richard A. Jacobs • 1995 Maryland
 Rev. John Jacquiel • 2013..... Pennsylvania
 Ms. Marie G. James • 2003..... South Carolina
 Mr. Edward L. Jamieson • 2013..... Massachusetts
 Dr. Robert N. Jarman M. D. • 2013 Oklahoma
 Jesuit Comm. in Western North Carolina • 1996 N.C.
 Ann F. Johnson • 1997 Virginia

Mr. and Mrs. James T. Johnson • 2008..... California
 Ms. Edna Jones • 2013..... Tennessee
 Ms. Louisa E. Jones • 1992..... Washington
 Dr. Mary Ann Jordan • 2000..... New York
 Rev. James W. Joslyn • 2009..... Illinois
 Mr. Peter P. Kalac • 2003..... New Jersey
 Rev. Ronald N. Kalas • 1988..... Illinois
 Mrs. Vickie V. Kalbian • 1990..... Virginia
 Rev. William D. Karg • 1998..... Ohio
 Fr. Frederick J. Kawka • 2010..... Michigan
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 Mr. Harry W. Keaty • 2005..... Washington

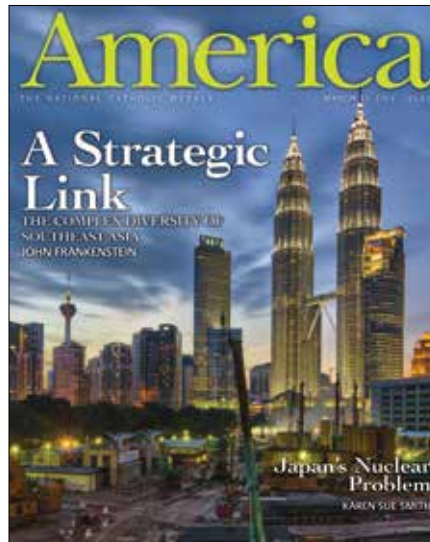


Rev. Keitell • 2013 Ohio
 Mr. Thomas E. Kelleher • 1988 Massachusetts
 Mr. Clarence Keller • 2013..... Alabama
 Dr. and Mrs. Edward J. Kelley • 1999 Connecticut
 Rev. Thomas J. Kelley • 2008..... Pennsylvania
 Msgr. Leo A. Kely • 1988 New Jersey
 Mr. and Mrs. William J. Kendrick • 2002..... Florida
 Rev. Paul F. Kenefick • 2008 Connecticut
 Mr. Peter C. Kenny • 2010 Massachusetts
 Barbara S. Kiernan Ph.D. • 2001..... Georgia
 Mr. Vincent J. Kiernan • 1998..... Virginia
 Mr. John P. Killeen • 1996 California
 Mr. David P. Killen • 2007..... Washington
 J. Leo Klein S.J. • 2006..... Ohio
 Ms. Sally Klein • 2013 Ohio
 Mr. Joseph J. Kleppner • 2013..... Pennsylvania
 KLM Foundation • 2013..... California
 Ms. Ann M. Klocke • 1997..... Illinois
 Mrs. Thomas S. Knight Jr. • 1990..... Connecticut
 Rev. Kenneth Koehler • 2012..... Colorado
 Fr. Robert Kolenski • 2012..... Michigan
 Mr. Stanley P. Kopacz • 1987..... Pennsylvania
 Dr. and Mrs. John F. Krager Jr. • 2009 Nebraska
 Mr. and Mrs. Frederick R. Kruger • 2012 Wisconsin
 Mrs. Florence A. Kruzas • 2000 Michigan
 Mr. and Mrs. Daniel J. Kubasiak • 2007 Illinois
 Ms. Sandra F. Kuhn A.U.D. CCC • 2013..... New Jersey
 Mr. Michael A. Kulungowski • 2012..... South Carolina
 Ms. Barbara L. Kuttner • 2006 Arizona
 Mr. and Mrs. Lawrence J. Kwacala • 2013 Illinois
 Rev. Joseph A. La Plante • 1995..... Minnesota
 Mrs. Joanne La Porte • 2013 Maryland
 Mr. Joseph A. Lagan • 2010..... Colorado
 Mr. and Mrs. F. Vern Lahart • 1993 Florida

Mr. Christopher Lane • 2000..... Colorado
 Mr. and Mrs. Lawrence W. Lang • 2006 Michigan
 Joseph J. Lauber M. D. • 1983 Missouri
 Rev. Edward Louden • 2013 Louisiana
 Rev. Eugene F. Lauer • 2013 Pennsylvania
 Mr. James M. Laurenzo • 2013 Iowa
 Ms. Jan Lauterjung • 2013..... California
 Ms. Mary Jo Lavin • 2005..... Washington
 Col. James E. Lawrence USAF (Ret.) • 1999..... Virginia
 Mr. James C. Leahy • 2013 Hawaii
 Mr. Philip A. Lebeau • 2013 New Jersey
 Mr. Maurice Lebel • 2012..... Maine
 Ms. Annette Lee • 2013 Indiana
 Ms. Theresa Lee • 2010 Illinois
 Mrs. Ann G. Lefevre • 1997 New York
 Most Rev. John J. Leibrecht • 1991 Missouri
 Rev. Thomas P. Leonard • 1985 New York
 Ronald and Linda Lesko • 2009 Maine
 Mary and Thomas Lewis • 1996..... New Jersey
 Ms. Juanita C. Lim • 2013 Michigan
 Ms. Carol A. Litzler • 1993 Ohio
 John and Dolores Loftus • 2002 New York
 Mr. Anthony Lombardi Jr. • 2004..... Colorado
 Ms. Mira L. Loran • 1993..... Illinois
 Loyola Jesuit Community • 2013..... Louisiana
 Drs. Paul & Loretta Lucas • 1992 Michigan
 Mr. Albert F. Luckas • 1995 Wisconsin
 Mr. Rob Lup • 2013 Maine
 Mr. and Mrs. Joseph F. Lynch • 1998 Massachusetts
 Mr. John J. Lyons • 2012..... Florida
 Ms. Mary E. Lyons • 1987..... Massachusetts
 Mr. John J. MacDougall • 2004..... New York
 Fr. Frederick H. MacIntyre • 2012 Virginia
 Ms. Ann Mackay • 2013 Maine
 Ms. Beatrice A. Mackenzie • 2010..... Connecticut
 Ms. Julie Magri • 2010 Georgia
 Mr. and Mrs. James V. Maher Jr. • 1993..... Pennsylvania
 Cardinal Roger M. Mahony • 2013..... California
 Mr. Delbert J. Malin • 2012..... Wisconsin
 Ms. Susan Z. Malone • 2002 New Jersey
 Mr. and Mrs. Edmund Maloney • 2013..... Vermont
 Rev. Robert P. Maloney • 2013 Pennsylvania
 Ms. Kathleen M. Manning • 2009..... New Jersey
 Capt. Lory Manning USN (Ret.) • 2013 Virginia
 Mr. Frederick J. Margo • 2013..... Texas
 Mr. and Mrs. James F. Marran • 1993 Illinois
 Mr. George J. Marshalek Jr. • 2008 Pennsylvania
 Mr. Edward W. Martin • 2012..... Missouri
 Ms. Alice Marx • 2013 California
 Ms. Susan Matt • 2013 Arizona
 Mr. Richard E. McAdams • 1987 Pennsylvania
 Mr. James F. McAteer • 2004 Washington
 Mr. Mark J. McCabe • 1997 Pennsylvania
 Rev. Msgr. William J. McCaffrey • 2002 Rhode Island
 Mr. E. Michael McCann • 2010..... Wisconsin
 Mr. Brian J. McCarthy • 2001 California
 Ms. Doyle McCarthy • 2013 Virginia
 Mrs. Virginia M. McCarthy • 1988..... New Jersey
 Jean M. McCawley • 2005 Massachusetts
 Mr. Thomas P. McCreesh • 2012 Pennsylvania
 Miss Catherine R. McCullough • 2003 Florida
 Michael McDermott • 2012 Texas
 Mr. Alonzo L. McDonald • 2000 Michigan
 Ms. Mary Mcenany • 2013 Colorado
 Mr. John G. McGoldrick • 2002 New York
 Dr. Leonard F. McGovern • 2005 Alabama
 Fr. Patrick McGurk • 2000..... Montana
 Mr. Joseph K. McKay • 1977 New York

