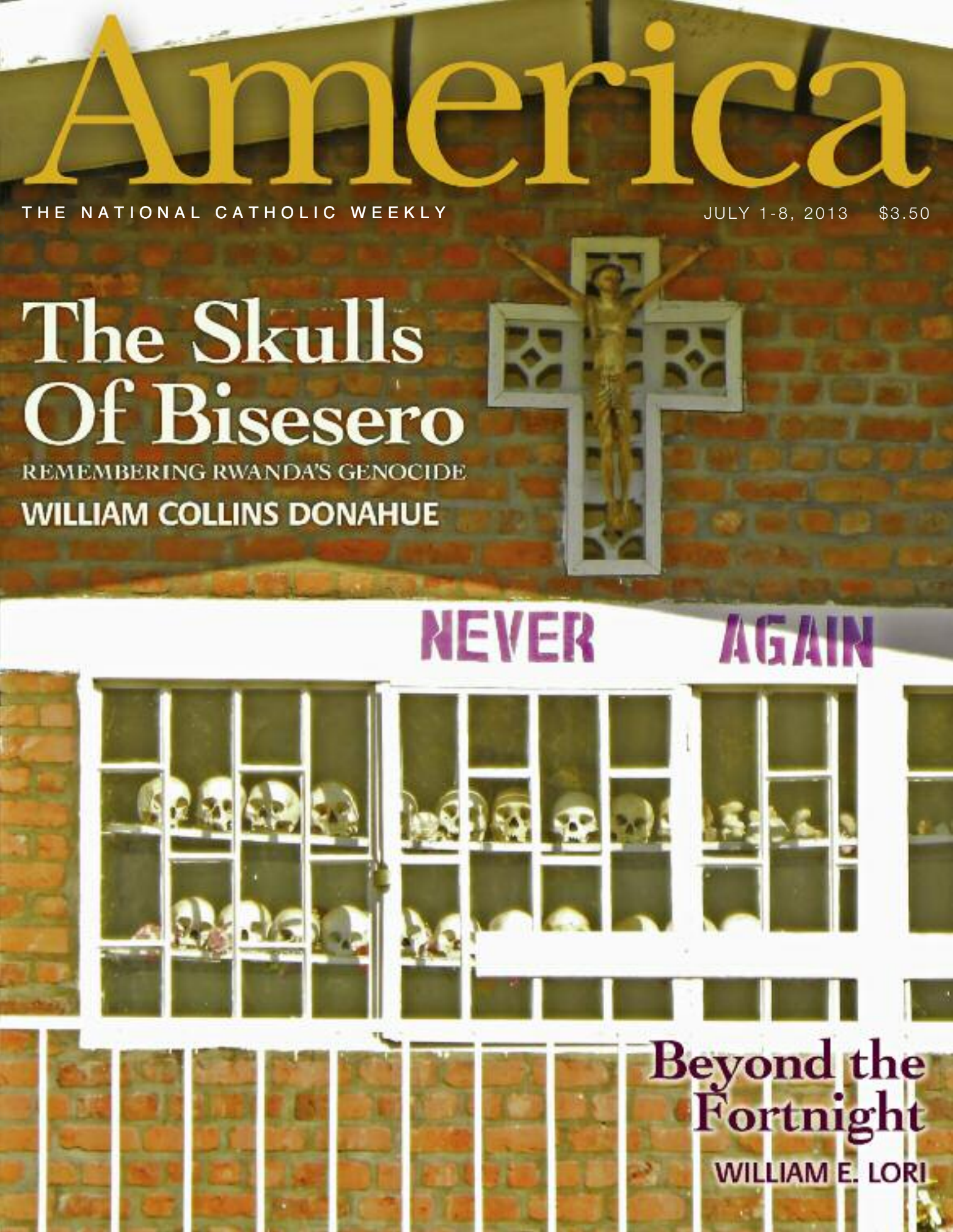
America

THE NATIONAL CATHOLIC WEEKLY JULY 1-8, 2013 $3.50

The Skulls Of Bisesero

REMEMBERING RWANDA'S GENOCIDE

WILLIAM COLLINS DONAHUE



Beyond the Fortnight

WILLIAM E. LORI

OF MANY THINGS

If Leo Tolstoy was right and "true life is lived when tiny changes occur," then we are living life to the fullest here at **America**. In fact, with apologies for the mixed-up metaphysics, it's safe to say that change, at home and abroad, is the substance of this issue. It starts off with William Collins Donahue's report from Rwanda, where the Hutu and Tutsi are approaching the 20th anniversary of the genocide in that country. Change is not a philosophical question for the Rwandans, Donahue shows, but a practical matter of life and death: "Is the 1994 genocide to be remembered as an end point," Donahue writes, "or is it a tragic link in a chain of ethnic cleansing and vengeance?"

In the second feature in this issue, Archbishop William E. Lori of Baltimore identifies a series of sociopolitical changes that in his judgment pose a growing threat to religious liberty. "We are not dealing with a single threat that admits of a discrete solution," the archbishop writes, "but a complex of threats that share deeper causes." While these threats to religious freedom are "not as dramatic as what is happening in other countries," they "nonetheless entail coercion against conscience."

Contributors grapple with other, less dramatic but still unsettling changes elsewhere in this issue. The late Rev. Andrew M. Greeley examines "the new breed" of young Americans; "new" for 1964 that is. Father Greeley's piece is part of our Vantage Point series, articles from our archives that might have something useful to say to us today. Father Greeley's article itself represents a change; only five years earlier he had called the next generation of Americans "a cynical and disillusioned lot." By 1964, you will read, Father Greeley was talking about a new generation that "does more than talk about human suffering. It is from the ranks of the New Breed that volunteers are recruited for the Peace Corps, Pavla [Papal Volunteers for Latin America], the Extension home missions...." As for the current new generation, our columnist Bill McGarvey looks at the "hookup" culture among young people today. It is "a time when sex has become entirely unmoored from any religious or cultural institutions like marriage and family," he writes.

We're also initiating some changes ourselves. First off, we welcome Colleen Carroll Campbell, who makes her debut as an **America** columnist. A former presidential speechwriter, Ms. Campbell starts this fall as the host of a new show, "EWTN News Nightly With Colleen Carroll Campbell." She will write about spirituality, politics, culture and faith for **America**. Ms. Campbell offers a poignant reflection on change: "God is full of surprises," she writes. "Growth comes when we embrace his inconvenient invitations to movement and change."

Another change in this issue is somewhat bittersweet. If you look immediately to your right, you'll notice that James S. Torrens, S.J., has retired as poetry editor, a position he has held since 2005. Father Torrens wrote to me earlier this spring and, with his customary humility, suggested that at 82, perhaps it was time to hand on the torch. Jim's keen literary eye, poetic sensibilities and good-natured disposition will be greatly missed. The new torchbearer is Joseph P. Hoover, S.J., a Jesuit brother of the Wisconsin Province. In his 40 years of life, Joe has accomplished a great deal. A poet, actor and playwright, he has written for The Jesuit Post and was featured in *The Best of Catholic Writing 2006*. In addition to shepherding us through the annual Foley poetry contest, Brother Hoover will expand **America**'s poetry content to include the Web and other new media platforms.

Well, that's about it for the tiny changes. As always, please let us know what you think. And have a blessed summer.

MATT MALONE, S.J.

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Cover: The Genocide Shrine at the Church of St. Pierre in Kibuye, Rwanda. Photo by William Collins Donahue

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ON THE WEB

Jon M. Sweeney, right, talks about his visit to the London Book Fair on our podcast. Plus, selections from the writings of the **Rev. Andrew M. Greeley** and information on how to start a chapter of the **Catholic Book Club**.
All at americamagazine.org.

Cuomo's Abortion Politics

While former Gov. Mario Cuomo seemed at least to struggle to balance his moral convictions and his political positions regarding abortion, his son, New York's Gov. Andrew Cuomo, seems much more at home within the Democratic Party's pro-choice encampment. That was never more clear than on June 4, when he introduced his Women's Equality Act, a 10-point plan he championed as legislation to ensure that New York remains "the equality capital of the nation," which he introduced with a spirited thrice-repeated incantation: "It's her body; it's her choice."

Nine of the 10 measures are necessary and proper and have been endorsed by New York's Catholic bishops. The 10th measure, the Reproductive Health Act, however, is morally indefensible and politically unnecessary. It offers a guarantee of unfettered access to an abortion until fetal viability, at 24 weeks—and beyond, depending on fetal and maternal health concerns, including emotional health. The measure sets Governor Cuomo on a collision course with Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, who has rightly promised to devote the church's resources to resisting any expansion of abortion in the state. Mr. Cuomo argues that the measure clarifies state abortion rights, in case the 40-year-old Roe v. Wade decision is overturned by the U.S. Supreme Court.

But if it is passed, the measure promises to make New York the nation's go-to state for late-term abortion procedures. New York, where nearly 40 percent of all pregnancies end in abortion, is hardly troubled by too restrictive an abortion regime, so why the urgency? Local politicos propose that Governor Cuomo is deliberately seeking a confrontation with the church over abortion, even one he is likely to lose in the State Legislature, because it will get his name and pro-choice credentials in national circulation in plenty of time for the 2016 presidential election. We hope and pray that the pundits are wrong.

A Pope Without a Plan

Pope Francis' recent address to several thousand children from Jesuit schools did not go quite as his audience expected. And that was fine with Francis. In fact, the change of plan was his idea. After greeting the crowd, Pope Francis ignored his five pages of prepared text in favor of taking impromptu questions from students and teachers.

In a world in which church leaders are sometimes seen as guarded or resistant to debate, the pope's frank and open approach in this talk and in general has been widely welcomed. His comments from that day ricocheted throughout social media in a way that excerpts from lengthy, pre-written remarks rarely do. Perhaps he was following the very advice he gave to the school children: "We need to be magnanimous, with big hearts and without fear." Francis is not afraid of being questioned, and this tendency is very much in line with a properly Catholic spirit of openness.

In speaking without notes, Pope Francis conveys an easy sense of authenticity. He is speaking from the heart about matters close to his heart. Through his open and encouraging nature, he embodies the way in which all of us are encouraged to let go of our own desires and embrace the freedom that comes with turning one's entire self over to God, even when that means facing an uncertain future. Through his candor, Pope Francis has set an example for all Catholics to listen lovingly to questions and respond with charity and open, generous hearts.

Boulevard of Faith

Disneyland Paris is only two train stops away from Bussy-Saint-Georges, so it was inevitable that the new "Esplanade of Religions" in that suburb would draw comparisons with the tourist monolith. And on the surface, at least, the project seems rather like an Epcot of faith. When the project is completed, the town's 100-year-old Catholic church will stand alongside a mosque, a synagogue and two Buddhist temples. The town's mayor, Hugues Rondeau, hopes that the new city will be a "laboratory of dialogue." Yet some town residents are skeptical, worried that their city will become a "religious supermarket."

One might dismiss the project as a gimmick except for two important facts. First, the planned esplanade will represent the religious diversity of the town itself, which has grown from just a few hundred people to over 25,000, thanks to a new tide of immigration from China, Laos, North Africa and elsewhere. The project would also help create a home for the town's small Jewish community, which began moving to Bussy-Saint-Georges in the 1990s.

A second reason for optimism is Mr. Rondeau, who is unusually articulate about the role his community could play in a country that is deeply skeptical of public displays of religion. "The 'Esplanade of the Religions' comes from my intuition that the state should not stand in the way of faith because of intransigent secularization," Mr. Rondeau said. "The state must accompany religion to enable a kind of social peace." The mayor fought to allow religious groups to purchase land in the planned city, which had been owned by the French government. It was a bold and refreshing move, given France's own sacred devotion to *laïcité*.

The Surveillance State

There are few words that arouse more suspicion among a properly skeptical public than "Trust us; we're doing what is best for you." But these have been the insufficient assurances offered by the Obama administration and members of Congress about the activities of the National Security Agency, even as more questions are raised about the breadth of the N.S.A.'s Internet spying and the Orwellian infrastructure it has been constructing since at least 2006.

It may be fair to say that most Americans, as habitual users of the Internet, are already thoughtlessly surrendering more private information to service providers and social networks—and their many corporate clients—than anything the N.S.A. has so far attempted. In fact Big Brother is already watching, but he's leaning over a cash register, not leering through a television screen; sales of data gathered about customers by cell providers alone are expected to reach nearly $10 billion by 2016.

And scary headlines in The Washington Post and Britain's Guardian newspaper notwithstanding, the N.S.A. may be operating completely within existing law in collecting phone records and tracking overseas targets through U.S.-based Internet service providers. Unfortunately those laws are the most recent revisions of the deficient Foreign Intelligence Surveillance Act and the Patriot Act. It is unclear what else the N.SA. may be up to.

