America

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Investing for Good

WHEN THE CHURCH GOES TO WALL STREET

DOUG DEMEO

DONALD BOLEN ON ROWAN WILLIAMS

OF MANY THINGS

I have been a news hound as long as I can remember. Even in my preteen years, my younger brother, Philip, used to complain that my news watching kept him from viewing cartoons. While the real news content in the media began to dwindle more than a decade ago, it was the disappearance of the BBC news from two of three local channels in the New York area that brought home the loss. "Worldfocus," which replaced the nightly BBC broadcast a year ago, is more a newsmagazine in tone and content.

There is one exception, however: the "Worldfocus" feeds from Al Jazeera English. I wasn't quite sure what to make of this Qatar-based service, made famous by airing videos from Osama bin Laden. But whereas U.S. broadcasters have all but given up foreign news coverage, Al Jazeera reporters are everywhere, reporting the breaking news of the day. Even with my Middle East expertise, I wasn't ready to conclude that Al Jazeera English is "a reliable source," but then I read Robert D. Kaplan's "Why I Love Al Jazeera" in the October issue of The Atlantic.

Kaplan is a hard-boiled war reporter and sometimes a strategic hawk. Books like *Balkan Ghosts, The Coming Anarchy* and *Imperial Grunts*, have made him an authority on postmodern conflict and a consultant to several military schools and security agencies. Kaplan admires Al Jazeera's success. He observes that the service has a "developing world perspective," but its bias is "forgivable" because it is "honestly representative of a middle-of-the-road developing-world viewpoint." He compares it very favorably to Fox News. "Could Fox cover the world as Al Jazeera does," he asks, "but from a different American-nationalist perspective? No," he answers, "because what makes Fox so provincial is its utter lack of interest in the outside world...."

Ted Turner must be spinning in his skipper's seat as he considers how his news channel network has evolved. The channel Headline News, now HLN, is a pure tabloid mix of entertainment news and unrelenting crime stories. With a couple of exceptions, CNN's prime-time broadcasts are a blend of talking heads, personalities and more crime stories. What passes for news is an endless loop of the up-and-down, who's-in-who's-out of politics, indistinguishable, except for its relative balance and moderation, from MSNBC and Fox News. CNN's specials still have a lot to offer, as do its new weekend comment-and-analysis shows, "Fareed Zakaria GPS" and "Amanpour." But as for serious daily news, it's a loss.

One bright spot for international reporting is the Internet site GlobalPost (www.globalpost.com), founded by a Boston entrepreneur, Philip Balboni, and a veteran foreign correspondent, Charles Sennott. With some 70 reporters around the world, most of them working on a shoestring and for the love of their craft, GlobalPost has become a premier U.S. source for international reporting.

A radio source, to which I listen too little for my liking, is "The World," an hourlong broadcast produced by Public Radio International, the BBC and WGBH (Boston). It bills itself as "a global perspective for an American audience." Despite its magazine format, "a mix of news, features, interviews and music," I find it to be without fail both informative and entertaining.

Last in this list but certainly still the U.S. leader in daily international reporting is The New York Times. Its coverage these days is thinner but so much richer than most other sources that it deserves loyal readership. Its Web offerings, together with those of PBS's "Newshour With Jim Lehrer," "Worldfocus" and the GlobalPost Web site, offer enough to revitalize the most benumbed viewer of talking heads.

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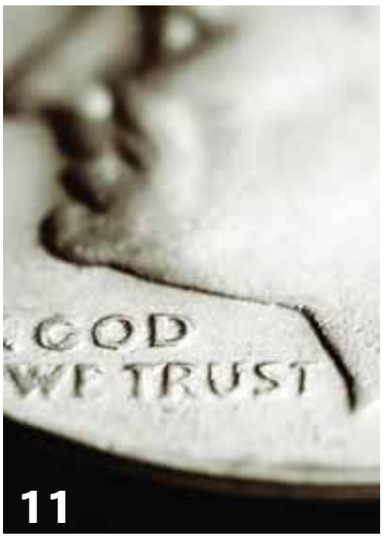

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John Donaghy, a lay missionary, reports on the **political crisis in Honduras** and, from the archives, an analysis of **executive compensation**. Plus, Harry Forbes reviews the film **"The Invention of Lying."** All at americamagazine.org.

Find Your Molokai

The church has a new saint. On Oct. 11, Pope Benedict XVI canonized Damien of Molokai. The Belgian-born Joseph de Veuster (he took the religious name Damien after joining the Congregation of the Sacred Hearts of Jesus and Mary) was missioned to the Hawaiian Islands in 1864 and a few years later began his work among people suffering from Hansen's disease (then called leprosy), who were banished to the island of Molokai to limit contagion. The priest spent the rest of his life ministering to the sick until he too contracted the disease. He died in 1889 at the age of 49.

It is a stirring story. But what can the almost impossibly heroic life of St. Damien of Molokai say to everyday believers? Like that of many saints, Damien's life may seem undeniably noble, but difficult to emulate in our own workaday lives. Still, powerful resonances can be heard if we listen carefully. What parent is not called upon to minister to a child who falls ill, even at the risk of contracting the same illness? Who is not called to stand with the outcast, with those whom polite society shuns either literally or metaphorically? Who is not called to do works of charity and love that remain hidden from the rest of the world? Damien's Molokai is not so far away as many might think.