Mrs. Virginia M. McKeon • 2010..... New York
 Mr. Edward McKeown • 2013..... Tennessee
 Marita L. McMahon • 1996..... New York
 Mr. Robert McMahon • 2013..... New York
 Mrs. Joan McNamara • 2002.....New Mexico
 Bill and Anne McSweeney • 2013..... Florida
 Ms. Elizabeth B. Meers • 2009.....District of Columbia
 Mr. Thomas Mehs • 2013.....Colorado
 Ms. Ellen M. Mehu • 1999.....Maryland
 Mr. and Mrs. A. J. Memmel • 1991..... Illinois
 Miss Anne Menton • 1989..... New York
 Mr. Michael G. Merriman • 1995.....Oregon
 Mr. John E. Metzler • 2000.....Virginia
 Mrs. Elizabeth A. Meyer • 1985.....Massachusetts
 Mr. John J. Michalicka • 1997..... Oklahoma
 Joe and Linda Michon • 1998..... California
 Rev. Msgr. Joseph J. Milani • 1987..... California
 Mrs. Elizabeth E. Miller • 2000.....Massachusetts
 Rev. Fergus Monaghan • 2004..... Missouri
 Mr. John F. Monaghan • 2012..... Missouri
 Joseph M. and Constance M. Mondel • 1997..... New York
 Mr. and Mrs. John F. Monroe Jr. • 1997..... Wisconsin
 Mr. and Mrs. Peter F. Moore • 2004..... Connecticut
 Mr. Robert B. Moran • 1987..... California
 Mr. and Mrs. Charles M. Moritz • 1988..... Wisconsin
 Mr. James T. Morley Jr. • 2012..... Connecticut
 Mr. and Mrs. Richard B. Morris • 1983..... California
 Mr. and Mrs. Jerome A. Morzinski • 1991.....New Mexico
 Mr. Kevin Mulcahy • 1995..... New Jersey
 Mr. Richard Mullan • 1998..... New York
 Mrs. Margaret F. Mullin • 1972.....Massachusetts
 Jeff and Sue Mulvihill • 2013..... California
 Mr. George W. Murphy • 1991..... Pennsylvania
 Msgr. Tom Murphy • 2008.....Texas
 Mrs. Mary M. Murray • 1995.....Maryland
 Mr. and Mrs. Paul B. Murray • 1969..... Connecticut
 Ms. Sharon Mussomeli • 2013..... New York
 Mr. James J. Neerinx • 2006.....North Carolina
 Mr. Thomas Nellis • 2013..... New York
 Rev. Michael J. Newman S.D.S. • 2008..... California
 Rev. Kerry R. Ninemire • 1989..... Kansas
 Ms. Rose Nitz • 2010.....North Dakota
 Mr. and Mrs. Daniel A. Nolet • 2013..... Kentucky
 Mr. Dave Nona • 1985..... Michigan
 Ms. Kathleen North-Wilhelm • 2003..... AE
 Ms. Colleen O'Brien • 2013..... Delaware
 Rev. Leo P. O'Brien • 2008..... New York
 Mr. and Mrs. Richard J. O'Brien • 1988..... Nebraska
 Mr. Robert P. Ochocki • 1993..... California
 Mr. John P. O'Connell • 2013..... Delaware
 Mr. Bryan D. O'Connor • 2009..... Virginia
 Mr. John J. O'Connor • 2006..... New Jersey
 Mr. Kevin O'Connor • 2013..... Minnesota
 Dr. Luke E. O'Connor • 2003..... Connecticut
 Rev. Maurice J. O'Connor • 1999.....Massachusetts
 Rev. Robert B. O'Connor • 1989..... New York
 Mr. and Mrs. William O'Connor • 2012..... Delaware
 Rev. William J. O'Donnell • 1996..... Pennsylvania
 Ms. Cristina R. O'Keefe • 2003..... New York
 Mr. John F. O'Keefe • 2013..... California
 Dr. Christine M. Olsen • 2008..... Connecticut
 Rev. Theodore Olson • 2006..... California
 Rev. Vincent O'Reilly • 1990..... California
 Mr. Edward D. Ott • 1996..... Louisiana
 Our Lady Queen of Peace Church • 2012..... Virginia
 Rev. Msgr. Thomas J. Owens • 2008..... Pennsylvania
 Mr. and Mrs. Kenneth M. Padgett • 2001..... New York
 Fr. Michael L. Palazzo • 2000..... New York