The public may today shrug off N.S.A. data gathering as a necessary evil, but it is a mistake not to be concerned about the slow encroachment of a surveillance society. While the threat from terrorism is real, the spectacle of a secretive federal agency, operating under limited legislative and judicial oversight while maintaining a vast capability to intrude on the privacy of U.S. citizens, is also a threat to a healthy democracy. This is an agency that, with the turn of an administration and the issue of an executive order, could begin scanning the habits, connections, opinions and more of all Americans. In 2003 Congress rejected the notion of a governmental Total Information Awareness Program; now the nation is drifting into casual acceptance of its de facto implementation.

In fact we have been adrift with respect to civil liberties—and more—far too long. Since that day of ash and horror on Sept. 11, 2001, the United States has launched two expensive wars and endured the scandals of Abu Ghraib, extraordinary rendition and torture and detention without trial. In defense of freedom, American citizens have been vaporized in drone strikes and hundreds of others liquidated in long-distance executions that answer to no court and admit of no appeal. Against such grave events, the N.S.A. digital eavesdropping seems a slight matter, but in truth it is a small part of a great historical drama too many Americans watch as bystanders.

In response to grinding terrorism by the Irish Republican Army in the 1970s, Britain institutionalized torture and began a shameful internment program that reached its awful conclusion at the Long Kesh Detention Centre's H-block. Confronting terror, the state of Israel likewise embraced innovative "interrogations" and began a strategy of "targeted assassinations" that require the glib acceptance of "collateral damage" among Palestinian noncombatants.

These make poor historical models for a mature democracy confronting its own threat to public safety. Surely the United States, in deference to its traditions, the rule of law and a historical esteem for civil liberties, can do better than replicate these dreary strategies? Yet U.S. drone attacks continue apace, and now the United States maintains its own H-block at Guantánamo Bay, complete with hunger strikers, force-feeding and "dirty protests." What state model of social tracking and control does the N.S.A. e-listening suggest?

Speaking about national security on May 23 at the National Defense University in Washington, D.C., President Obama called for a debate on how to balance trade-offs of civil liberties and public safety. But how is the American public to contribute to a debate when it is consistently cut off from the information it needs to participate intelligently? The president said that Americans "know a price must be paid for freedom." In this instance, however, Americans do not fully understand the price they are paying.

Legislation has been proposed in Congress that would declassify some F.I.S.A. opinions, and Internet service providers are asking to be allowed to disclose their responses to N.S.A. requests for metadata. These two steps make a modest beginning to the robust debate the administration claims to be eager to join. No one wants to deprive federal authorities of the legitimate tools they need to protect the public and keep the peace. Surely that goal and the goal of protecting what is left of individual privacy in this digitally intrusive age need not be mutually exclusive.

AFRICA

Church Continues the Struggle To Save Democracy in Congo

The Catholic Church, through its pastoral work and the promotion of justice, can help bring stability and peace to the violence-torn Democratic Republic of Congo, said a cardinal who once helped guide the country from dictatorship to democracy. In Montreal on June 10 to meet with the Congolese community and consecrate a new parish church, Our Lady of Africa, Cardinal Laurent Monsengwo Pasinya of Kinshasa, Congo, expressed disappointment that the country has not achieved the peace envisioned in the 1990s as a new constitution was written and democratic elections were instituted.

In 1991, when he was archbishop of Kinsangani, the cardinal was appointed to lead the Sovereign National Conference, which helped lead the transition to democracy. He went on to become president of the High Council of the Republic and was nominated as speaker of the transitional parliament in 1994. Two decades later, the cardinal lamented that the chance for long-term peace was squandered.

"We did a marvelous job," the cardinal, 73, recalled of the period in which dialogue and social inclusion led to a new constitution and the country's first democratic elections. "But what we put together was never applied."

Conflict continues in Congo today as warlords vie for control of eastern regions where precious metals and minerals used in the manufacture of high-tech electronic components are mined. The violence has claimed millions of lives and uprooted untold numbers of civilians since 1998. There is a general state of impunity for the warlords and human rights violators, as well as a government re-elected in 2011 in elections that Cardinal Monsengwo himself at the time said responded to "neither truth nor justice."

Cardinal Monsengwo blamed the violence on the neighboring countries of Rwanda, Burundi and Uganda, "with the complicity of multinational corporations and the great powers."

"What a mess," he sighed. The opportunity that the country once had to create a stable and prosperous democracy will not come back, the cardinal said. The church has been increasingly marginalized by Congolese authorities, he said. "Our values are those of promoting the common good, life and solidarity, as well as transparency in state affairs. These are not the values of this government."

The cardinal said that despite the church's past direct involvement in government affairs, it is time to take a back seat. "The time has come for the country's religious to return to their pastoral role, and leave running the country to laypeople," he said. The Congolese bishops' conference recently banned priests and men and women religious from participating in the nation's Electoral Council, whose membership is up for renewal. A former president was the Rev. Apollinaire Malu-Malu, who was largely credited with organizing the successful general elections in 2006.

Despite his disappointment over the evolution of democracy in Congo, Cardinal Monsengwo said he still believes in Africa. The continent would have disappeared four centuries ago, swallowed by "colonialism, slavery and neo-colonialism," without Africa's strong sense of endurance and values of life, he said. The African church must continue its mission of announcing the Gospel and promoting the four pillars of love, justice, peace and development.

"When a society espouses these values, it can resist anything," he said.

"We must lift up our heads once again if we believe that Christ is risen. The Congo is not condemned to death, but to life, and we must promote those values of life in order to get the country back on track."

IN FLIGHT: Families escaped fighting between Congolese army and rebel forces last summer near Goma.

IMMIGRATION REFORM

Bishops Warn Against Senate Changes

Three bishops weighed in on the ongoing Congressional debate on immigration reform legislation on June 10, warning against amending a Senate bill in ways that

would block the path to legalization for undocumented immigrants. "Families are separated, migrant workers are exploited, and our fellow human beings die in the desert," said Archbishop Jose H. Gomez of Los Angeles, chairman of the U.S. Conference of Catholic Bishops' Committee on Migration.

"Each day in our parishes, social service programs, hospitals and schools, we witness the human consequences of a broken immigration system," said Archbishop Gomez. He called the status quo morally unacceptable, adding, "This suffering must end."

At a news conference in San Diego, held as the U.S.C.C.B. opened its annual spring meeting, the three bishops reiterated the U.S. bishops' support for comprehensive immigration reform. Bishop John C. Wester of Salt Lake City, chairman of the Committee on Communications and former chair of the migration committee, described changes to the bill that might be attempted on the Senate floor.

"Some will argue that before we can begin welcoming new citizens, we will need more fencing and blockading of the border," Bishop Wester said. But making reform contingent upon border metrics "that are practically impossible to achieve" would, he said, "render the immigration reform program useless and the bill not worth supporting."

Bishop Wester said, "We urge Congress to maintain the current balance between enforcement goals and improvements in the legal immigration system, including a path to citizenship." He added that additional measures to make the path to citizenship more difficult, like an increase in fines or imposition of other difficult income and employment requirements, or amendments to remove the citizenship option altogether, "also will meet our opposition." And efforts to prevent immigrants in the legalization program from obtaining such benefits as the earned income tax credit, Social Security and eligibility for health care coverage would likewise merit the church's opposition.

People who pay taxes and otherwise contribute to the economy "should not be barred from these benefits, to which every worker should be entitled," he said. Bishop Wester said he hopes the legislative process will lead to improvements in the Senate bill, not additional restrictions.

Bishop Jaime Soto of Sacramento, a member of the board of directors of the Catholic Legal Immigration Network, said the bishops' policy goals for immigration reform include the creation of an accessible and achievable path to citizenship that includes the maximum number of people. If the goal of reform is to address the problem of irregular immigration in a humane manner, he said, then all undocumented people should be brought out of the shadows and placed into the new system. "Leaving a large group behind does not solve the problem, and in the future, could create new ones."

Bishop Soto said family unity should serve as the cornerstone of the system. "Immigrant families help our nation both economically and socially" he said. "This nation cannot take an immigrant's labor and deny the immigrant's family."

He added that enforcement alone cannot resolve the nation's problem with "irregular" immigration. "The punitive enforcement-only approach has been the default policy for the last two decades. It has only aggravated the problem of irregular immigration," he said. "Our southern border should be a place of mutual support and an extension of hands across boundaries, not a militarized zone."

FENCED IN: A man watches a U.S. Border Patrol helicopter in Ciudad Juárez, Mexico.

Edmund Pellegrino, Medical Ethicist

Edmund Pellegrino, M.D., who served as the president of the Catholic University of America from 1978 to 1982, passed away on June 13 at the age of 92. During Pellegrino's tenure as the university's 11th president, Pope John Paul II made his historic visit to the campus in 1979 and addressed Catholic educators. Born on June 22, 1920, Pellegrino was a graduate of St. John's University and New York University. He published more than 600 articles and chapters and 23 books on medical science, philosophy and ethics. His research interests included the history and philosophy of medicine, professional ethics and the physician-patient relationship. Pellegrino was the founding editor of the Journal of Medicine and Philosophy and the founding director of Georgetown University's Center for Clinical Bioethics. He served as the John Carroll Professor of Medicine and Medical Ethics and director of the Center for the Advanced Study of Ethics at Georgetown University and as chairman of the President's Council on Bioethics under former U.S. President George W. Bush.

Vatican Urges Job Creation

Job creation must become a key component of any United Nations plan to lift people out of poverty around the world, the Vatican's observer to the United Nations told the International Labor Conference. Speaking during a conference session on June 12, Archbishop Silvano M. Tomasi said, "For countries at all levels of development, an adequate supply of jobs is the foundation of sustained and growing prosperity, inclusion and social cohesion." He added, "We must promote the conditions for a recovery built on substantial job creation in order to establish a new social pact that puts the person and work at the center of the economy." At the end of 2012, five years since the beginning of the global financial crisis, nearly 200 million people remained jobless. Even with a modest job growth forecast for 2013 and 2014, he said, large numbers of people will remain unemployed.

Unstable Egypt

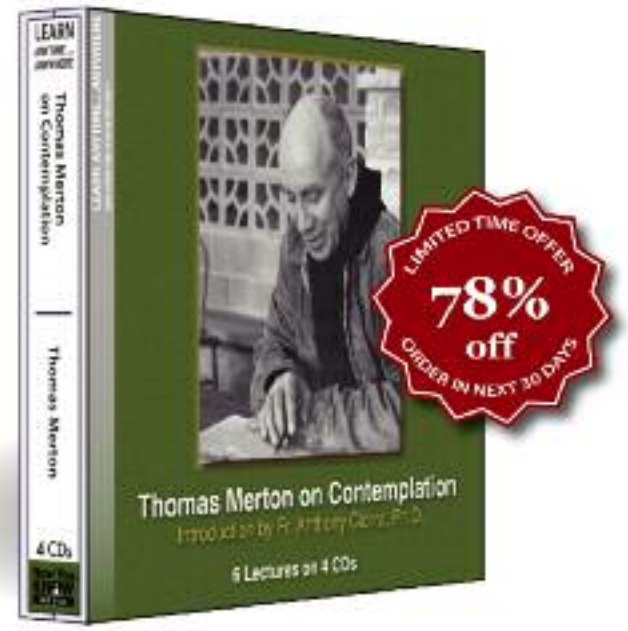
A priest who directs the Jesuit Cultural Center in Alexandria, Egypt, harshly criticized Western support of the Muslim Brotherhood in Egypt during a visit to Parliament Hill in Ottawa, Ontario, in early June. Henri Boulad, S.J., 82, a Melkite Catholic, singled out the United States, France and Britain for their support of the Islamist group, which he said has created a regime far worse than the military dictatorship of Hosni Mubarak that preceded it, and warned of looming catastrophe. "How democratic countries can support such movements is disgusting," Father Boulad told a meeting of the Middle East Discussion Group. The Jesuit described Egypt as unstable and said that the government is running out of money to provide basic services. Forces comprised of a wide array of thinkers, journalists, youth, Christians and a large number of Muslims who oppose the aims of the Muslim Brotherhood are rallying to challenge the regime, he said.

From CNS and other sources.