When the faithful used to visit Mother Teresa and ask to work alongside her, she would often say, "Find your own Calcutta"—that is, care for the poor and forgotten where you are. Perhaps the story of St. Damien says to us, "Find your own Molokai."

The Vanishing Koala

One of Australia's most endearing signature animals, the koala, is in danger of dying out unless the government takes action. The koalas (which are mammals but not bears) depend on eucalyptus leaves for both food and water. Primarily nocturnal, they eat between one and two pounds of leaves each night. As urbanization spreads, however, more people are moving into the koalas' traditional habitat areas and more and more eucalyptus trees are being cut down.

The attendant stress among the koalas is bringing out a latent viral disease that results in infections of the eyes and urinary, reproductive and respiratory tracts that leads to blindness, infertility and death. The disease now infects from 50 percent to 90 percent of the animals. While some koalas are killed by dogs and car accidents, the virus accounts for 60 percent of koala deaths.

When the Europeans settled the continent in the late 1700s, there were millions of koalas. The Australian Koala Foundation estimates that fewer than 100,000 koalas are now left in the country. Many of them are now clustered along the so-called Koala Coast, a 155-square-mile swath of land in the southeastern part of Queensland. The chief executive of the foundation, Deborah Tabart, has urged the government to classify the koala as a threatened species. It is not the only one in Australia. Over 55 Australian mammal, bird and reptile species have become extinct. The koala's current life-threatening plight underscores the fragility of wildlife not only in Australia but throughout the world as the human footprint becomes heavier and heavier.

A Pastoral Choice

More resources should be put into the availability of retroviral drugs than into the production and distribution of condoms, according to Cardinal Peter Kodwo Appiah Turkson, archbishop of Cape Coast, Ghana, and relator-general of the Second Special Assembly for Africa of the Synod of Bishops. The relator-general, or recording secretary, one of the four papal-appointed key officials of the synod, explained this in a press conference in Rome.

Cardinal Turkson addressed the subject of Catholic teaching on the sensitive topic of ministering to a married couple when one of the two is infected with H.I.V. He said that the priority for African bishops in teaching such couples remains "abstinence, loyalty and fidelity" within marriage. Yet he preferred a pastoral way of ministering to them. The pastor does not decide what the couple must do but rather exposes and opens the issues and allows the person or couple to make their own decision.

This would leave open the possibility that couples might choose to use a condom to prevent spreading AIDS to their spouse, a view seldom expressed by church leaders in Africa. The cardinal said he would make sure that couples understand that any use of condoms is risky, since condoms are not always reliable and give users a false sense of security.

In broaching the subject in this way, Cardinal Turkson has shown a style of pastoral leadership that values information and persuasion, respect for the consciences of Catholics in Africa, and an awareness that overcoming the AIDS pandemic requires not only prevention but also medicine.

EDITORIAL

The Price of Death

Public support for capital punishment in the United States has declined in recent years for several reasons, one of which is botched executions. The most recent occurrence was in September in an Ohio prison, where Romell Broom was to be put to death by lethal injection.

Technicians spent two hours attempting to reach a vein on Mr. Broom's arms and legs before they finally gave up and sent him back to his cell on death row. It was the third botched execution in the state over the past four years. Yet instead of declaring a moratorium on the practice, Gov. Ted Strickland simply postponed the execution of Mr. Broom and two other condemned men in order to allow officials to revise the protocols for lethal injections.

Even in states where executions are carried out as planned, the often grisly circumstances lead some people to wonder why the United States supports the death penalty, one of the few developed countries that still does so.

During the current recession, revenue-starved states are looking closely at the cost of capital punishment. According to the nonprofit Death Penalty Information Center in Washington, D.C., death penalty cases typically require huge expenditures, partly because of re-trials to correct prior errors. California's Commission on the Fair Administration of Justice, for example, has estimated that the state is spending $138 million a year on the death penalty. For the 670 people on its death row, the state spends $90,000 per inmate per year in addition to the $34,000 annual cost of incarcerating a prisoner serving a life sentence. Death row inmates wait four years on average before being assigned an attorney for their first appeal, which amounts to an added expenditure of $360,000 per inmate even before the appeal is under way. Lawmakers, forced by the budget crisis to make cuts in basic services like schools, law enforcement, health care and libraries, must rethink such outlays for capital punishment.

Meanwhile, the number of executions has dropped. The 37 executions in 2008 mark a 14-year low, underscoring a downward trend that reflects a change in public opinion. Although a Gallup poll last year found that a majority still supports capital punishment, support declined from 69 percent in 2007 to 64 percent in 2008—a significant contrast with 1994, when 80 percent of Americans supported it. Support drops whenever the alternative is proposed of a life sentence without the possibility of parole. Most polls show that support for such life sentences is about the same as support for the death penalty.

Belatedly proven innocence has become an increasingly important factor in the shift of public opinion. Since 1973, when executions became legal again after a seven-year moratorium, the number of exonerations has risen to 138—eight of them in this year alone. Most of those exonerated were members of racial minorities; 42 percent of prisoners on death rows around the country are black. Race is a factor in the imposition of the death penalty: studies over the past two decades have shown that people convicted of killing whites were three times more likely to be sentenced to death than those convicted of killing blacks.