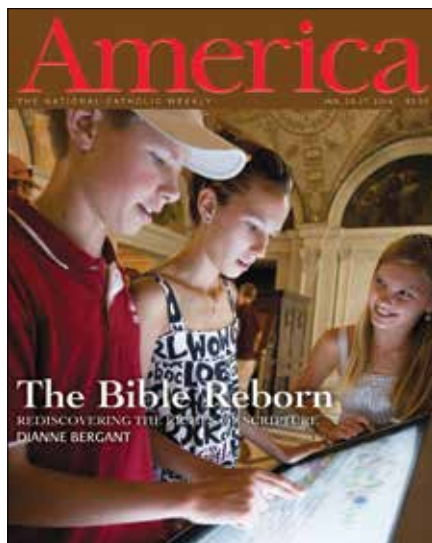
Mr. Mario J. Paredes • 2001..... New York
 Ms. Kay B. Partridge • 1988.....Massachusetts
 Ms. Mary K. Paul • 2003..... Michigan
 Mr. George F. Paulik • 2013..... Minnesota
 Mrs. Leanna Pawlus • 2013..... New Jersey
 Mr. and Mrs. John M. Pellegrino • 1998..... Florida
 Mr. Ovidio Penalver • 1997.....Washington
 Ms. Helen K. Penberthy • 2009..... Virginia
 Mr. Juan M. Perez • 2012..... Florida
 Ms. Nicole Perez • 2013..... New York
 Mr. Roland Peschel • 2012..... Nebraska
 Rev. Thomas A. Pesci S.J. • 2007..... Pennsylvania
 Mr. Robert W. Peters • 2006..... California
 Ms. Margaret Peterson • 2013..... North Carolina
 Rev. Steven J. Peterson • 1990..... New York
 Mr. Joseph Pettit • 1992..... Virginia
 Mr. Joseph C. Phayer • 2001..... South Carolina
 Dr. and Mrs. James J. Phelan • 2007..... Illinois
 Mr. and Mrs. John G. Phelan • 2013..... New Jersey
 Ms. Margaret K. Phillips • 2008..... Pennsylvania
 Rev. Michael J. Phillips • 2005..... New York
 Mr. Robert Piccus • 2012..... California
 Mr. Gregory Pickert • 2008..... California
 Mr. Robert S. Pietrusiak • 2013..... Illinois
 Mr. Joseph A. Placek • 1999..... Michigan
 Emmy and William Plato • 2008..... Ohio
 Mr. John A. Pocs • 1988..... Ohio
 Mr. John Polanin Jr. • 2002..... New Jersey
 Mrs. Janet Pomeranz • 2008..... New York
 Mr. and Mrs. Pierce J. Power • 1979..... Florida
 Ms. Willow Powers • 2013.....New Mexico
 J.N. Price • 2013.....Ohio



Mr. William T. Prince • 2013..... Virginia
 Rev. Joseph M. Quinn • 2004..... New Jersey
 Mrs. Florence E. Quinn • 2004..... Virginia
 Mr. Matthew J. Quinn • 2002..... Virginia
 Rev. Brian M. Rafferty • 2007..... Maryland
 Mr. Brian Abel Ragen • 1994..... Missouri
 Dr. Jorge Rakela • 2002..... Arizona
 Bishop Ricardo Ramirez • 2004.....New Mexico
 Mr. Matthew Rankel • 2012..... New York
 Rev. Fred Rauscher • 2013..... New Jersey
 Mr. Alex J. Ravnik • 1988..... California
 Roderick and Nancy Read • 2012..... California
 Rev. Edward G. Reading • 2008..... New Jersey
 Mr. and Mrs. James T. Regan • 1969..... Wisconsin

Mr. George E. Reid • 1995..... New York
 Ms. Elizabeth Reilly • 2013..... New York
 Mr. and Mrs. Robert T. Reilly • 1995..... Texas
 Rev. William J. Reilly • 1995..... New Jersey
 Mrs. Julia M. Revane • 1988..... Wisconsin
 Rev. C. Phil Riney • 1996..... Kentucky
 Mr. William E. Riordan • 2006..... Illinois
 Ms. Kathleen M. Rivet • 2003..... California
 Dr. Edward F. Rizzy • 2010..... Rhode Island
 Mr. John Robinson • 2012..... Alabama
 Mr. Gustaaf Roemers • 2010..... California
 Dr. Uros Roessmann • 1996..... Montana
 Mr. and Mrs. William J. Romanow • 2004..... New Jersey
 Most Rev. Peter A. Rosazza D.D. • 1987..... Connecticut
 Ms. Madonna Rose • 2013..... California
 Mary C. Ross R.S.M. • 2013..... Nebraska
 Ms. Patricia P. Rossmann • 2012..... Iowa
 Ms. Diane E. Rosztoczy • 2004..... Arizona
 Ms. Helen M. Rothermich • 2003..... Connecticut
 Mr. Bernard C. Rudegear • 1995..... Pennsylvania
 Ms. Shayla K. Rumely • 2012..... Georgia
 Mr. James T. Ryan • 2013..... New York
 Mr. John Ryan • 2012..... New Jersey
 Mr. John J. Ryan • 2002..... Florida
 Rev. Michael G. Ryan • 2003..... Washington
 Mr. Peter M. Ryan • 2013..... Connecticut
 Ms. Sylvester D. Ryan • 2012..... California
 Ms. Evelyn M. Saal • 2007..... New York
 John and Lou Ella Saam • 2013..... Michigan
 Cruz and Kim Saavedra • 1999..... California
 Mr. John Saavedra LCSW • 2013..... California
 Saint Paul Church • 2013..... Connecticut
 Mr. John V. Salvati • 2012.....Massachusetts
 Col. James E. Sanner USA Ret. • 2002..... Texas
 Mr. John S. Santa • 2013..... Connecticut
 Mr. and Mrs. Frank J. Sasinowski • 2013..... D.C.
 Mr. Terrance E. Sauvain • 2002..... Maryland
 Mr. Edwin J. Schafer • 1997..... Virginia
 Mr. and Mrs. Philip H. Scharper • 2013..... Maryland
 Mark and Margaret Scheibe • 1988..... Washington
 Fr. Peter Schineller S.J. • 2013..... New York
 Ms. Gertrude A. Schlachter • 2012..... New York
 Mr. Paul G. Schloemer • 2000..... California
 Mr. John B. Schlosser • 1989..... Ohio
 Rev. David J. Schmitt • 2013..... West Virginia
 Dr. Eugene J. Schmitt • 1985..... Ohio
 Mrs. Barbara S. Schubert • 2000..... Ohio
 Ms. Patricia Schuchman • 2013..... New York
 Fr. Paul E. Schweizer O.Carm • 2013..... New Jersey
 Ms. Demetra Schwieger • 2007..... Washington
 Paul J. Sciarrotta • 2013..... Ohio
 Mrs. Karen Sechser • 2013..... California
 Rev. Richard E. Senghas • 1994..... Maine
 Ms. Georganne M. Serico • 2003..... New York
 Ms. Suzanne Serke • 1987..... Ohio
 Most Rev. Carlos A. Sevilla S.J. • 1998..... Washington
 Ms. Joan F. Sexton • 2002..... New York
 Mr. and Mrs. James R. Shanahan • 2013..... Maryland
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 Ms. Patricia A. Shaw • 1988..... Texas
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 Ms. Therese Sickles • 2008..... Washington
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 Roy and Barbara Simms • 2006..... Washington
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 Sisters of Charity of the Incarnate Word • 2013..... Texas