NEWS BRIEFS

Joseph M. Sullivan

President Obama on June 14 nominated Ken Hackett, who served for 18 years as the president of Catholic Relief Services, to be **U.S. ambassador to the Holy See.** • A bill introduced by the Quebec government on June 12 that redefines palliative care to include **"terminal medical sedation"** and "medical aid in dying" was tabled until the fall. • Pope Francis said on June 14 that he was preparing to publish an **encyclical on faith** written "with four hands"—his own and those of Pope Benedict XVI. • The federal government announced on June 10 that it will comply with a judge's ruling to allow girls of any age to buy the **morning-after pill without a prescription.** • Five days after his 57th anniversary as a priest, retired Auxiliary Bishop **Joseph M. Sullivan of Brooklyn** died on June 7 of injuries he suffered in a car accident a week earlier. • Marking the World Day Against Child Labor on June 12, Pope Francis said he hoped the international community could find more effective means to stop the exploitation of children in dangerous jobs he called **"real slavery" and "a plague."**



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COLLEEN CARROLL CAMPBELL

Dad's Enduring Lesson

I was digging through dusty boxes seven years ago when I first stumbled on it: the unpublished book that my father wrote in fits and starts throughout my childhood.

In plainspoken prose with plentiful quotes from Scripture and the church fathers, Dad's manuscript argued a simple yet powerful truth: God is full of surprises, and his greatest gifts are often those we are most reluctant to receive. Growth comes when we embrace his inconvenient invitations to movement and change.

It was a truth Dad knew well. His life had been marked by upheavals, career changes and cross-country moves. An adventurous spirit and desire to follow God's will without reserve had led him to trade a higher-profile secular job for lower-paying work for the church, to speak out repeatedly against injustice regardless of consequences and to sacrifice spending time and money on his own pursuits in order to lavish those resources on his family.

The most passionate of Dad's sacrificed pursuits was his writing. He would have made a career of it, were it not for those stacks of bills that always crowded his desk, threatening to collapse onto his neglected typewriter.

What time Dad did find to write came in the morning's wee hours, before he headed to work as a disability-rights advocate and, later, Catholic family life director. I remember tiptoeing out of bed as a little girl and finding him in his office, a jumbo coffee mug on his right and an open Bible on his left. If Dad minded my interruptions, he never let on. He would grin, open his arms and wave me to his lap. After I scrambled up, we would talk about my dreams and about God. He would remind me that we find our joy by following God's will, even when it leads in unexpected directions.

It was a lesson I eventually learned for myself. I did so first as a college student who switched majors three times before finding my niche, then as a hard news reporter for secular dailies who wound up writing opinion columns and books on religion, and later as a print journalist who took unexpected detours into graduate studies in philosophy, presidential speechwriting, and, now, work as a TV news anchor.

> Dad's manuscript argued a powerful truth: God is full of surprises.

That God is full of surprises is something I have experienced most profoundly in my personal life. As a preoccupied college student whose spiritual life once consisted of little more than tardy appearances at Marquette University's 30-minute "drive-through" Sunday Mass, I didn't expect that my journalism career someday would be defined so publicly by my Catholic faith. Or that after years of infertility, my husband and I would find ourselves managing the joyful chaos of life with three children ages 3 and under. Or that the seemingly invincible father who taught me to embrace life's surprises would be diagnosed with Alzheimer's in his mid-60s, just as his retirement dreams of full-time writing were coming into view.

Dad battled that brutal, brain-wasting disease for 12 years. Near the end, while helping my mother sort his belongings after his move to a nursing home, I discovered Dad's manuscript. I devoured it within hours, tears blurring my vision as I marveled that this book that never found its intended audience had found me just when I needed it. And I realized that its message of trust amid disorienting change was one Dad was living more fully in dementia than ever before. "I'm in God's hands," he would say, blue eyes twinkling, whenever I asked how he was. "We're all in God's hands."

Dad died in 2008. By 2012, my growing family had forced me to move Dad's letters and writings to my basement. That's where I found his manuscript once again a few weeks ago, while preparing for a cross-country move of my own.

My husband and I were headed for new jobs in a new state. We were answering what we believed to be God's call. It was exactly the sort of bold venture that would have made Dad proud—and that made the cautious planner in me nervous.

That's when I began thumbing through Dad's manuscript, grinning as I savored my father's voice reminding his audience—me—that God never calls us to more than we can handle. No matter how much upheaval he allows, Dad wrote, Jesus always sees us through.

That truth defined Dad's life, right to his death. I feel blessed that he shared it with me—in words written as well as spoken, and lived above all.

COLLEEN CARROLL CAMPBELL *is the author of, most recently,* My Sisters the Saints *and anchor of "EWTN News Nightly With Colleen Carroll Campbell," which debuts this fall.*

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How to commemorate the Rwandan genocide

The Skulls Of Bisesero

BY WILLIAM COLLINS DONAHUE

As we get out of the car, we encounter a survivor waiting at the entrance. He serves as groundskeeper, tour guide and site superintendent. He is a somber older man—well beyond Rwanda's average life expectancy of 54 years. After some back and forth with our driver, Apollinaire, the attendant takes out his ring of keys and leads us down a side path to the simple corrugated steel shed that houses the skulls, femurs, humeri, tibiae, fibulae and other human skeletal remains, all cleaned and neatly sorted by type and arranged on wooden slats that remind me of concentration camp bunk beds. There is no attempt to reassemble the skeletons; they cannot afford expensive DNA testing that might make such matches possible. The skulls stare straight ahead, arranged in tidy rows. I find myself looking away.

In April of this year, the people of Rwanda spent a month commemorating the 1994 genocide, as they do every year. As we approach the 20th anniversary of the murder of more than three-quarters of a million Tutsi by their Hutu countrymen, I set out in search of understanding; but my goal was not to understand why this all happened or even how it came about. I gave myself what I thought was the more modest task of asking how Rwandans represent the mass murders to themselves and to foreigners. What do they recall and how do they do it?

As an academic whose work focuses in part on the public commemoration of the Holocaust in Germany and the United States, I could not help but be drawn to the Rwandan way of remembering its genocide. How do commemorations of the Holocaust compare with Rwanda's presentation of its genocide?

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I spent five weeks in Rwanda earlier this year to visit my wife, who is on an assignment with the Clinton Health Access Initiative, and my daughter, who is attending school in Kigali, the capital of Rwanda. One weekend we escaped the trials of the capital city to enjoy the stunning beauty of Lake Kivu—or so we thought. After settling into our comfortable lakeside hotel, we set off on a journey we might never have taken had we known how it difficult it would be.

Touch and Go

Almost as soon as we leave the hotel we are careening along a mountain road that is little more than a wide dirt trail. The ruts and deep divots, unexpected mounds and sudden turns would be a challenge for a four-wheel-drive vehicle; it is touch and go in the beat-up little taxi we have rented from Kigali. Because of the constant jostling and rattling, my pacemaker thinks I am jogging, when all I am doing is holding on for dear life. Doing exactly what it was made to do, the pacemaker steps up the pace abruptly. My heart is racing, and my armpits are drenched. Later, our driver—the intrepid Apollinaire—tells us with a proud smile that none of his friends thought that his little car would ever make it to this remote shrine to the Rwandan genocide.

We finally arrive in one piece at a little town known both for mass murder and courageous resistance to the bloodthirsty genocidaires. We are in Bisesero, Rwanda. What we discover in Bisesero is that Rwanda is in no position to "commemorate" its mass murders because they are still too much in the present.

The grenade that was tossed in the neighborhood of one of Rwanda's busiest bus stations in March is one reminder of this unfinished business. Commentators saw it as a provocation just as the country entered into its ritualized month of memory work—including mass rallies in the capital city, but also visits to local genocide sites, like the one in Bisesero.

We approach the shrine—for that is essentially what the Bisesero site is—in a state of apprehension and confusion. Spread out over the carefully trimmed shrubbery leading up to the canopied memorial space are sundry pieces of white cloth with purple patterns I cannot discern. They are fluttering in the wind, constantly in danger of being swept away. A boy is busy arranging and rearranging these pieces of linen. I had seen something like this at home in Kigali: our housekeeper regularly put laundry out on the bushes and trees to dry as well—everyone does. But here? It seems disrespectful.

In measured tones, the survivor shows us one of the makeshift murder weapons that hang unceremoniously on a post nearby—a stick with rusty nails sticking out of the top, all bent so that together they form a claw of steel. He then shows us the corresponding skulls, explaining calmly how each had met his and her end. The telltale sign was the kind of damage done to the skull: One was punctured by the nail-enhanced club, others by machetes, yet others by rocks. You could tell, he explained, by looking at the missing pieces.

Witness to Tragedy

Photographing the remains is discouraged because this is a sacred site. But there is a need to show and document the murder, so it is allowed after all, but only with the proper permits from the appropriate ministries. I felt guilty for even asking. Yet commemoration is always torn between these two poles of respectful distance and concealment, on the one hand, and the need to chronicle, to "witness" to the unfathomable disaster, on the other. That is why the United States Holocaust Memorial Museum, after much debate, decided to display a picture rather than the actual hair of Holocaust victims.

Glancing through the visitors' book, we notice that there has been a steady stream of genocide tourists to distant Bisesero. The entries list people from France, Belgium, the United States—many of us from the countries that in some way collaborated (France, especially), shut their collective eyes or merely stood by in full knowledge of the atrocities being committed at an amazing pace. We are here, in part, to repent for our sins of omission.

It is well known that many of the Catholic churches that

during the genocide held out the promise of refuge and deliverance became killing centers themselves. The infamous Father Wenceslas Munyeshyaka of St. Famille in Kigali openly collaborated with the Hutu genocidaires, as did Father Athanase Seromba in Nyange. Yet these and other betrayals by some leaders have somehow not managed to discredit the church utterly. In fact, there is simultaneously the sense that the church itself was deeply betrayed, misused. Holy ground was desecrated. And some priests, like the Rev. Celestin Hakizimana, who saved thousands at St. Paul's Church in Kigali, were indeed heroes.

It is impossible for an outsider—and perhaps even for a Rwandan—to sort it all out. And it is perhaps still too soon to do so. What we know for certain, however, is that Catholic churches frequently serve as the most arresting memorial sites, with their ominous, insistent displays of skulls, bones and graves resulting from the murders perpetrated in most cases on their own premises.

ON THE WEB
Images from the author's trip to Rwanda.
americamagazine/slideshow

Perched on the shores of Lake Kivu, the picturesque Church of St. Pierre greets the visitor with its rows of skulls staring directly out at you. No avoidance here. This open display of human remains was never part of the German experience, except for some very few sites at the beginning, when the camps were liberated.

Surprising Gratitude

In the first exhibit at the Kigali Memorial Centre, visitors read about the colonial period prior to the founding of Rwanda in 1960: we learn that the Germans and Belgians exacerbated tribal tensions, a familiar colonial tactic in Africa. But this account is immediately tempered by the pointed reminder that colonial rule was, in the end, not all bad, for Europeans had brought Christianity to Rwanda. This is not a message an academic immersed in postcolonial theory can easily grasp. But there it is.

Without understanding this gratitude, one cannot comprehend the religious function of so many memorials. For many Rwandans, the image of the tortured, broken and mangled Jesus triggers visceral recognition of their own suffering—with an immediacy we can only imagine—and holds out the hope that, as for Christ, death is not the end. It is a compassionate form of remembrance that can easily elude the secular Westerner: at the end of this "Lenten suffering," the promise of resurrection.

This was no less the case at Bisesero: those bits of laundry I saw wafting in the wind, straining to free themselves from the manicured hedge, were in fact freshly washed funeral shrouds. It was laundry day, after all, just as I had suspected; and these holy cloths, embroidered with the purple cross, would soon be returned to the steel shed to cover the dirty, rough-plank caskets that contained even more skeletal remains of the murdered.

Bisesero is known not only as a graveyard, but also as a place of courageous resistance. It was here that the Tutsi mounted their strongest opposition. That, too, is one of the things that is both concealed and revealed at this remote site. Official doctrine needs the tribal distinction to tell the story but simultaneously wants desperately—and understandably—to wash Rwandan society clean of any trace of ethnic distinction. There is to be no further tribal identification; Rwandans are to be (or become) indistinguishable from one another, one people, as ethnically anonymous as—one is tempted to say—the skulls of Bisesero.

If my heart still races whenever I recall my visit, and I break out in sweat, it is because I know that Rwanda is not there yet. The trauma is, by definition, of the moment; it is a past that will not recede and may yet provoke revenge killings in the future. Is the 1994 genocide to be remembered as an end point, or is it a tragic link in a chain of ethnic cleansing and vengeance? That, I think, is the deep disquiet that underlies Rwanda's public liturgies of commemoration.