Even justices of the U.S. Supreme Court have expressed opposition to capital punishment. Former Justice Harry Blackmun, who in the 1970s voted to allow the death penalty, said just before his retirement in 1994, "I will no longer tinker with the machinery of death." In 2008 Justice John Paul Stevens called the death penalty "the pointless and needless extinction of life." And in a speech in 2001 former Justice Sandra Day O'Connor observed that "the system may well be allowing some innocent defendants to be executed." Consider the case of Cameron Todd Willingham, who was executed in 2004 having set a fire that killed his family; afterward, however, experts found no evidence of arson at his home. In 2002 the Supreme Court ruled on the basis of "evolving standards of decency" that the execution of juveniles violated the Eighth Amendment's prohibition against cruel and unusual punishment. On the same basis it ruled against executing those with mental retardation. These proactive steps limit the use of the death penalty.

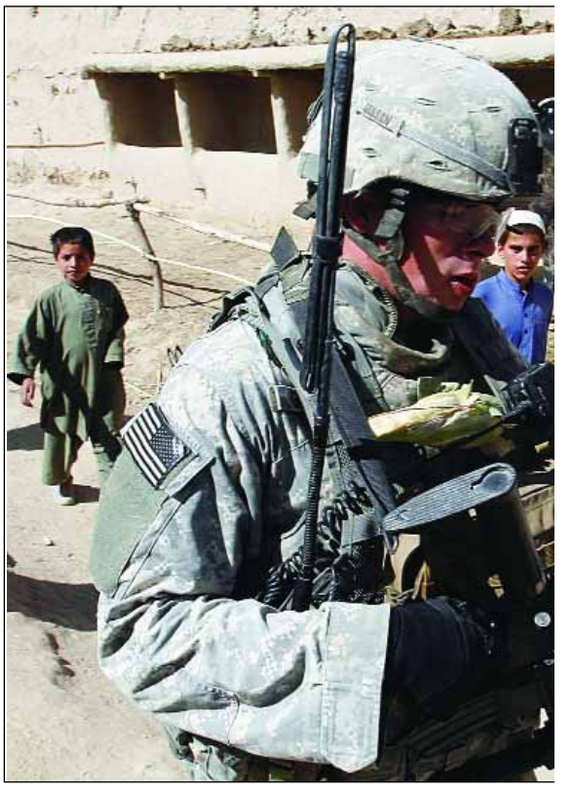
The Catholic Church in the United States has long been opposed to capital punishment. As early as 1980, the U.S. bishops voted to declare their opposition. Pope John Paul II emphasized the universal church's opposition in his 1995 encyclical *Evangelium Vitae*. And in a speech at Emory University in Atlanta on Oct. 7, Archbishop Wilton D. Gregory noted that one longstanding argument—that capital punishment serves a deterrent purpose—has been largely discredited by recent studies. It is time for the nation to conclude once and for all that in our civilized society there is no place for capital punishment.

AFGHANISTAN

Bishops Advise on Humanitarian, Moral Issues

Long-term development and humanitarian assistance, protecting civilians and dealing with the root causes of terrorism should be among the guiding principles for the United States as it deals with the complex of problems on the ground in Afghanistan and Pakistan, said the chairman of the U.S. bishops' Committee on International Justice and Peace. The advice was offered by Bishop Howard J. Hubbard of Albany, N.Y., in an Oct. 6 letter to National Security Adviser and retired Marine Gen. James L. Jones.

Bishop Hubbard acknowledged that U.S. bishops are not military experts, but he wrote that the bishops wanted to offer some principles of Catholic teaching and experience that might help inform policy choices because of the grave implications of the Afghanistan conflict for regional and international security. The Obama administration has been engaged in an exhaustive review of U.S. strategy in the region. "In the face of terrorist threats, we know that our nation must respond to indiscriminate attacks against innocent civilians in ways that combine a resolve to do what is necessary, the restraint to ensure that we act justly and the vision to focus on broader issues of poverty and injustice that are unscrupulously exploited by terrorists in gaining recruits," Bishop Hubbard wrote.

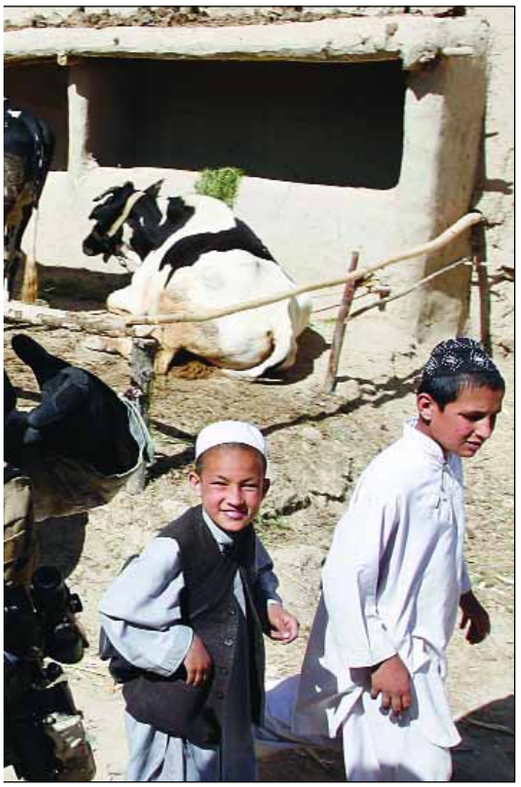


A U.S. soldier walks past children in the Afghanistan village of Kotubkhel.