Sisters of Providence • 2012.....Massachusetts
 Sisters of St. Joseph/St. Andrew Convent • 2013N.J.
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 Ms. Andrea Smith • 2013.....Arizona
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 Deacon James E. Smith • 2008 Oklahoma
 Mrs. Josephine M. Smith • 2000 New York
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 Rene Springuel • 2013 Maryland
 Ms. Margaret Srensek • 1987.....Ohio
 Ms. Lucia Stadter • 2013 North Carolina
 Mr. John P. Starrs • 2013 Virginia
 Ms. Elizabeth H. Steltenpohl • 2013 New York
 Mr. and Mrs. G. Gregory Stephen • 1993 Illinois
 Mr. Robert G. Stevens • 1997 New Jersey
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 Rev. Terrence J. Sullivan • 2013..... California
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THEATER | ROB WEINERT-KENDT

A GOOD FIGHT

L.B.J. campaigns for civil rights in 'All the Way.'



THE PIVOTAL PRESIDENT. Bryan Cranston as L.B.J.

PHOTO: EVGENIA ELISEEVA

When a character gives a speech in a play—whether it is a soul-searching soliloquy, a public testimony or a bona fide bit of chest-thumping oratory—it functions somewhat like a song in a musical. It takes us out of the realm of ordinary dialogue, to a place either inside a person's deepest thoughts or hovering somewhere slightly above the action, commenting on it. But when a play's subject is politics, the lines between the private and public spheres blur, and speechifying is not just a rhetorical register the play can sample but part and parcel of the everyday language and behavior of the human beings at hand.

So when the playwright Robert Schenkkan shows the characters in his new play **All the Way** giving speeches, he is both examining their arguments and simply portraying them in their natural habitat. In staging the whirlwind 11 months that began Lyndon Baines Johnson's fateful presidency, Schenkkan has activists, congressmen and above all Johnson himself regularly address us as their audience, effectively casting Broadway theatergoers alternately as members of Congress, convention delegates, mourners and, more broadly, as the jury of historical hindsight, weighing the compromises and political horse-trading that led to the passage of the Civil Rights Act of 1964, and the fraught, divisive aftermath whose fault lines still undergird much of our political discourse.

But the dangerous temptation of writing a play about habitual speech-givers, which Schenkkan does not always escape, is that the whole thing can feel like an oral argument geared toward a preordained verdict. When, late in the play, a campaign speech by Johnson (Bryan Cranston) is artfully

juxtaposed with the Nobel Peace Prize acceptance speech by Martin Luther King Jr. (Brandon J. Dirden), and capped by piped-in applause that tells us they have won the day fighting the good fight, the valorizing glow, however well-earned, seems a bit much. On the other hand, there is the startling moment when David Dennis, a leader with the Congress of Racial Equality, interrupts King's eulogy for slain activist James Chaney with a fierce, impassioned jeremiad calling for righteous anger to be channeled into direct action. As delivered by Eric Lenox Abrams from a balcony, then from the house of the Neil Simon Theatre, it is a theatrical gambit that breaks the play's procedural rhythms, to bracing effect.

Even when Schenkkan's characters are not giving speeches, they are on the historical record, as director Bill Rauch's often stirring, sinewy staging makes clear: Cast members are arrayed behind banks of paneled desks, in a quasi-congressional chamber, to silently observe even the most intimate scenes of backroom cajoling and strategizing. While this sense of shared attention gives the play a strong and supple ensemble feeling, it is in the scenes of Johnson's wheeling and dealing, in which he alternates drawling flattery with baldly gangsterish threats to achieve his aims, that the play eventually comes into focus, and into its own. For if Schenkkan has not quite written the world-beating historical drama he seems to have wanted to, he has without question written a bang-up acting vehicle for a star of Cranston's outsized talents.

This may sound like faint praise, but to write a solid Great Man of History play, particularly in an age when our trust in institutional leaders has reached a historical nadir, is no small thing, not least because Schenkkan is implicitly nodding to Shakespeare's monarchical history plays; "All the Way" was commissioned by the company Rauch runs, the

Oregon Shakespeare Festival, as one in a series of plays about American history. (Schenkkan's sequel, "The Great Society," opens in Oregon this coming summer.) And Cranston, though craggier and leaner than L.B.J. ever was, has an unmistakably presidential presence that is evocative not only of Johnson but of a veritable sampler of 20th-century presidents: His fine, thin-lipped patrician profile occasionally suggests George H. W. Bush, while his strategic deployment of good-ol'-boy bonhomie has a faintly Clintonian lilt. There is even a touch of Nixon in the way his paranoia and wounded pride lead him to some distinctly bad decisions, some of them in concert with the oleaginous J. Edgar Hoover (Michael McKean). Cranston also achieves the remarkable feat of suggesting Johnson's growing weariness and shaky health while at the same time powering a three-hour play in which he very seldom leaves the stage.

And to be clear, the role of L.B.J., historically as well as theatrically, is more than just a bravura

acting challenge. Johnson's presidency was one of the great pivot points in American history, with his stance on civil rights going hard against the grain of his Southern Democratic roots and effectively realigning the country's two major parties. The Civil Rights Act was both an unquestionable progressive victory and a setback to the larger progressive project, severing the New Deal coalition of Northern and Southern Democrats and sparking a backlash that would lead the country resolutely rightward in the last decades of the century. Even today the borders of the old Confederacy, though flipped to the Republican column after a century of Democratic control, remain a startlingly reliable guide to voting patterns.