This year the work of remembrance began on April 7, which in the West is also known as Yom Hashoah, or Holocaust Remembrance Day. A

Beyond the Fortnight

Emerging challenges to religious freedom in the United States

BY WILLIAM E. LORI

The promotion and defense of religious freedom has fast become a top priority of the Catholic Church in the United States. Threats to this fundamental right are widespread, grave and growing, both at home and abroad. The Catholic bishops of the United States are duly alarmed by this trend, and we have responded by defending our principles, educating on the facts and, most of all, with prayer.

The centerpiece of this effort is the Fortnight for Freedom, two weeks of focused attention on religious liberty. The Fortnight begins and ends on holidays rich with significance in the Catholic and American traditions of religious liberty—the vigil (June 21) of the feast of the martyrdom of Sts. Thomas More and John Fisher, and Independence Day. The Fortnight also begins and ends with a Mass, the source and summit of the Christian life. In between, dioceses and parishes across the country are sponsoring study groups, processions, ecumenical and interfaith prayer services and a host of other creative activities to promote a greater understanding of religious liberty.

With the annual Fortnight and other activities of the U.S. Conference of Catholic Bishops' Ad Hoc Committee for Religious Liberty, the bishops are planting the seeds of a movement for religious freedom. In due time, and with

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Minneapolis, Minn., June 8, 2012

CNS PHOTO/DAVE HRBACEK, THE CATHOLIC SPIRIT

God's help, this movement will bear fruit among the laity in the realm of policy and law, in the form of more protective legislation, regulations and jurisprudence.

If Catholics are fortunate, we may see some of those fruits sooner rather than later, but overall we are taking a long-range approach. We are not dealing with a single threat that admits of a discrete solution, but a complex of threats that share deeper causes. In this long-term effort, the bishops' central task is to spread the teaching of the church on religious freedom.

Seeds of the Movement

In the "Declaration on Religious Freedom" ("Dignitatis Humanae"), the Second Vatican Council forthrightly declared that "the human person has a right to religious freedom," which means that all people "are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits."

Successive popes have reaffirmed the church's commitment to this principle. Writing to the secretary general of the United Nations in 1978, the newly elected Pope John Paul II asserted that religious freedom "is the basis of all other freedoms and is inseparably tied to them all by reason of that very dignity which is the human person." Pope Benedict XVI has also emphasized its primacy. Speaking to the diplomatic corps in January 2012, Benedict called religious freedom "the first of human rights, for it expresses the most fundamental reality of the person." Then, during his visit to Lebanon later in the year, Benedict described religious freedom as a "sacred and inalienable right" and the "pinnacle of all other freedoms."

Most recently, before a crowd of 200,000 in St. Peter's Square on the eve of Pentecost, Pope Francis warmly embraced Paul Bhatti, brother of Shahbaz Bhatti, a Pakistani government official assassinated in 2011 after urging reform of anti-blasphemy laws. "We must promote religious liberty for all people," Francis proclaimed. "Every man and woman must be free to profess his or her faith, whatever it may be." That same day, the Holy Father raised the issue of religious freedom in his meeting with Chancellor Angela Merkel of Germany.

Challenges Far and Near

These papal exhortations have not occurred in a vacuum, but as expressions of growing concern. A report published in September 2012 by the Pew Research Center's Forum on Religion & Public Life analyzed the infringement of religious beliefs and practices around the world. The study found that 75 percent of the world's population lives in countries where governments, social groups or individuals restrict people's ability to freely practice their faith.

Americans fortunately do not face the kind of violent religious persecution seen in many countries, like Egypt, Iraq and Myanmar, to take just a few recent examples. The United States has enjoyed a long tradition of strong legal protections for religious freedom, from the religion clauses of the First Amendment and the Religious Freedom Restoration Act at the federal level, to similar laws at the state level. Recently, however, this tradition has been challenged by actions that, while not as dramatic as what is happening in other countries, nonetheless entail coercion against conscience. For example, we have seen a troubling tendency to reduce religious freedom to the freedom of worship within the four walls of a church, synagogue or mosque. This view finds expression in laws that would protect only houses of worship from coercion against conscience, while leaving other religious people and groups subject to such coercion.

True religious freedom includes the freedom to proclaim and practice religious faith, not just in private but in public as well.

All people of good will must resist this trend. While religious freedom certainly includes freedom of worship, it also includes the freedom of persons to live out their faith whatever their role in society—in social service ministries and in the marketplace, in the culture and in the public square. Religious beliefs that shape our entire lives, both inside and outside the sanctuary, have been the cornerstone of so many monumental causes—from the abolition of slavery, to women's suffrage, to the civil rights movement. While the voice of the Rev. Martin Luther King Jr. rang out from the pulpit of Ebenezer Baptist Church, it also rang out in the streets of Birmingham and Selma and Washington, D.C. True religious freedom includes the freedom to proclaim and practice religious faith, not just in private but in public as well.

Real-World Consequences

Recent limitations on religious freedom in the United States have affected hospitals, schools, colleges, family-

owned businesses and individual believers living out the Gospel. For example, a few states have passed laws to forbid actions that state legislatures regard as the "harboring" of undocumented immigrants but that the church regards as basic Christian charity and pastoral care to those immigrants. In Alabama, Catholic bishops, along with Episcopal and Methodist bishops, filed suit against such legislation. Fortunately, federal courts have blocked some of these misguided laws—albeit on other grounds—but the church must remain vigilant so that the Catholic mission to provide food, shelter and other care to anyone in need does not become a criminal offense.

Victims of human trafficking have also suffered at the hands of extreme secularism. The U.S. bishops' Migration and Refugee Services has built a sterling reputation as a service provider based on years of expertise actively working to serve victims of modern-day slavery. In 2006 M.R.S. began administering a federal program to provide intensive case management to this most vulnerable population.

But in 2011, despite years of excellent performance, the federal government changed its contract to require M.R.S. to facilitate contraception and abortion as a condition of keeping the contract. Even though the Catholic agency's application earned a far higher objective score from the government's independent grant evaluators than two other applicant-organizations that were awarded grants, it was still denied because of its refusal to violate Catholic teachings. Thus not only was M.R.S. excluded from a government program because of its religious beliefs, but victims of human trafficking were also denied the services of the most qualified contractor.

Mandate Controversy

The Health and Human Services mandate is probably the best-known and most controversial threat to religious freedom in the United States today. This is the requirement, imposed by executive-branch regulation under the 2010 health care reform legislation, that almost all employers nationwide—including religious charities, hospitals and schools—fund or facilitate insurance coverage of sterilization, contraception and abortifacients, as well as education and counseling promoting these, for employees and their children.

Only houses of worship, and a very tight perimeter around them, are exempted from the mandate as "religious employers." Initially, H.H.S. proposed to define exempt "religious employers" by a more complex regulation, and now it proposes a simpler one. But in both cases, the exemption is just as narrow—and reflects just as much the trending view, noted earlier, that the freedom of religion is nothing more than the freedom of worship.

We are fast approaching Aug. 1, 2013, the date the man-

date will become effective against our indispensable ministries of service. These entities are unmistakably religious and unmistakably employ people, yet are not deemed "religious employers" by H.H.S. Therefore, they are not exempted but instead "accommodated." Though the "accommodation" is complex and in some respects still incomplete, it suffers from at least two major problems: first, when "accommodated" employers provide their employees with general health coverage that does not include the problematic items, the employer thereby also provides employees a "free ticket" for separate coverage of those items; and second, in at least some cases, if not all, the accommodated employer subsidizes those "free tickets" through its premiums. Although a proposed regulation would require insurers to certify that they have not charged the employer "directly or indirectly" for the contraceptive coverage, the government's sole theory for how the contraception coverage is funded when the employer has an insured plan entails at least "indirect" funding by the employer.

Employers who resist this compulsion to facilitate and/or fund goods or services that violate Catholic teaching will face potentially crippling fines. If they stop providing health insurance to employees altogether, they will face fines of up to $2,000 per employee per year; if they continue providing excellent health care plans to their employees, but exclude the objectionable coverage, they face fines of $100 per employee per day.

Enforcing Redefined 'Marriage'

The only arguably greater challenge to religious liberty in the United States would be a decision of the U.S. Supreme Court redefining legal marriage, as a matter of federal constitutional law, to include people in same-sex relationships. If this happens, then in every area of the law where church ministries or faith-based businesses are regulated, and where marital status matters—such as in employment, housing, education, adoption and so many other areas—the state will force the church to treat as married those it cannot. And if these organizations resist, federal, state and local governments could penalize them by withdrawing their licensing and accreditation, their government contracts and benefits and their access to public facilities. Despite the fact that the church strongly affirms the equal dignity and worth of all persons, regardless of sexual inclination, Catholics' principled refusal to treat same-sex relationships as "marriages" would be punished as if it were rank bigotry.

Thus we would see nationwide what we have already seen in states that have redefined marriage. Catholic Charities affiliates in the District of Columbia and Illinois, which refused to place children with same-sex couples, were driven out of the adoption services business almost immediately upon the redefinition of marriage or establishment of civil unions. In Massachusetts, justices of the peace must now perform same-sex "marriages"—even if they have religious or moral objections—or face a claim of personal liability for discrimination. More recently, Delaware expressly imposed a similar requirement when it redefined marriage. In other states, owners of family businesses that provide wedding-related services like photography and flowers have been sued by people in same-sex relationships, or even the state attorney general, for their refusal to participate in same-sex wedding events.

With the Fortnight now upon us, the effective date of the H.H.S. mandate is scarcely a month away. And the Supreme Court is likely to issue its decisions in the two same-sex "marriage" cases during the Fortnight. These two key moments for religious liberty in the United States—and, perhaps providentially, their proximity to the Fortnight—help to illustrate the ongoing need for it. The Fortnight alone will not—and cannot—solve these grave religious freedom problems, but it can help slow their growth and lay the foundation for their resolution in generations to come. A

A New Breed

There aren't very many of them, but they're important just the same.

BY ANDREW M. GREELEY

In a footnote to his new collection of essays, *Abundance for What?* David Riesman notes that he has observed a change in college graduates in the last seven or eight years. The cool and apathetic senior of the middle 1950's has not vanished, but a new and very different kind of person has appeared on the scene.

Riesman is not too specific about what the new graduate is like, but I think I know what he is trying to describe. Several years ago I wrote a book about young American Catholics, which, in a burst of pessimism, I called *The Age of Apathy*. A certain sympathetic churchman suggested to me that with all the changes going on in the Church I might regret the title in a very few years. I am happy that I followed his advice, for the title finally used (*Strangers in the House*) enables me to compose much more gracefully the "change of emphasis" in this article.

There has risen up a New Breed that was all but invisible five years ago. There are not very many of them; they might not show up in any sample; the majority of their classmates in the colleges, the seminaries, the juniorates of the country continue to be listless and indifferent. But the New Breed is making so much noise that one hardly has time to notice the majority. Almost any college president or seminary rector will admit their existence and will confess puzzlement about what they want.

All I can report about the New Breed are my own impressions, and the impressions are often confused. There are many things about the New Breed that I like, but many things that baffle me. I think I understood the "Strangers in the House" of whom I wrote half a decade ago; but the New Breed are different, and I fear I do not know them.

First of all, they are greatly concerned about things like honesty, integrity and authenticity. They must know the reason why. They do not refuse to obey, but before they obey they want to sit down and discuss the reasons for orders; they are confused when those in authority feel threatened by this desire for discussion. As a Jesuit college administrator observed: "For four hundred years we have been in the apostolate of Christian education, and now we suddenly find that our seminarians are demanding that we justify this apostolate." And a confrere added: "Jesuit seminarians are

BEFORE "CARDINAL SINS": The Rev. Andrew M. Greeley, seated left, talks with fellow speakers following a symposium on "New Horizons in Catholic Thought" in 1962.

CNS PHOTO/COURTESY OF THE CATHOLIC NEW WORLD

REV. ANDREW M. GREELEY *was a prolific writer and researcher who wrote dozens of articles for* ***America*** *before his death on May 29, 2013. This article appeared in* ***America*** *on May 23, 1964.*

the most radical people in the American church—bar none." Neither of the two was opposed to the New Breed, just puzzled by them.

With this concern for integrity and honesty there comes an inability to be devious or opportunist—or even diplomatic. One generation of Catholic radicals (at least of the variety I know in Chicago) accomplished their modest goals by infinite tact, patience and political skill. The New Breed will have none of this. All issues, minor or major, must be brought into the open and discussed. Truth must be spoken even if speaking it does no good and may even cause harm. To do less would be to debase one's honesty, to compromise one's authenticity. It is hard to negotiate with them, because they seem to feel that the mere repetition of what they take to be true will eventually carry the day; they seem so eager to make almost any question a matter of principle that one is tempted to feel that they are looking for a fight—though perhaps they are only looking for a cause.