The bishop directed Jones to the pastoral letter written by the bishops shortly after the 2001 terrorist attacks on the United States, which included criteria for moral discernment and a call to solidarity in the global confrontation with terrorism. As even seasoned U.S. military leaders acknowledge that the success of U.S. operations in Afghanistan cannot come from military measures alone, Bishop Hubbard said guidance from the earlier message was worth revisiting. "In that statement we warned, 'Probability of success is particularly difficult to measure in dealing with an amorphous, global terrorist network. Therefore, special attention must be given to developing criteria for when it is appropriate to end military action in Afghanistan.'" At the time of the 2001 statement, the bishops called for a greater effort to "address the root causes of terrorism rather than relying solely on military means to avoid conflict."

Hubbard's letter urges renewed focus on diplomacy in Afghanistan and greater attention to humanitarian assistance and long-term development, particularly agricultural programs. It supports efforts aimed at strengthening local governance and local participation in planning development. Bishop Hubbard cited the church's experience in Afghanistan through the work of Catholic Relief Services in agriculture, water, income generation, education and health.

"C.R.S.'s ability to develop local partnerships, involving people in examining their needs and determining priorities, has meant that those communities have a greater commitment to their own development, as well as protecting C.R.S. programs and staff," he wrote. The approach of C.R.S., the U.S. bishops' overseas relief and development agency, "exemplifies how long-term efforts can lead to sustainable development and contribute to improved security." The bishops understand the demands of security while carrying out humanitarian aid and development projects, he said. "But too much development assistance appears to be directed to short-term security objectives or channeled through the military," he noted. "These funds, often used for building projects with little community involvement, are less effective in building stable communities and meeting the legitimate needs of Afghan citizens," Bishop Hubbard wrote. "Whenever possible, U.S. policy and funding should more clearly



delineate and differentiate foreign assistance provided through military channels versus civilian channels."

AFRICA

U.N. Director Urges Synod to Fight Hunger

The teachings of the Catholic Church and of Islam both urge believers to manage resources wisely, providing for the poorest and avoiding all waste and excess, the head of the U.N. Food and Agriculture Organization told the Synod of Bishops for Africa in Rome.

Jacques Diouf, director general of the organization and a native of Senegal, was the only Muslim invited to participate in the synod, which ends on Oct. 25. While his focus was on ending hunger and improving food security on the continent, he also spoke of the importance of faith in building a better world. The growing number of people in the world who go to bed hungry is "the result of choices made on the basis of materialistic reasons to the detriment of ethical references," Diouf told the synod on Oct. 12.

The result is conditions of inequity and injustice "in a world where a small number of persons becomes richer and richer, while the vast majority of the population becomes poorer and poorer," Diouf said. Today's world has the financial power, the technology and the natural and human resources needed "to eliminate hunger in the world once for all," he said, but first it must overcome the power of greed, corruption and selfishness.

"For the first time in the history of humanity, the number of hungry persons has reached 1 billion," 15 percent of the global population, Diouf told the synod. He reported that more than 270 million Africans, about 24 percent of the continent's population, are undernourished, an increase of 12 percent over a year ago. And Africa is likely to number 2 billion people—double its current population—by 2050. But it is a lack of political will to end it, not population growth, that contributes most to global hunger. The lack of efficient means of transportation, storage and packaging in Africa means that 40 percent to 60 percent of the harvests of some agricultural products are lost each year. According to Diouf, only 5 percent of development aid is dedicated globally to agricultural projects although 70 percent of the world's poor are engaged in subsistence agriculture.

Diouf said he agrees with a key point in Pope Benedict's encyclical, *Caritas in Veritate:* that every economic decision has a moral consequence. "The problem of food insecurity in this world is primarily a question of mobilization at the highest political levels so that the necessary financial resources are made available," he said. "It is a question of priority when facing the most fundamental human needs."

Praising the work of the Catholic Church, its charities and missionaries in Africa, Diouf underlined the role of faith in battling poverty. "A planet free from hunger is what the miracle of an unshakable faith in the omniscience of God and of the indefectible belief in humanity can lead to," he told the synod. The United Nations is holding a world summit on food security in Rome from Nov. 16 to 18. Pope Benedict XVI is scheduled to attend the opening session.

Lunchtime for children at a health center in northern Rwanda in 2007

Floods Wash Away Philippine Homes

More flooding, brought on by the second tropical storm to hit the Philippines within 10 days, has left thousands of people homeless and at least 18 villages under water, Catholic Relief Services officials reported. Flooding in the provinces of Pangasinan and Benguet, about 120 miles from the capital, Manila, began Oct. 8 after one dam collapsed and officials released water to save another dam from being breached as the storm continued its onslaught. The region under water was already saturated after Typhoon Ketsana swept through the country on Sept. 26, dumping more than a month's worth of rain in 12 hours. Officials from Catholic Relief Services and Caritas Internationalis visited the region on Oct. 10 to assess the damage and determine how many people were forced to flee when waters rose rapidly after the dam along the Agno River failed.