Schenkkan deftly teases out these strains, with Dixiecrat George Wallace

(Rob Campbell) presciently invoking Southern-ness as a philosophy that transcends the region to encompass all those who want the federal government to "leave me the hell alone," and Johnson hitting back at constitutional objections to civil rights laws as simply the last refuge of "those who got more, wantin' to hang on to what they got, at the expense of those who got nothin'." The resonance with today's battles over health care, entitlements and voting rights are neither unintentional nor unwelcome.

In dramatizing the often arcane legislative maneuvers for which Johnson had a special, Senate-honed genius, "All the Way" feels very much of our time. In the age of the 24-hour news cycle, not to mention such fine-grained political narratives as the film "Lincoln" and the series "House of Cards," audiences are more primed than ever for the suspense of deal-cutting and vote-count-

ing, of discharge petitions and House rule-breaking. Schenkkan does a credible if rather rote version of this

brand of wonk drama in the play's first act, but it is in the play's second act—detailing the bloody Freedom Summer in Mississippi and the not-quite-integrated Democratic convention of 1964, not to mention the escalation of American involvement in Vietnam—that the tragic dimensions of President Johnson's character and, by extension, America's begin to swell into view. Rauch's staging becomes accordingly rangier, rawer and less reducible to mere argumentation. As "All the Way" finally reminds us, the stakes of this still ongoing struggle may be stratospherically high, but the tools to wage it are not so out of reach.

ON THE WEB

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ROB WEINERT-KENDT, arts journalist and associate editor of *American Theater* magazine, has written for *The New York Times* and *Time Out New York*. He writes a blog called *The Wicked Stage*.

GATHERING PARADISE

The best way to get to know a writer whose work you love is to visit his or her home. This is especially true of writers who have died. To walk the floorboards she walked, to lay your hand upon the railing he gripped as he mounted the stairs, to enter the bedroom where she was born and the parlor in which he died are each acts of extraordinary intimacy. You can almost feel the presence of the writer, who ate and drank, breathed and brooded, lived and loved within these walls. This is the closest we can come to communing with the dead. It allows us to see them anew, as living souls like ourselves, fellow pilgrims along the journey to eternity.

Literary nerd that I am, I have made many visits to such historic houses—Wordsworth's Dove Cottage; Yeats's Thoor Ballylee; Keats's rooms beside the Spanish Steps in Rome; the Brontë parsonage in Yorkshire; Longfellow's house in Cambridge; and Emily Dickinson's home in Amherst, to name a few. All of these houses gave shelter to their extraordinary inmates, but they did much more than that. Each constitutes a private world, a space the author inhabited and shaped—and it, in turn, shaped the writer's vision and voice.

Each time I've entered the house of a writer whose work I loved and whom I thought I knew, I have discovered that I was wrong. I had not known them at all. True, I had lived inside their books and poems and felt a kinship with them. But stepping across the threshold of their homes, I realized that this fellow-feeling had been based on only partial acquaintance.

Here, climbing the narrow stairwells of Yeats's dark tower; here, looking out the window young John Keats looked out of as he was dying of tuberculosis, the grandeur of Rome beneath his helpless gaze; here, standing before the hearth where Longfellow's beloved wife was consumed by fire one fierce, windy night; here, running my finger along the homemade cradle the infant Emily Dickinson was rocked in; here, in each encounter with material objects "my" writers had touched, I touched the writer as well. These mute objects seemed to speak their owners' history and their mystery. I suddenly understood both writer and work in ways I hadn't before, rendering an intellectual relationship incarnational.

Pilgrimage to literary houses is a secular version of religious pilgrimage, on which travelers journey to holy sites associated with saints. There one discovers relics—intimate possessions of the writers that tell essential truths about them. I once saw a dress belonging to Charlotte Brontë displayed in her bedroom. The waist narrow, the arms slender, and the floor-length skirt so short, it looked like a child's. No wonder childbirth was a terror to women as diminutive as this (a struggle unlucky Charlotte wouldn't live to endure—she died, along with her unborn child, months before the baby was due). If her dress is a relic, so too are the tiny books the Brontë children created for their amusement, stitching

together scraps of paper and writing stories of their own invention in print so small one needs a magnifying glass to read it. A strange occupation for children, perhaps, yet it seems fitting that Charlotte, Emily and Anne would spend their days this way, practicing on the small scale to become writers of larger-than-life books.

Where there are saints, there are miracles, and the miracles of literary

saints are their writings. Each of the authors mentioned has produced a masterpiece, a novel or poem of such grace and power it has changed the face of literature and shaped the way we see the world. Emily Dickinson once wrote of her vocation as poet using the metaphor of a house: "I Dwell in Possibility,/ A fairer House than Prose." The poem describes the writing life and concludes with this powerful depiction

The miracles
of literary
saints
are their
writings.



of the miracle poetry enables her to accomplish: "For occupation, this—the spreading wide my narrow hands to gather paradise." She likely wrote these words seated at her desk in front of her window that looks east, toward the sunrise and the fields unfolding as far as her eye could see. Looking out from her lofty perch, we can imagine Dickinson "gathering paradise" every day—seeing the deep truth hidden from ordinary eyes, the paradox of perfection evident in a broken world, and writing it down for us to read a century past her death. We can almost hear the scratching of her pen.

ANGELA ALAIMO O'DONNELL is a writer, professor and associate director of the Curran Center for American Catholic Studies at Fordham University in New York.

OUT OF THE TRENCHES

POETRY OF THE FIRST WORLD WAR An Anthology

Edited by Tim Kendall
Oxford University Press. 352p \$19.95

Most of the poetry that came out of the Great War was ironical, as Paul Fussell showed in his brilliant and moving *The Great War and Modern Memory*, but none of its veteran unironical writers, whom he doesn't mention or glances over, ever denied war's shattering effects. J. R. R. Tolkien, for instance, spoke of "sheer animal horror," and C. S. Lewis of "the horribly smashed men still moving like half-crushed beetles, the sitting or standing corpses, the landscape of sheer earth without a blade of grass." Neither Tolkien nor Lewis is included in this anthology, for good reason, but Julian Grenfell, who is (but whom Fussell does not mention) even though he wrote "And he is dead who will not fight;/ And who dies fighting has increase," also wrote a poem called "Prayer for Those on the Staff," which drips with irony, as seen in the lines "See that his [the aide-de-camp's] eggs are newly laid/ Not tinged—as some of them—with green;/ And let no nasty draughts invade/ The windows of his limousine."