With some exceptions, however, they are not intentionally disobedient or disrespectful of authority. They are appalled when their honesty is taken as disrespect and their desire to discuss is understood as disobedience; they can't see how such an interpretation can be put on their intentions. They think that they are being much more open with their superiors than those who comply with an external show of docility and then complain bitterly about authority when authority's back is turned. They contend that their desire for understanding is much to be preferred to a literal obedience that deliberately sabotages the goals of authority. They argue that superiors are much better off with the consent of free men than the compliance of automatons. They cannot understand why many superiors do not seem to agree with them.

They are greatly worried about "fulfillment." Their predecessors saw a job that had to be done and did not ask whether the job was going to fulfill the needs of the people who did it. But the fierce personalism of the New Breed will not tolerate such a "nonhuman" approach. They feel that they can help others only if they can relate as persons and that they cannot relate unless there is a possibility of "fulfillment" in the relationship. They are not attracted by a task that seems to rule out the possibility of an "I-Thou" dyad.

The New Breed wants to help people and wants to be loved by them. Hence they are not political ideologues; they are not 'radicals.'

They are anxious about loving and being loved—or more precisely, with whether they are able to love. It is not at all unusual for young people to be concerned with love; but it is surely new for youth to question its own ability to love, especially when to the outside observer it often seems that those who are the most able to love are the most likely to doubt their powers of love. They do not identify love with sexual romance, and indeed this latter aspect of love is much less a source of worry to them than friendship, encounter, relationship. They have no doubt that they can be sexually stimulated, but they are not sure that they can be "friends," that they can "encounter" a sexual partner or anyone else.

As a result their "radicalism" is not likely to have anything to do with "causes"; they are more interested in people than in ideas. Their predecessors on the picket lines of the 1930's were quite unconcerned with "whether they were liked" or not; there were enemies to be fought, principles to be defended, wars to be won. The New Breed wants to help people and wants to be loved by them. Hence they are not political ideologues; they are not "radicals" in the traditional sense of the word, since they are almost completely without a coherent political philosophy. While they work for civil rights, and may periodically throw up picket lines (sometimes, one thinks, for the sheer hell of it), they are not very active in the militant civil rights organizations or in the peace movement and studiously ignore the ideological overtones of these movements. Neither do they find much but amusement in the radical conservatives who are shouting so loudly. The New Breed is not, by any means, uninterested in politics; they are fascinated by the political game, may be active at the precinct level, and are tempted by governmental careers. But, like their heroes of the Irish Maffia, they are pragmatic rather than ideological in their approach.

Unlike the "Strangers in the House" of whom I wrote five years ago, the New Breed does more than talk about human suffering. It is from the ranks of the New Breed that volunteers are recruited for the Peace Corps, Pavla, the Extension home missions, and especially the various inner-city student programs that are spreading across the country like a prairie fire. Such work is with people; it is nonideological and "fulfilling." One hears the volunteers observe: "We're getting more out of it than the people are we are supposed to be helping."

While such statements may not be true, they furnish a very revealing insight into the New Breed. But whatever their views as to the nature of the work, make no mistake about it, they are proceeding with a cool and nonchalant competence that is often quite

disconcerting. The Northern Student Movement and related tutoring programs are anything but amateur. The New Breed knows how to work with committees, write brochures, give speeches, raise money, utilize community resources and issue press releases. CALM (Chicago Area Lay Movement), the inner-city movement I am most familiar with, was a going concern almost before those of us who were watching it closely were conscious that it had even started moving. Indeed, it managed to get stories into the newspapers about its work before it had begun to work—which is surely the height of something or other. This competence should not be too surprising, since the New Breed is composed of the young people who have been student leaders through high school and college and know all about organizations. As one full-time worker put it: "After running things for eight years, it would be terribly dull just to sit in a classroom and teach school." Nor does the New Breed seem inclined to view its involvement in the inner-city as a passing phenomenon. Grace Ann Carroll, the cofounder of CALM, spoke for most of the New Breed when she said: "Before we're finished, we're going to think up a lot more things to do, so that everyone who wants, no matter what their age or responsibilities, can get involved."

We may be witnessing a major social change as the future members of the upper middle class return to the inner-city from which their parents fled.

The non-ideological coolness of the New Breed does not make them easy to deal with. Those who have positions of authority and responsibility over them surely deserve sympathy. The New Breed are frequently groping and inarticulate about precisely what they want, but they know that they want change. Often they seem almost to be hoping that their superiors will refuse their requests so that there may be a clear issue about which to fight, a definite change around which they can rally. They want *freedom now*—whatever that may mean.

The "radical" Catholic youth of the past never expected to win. They did not think that in their lifetime they would see the ideals of the social or liturgical teachings of the Church become a reality. They were resigned to being a despised minority fighting for a lost cause. But the New Breed is not going to play the game that way. They have tasted enough change in the last few years to want much more. They are quite confident that they are going to win and that they will live to bury those who stand in their way.

ON THE WEB
Other **America** articles by the Rev. Andrew M. Greeley.
americamagazine.org/greeley

The New Breed is not flexible, it is not gradualist. It wants a Church that is relevant to its own needs and the needs it sees in the world, and it wants it now, not next week. Unfortunately, it is not able to say exactly what that relevance involves, and at this stage of the game neither is anyone else. Thus the New Breed is a trial to its elders; we cannot understand them and they can't really understand themselves. They are the product of a revolution of expanding expectations, and in the midst of such transitional situations, friction (and occasionally very serious friction) is inevitable. As much as we are annoyed by the inconsistencies and irrationality that the New Breed often seem to display, we must not overlook what they are trying to tell us; they are trying to say that you cannot have a half-souled *aggiornamento*, that if you open the window you are not going to be able to close it again and that the wind that blows in is likely to bring all sorts of strange things with it.

I have a hunch that the New Breed is basically gradualist; if it sees progress being made it will be content with a moderate pace of change and not demand everything all at once. Their present resistance to the gradualist approach may be merely an objection to a pace of change that is so slow as to be almost imperceptible. They may oppose a gradualist *aggiornamento* because many of them feel that almost no change has filtered down to their level. As the pace of reform and renewal accelerates at the grass roots, they may be much easier to deal with. This view, however, could be the wishful thinking of a member of the older generation, hoping that in a few years the New Breed will start acting like them.

Yet it would be a terrible mistake to think that they are going to leave the Church, either by apostasy or alienation. It is their Church and it would be difficult even to drive them out of it. They have been told that they are the Church so often that they now believe it, and while they may dislike many of the things they see in the Church today, they are sophisticated enough to know that these things can be changed and young enough to think that they are going to help change them. They are restless with the Church, but they are restless with it as the fair bride that they love. Nor are they anticlerical, even though they may object to many of the policies they take to be "clerical." Indeed, anticlericalism may well decline among the New Breed since its lay and clerical members share so many common problems and hopes. It often seems that the most "anticlerical" of the New Breed are those who are seminarians; and while a very few of the ex-seminarians have, temporarily at least, left the Church, the majority of the "ex's" simply become leaders of the New Breed laity (as do the "ex-postulants" and "ex-novices"). No, the New Breed is not going to leave, nor is it going to be quiet. We are going to have to put up with it for a long time.

How has the New Breed come to be? How can we explain it? The answers are not easy. The New Breed has known neither war nor depression, but only cold war and prosperity. It lives in the midst of a psychological age when even the Sunday magazines talk about existentialism. It has read the philosophy and literature of the day, with its heavy emphasis on significance and personalism. It hears of the *aggiornamento* in the Church and can follow in detail the progress of reform in journals of the Catholic Establishment. Its prophet is Fr. Teilhard (in one New Breed college apartment I saw a shrine to Teilhard), and it has found its patron saint in John Kennedy, who, with his youthfulness, his pragmatism, his restlessness, his desire for challenge and service, his vision of a new freedom, reflected in so many ways what the New Breed wants to be. Perhaps there are other explanations too. It is too early to say whence the New Breed has come; we will have to wait until they can explain themselves.

What will come of them? We have said that few will leave the Church. Some will become cynical and alienated. Others will bow to pressures of family and friends and settle for the good life; yet others will dissipate their energies in romantic dreams or confused and futile love affairs. Not a few of them will marry people who are not of the New Breed and endure lives of agony or frustration. Some will mellow with age. But it is a fair bet that enough of them will remain. They will mature with time, but we will be kidding ourselves if we think they will mature in our patterns. They are different now and they will be different twenty-five years from now.

They are a paradoxical bunch, supremely self-confident, yet anxious and restless; they are organizationally efficient and yet often diplomatically tactless; they are eager to engage in dialogue and yet frequently inarticulate in what they want to say; they are without ideology and yet insistent on freedom; they are generous with the poor and suffering and terribly harsh in their judgments of their elders and superiors; they are ecumenical to the core and yet astonishingly parochial in their tastes and fashions; they want desperately to love but are not sure that they know how to love. They want to scale the heights yet are mired in the foothills. I am sure there is a resolution of these paradoxes, that the New Breed has some principle of inner consistency, but because I am not one of them I cannot discover this principle.

It should be clear that I am ambivalent about the New Breed. I am fascinated by them and I admire their courage; yet they frighten me. In another quarter of a century they will be taking over the American Church. They will be the bishops, the mothers general, the rectors, the pastors, the provincials, the superiors, the scholars, the politicians, the organizers, the editors, the leaders of lay organizations. I don't know quite what their Church will look like and I wonder how much room there will be in it for someone like me. The New Breed has reason to be confident. Everything is on their side—their youth, time, the wave of history, and, one suspects, the Holy Spirit. A

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Center Peace

Finding my way through a prayer labyrinth

BY MARGARET M. NAVA

Labyrinth at Canossian Spirituality Center, Albuquerque, N.M.

The raucous crow of roosters announced my arrival as I pulled my car into the last available parking space. It was my first visit to the Canossian Spirituality Center in Albuquerque, N.M., and the day had started off in its usual, hectic way. I had overslept, burned breakfast, misplaced the car keys and, having never visited the center, gotten lost en route. By the looks of the parking lot, I was the last person to arrive. Maybe if I snuck in the back door no one would notice—except the roosters.

The speaker for the day, Paula Gallagher, I.H.M., had already taken the podium and was talking about being centered in our lives so that we can share our peace with others. How could I be centered? Where was my peace? My day, like my life, was fragmented, out of control and anything but peaceful. Nothing seemed to make sense. Trying to make as little noise as possible, I took a seat in the back row and listened as Sister Paula described things I could do to bring order to my life. She recited psalms; she played music; she asked each participant to write down one thing that caused disorder in his or her life. I wanted to write a book.

About halfway through the morning, Sister declared a 20-minute break. "Get a cup of coffee, spend some time in the chapel or walk the labyrinth."

A labyrinth? Wasn't walking a labyrinth some sort of ancient spiritual ritual that pagans and druids performed? How did that fit in with a Catholic Spirituality Center? My interest was piqued, and instead of sitting down with a cup of coffee, I headed outdoors.

Located on the east lawn of the center, the labyrinth was a collection of rocks that defined a spiral path leading to the center. With no idea of the "right" way to walk a labyrinth, I followed the rocks to the center, turned around and quickly retraced my steps to the beginning. Nothing happened. Reasoning that the druids might have recited a prayer or chant when they walked similar structures, I followed the path again, this time more slowly and this time reciting an Our Father and a Hail Mary.

Lost in prayer, my breathing slowed and my mind opened. I raised my eyes to the turquoise blue sky and watched a solitary cloud drift from west to east; I felt a gentle breeze ruffle my hair; I listened as mourning doves cooed in nearby trees; I smelled the familiar scent of green chili cooking in someone's kitchen. Glancing down at my watch, I noticed the 20 minutes allot-

IMAGE: COURTESY OF CANOSSIAN SPIRITUALITY CENTER

MARGARET M. NAVA *teaches pre-K and kindergarten religious education at her church in New Mexico and has written several books and numerous articles for Catholic and Christian publications.*

ted for our break had already past. How had that happened? Even with two trips around the labyrinth, I couldn't have been out there more than 10 minutes.

Racing back to the center, I once again took my seat in the back row and tried to pay attention as Sister Paula continued her talk. However, every time I glanced at the window, I felt as if the labyrinth was calling me back. When it came time for lunch, I bypassed the spaghetti and chocolate cake and answered the call.