Bishops May Oppose Health Care Bill

None of the major health reform bills before Congress adequately addresses the concerns raised by the U.S. Conference of Catholic Bishops in the areas of abortion, conscience protection, immigrants and affordability. In a letter to Congress on Oct. 8, Bishop William F. Murphy of Rockville Centre, N.Y., Cardinal Justin Rigali of Philadelphia and Bishop John C. Wester of Salt Lake City said: "If final legislation does not meet our principles, we will have no choice but to oppose the bill." The bishops said: "Much-needed reform of our health care system must be pursued in ways that serve the life and dignity of all, never in ways that undermine or violate these fundamental values.... We will work tirelessly to remedy these central problems and help pass real reform that clearly protects the life, dignity and health of all." The bishops reiterated calls on Congress to ensure that health reform excludes mandated coverage of abortions and incorporates longstanding federal policies against taxpayer-funded abortions and in favor of conscience rights, makes health care affordable to everyone and includes effective measures to safeguard the health of immigrants and their children.

Immigration Reform Shows Signs of Life

While comprehensive reform stalled, "innovation" on immigration policy has taken the form in recent years of increasingly restrictive and aggressive enforcement policies. But signs of movement on both fronts were coming fast in October. President Barack Obama has repeatedly said he wants to begin consideration of a comprehensive immigration reform bill this fall after checking health care off his legislative agenda. Progress has been reported on drafting immigration legislation, and promised administrative reviews of some of the most harshly criticized aspects of federal immigration policies also were beginning to produce results that have satisfied advocates for immigrants. Homeland Security Secretary Janet Napolitano outlined an overhaul of the system for immigrant detention, addressing many of the longstanding complaints about the treatment of detainees.

From CNS and other sources.

NEWS BRIEFS

St. Vincent's Affordable Housing in Santa Barbara, Calif., a project of the western U.S. province of the Daughters of Charity and Mercy Housing California, was named one of the nation's best **affordable housing developments** by Affordable Housing Finance magazine. ✦ Thousands of onlookers welcomed the relics of **St. Thérèse of Lisieux** to Westminster Cathedral in London on Oct. 12. ✦ Blessed **Teresa of Calcutta** was "an Indian citizen and she is resting in her own country," said a spokesperson for the Indian government, in response to a request from Albania to repatriate her remains ✦ Nuns from congregations nationwide laboring for **Nuns Build** were swinging hammers and hanging wallboard on Oct. 5 to 9 in New Orleans homes devastated by Hurricane Katrina. ✦ Pope Benedict XVI has awarded the Pro Ecclesia et Pontifice Cross for distinguished service to the church to **Mother Mary Angelica**, founder of the Eternal Word Television Network, and Deacon Bill Steltemeier, chairman of EWTN's board of governors ✦ The pope also named two prominent **U.S. geneticists,** Francis S. Collins, M.D., director of the National Institutes of Health, and Edward M. De Robertis, M.D., a professor of biological chemistry at the University of California at Los Angeles, to the Pontifical Academy of Sciences.

THOMAS MASSARO

Democracy on the Line

How active a citizen are you? Do you make an effort to know the issues and communicate your opinions? Do you make your voice heard often, not just at the voting booth, but even between elections?

The word *democracy* has been employed to describe many types of arrangements. The ancient Greeks tried their own version of (a deeply flawed) direct democracy, gathering thousands of citizens in a single public place to debate and vote on public issues. Less ambitious schemas to establish representative democracy flourished in many republics in recent centuries. The authors of many national constitutions have displayed eagerness to assume the mantle of democracy, even when the level of actual participation by the populace in public decisions remains quite low.

The success of anything worthy of being called a democracy rests squarely upon the maintenance of an informed citizenry. Common folks need to understand at least the fundamentals behind public issues before they can express their opinions and advocate policy change. But I am growing increasingly fearful that this requirement may be asking too much in our complex contemporary world. What a reach it is to expect even a small fraction of U.S. citizens to develop a well-informed opinion on how best to reform health insurance, what troop levels to maintain in Afghanistan and how to adjust the financial system to prevent future crises. Sheer complexity quickly outruns the ability of the public to gather information and sustain interest.

It is unrealistic to expect public opinion to count for something if the public is having trouble forming any opinions at all. These are the worries that keep political scientists up at night. Their elegant models of interest-group pluralism and opinion-leader influence are reduced to dust if we despair of widespread mastery of public affairs. If we are forced to discount the influence of public opinion on the policymaking process, where does that leave us? The skeptics are gaining the upper hand.

> We need user-friendly ways to gather information we require as citizens.

My nominee for the weakest link in this particular chain is the media. The struggling print media cannot support the level of hard news reportage we took for granted for decades, and the electronic media on the whole are vastly disappointing. The coverage of recent developments in domestic and foreign policy on blogs and cable outlets has consistently shed more heat than light. Those who pass for journalists these days seem content to divide us rather than inform us, as they play to the niche audiences they attract.