But as Tim Kendall, professor of English at the University of Exeter, notes in his introduction, writing about the war and its poets is more complex than irony versus sincerity:

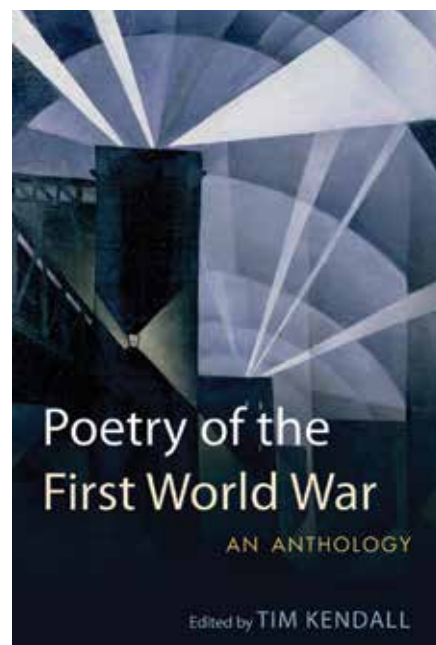
The soldier-poets who were capable of seeing and writing are often credited with having been "anti-war," and their words are routinely recruited for propaganda by campaigners opposed to later conflicts. In accounts of the War and the art it inspired, futility has

defeated glory as the appropriate response, and Wilfrid Owen has become the antidote to Rupert Brooke (who, it is often argued, would have come round to the right way of thinking if he had lived long enough). This risks damaging the achievements of the soldier-poets, because it neglects the extent to which their writings struggle with contradictory reactions to the war.... Most soldier-poets—like most soldiers—believed the War to be necessary, but wanted the costs acknowledged and the truths told.

In Kendall's anthology, then, we get a fuller picture of the war than in Fussell's book. Not only do we find generous selections from the four poets Fussell focuses on—Siegfried Sassoon, David Jones, Robert Graves and Edmund Blunden—but many others, some well-known, including Wilfrid Owen, Edward Taylor, Hardy and Kipling and others, including five women poets, less well-known, if known at all.

The poems of Mary Borden, an American who joined the French Red Cross and who was awarded the *Croix de Guerre* for working bravely under fire, were for me the most moving of the women poets. Her Whitmanesque poems convey both the horror—"This is the song of the mud, the obscure, the filthy, the putrid,/ The vast liquid grave of our Armies—/ It has drowned our men—/ Its monstrous distended belly reeks with the undigested dead"—and what she calls, in another poem, "the marvellous/ landscape of the war, the beautiful, the romantic landscape/ of the superb, exulting war."

But what about the majority of soldiers, who were not poets or bards?



Kendall includes a section called "Music-Hall and Trench Songs." These are songs soldiers sang on the road and in the trenches, a few original compositions, most of them made-up words to traditional airs. Some sing of made-moiselles, some of cowardly staff in the hierarchy, some about the fear of dying from whizz-bangs and Jack Johnsons, different kinds of artillery. In a way it's the most moving section of the book. After having read the preceding poems, it seems as though, knowing what you now know, you have looked up from your book and can hear the soldiers singing.

A reading ribbon lends a formal touch to the book itself, and the explanatory notes section is easy to use, with page numbers listed in the margins, although some of the terms included defy common sense. If you don't know the meaning of *cot*, surely you could use a dictionary.

Overall, however, *Poetry of the First World War* is the perfect book to go with any of the older classics, like Fussell's book or the new books that reexamine the Great War as we approach its centenary.

FRANKLIN FREEMAN writes from Saco, Me., where he lives with his four children.

V. BRADLEY LEWIS

FROM THE EDGE

STAY

A History of Suicide and the Philosophies Against It

By Jennifer Michael Hecht
Yale University Press. 280p \$26

More people now die in the United States by suicide than in automobile accidents. There were 28,364 deaths by suicide in 2010 (the most recent year for which data are available) and, according to the U.S. Centers for Disease Control, the rate is rising, particularly among middle-aged adults. Jennifer Michael Hecht's book is a plea directed to both those who are considering taking their own lives and those who may be in a position to intervene. In writing it, she was motivated by bitter personal experience: in 2007, a graduate school friend and fellow poet killed herself; and in 2009 a mutual friend—also a poet—did the same. Hecht wrote an impassioned open letter posted on a poetry website forbidding anyone else from committing suicide, which was later printed in the Boston Globe. The large response

prompted Hecht to expand the letter into the present book. In doing her research, Hecht was particularly surprised that so few secular thinkers have argued against suicide; and she was therefore explicitly concerned to offer nonreligious arguments to this effect.

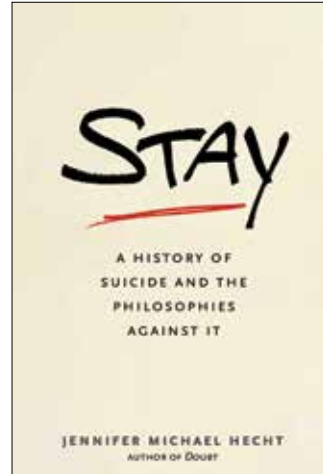
While the word *philosophies* is in its subtitle, *Stay* is not a philosophical book in any technical sense. It is cast in three parts: the first four chapters are historical, canvassing arguments about suicide from ancient times through the Enlightenment; the next three offer distinct arguments against suicide; finally, there are three chapters that offer additional reflection on recent thinkers and arguments.

The first section is something of a cook's tour and, alas, much the least edifying part of the book. A couple

of millennia are traversed and many arguments are clipped out of their contexts and drastically summarized, sometimes in ways that deprive them of coherence. There are also rather odd judgments about who counts as a suicide: should Samson really be thought of this way? Sometimes Socrates is treated as a suicide and at other times he is not. "Aquinas," Hecht writes, "agreed that Jesus had essentially taken his own life, but Christians were not permitted to follow his example." Aquinas, however, did not say this: he argued that Jesus *allowed* his life to be taken by others. The distinction is critical. A later summary of Kant

is also confusing.

The historical chapters, however, also contain some items that are worthy of emphasis. The Christian condemnation of suicide did lead to needless malice toward the sinner, who was both perpetrator and victim, and to cruelty toward the families of suicides. Similarly, Hecht's repeated emphasis on the extent to which arguments for



Discovery

You can't say hand without picturing either a right
or a left. You can't think moon without
seeing it in one of its phases.

When the arrowheads rise
to the surface after the winter rains
you can't say again. This is a first discovery

for these individual flints.

The arrowheads have become scarce, and this drought
makes the few that fall upward
from inside the earth gleam.