Something was different as I approached the labyrinth for the second time. Suddenly, the place was not just a simple collection of rocks: It was sacred. Without knowing why, I removed my shoes, took a deep breath and entered the circle. Instead of praying, I began thinking about my life. I thought about my mistakes and my triumphs; I thought about my family and my friends; I thought about my past and my future. God had led me to this place for a reason—it was up to me to discern that reason. Was I making good use of the gifts God had given me? Did I show my family and friends unconditional love? What could I do in the future to make up for the sins of my past?

When I reached the center of the labyrinth, I realized I was carrying a small rock in my hand. Not knowing when or why I had picked up the rock, I decided it needed to stay within the circle. Bending over, I placed the rock on the large boulder positioned in the center, said an almost wordless prayer and absorbed the wonders of the world around me. Colors appeared brighter, bird songs sounded sweeter, smells seemed stronger.

Suddenly remembering I had not eaten since breakfast, I reluctantly headed back to the retreat center to see if any food was left. Along the way, I realized I was not hurrying. In fact, I was taking my time, savoring every moment of my experience.

When I entered the labyrinth for the first time, I had no idea how to act or what to expect. Once I let go of my self-absorption and surrendered to God's will, everything changed. As it says in Ps 86:11, "Teach me, Lord, your way that I may walk in your truth." God not only showed me how to walk the labyrinth—He showed me how to walk through life. The rest was up to me. Walking back to the center, I felt centered and at peace. A

IDEAS | JON M. SWEENEY

BUY THIS BOOK

Navigating uncharted waters in 21st-century publishing

I recently traveled to the London Book Fair, and I stayed in Bloomsbury, the area in central London that over half a century ago was the heart of British publishing. Over the course of four days I visited the crisp and well-appointed London Review of Books bookshop across from the British Museum, as well as three other independent shops that still exist in that part of the city: one gay, one magic and one socialist-related. In addition to the energy at the fair itself—which was substantial—all of this walking around in the midst of books made it possible to close my eyes and believe that publishing was robust again.

Of course, it is not. You probably have read about the publishing industry's woes and the closing of bookstores all over the world. The two are intricately interwoven, their symbiotic relationship apparently over. As bookshops fade from view, books themselves are tougher for publishers to market. We never realized before just how much we relied upon a reader's discovery of books in shop windows and on bookseller's countertops. Now that those are increasingly vanishing, publishers are scrambling. Friendly recommendations by way of social media do not replace the value of bookshops, where people once went to browse for hours, looking for what they didn't yet know they needed.

There was a period of a few years, recently ended, when we believed that e-books would save both institutions: publishing and bookselling. Now we know better. E-books instead are continually transforming the two institutions, Heraclitus-style, and none of us who work in books knows what is coming next.

No one knows how to make a book discoverable. That is what we have come to call the crux of the problem: discoverability. How do people find books that meet their spoken or as-yet-unspoken needs? People still share books, but this is not as simple a process as it once was. It used to be that your friend, mother or colleague would literally place a book in your mailbox or your inbox at work or in your hands, and you would take it up and consider it for yourself. Virtual and digital sharing is like spam compared with the physical kind. People are not less likely to share religious books with friends if they buy them on e-readers, but the sharing is less efficient.

People are still looking for spiritual books, but not as they were a quarter century ago. It was in the early 1990s, when I was starting in religious publishing, that the boom began. "Portable pastors" is the name we gave spiritual books back then, and it was true. They became just that, an instrument in the trend toward replacing members of the clergy, professional counselors and religious educators as the primary place to go for religious questions. The pilgrims who once traveled great distances to hear a word from a monk or priest began instead to find spiritual answers,

ART: SHUTTERSTOCK/ARKA38

seemingly for and by themselves, in the pages of books.

Reading Alone

The reader's ability to find answers anonymously was part of the book's appeal. When you can find answers easily at home or on the bus, quietly and by yourself, you may begin to feel that perhaps you no longer need what organized religion offers. Digital books have capitalized on this trend, since no one needs even to see the spine of what you are reading on the train.

It is said that the digital revolution has democratized access to books and publishing, making the world better for readers. There certainly are some authors, widely publicized by the digital media companies, who have made serious money from digital books. The former editor in chief of the journal First Things, Joseph Bottum, is one. He has written several "Kindle Singles," including one on the faith of the football player Tim Tebow, as well as a Christmas story that quickly sold 65,000 copies two Christmases ago. And it was not necessarily Bottum's renown that prompted the sales, but rather his well-chosen subject matter. They were also engagingly written.

But very few authors can make a living from writing alone, whether they pen digital books or the physical kind. We almost all have other jobs. But digital self-publishing has become the latest tease in the American Dream. We think: Perhaps, one day, it could happen to me....

The digital revolution in books is fascinating when considered historically. For every person who moans the loss of print, for instance, there are others who remind us that e-books—or, even more, enhanced digital books—are turning us back to an earlier time when oral storytelling and teaching were how we obtained information and identity. This is probably true. Also, I am not the first person to point out how backlit screens on Kindles and Nooks are reminiscent of reading by candlelight, including the eye-strain that sometimes accompanies it. And highbrow complaints about the devaluing of books by self-publishing mirror the worries many literati had over the "cheap accessibility" of books brought on by the printing press in the 16th and 17th centuries. The democratization of books and publishing has always made the gatekeepers anxious. This even happened in the centuries of late antiquity, as the cumbersome scroll was replaced by the much-easier-to-reproduce codex.

Sitting Still

I have also heard it said that the turn away from the physical book, and from reading for sustained periods of concentration, is a good thing because we are rediscovering the right side of our brains—the side that intuitively grasps images and easily receives oral storytelling. In other words, video and other enhanced features embedded in the books of the future will return to us something valuable we once lost. Perhaps, but this also seems like an optimistic spin on what might otherwise be called the next stage in formalizing our nearly collective attention deficit disorder. Will an expanded right brain quadrant result in a shrunken left quadrant, thus making it more and more difficult for people in the future to sit still or concentrate?

There are some—including Harvard University's Robert Darnton—who seem to want to create a utopian universe in which every book is made digitally available, free to all, online. The rhetoric for this plan is overwhelming at times. Who could argue with "a project to make the cultural heritage of humanity available to all humans," which is how Darnton recently described the ambitious new National Digital Library in The New York Review of Books (4/25)? He wishes only that publishers would cooperate more, loosening the reins on copyright law and making those cultural treasures more easily available.

Although it is the opposite of what Darnton intends, his dream scenario could actually bring good writing and books to an end. Do you know what it costs for a biographer to write a prize-winning volume, or a novelist to create epic storytelling? Several years of his or her life, for starters, and that is before the costs of travel, photocopying, childcare, health insurance and rent. A writer has to make a living. Taking the long view means realizing that making books universally available, free of charge to the world, could be the equivalent of making it impossible for writers to support themselves. This would, in turn, lead to a world with few writers and fewer books of interest.

We need writers to have the space and time to take more risks, not fewer. But for that to happen, we need more than the two poles of publishing that are most visible today. One pole is the established author who writes for a well-honed audience (from Dean Koontz to Karen Armstrong), producing the next book in that author's brand. They adapt well to new technologies; their audience follows them. The other pole represents the thousands of self-published e-books, from tiny to tome, that are made available to the world each and every week. In between the two is the rest of us, authors mostly publishing in the traditional, pre-21st-century ways that are vanishing.

The future for books is complicated. No one at the London Fair knew what publishing might look like a decade from now, but for now, they were gobbling up good reads left and right. For now, they still exist.

JON M. SWEENEY *is the editor in chief of Paraclete Press in Massachusetts and the co-author with his wife, Rabbi Michal Woll, of the forthcoming* Mixed-Up Love: Relationships, Family, and Religious Identity in the 21st Century *(Jericho Books).*

BILL McGARVEY

The Sexual Devolution

"Trust me, Bill" a retired priest friend said to me a few years ago; "if the church didn't utter another word about sex for 5,000 years, people would still know what Catholicism says about it: NO!" He said it with a mix of humor and exasperation while venting his frustration over how difficult it was to deal with the issue pastorally. So many of the people he encountered over many decades—married, unmarried, straight, gay, etc.—longed for wholeness in their lives and relationships but couldn't take the church seriously on sexual matters.

The reasons for that disconnect ranged from active disillusionment over the hypocrisy surrounding the sex abuse scandal to simple irrelevance because these people had grown up in a culture that enshrined "good sex" as an inalienable right on a par with life and liberty.

My friend's words came back to me as I read about Father Andrew Greeley's passing at the end of May. I was reminded of the research he published in the mid-90s in which he found that—contrary to the stereotype—Catholics weren't hung up and prudish at all when it came to sex. In fact, his study found that Catholics were having more and better sex than their Protestant and Jewish counterparts.

Greeley's statement no longer sounded provocative. What struck me instead was how it stood in such stark contrast to the findings of my own research. I've found an epidemic of bad sex that appears to be flourishing across the board among young adults.

The statistics tell us that 70 percent to 80 percent of college-age students are sexually active, but what they don't say is how numbing and sad much of that sex actually is. In my book *The Freshman Survival Guide*, the most compelling insights on "hook-up culture" on campus came from campus ministers—across all denominations—who are trying to help students make sense of these experiences. "It's not hard to find people in college feeling ambiguous, if not crappy, about their sexual life—once you scratch below the surface" said Rabbi Yonah Schiller, director of Hillel at Tulane University. "Our need for intimacy comes from a spiritual desire to be connected to people; their bad feeling comes from that connection not being rooted in anything real."

An epidemic of bad sex appears to be flourishing among young adults.

The Rev. Scott Young, Protestant campus minister at the University of Southern California, echoed Rabbi Schiller, saying that sex has become simply one more commodity students think they need to have to be successful human beings. "This is where we can help them see the disconnect as to why they're feeling terrible about the experience: They're feeling like an object."

Kerry Cronin, who works in mission and ministry at Boston College and speaks on the issue at colleges across the country, finds students "startlingly underwhelmed" by sex. In her conversations with them, issues like romance, dating and sex seem more confusing than anything else. "It all just seems like a lot of work to them" she says. "They have a notion that it means something, but they have no idea what."

Cronin sees this as symptomatic of growing up during a time when sex has become entirely unmoored from any religious or cultural institutions like marriage and family. Young people have no reference points to access or identify the meaning of their sexual behavior and the emotional fallout after. "Without the scaffolding of meanings and values, it's all pretty quickly reduced to whatever they need from it now: pleasure, an ego boost, etc.," she says. "Young people are having plenty of sexual encounters, but the sex they are having doesn't seem to be all that good."

Despite the onslaught of their experiences, Cronin continues to be surprised at the depth of her students' blankness. "The really sad thing is that they seem hopeless about it. They don't believe they'll be able to find anything particularly meaningful in any of the hook-ups they're having."

What my retired priest friend once thought sounded like a universal declaration of no from on high now feels like a quaint echo from a more innocent age. The sound we hear reverberating now isn't a declaration at all; instead, it is a painful question being directed at young adults over and over again by those on the front lines with them: "Why?"

BILL McGARVEY, *author of* The Freshman Survival Guide, *owner of CathNewsUSA.com and former editor in chief of Busted Halo (2004 -10), is a musician and writer.*

BOOKS | CHRISTINA A. ASTORGA

SAVE YOURSELF

THE END OF SEX

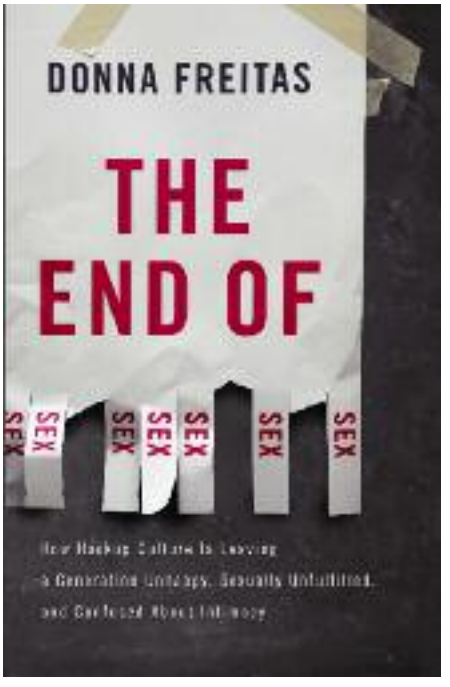
How Hookup Culture is Leaving a Generation Unhappy, Sexually Unfulfilled, and Confused About Intimacy

By Donna Freitas
Basic Books. 240p $25.99

In *The End of Sex*, Donna Freitas, through the use of broad surveys and personal interviews, unravels the culture in which students in colleges and universities live and that has a pervasive claim on their lives. It is a monolithic culture based on gender hierarchy fueled by the porn culture, where men take the positions of power and women the roles of subservience. Women are treated more like props than partners and are valued only for their sexual service to satisfy male pleasures. In this culture, sex is instrumentalized and persons are commodified. Fast, unthinking and uncaring, sex is bereft of any emotional content or personal commitment.