I recently stumbled across one proposed antidote to the prevalence of the sound bites that substitute for well-informed analysis. This initiative addresses the misinformation surrounding the marquee issue of the year: the debate about health care reform. By logging onto www.hearthebill.org, any citizen with 24 hours to spare can hear a full audio reading of the entire thousand-plus pages of H.R. 3200, the major health care bill proposed by House Democrats. It is as close to a dramatic reading as a few dozen voices can render, given the technical and repetitive prose of The Congressional Record. If listeners do not succumb to the inevitable drowsiness that comes from hearing the dense language of high-grade legalese, they might just come away better informed about the key public issue of our day.

Of course, I cannot seriously recommend this as a solution to the problem of a poorly informed citizenry. In the era before the Internet, hardly anybody spent the requisite hours in a library poring over The Congressional Record. Little encouragement can be drawn from the fact that this ascetic practice has been replaced by up-to-the-minute Web postings of legislative progress. (You could read all 564 proposed amendments to the Democratic-sponsored health care bill before the Senate Finance Committee from any desktop or laptop within hours of their submission.)

But it is good to know that there is some way for motivated citizens to obtain direct access to unfiltered information regarding legislation that will alter the course of our nation. What we need now are more routine and user-friendly ways of gathering the information we, as citizens, require to fulfill our public duties. On this nothing less than the fate of our democracy rests.

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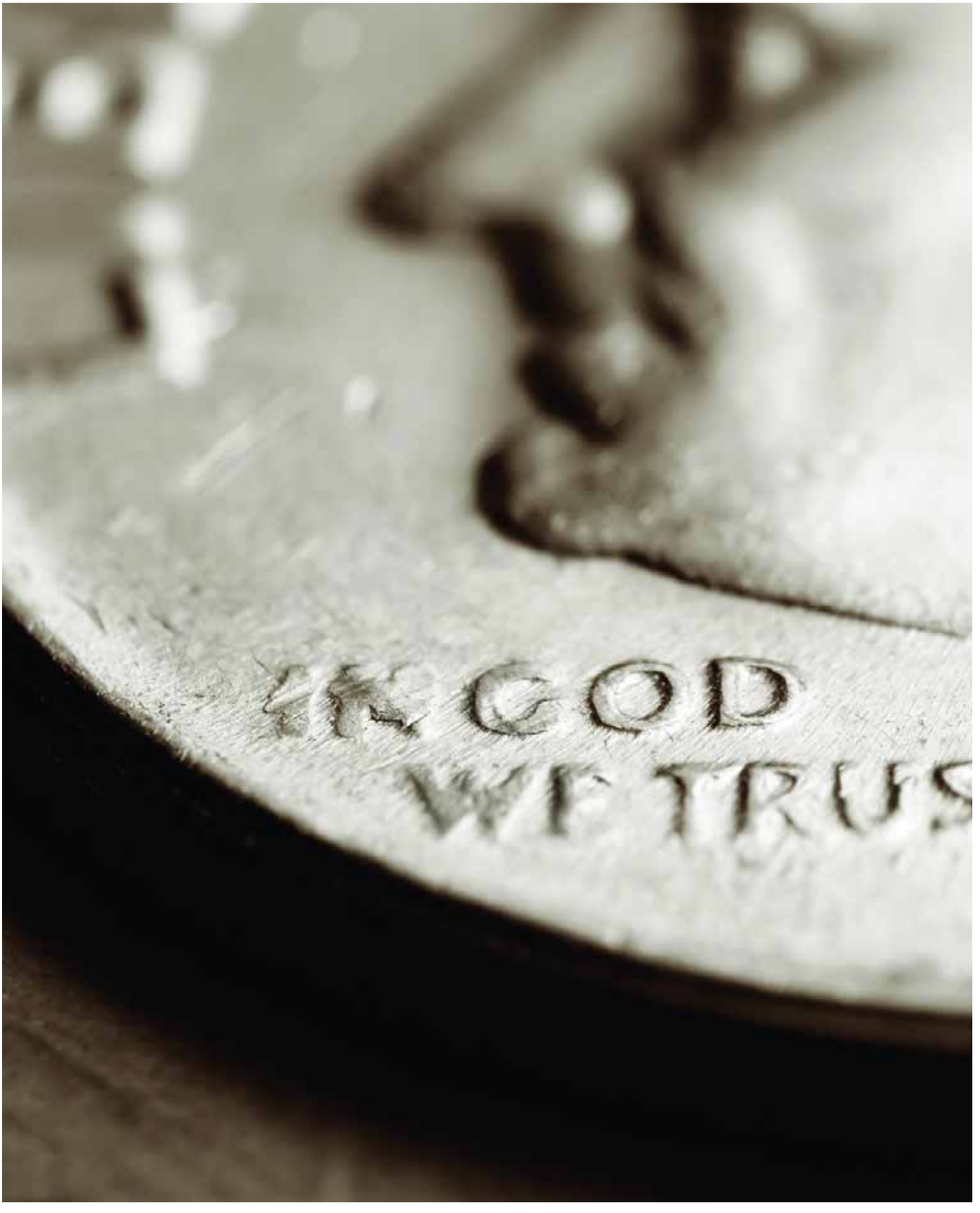

PHOTO: SHUTTERSTOCK/ANDREW WILLIAMS

Can Catholic institutions do well while doing good?