Here we are, discovering in a field where
such finds have always been made. Depleting the
source,

people searching, although to say people is to picture
a kind of person, a specific individual,

child, or parent, or even a convict tired of being on the
run,

and puzzling over what a gift the day has brought him,
sharpness and symmetry that even now could kill.

BY MICHAEL CADNUM

Michael Cadnum's 35th book, *Seize the Storm*, has just been published by Farrar, Strauss and Giroux. He also writes haiku on Twitter @MichaelCadnum.

the moral tolerance of suicide were often aimed more at the church than at the prohibition on suicide itself, is revealing.

The three chapters that follow the historical part of the book are its real center: they make three arguments against suicide grounded in community, one's responsibility to others and one's responsibility to oneself. First, suicide is wrong because it damages the community; second, suicide is wrong because of contagion effects; and third, one owes it to one's possible future self not to commit suicide.

Hecht appeals to a number of ancient and modern philosophers in support of the first argument, but not in ways that, on reflection, are likely to

prove very appealing to modern people. Here again, the lack of context is important. Plato and Aristotle both hold suicide to be damaging to the community, as did Aquinas. All three however, had considerably more robust accounts of the moral status of the community than we do or than many people would now accept. Aristotle, for example, held that an individual citizen is to the political community as a part is to a whole. Medieval thinkers developed a whole political theology of the common good out of this and, to my mind, it deserves a hearing today, but I would be surprised if Hecht thought so.

Without this background, however, the appeal to community be-

comes little more than a gesture. The same problem exists for some modern thinkers. Hecht appeals to Rousseau, who has a character in his novel *Julie* argue against suicide on the basis of one's usefulness to the community. She does not mention Rousseau's rather less appetizing statement (in his own voice in *On the Social Contract*), that the citizen should consider her life a "conditional gift of the state." The argument from community, then, seems to require a much thicker notion of community than Hecht allows.

The second argument is compelling—as far as it goes. Hecht summarizes a good bit of psychological literature to the effect that one suicide often leads to others, even suicide clusters. This seems like strong evidence that suicide is not, as it were, a victimless crime; it has consequences beyond one's own actions. This is serious and worth knowing, but morally less powerful than it may at first seem. It is most relevant where those with less developed judgment, adolescents mainly, may be particularly vulnerable to the influence of another's suicide. But such considerations are not dispositive by themselves. Many acts licitly done by confident and reasonable adults would be wrong if done by the young or unthinking. The contagion effects are of more concern to one who already considers suicide wrong and less weighty to one who does not. At most (and it is far from nothing) this is an argument for much better intervention with persons in high risk categories.

The third argument is simply that one's feelings and judgments change over time and that one owes it to one's future self to, as it were, give it a chance. This is certainly true, but, again, it does not seem to be as strong as may initially appear. One imagines it is also possible for a person to say at some point, "I should have died." The problem here is that this is an argument from one's felt preferences and so it fails to transcend one's own desires. Only a moral theory

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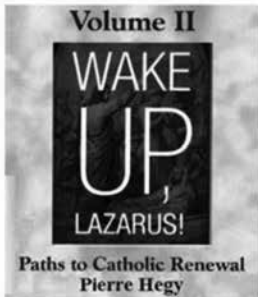
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that gave primacy to the satisfaction of one's preferences could underwrite this argument in a sufficiently strong form, nor would such a theory necessarily preclude suicide always, but only much of the time.

This last consideration is relevant to Hecht's whole project. She notes at the beginning of the book that her argument is really restricted to despair

suicide and at the end distinguishes her view from the "extreme position of those who would prohibit all suicide." Those facing death from a dread disease constitute a separate category, she argues, one that we should perhaps not even call suicide. I fear this may be trying to have one's cake and eat it

too. Both cases involve the moral issue of deciding when one's life is or isn't worth living, and the step from giving individuals the right—morally or legally—to make this decision in limited cases to making it more broadly is a short one, as is the step to giving others that power, again

first in restricted cases and later in broader ones. How slippery this slope is we will soon know better.

Still, Hecht's overriding purpose is to move those considering suicide to think again, and in that we should all join her.

ON THE WEB

The Catholic Book Club discusses J. F. Powers's *Morte D'Urban*. americamagazine.org/cbc

V. BRADLEY LEWIS is an associate professor in philosophy at the Catholic University of America in Washington, D.C.

BILL WILLIAMS

UNSETTLED

MY PROMISED LAND

The Triumph and Tragedy of Israel

By Ari Shavit

Spiegel & Grau. 464p \$28

The respected Israeli journalist Ari Shavit has written a remarkable book about the deeds and misdeeds of his beloved country. *My Promised Land* offers a compelling, soul-searching mix of history, politics, culture and military strategy.

The three most riveting chapters examine Israel's brutal expulsion of Palestinians from the Lydda Valley in 1948, the controversial decision to build nuclear weapons and the ongoing occupation of the West Bank.

In the Lydda rampage, Israeli soldiers forced tens of thousands of Palestinians to grab their belongings and march to an unknown destination. Soldiers blew up a mosque, stole cash and valuables from fleeing civilians and forced Arab men to bury the dead be-

fore they too were fatally shot.

Although Shavit is "horrified" by Lydda, he ends the chapter with this equivocation: "I see that the choice is stark: either reject Zionism because of Lydda, or accept Zionism along with Lydda.... If need be, I'll stand by the damned."

He is less ambivalent about the ongoing campaign to build illegal settlements in the occupied West Bank. "The settlements," he writes, "have placed Israel's neck in a noose. They created an untenable demographic, political, moral and judicial reality.... That's why enlightened Jews in America and Europe are ashamed of Israel." Nearly 400,000 Jewish-Israeli settlers now occupy the West Bank, which was seized from

Jordan as a result of the Six-Day War in 1967.

While Shavit supports the end of occupation, he also worries that pulling back would bring Muslim terrorists closer to the heart of Israel.

Shavit sheds light on the intense internal debate about the risks and rewards of developing a nuclear arsenal. Proponents saw nuclear arms as a necessary deterrent. But opponents argued that if Israel built a nuclear arsenal, it would embolden nearby Arab nations to do the same and thereby increase the possibility of nuclear war.