Maintained and perpetuated by unrestrained consumption of alcohol, students get themselves wasted and thrashed for the goal of "hooking up." Without alcohol, they could not claim lack of responsibility for their actions. The hookup culture is dominant, as it defines the norm that determines the social status of students. Those who are not part of it do not belong. They are rejected, ostracized and marginalized.

But for all their public claims about the social capital of belonging, students are deeply and profoundly wounded, to judge by Freitas's personal interviews, in which they speak truthfully—contrary to their public posturing and pretensions. The oppression of hookup culture leaves many of them feeling abused, demeaned and degraded. While some are able to break out of the culture, others seem to see no alternative way to survive the dark complexities of college life.



Freitas raises the critical question of why the hookup culture is able to survive in colleges and universities, the centers of intellectual inquiry and cultural critique, where students are taught to critically examine the world around them. While she sees the ubiquitous porn culture, the cultural obsession with celebrity and pop stars and the massive influence of television, movies and technology at the base of the hookup culture, she claims that colleges and universities play a role in its perpetuation.

The mission statements of colleges and universities are far removed from the hookup culture that is claiming the minds and hearts of students. This culture is not directly and critically engaged, and at best colleges and universities teach students only how-to's for protecting themselves from sexually transmitted diseases and pregnancy as well as for preventing sexual assault. This is usually done during an orientation talk about sex that is given only once and in many cases lasts only an hour.

Freitas sees these how-to talks as indirectly perpetuating the notion that everything is about having sex in college and hooking up is the norm, and that the primary thing that students need to know is how to protect themselves from its negative consequences. The students, however, are left to struggle on their own against the oppression of this culture in their lives without the support and resources to respond in ways that are empowering and transforming.

The students in the classrooms are different from the persons they are transformed into on weekend nights. They live double lives. While hookup happens on the weekends, it cannot be walled off from the rest of their lives. What they do with their bodies, they do with their minds, hearts and souls. The porno culture that shapes the worldview of hookup has entered the interior world of the students and their value systems. Freitas claims that many students yearn for mature and rigorous conversation on issues regarding the hookup culture, which she says must be done in their academic courses. She herself recommends reclaiming the conversation on virginity and abstinence and re-envisioning it for more moderate views.

Frietas upholds the view of temporary abstinence as a subversive and profoundly effective tool that, when practiced, might lead students to "good sex" when they decide they are ready for it.

ON THE WEB
How to start a chapter of the Catholic Book Club.
americamagazine.org/cbc

Nevertheless, while it is always good for students to practice abstinence for their well-being, the assault of the hookup culture cannot be confronted with tools and strategies alone. It has cut deep into the interior world of the students, and it must be addressed at the same deep level—where questions of identity, meaning and purpose must be reckoned with. We must offer them an alternative world view with its expanse, depth, beauty and sublimity in the face of hook up culture. It must offer them a grand narrative of life that provides them the inner resources to respond to the depth questions: Who am I? What kind of person do I seek to become? What is the meaning of my existence?

CHRISTINA A. ASTORGA *is a visiting scholar in theology at Fordham University.*

FRANKLIN FREEMAN

REGARDING CLIVE

C. S. LEWIS: A LIFE
Eccentric Genius, Reluctant Prophet

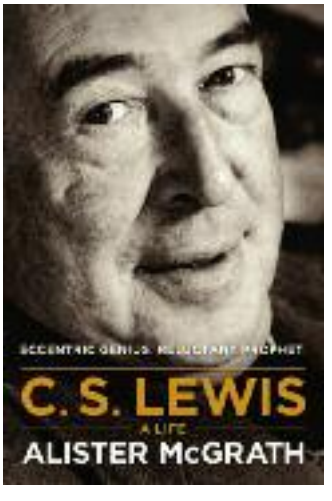
By Alister McGrath
Tyndale House. 448p $24.99

That Alister McGrath, professor of theology, ministry and education at King's College London, has concluded, among other things, that C. S. Lewis's conversion took place a year later than other biographers have taken for granted probably interests only scholars and Lewis fans, but McGrath's new biography refreshes in other ways.

Some biographers, admittedly friends of Lewis, have used an unctuous tone when writing of his life. McGrath makes a point of this:

> Where other biographies refer to Lewis as "Jack" in their works, I have felt it right to call him "Lewis" throughout, mainly to emphasise my personal and critical distance from him. I believe that this is the Lewis whom he himself would wish future generations to know.
>
> Why so? As Lewis emphasized through the 1930s, the important thing about authors is the texts that they write. What really matters is what those texts themselves say. Authors should not themselves be a "spectacle"; they are rather the "set of spectacles" through which we as readers see ourselves, the world, and the greater scheme of things of which we are a part.... Through this work, wherever possible, I have tried to engage with his writings, exploring what they say, and assessing their significance.

Of course, this is a matter of balance in a biography. Though McGrath does spend more time examining the texts themselves than other biographers have done, he nevertheless has to delve into details of Lewis's personal life, some appealing, some not. Thus he does not gloss over Lewis's youthful eager reading of the Marquis de Sade and what he called his own devotion to the whip, though it never appears to have gone further than fantasy.



And then there was the older woman, Mrs. Jane Moore, with whom Lewis lived most of his adult life. She was the mother of Lewis's friend Paddy Moore, who was killed in the Great War. Many have said that Lewis and Mrs. Moore, long separated from her husband, whom she called "the Beast," were never lovers, but the scholarly consensus seems to be now (and McGrath concurs) that they were.

Another woman with whom Lewis was intimate, Joy Davidman, a Jewish Brooklynite, set out, according to one of her sons, to seduce Lewis. McGrath convincingly shows that Davidman did contrive to marry Lewis but notes that it takes two to tango, that Davidman, as a former Communist, would have had trouble getting work in the United States during the McCarthy days, and that Lewis did fall in love with her and benefited from her as his muse for such works as *Reflections on the Psalms*, *The Four Loves* and his best and least well-received novel, *Till We Have Faces*.

McGrath also chronicles Lewis's scholarly life at Magdalen College at Oxford and later Magdalene College at Cambridge. Lewis was not only an apologist for Christianity and writer of science fiction and children's stories but also a well-respected if controversial literary scholar. As McGrath writes, "William Empson (1906-1984), a leading literary critic who had little time for Lewis's views on Milton, nevertheless declared that 'he was the best read man of his generation, one who read everything and remembered everything he read.'"

The only problems with this book are occasional awkward phrasings and repetitions, though for the most part the writing flows clearly. I also enjoyed the photographs distributed through-

out the narrative, many of which I had never seen. But the paper on which the book is printed seems almost of newspaper quality, and do we really need a close-up photograph of Lewis's face on the cover that shows his broken capillaries, upper lip stubble and a glimpse of discolored teeth?

Some Catholics have lamented that Lewis, an Anglican, never converted. I have always thought this was putting the cart before the horse, in that many of those evangelicals, myself included, who did eventually convert, partly because of Lewis's writings, would never have read Lewis in the first place if he had been Catholic. This perhaps works both ways, as McGrath says that some Catholics of his acquaintance, discouraged by the clerical sexual abuse scandals, are turning to Lewis for a deeper faith irrespective of any clerical hierarchy. Lewis, an Ulster Protestant, imbibed anti-Catholicism as a child, though he rarely indulged his childhood prejudices. He even came to believe in purgatory and confessed his sins to a Cowley father regularly.

And it was his Catholic friend, J. R. R. Tolkien who, McGrath writes, "helped Lewis to realize that a 'rational' faith was not necessarily imaginatively and emotionally barren. When rightly understood, the Christian faith could integrate reason, longing, and imagination." So perhaps it is time to stop worrying about why Lewis never became a Catholic and to just read his works for the knowledge and enjoyment they give us.

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

DIANE SCHARPER

A NOVELIST RETURNS

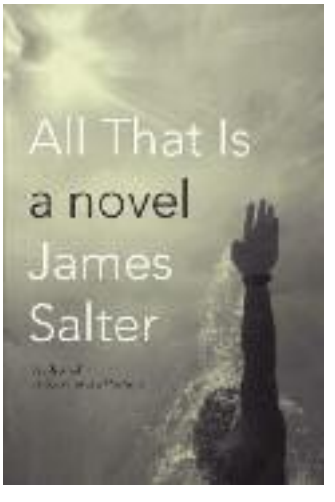
ALL THAT IS
By James Salter
Knopf. 304p $26.95

Is that it?

Phil Bowman mulls over this unspoken question in *All That Is*, James Salter's first full-length novel in 30-some years. It is also his first book of fiction since his 2005 short story collection.

Still writing at age 88, Salter is an inspiration to both writers and readers. The author of 12 books—fiction and nonfiction—Salter's reputation is not equal to that of his contemporaries Philip Roth and John Cheever. Yet Salter has garnered his share of prestigious awards, primarily for his short stories. He won the 1989 PEN/Faulkner Award (*Dusk and Other Stories*) as well as the 2010 Rea Award and the 2006 PEN/Malamud Award (*Life Is Meals*).

Often considered a writer's writer, Salter is known for his muscular prose and stunning scenes. On a sentence level, Salter's writing is nearly impeccable. His sentences are clean, with no extra words, and his verbs are precisely honed. With always apt and sometimes exquisite figures of speech and sound and generally written in iambs, the paragraphs often feel like prose poems.



For proof, one does not need to look farther than the first sentence of *All That Is*: "All night in darkness the water sped past." Or take the scene in which Bowman witnesses the bombing of the Yamato, the supposedly invulnerable Japanese ship: "[T]he ship had been turning helplessly. It had begun to list, sea was sliding over the deck. 'My whole life has been the gift of your love, they [the Japanese sailors] had written to their mothers.'" Notice the verbal economy, the irony, the juxtaposition of scenes of destruction and love. Salter blends the two, going right for the heart.

All That Is brims with stellar writing as Salter chronicles 40 years in the life and loves of Phil Bowman. Born in Manhattan in 1925, Bowman (recognizable as a stand-in for Salter because of his age, as well as his military and literary career) is raised by his mother, Beatrice (given the numerous literary allusions here, the name is perhaps an allusion to Dante's guide), with the help of her sister and brother-in-law.

When Bowman was only 2 years old, his womanizing father left his mother to begin a series of relationships that resulted in three additional marriages and numerous affairs. Although Bowman refuses any connection to his father, he, as the story unfolds, proves to be his father's son as his own womanizing becomes the focus of the narrative's discursive, somewhat repetitive plot.

Growing up in Summit, N.J., Bowman is sensitive and idealistic. He serves in the U.S. Navy during World War II, when the novel opens, is admitted to Harvard and studies diligently there, then finds work at a small literary publishing house. All the while, he remains close to his mother.

Although not necessarily religious, she has a deep spiritual sense. When she and Bowman discuss the possibility of an afterlife, which they do several times in this novel, his mother insists that what happens after death is a matter of what you believe. If you believe you will go

to some beautiful place, she says, then that's where you will go.

Bowman isn't sure what he believes. His marriage to Vivian, a beautiful but vapid young woman, ends in divorce. (Bowman's mother thinks Vivian has no soul and tried to dissuade her son from the marriage, but to no avail.) From then on, Bowman's life becomes a journey in which he falls in love again and again, looking for the meaning of life in his relationships with women.

He is proud of his position as an editor and tells numerous stories, replete with writing tips, about actual authors (Thornton Wilder) and invented ones to seduce women until one of them gives Bowman his comeuppance. He pays her back, taking an unthinkable revenge.

As the novel ends, Bowman is an old man and involved with yet another woman. He plans to take her to Venice. Given the context, the notion is suggestive of the Thomas Mann novel *Death in Venice*. Now, after the loss of his mother, Bowman has begun to think about his own death or, as Salter writes, "[his] unbeing while all else still existed."

Would his soul join the "infinite kingdom of God?" he wonders. Or is the afterlife merely a wait to cross the dark river while looking for the boatman? Perhaps there wouldn't be a boatman. There wouldn't even be a river. Is there life after death? Or is this all there is? That question informs Salter's disturbing novel.

It's up to Bowman to decide on an answer.