Prudential Investment

BY DOUG DEMEO

Several years ago, when I worked for a company that specializes in socially responsible investing, I was assigned to identify potential clients in the greater Boston area. I began by contacting representatives of local Catholic institutions in the hope of discussing investing strategies that are consonant with the church's social teaching. To my surprise, the people I contacted were skeptical about applying faith principles to economic decisions. "I don't mix the two," a deacon said. Another individual suggested that introducing social or faith values into investing was only a means of "softening" investment goals.

Unfortunately these were not isolated cases. Many people I spoke to at Catholic institutions were reluctant to endorse faith-based investing. How might this be overcome? The recent economic meltdown offers a fresh opportunity to re-examine Catholic investment strategies. The endowments at Catholic colleges, universities, hospitals and dioceses have suffered significant losses. Since these portfolios have shrunk, perhaps fresh ideas about what constitutes long-term, value investing will capture the interest of Catholic leaders. Now is the time to reassess how well the investment strategies of Catholic institutions reflect the church's ecological and social values.

At Progressive Asset Management, the firm I worked for in Wellesley, Mass., we favored socially responsible investing (S.R.I. for short)—mutual funds that in addition to financial criteria employed a wide range of social and ethical standards to evaluate which stocks to invest in. S.R.I. managers carefully consider the labor conditions, environmental stewardship, executive compensation and other aspects of a business to determine its suitability. They also engage in dialogue with company leaders, an important practice known as shareholder advocacy, regarding ethical issues that inevitably influence the bottom line.

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For those with whom I spoke—college trustees, parish and hospital administrators and archdiocesan leaders—steady return on investment was paramount. This singular focus seemed to have overshadowed other concerns central to Catholic social teaching, like sound ecology, human dignity and the common good. To be sure, some Catholic institutions, like the Archdiocese of Boston, employ screens to eliminate from their portfolios tobacco companies or pharmaceutical companies that produce abortifacients. Yet this approach fails to bring the whole spectrum of Catholic teaching to bear on investment decisions.

Multidimensional investment approaches, by contrast, identify liabilities and opportunities that traditional financial analysis too often ignores. A company's impact on the environment may once have held little importance to mainstream investment companies, but they are now scrambling to catch up with socially responsible investing managers who long have understood how ecological factors play a key role in a business's long-term fiscal viability. Such managers and, increasingly, mainstream investors are also applying ethical criteria to areas like pay scales and executive compensation. They look to companies like KLD Research & Analytics Inc., for example, which meticulously tracks (and scores) public companies' history of product and service integrity, community relations and other stakeholder concerns.

A Useful Supplement

In evaluating the corporate health of investment holdings, an assessment of social and environmental performance is never a substitute for sound financial analysis. Instead it supplements traditional analysis in a way that gauges a company's true financial strength. Matthew J. Kiernan, founder and chief executive officer of Innovest Strategic Value Advisors, is perhaps the most prominent advocate of this approach. In *Investing in a Sustainable World: Why Green Is the New Color of Money on Wall Street*, Kiernan writes, "Companies with superior performance and positioning on 'sustainability'…achieved, on average, superior financial returns." Kiernan's argument is supported by studies in *The SRI Advantage*, edited by Peter Camejo. Investing that is connected to the needs of people and the planet has an excellent chance of flourishing. Indeed, Kiernan and Camejo contend that companies that embrace a sustainable approach to investing, socially and environmentally, will ultimately profit more than their purely market-oriented counterparts.

What, exactly, is meant by sustainability? The report of the United Nations' Brundtland Commission on global economic development defines it as an effort that "meets the needs of the present without compromising the ability of future generations to meet their own needs." The report, titled *Our Common Future* (1987), explains how economics and ecology are profoundly interrelated. When rainforests are destroyed for short-term profit, the health of ecosystems, including human populations, is compromised and the basis for all economic activity is severely weakened. The environmental decline of our oceans poses similar threats to sustainability. How are these challenges to be met?

Sound political leadership is essential. If applied prudently, government spending and tax credits can help guide business to make decisions in the long-term interest of the planet and the human community. Government has long provided direct or indirect subsidies for American industries—automobile manufacturing and computers, for instance—to ensure American industrial expansion, good jobs and fiscal stability. Under the Obama administration, the government is using these tools to promote sustainability. By its very nature as a catalyst for growth, the investment industry is well positioned to lead the ecological turnaround in business enterprise, and the White House appears to grasp this fact, too.

Van Jones, formerly special adviser to the White House on jobs, enterprise and innovation and author of *Green Collar Economy: How One Solution Can Fix Our Two Biggest Problems*, is a strong supporter of ecologically sound investing. He offers a seamless approach to people and planet in political and economic leadership. In his book he is focused on the dignity of workers and poor communities. Whether discussing organic urban gardens, retrofitting and weatherizing energy-intensive buildings or the entrepreneurial revolution in renewable power, Van Jones is mindful of the centrality of faith and justice in achieving sustainability, especially for people hurt the most by corporate globalization. He writes: "We can imagine formerly incarcerated people moving from jail cells to solar cells—helping to harvest the sun, heal the land, and repair their own souls. We can help local communities join hands—across lines of class and color—to honor the Earth, create new jobs, and reduce community violence."