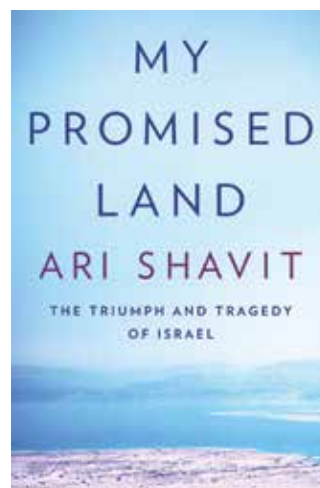
In the 1950s, "the mere thought that this tiny, weak nation would succeed in obtaining nuclear capabilities seemed audacious, megalomaniacal, even unhinged." Shavit says Israel now has a nuclear arsenal with dozens of warheads.

Eventually, Israel's nuclear monopoly will be broken, the author says. Egypt, Saudi Arabia, Turkey and Algeria have expressed nuclear interest, particularly if Iran succeeds in building its own arsenal.

Shavit's great-grandfather moved from London to Palestine in 1897, the start of an exodus of Jews from Europe. Jewish settlers sometimes forced Palestinians to flee, then destroyed their homes and settled their land.

A British commission in 1937 recommended partitioning the land into two nations, Jewish and Arab. Others thought Palestinians and Jews could live together as neighbors in one nation, but Zionists rejected that solution. As daily headlines make clear, the world still struggles to find an answer that will satisfy both Israelis and Palestinians.

When Israel became a nation in



1948, Arabs and Jews were carrying out senseless acts of terror and retribution. In one instance Israeli boys set out to conquer an Arab village. They drove out 800 inhabitants, looted the village and blew it up.

Between 1948 and 1951, 750,000 Jewish refugees arrived in Israel—a wave of immigration not experienced by any other nation in modern times. Initially many were forced to live in tents because housing could not be built fast enough.

Profiles of Israelis who lost parents, grandparents and siblings in the Holocaust are woven into the story as a stark reminder of a ghastly phase of 20th-century history.

Shavit writes with pride about the many accomplishments of the young settlers in the arts, industry, education and farming, but he also includes an awkward chapter on sex, debauchery,

drugs and “the breaking of every taboo” by urban youths.

The author is not optimistic about Israel’s future. The tiny nation is surrounded by Arabs, Palestinians and more than a billion Muslims, many of whom wait for the day when they can drive Jews into the sea. Since 1973 Israel has not been invaded by the military forces of an adjacent Arab nation, but that lull could easily end. Shavit worries that an Arab nation might create another Hiroshima by dropping an atom bomb on Tel Aviv.

Demographics do not bode well for the Jewish state. Palestinians make up 46 percent of the population of Israel and the Palestinian territories, a figure projected to rise to 50 percent by 2020 and 55 percent by 2040. The trend is worrisome because radical Palestinians are gaining dominance. “The Palestinians are now the elephant

in the room no one dares talk about,” Shavit writes.

Shavit pored over records and conducted long tape-recorded interviews with many of the principals on both sides of each issue. The story is not a simple one, and the author grapples with the many moral ambiguities involved. He has written a masterful account of the birth of a modern nation.

Shavit says in his introduction that he “always stood for peace and supported the two-state solution,” although he does not elaborate. “I have learned,” he writes, “that there are no simple answers in the Middle East and no quick-fix solutions to the Israel-Palestinian conflict.”

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Risen in History

EASTER (A), APRIL 20, 2014

Readings: Acts 10:34–43; Ps 118:1–23; Col 3:1–4; Jn 20:1–9

“We are witnesses to all that he did both in Judea and in Jerusalem” (Acts 10:39)

The modern historical Jesus enterprise stumbled from the beginning on data it found hard to accept: the early Christians claimed that Jesus, after being put to death by crucifixion, rose from the dead. Peter is recorded saying, “They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead.”

The ground of the Christian witness to Jesus’ resurrection is based on historical events, but how was a rational Enlightenment *philosophe* to make sense of these claims? How is a rational person today to make sense of these claims? Dead people, by all available empirical evidence, do not rise from the dead.

Yet Peter and many other early Christian witnesses testified that Jesus had been raised from the dead, that he walked with them, spoke with them and ate with them. Were they lying? Were they confused? Were they hallucinating? Were they engaged in a sort of “make work” project, bereft of their teacher but needing something to do with their lives? All of these answers have been suggested by historical Jesus scholars instead of accepting that the early Christians actually witnessed a risen Jesus. We need to keep in mind that people in the ancient world, though perhaps more naïve and credulous in general, did not regularly claim that people rose from the dead. They had more hands-on experience in

with the dying and the dead than modern Westerners. They understood death.

With Jesus’ resurrection, the earliest followers are claiming something unique has happened, something strange, something extraordinary and that they had experienced this unique, strange and extraordinary event. Here is what we must decide, in Ben Meyer’s words: “whether persons testifying to miracles are by that very fact shown to be incompetent or dishonest or self-deceived, and this without reference to their credentials or to the particulars of the case but by ineluctable a priori law.” Were Peter, Mary Magdalene, Salome, Mary the mother of James, Joanna, James, John, Nathanael of Cana, Thomas and other disciples all incompetent, dishonest or self-deceived?

The disciples of Jesus were not expecting the resurrection. Cleopas, walking to Emmaus, gave voice to the general sense of loss among the disciples: “We had hoped that he was the one to redeem Israel” (Lk 24:21). Mary Magdalene, at the empty tomb, said, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” The Gospels tell us that Jesus expressed to his apostles that he would suffer and die and be raised on the third day, but they could not comprehend the meaning of these words until they were face to face with the risen Jesus. What changed their minds was not a lie, not wish fulfillment, not mass hallucination, but their experi-

ence of the risen Jesus among them.

But to experience the risen Jesus, as shocking as it was, they had to be open to the reality of God, to the reality of God acting in history, to the reality of God’s salvation coming to humanity through the broken body of the crucified one raised to new and eternal life. If someone does not believe in God, it will be hard to believe that God sent his son or, obviously, that God has a son to send. Even more, if someone does not believe that God acts in history, it



PRAYING WITH SCRIPTURE

Imagine yourself encountering the risen Jesus. Is this evidence sufficient for you to believe?

ART: TAD A. DUNNE

will be difficult to accept that God acted in history by raising this son from the dead on behalf of humanity.

The disciples had believed Jesus was the Messiah, the one to redeem Israel, yet when he was put to death they reconsidered what they had believed and whom they had followed. That reconsideration soon took place in the context of events that shattered their expectations, and they were able ultimately to make sense of the resurrection only because they were open to God acting in history for the salvation of humanity. The resurrection shook them to the core, but they believed because they experienced its truth. All that was left to do, all that they could do was bear witness to the reality of the risen Jesus among them.

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