DIANE SCHARPER, *a poet and author, is the editor, most recently, of* Reading Lips, And Other Ways to Overcome a Disability. *She reviews books for The Wall Street Journal and other publications and is a frequent contributor to* ***America.***

REPLY ALL

True Believer

Re "A New Thing" (Editorial, 5/27): Five years ago, I began teaching online ministry courses for Dominican University in Illinois and Ushaw College in Durham, England. Having taught in traditional classrooms for well over 30 years, I had my doubts. But no more.

The heart of the online learning experience is the interactive process this format allows. Through blackboards, instant messaging, e-mails and other postings, this virtual classroom can be a beehive of active learning.

One example might suffice. I taught a course on the sacraments that enrolled about a dozen students. Over a period of eight weeks, 2,500(!) specific interactions took place between the students and me and among the students. Never have I been so challenged as a professor, and I suspect that my students would say something similar.

Another great benefit: Online classes are always in session. Ask those moms and dads who work full time and did their assignments as the clock struck 2 in the morning.

DAVID M. THOMAS
Whitefish, Mont.

Ready Referral

Re "Land of the Gerasenes," by James Martin, S.J. (5/27): How should a priest minister to the unstable? First and foremost, the priest must recognize that the person is, in fact, mentally ill. As a physically ill person is in need of a physician, a mentally ill person needs professional help.

It may be necessary for the priest to get to know the person better in order to build trust, or the priest might need to enlist the assistance of a friend or loved one of the person to encourage him or her to seek much-needed counseling or therapy. Priests should maintain contact numbers for counselors, social workers, public health nurses, transportation providers and mental health agencies that see clients on a sliding fee scale.

Education for recognizing mental illness and accessing mental health resources should be a part of seminary training for all priests. People reach out to clergy for all kinds of reasons. Priests may not be able to "cure" persons with mental illness, but they can be instrumental in pointing to the proper resources.

JUDY BARMESS
Pickerington, Ohio

Prison Protests

In "Liberty or Death" (5/20), Margot Patterson related hunger strikers at Guantánamo Bay, Cuba, to Dorothy Day! Ms. Patterson might have more appropriately used Bobby Sands, the Irish Republican Army hunger striker, as her model.

JOHN S. CLARK
Bronxville, N.Y.

Embracing Vulnerability

In "A Mother's Love" (5/20), Angela Alaimo O'Donnell accuses Colm

Toíbín, who wrote "The Testament of Mary," of sinning against the "universal code of Motherlove" by depicting Mary as fleeing her son's crucifixion to save herself. In the play, Mary's "confession" to this occurs during a life-review enacted as Mary is pressed by two men—the first Gospel writers—to "remember" these events as they insist she must.

Mary awakens to something of greater significance than the "Motherlove" response: her opposition to the masculine dominance of this story—Roman soldiers, power-seeking religious authorities, conspirators, revolutionaries and, presciently, the patriarchal church she envisions being established in her son's name. Toíbín's Mary courageously and insistently testifies to the endangered "feminine" of human experience: specifically the vulnerability of humanity and nature, a vulnerability inherent in all men and women. This is Mary's testament and, surely, the essence of her son's.

Mary's bravery in defending this authentic feminine brought tears to the audience and transformed us—through a mother's personal loss—to something transcendent, something only great theater can do.

JUSTINE McCABE
New Milford, Conn.

Scripture and Experience

I admire the beautiful treatment of the Most Holy Trinity in "God in Relationship," by John W. Martens (The Word, 5/20). I have been a diocesan priest for 47 years, so I have had many occasions to try to "eff the ineffable," attempting to make the mystery of the Trinity more accessible to the Christian folk.

The effort of Professor Martens is the best I have ever encountered—and in one page, no less! It succeeds by staying close to the Scriptures while invoking our own human experience of "relationship." I will treasure it and share it with others when occasion arises.

(REV.) THOMAS F. NELLIS
Honeoye, N.Y.

Troubling Situation

In "Who's Minding the Children," (Current Comment, 5/13), the editors write that expanded child care would bring social benefits because more women would enter the work force, and studies have shown that early childhood education improves prospects for children later in life.

I wonder what sort of society we have created, when children's prospects improve and society benefits by our taking young children away from their mothers. It's not that I doubt the studies to which you refer. Rather, I am saddened that we don't seem to find them deeply troubling. Perhaps instead of asking why Congress can't provide paid caretakers for every child, we should instead ask what it says about us that we would want such a thing.

PAM COATES
Springfield, Mo.

Full Participation

In "Just Economics" (5/6), Stacie Beck praises the achievements of modern capitalism while strenuously avoiding its chronic shortcomings. If only a completely unregulated market were really as efficient as the author claims! Didn't we just narrowly avert an economic debacle—or was that the result of over-regulation?

According to Professor Beck, social justice motivates the church's advocacy of a "redistributive tax system," enabling a whole group of people ("rent seekers") to be supported by the hard work and risk-taking of others. To the contrary, church teaching decries the "marginalization" of people and calls for the full "participation" of all people as active economic agents. Work, according to church teaching, is inherently linked with the dignity of the human person, which is why a just economic system should provide opportunities for productive labor and why individuals bear the moral obligation to pursue those opportunities.

WALTER F. MODRYS, S.J.
New York, N.Y.

Mixed System

"Just Economics" is an excellent article on the blending of principles and pragmatics necessary for considering what social justice is.

No pure system can exist. Protecting the vulnerable, indeed protecting everyone, requires some sort of mixed system with safety nets and watchdogs against abuse. But it must work within a model that is economically self-adjusting to changing conditions, one that is not dependent on human perfection and one that works within the realities of both material and human resources.

Professor Beck's article broadens the dialogue on what constitutes social justice and what to consider in applying social justice principles. It reminds us that we need to pay close attention to the proper care and feeding of the goose that lays the golden eggs.

JOHN BOYNE
Hackettstown, N.J.

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The Joy of Judgment

FOURTEENTH SUNDAY IN ORDINARY TIME (C), JULY 7, 2013

Readings: Is 66:10–14; Ps 66:1–20; Gal 6:14–18; Lk 10:1–20

"As a mother comforts her child, so will I comfort you" (Is 66:13)

The English word *crisis* originates with the Greek noun *krisis*, which is itself a derivative of the verb *krinô*, "to judge." A crisis is a time of decision, encapsulating danger and opportunity in equal parts; and the biblical eschaton, the time of God's judgment, is grounded upon the judgments or decisions we have taken throughout our lives. We must all navigate the dangers and opportunities found in the many crises we will all face.

It is in the midst of an eschatological scenario in the Book of Isaiah, Chapter 66, that the writer known as the third Isaiah presents the image of God as a mother comforting her child. It is not the most common biblical image of God nor the one most commonly associated with the crisis at the end of the world, but it is important, as it presents God as the one who, like our own mothers, desires our comfort, security and joy.

As with our earthly mothers, though, there is a time when we must make our own judgments about the paths we take, the mistakes we make and the dangers of our choices. We leave our mothers and the danger is present, but so, too, are the opportunities and the necessity to grow and develop. What we cannot get on an earthly level, however, is a promise of success or comfort and certainly not eternal joy on the basis of our judgments, no matter how well we plan our lives and dance around the dangers. This never-ending joy is something that only God can offer.

It is precisely to make this joyful offer that Jesus sends out 70 emissaries, recalling the 70 elders chosen to be with Moses (Ex 24:1 and 9), to announce the coming Kingdom of God. The sending evokes the practical need to share the ministry and the completeness indicated by the number 70, but Jesus himself alerts us that it is a time of crisis. He notes both the opportunity for those who share in his ministry—"The harvest is plentiful, but the laborers are few"—and the danger for those who have been sent out to join in Jesus' mission—"See, I am sending you out like lambs into the midst of wolves." Yet these dangers represent momentary and passing afflictions when compared to the eternal joy of the kingdom. The weight of the crisis, this time of decision and judgment, is borne by all those who hear the call and who must still decide. The pressing nature of the coming end, when new creation will be the ground of existence in each of us and for each of us, is felt in this passage. Jesus says that on the day of judgment "it will be more tolerable for Sodom than for that town" for those who reject the pronouncement that "the kingdom of God has come near to you."

ART: TAD DUNNE

While the accent in eschatological scenarios tends not to fall on the note of joy but rather on the consequences for those who reject the call and turn away from the opportunity, it is hope that undergirds Jesus' ministry and pronouncement of the kingdom of God. The 70, after all, do not return downtrodden after passing on the message of Jesus; they return with joy. It is true that part of their joy rests on their newfound power, but at least some of it must rest on the success they have had in bringing Jesus' message to the surrounding towns and the positive responses they have received. And if that is not where their joy rests, Jesus sets them straight: "Do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven."

This is the true source of joy, of having traversed the dangers of this world like a lamb among wolves, and taken the opportunity to bring God's joy and hope to those around us so that our and their choices lead us to our eternal home. There are numerous crises that we face, time after time when decisions must be made, when judgments must be offered about the choices put before us. The great judgment is intended to be the summation of joy, like a child running home when she hears her mother's voice, safe and secure, comforted in her arms for eternity.

PRAYING WITH SCRIPTURE

Place yourself among the 70 disciples sent by Jesus to bring the message to the people. What is Jesus calling you to tell the people about the kingdom of God?

JOHN W. MARTENS *is an associate professor of theology at the University of St. Thomas, St. Paul, Minn.*

Put It On My Account

FIFTEENTH SUNDAY IN ORDINARY TIME (C), JULY 14, 2013

Readings: Dt 30:10–14; Ps 69:14–37 or Ps 19:8–11; Col 1:15–20; Lk 10:25–37

"Go and do likewise" (Lk 10:37)

The Christian relationship to the law of Moses is complicated, particularly in light of what the Apostle Paul said about the law in his letters. But Paul understood that the law's origin lay with God and that it was not insignificant but rather was fulfilled through Christ Jesus "the image of the invisible God, the firstborn of all creation." Since "in him all the fullness was pleased to dwell" (shorthand for Jesus' divinity), the fullness of the law and its intentions rested with him and in him. Moses said that the law was the equivalent of hearing "the voice of the Lord, your God" and that the law "is something very near to you, already in your mouths and in your hearts; you have only to carry it out."

Hundreds of years later, when a scholar of the law asked Jesus, "Teacher, what must I do to inherit eternal life?" it is not surprising that Jesus asked him in reply: "What is written in the law? How do you read it?" This is not a pop quiz that Jesus sprang on the lawyer, but a question that has to do with the foundation of a well-lived Jewish life. The scholar replied with a portion of the Shema, which remains a basic prayer for Jews today, based on Dt 6:4–9, 11:13–21 and Nm 15:37–41. What the lawyer recites in Luke's account is a variation of Dt 6:5: "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind," combined with Lv 19:18, "and your neighbor as yourself." Jesus' response to the lawyer is direct: "You have answered correctly; do this and you will live."

This is not the end of the matter since the scholar, as scholars often do, wants to have the last word. He has a final question: "And who is my neighbor?" Whether the scholars' intentions were true, his question gives us one of the best and certainly the best known of Jesus' parables. The parable has so many profound spiritual levels that this simple story has taken pages, even books, to unravel it all, but let the focus fall on what it means to follow the law and who is able to follow the law in Jesus' story.

In the account there is a beaten man, half dead, who is passed by both a priest and Levite who appear to be going to the Temple. It is possible they pass the traveler by because they consider him already dead and do not want to place themselves in a state of impurity, which would render their Temple service impossible. Maybe they are just concerned with the fact that if the robbers beat one man to death, they might be looking for more victims.

It is the Samaritan, representing a group at odds with the Jews both religiously and politically, who puts aside all concerns for his well-being and acts out of compassion for the victim. Van Gogh's famous painting of this scene moves us with its depiction of the strain on the Samaritan's face as he hoists the beaten man onto his horse, having already cleansed and purified his wounds with oil and wine and bandaged them.

He does more. He takes the victim to an inn and gives two denarii to the innkeeper, money out of his own pocket, and does not stop there: "Take care of him. If you spend more than what I have given you, I shall repay you on my way back." The Samaritan not only opens his wallet, but leaves his credit card number behind. His actions say, "Put it on my account."

"And who is my neighbor?" Jesus answers the question, as he so often does, with a question: "Which of these three, in your opinion, was neighbor to the robbers' victim?" In answering Jesus' question, though, the scholar answers his own question. The one who acted like a neighbor was the foreigner, maligned by those around him, and in so doing he identified anyone in need as a neighbor. Jesus' instructions to "go and do likewise" place the fulfillment of the law where it was always intended to be: in love of God and neighbor. As Moses said, "you have only to carry it out."

JOHN W. MARTENS

PRAYING WITH SCRIPTURE

Reflect on this parable, while imagining yourself on a road in your town. Who is the neighbor you are being asked to serve?

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