Tips for Catholic Institutions

For Catholic institutions, I recommend a threefold approach to increasing their endowments in a way that supports and enhances Catholic social teaching.

First, allocate 5 percent to 10 percent of assets in fixed-return "community investing" instruments. Community investing cultivates strong ties among low-income communities, nonprofit development companies and their institutional or individual investors. Unlike the now infamous "toxic mortgages," community investing is built on good faith—and good credit. It welcomes the blurring of incentives enjoyed by traditional investors and philanthropists (make money and invest in social change!) and allows you to choose where you want your money to go.

The Calvert Group is one company that provides opportunities for community investment. With a 99.8 percent repayment rate and a modest return of 1 percent to 3 percent, depending on what the investor chooses, Calvert provides financial support to nonprofit development organizations like Boston Community Capital or Acción International. Boston Community Capital assists existing or start-up organizations with a social or environmental mission throughout the northeast United States, and Acción does the same throughout the developing world.

ON THE WEB
Edward M. Welch on the ethics of executive compensation.
americamagazine.org/pages

Second, invest at least 50 percent of assets in environmentally sustainable mutual funds or stocks. This is not as difficult as it may sound: more and more businesses are exploring ways to make their operations environmentally sustainable. Take, for instance, the pledge made by Wal-Mart's senior executives in October 2005 to convert all its stores to 100 percent renewable energy and to achieve "zero waste" in all its operations. By some accounts, Wal-Mart is moving steadily in this direction. (Questions remain, of course, regarding its global labor practices.) Even General Electric, once notorious for its pollution of waterways, is making strides toward sustainability. The company has made a strong case—as has I.B.M.—for integrating green technologies like wind turbines and solar panels, with the emerging renewable energy grid connecting homes and businesses across the United States. Such a move could qualify G.E. as a "green company," though, as with Wal-Mart, questions about its corporate practices remain. (New Alternatives Fund and Portfolio 21 are two green S.R.I. firms that do not include G.E. in their portfolios, largely because of the company's continued participation in weapons manufacturing.)

Third, prioritize two or three issues for serious corporate engagement through dialogue and advocacy. Colleges, universities and dioceses should consider forming alliances with the New York-based Interfaith Center for Corporate Responsibility and the National Jesuit Committee for Investment Responsibility. For years both groups have been actively engaged in corporate campaigns for human rights, labor rights and the plight of H.I.V./AIDS patients. Some Jesuit universities—like Creighton, San Francisco and Marquette—have effectively collaborated with N.J.C.I.R. to raise the profile on important shareholder issues. The University of Notre Dame also has its own faith- and mission-related investment policy.

In certain circumstances, as during the anti-apartheid movement in the 1980s, the most effective way a Catholic institution can influence change may be to divest itself completely of a particular corporate stock. Santa Clara

University has taken this approach in opposing the insidious practice of mountaintop removal in central Appalachia. In order to reach thin seams of coal more cheaply, approximately 800 square miles of the Appalachian Mountains have been destroyed with explosives. The large amount of debris is tossed into adjacent valleys by giant "drag line" equipment, smothering creeks and streams and causing flooding, among other ill effects. When students at Santa Clara called for the university to divest itself of its holdings in Massey Energy—the most egregious practitioner of mountaintop removal mining in Appalachia—Michael Engh, S.J., the university president, studied the issue and agreed to their request.

Patricia Daly, O.P., executive director of the Tri-State Coalition for Responsible Investment—the Catholic arm of the Interfaith Center for Corporate Responsibility in New York—espouses a different approach. As owner of Massey Energy stock, I.C.C.R. has begun to engage the company's leaders regarding the environmental hazards of mountaintop removal and warns that complete divestment among conscientious investors would leave Massey with little incentive to change its practices. Shareholder advocacy may take time, proponents argue, but it can work. I.C.C.R., for example, has successfully convinced Coca-Cola to redress human rights abuses at factories in Colombia, and the National Jesuit Committee for Investment Responsibility has lobbied Abbott Laboratories to provide affordable AIDS testing and treatment in Africa.

While the wisdom of divestment can be debated, Catholic institutions can no longer ignore the wisdom of socially responsible investing. Owning stock in companies like Massey Energy for the sole purpose of earning a financial return is symptomatic of the narrowly focused analysis that has been all too common among mainstream investment companies. As representatives of religious institutions, we have permitted our faith commitments to become divorced from our financial goals and must now communicate our values more clearly than ever to our money managers.

In this century of planetary crisis, in which wars over water may prove even fiercer than those over oil, the importance of sustainability cannot be overemphasized. Unless the financial industry undergoes conversion, we will creep closer to the abyss of ecological disaster. With globalization we have grown accustomed to the predatory, indiscriminate flow of capital; but we have also seen resistance to these developments from indigenous peoples, environmental nongovernmental organizations, labor and faith groups. Now let us employ our Catholic values to facilitate our capital transformation. We can make our money work for all of us—for our planet, our schools, churches and hospitals, but especially for the poor, who have suffered the most because of all-too-conventional investing. A

Imagining the Immigrant

Why legality must give way to humanity

BY JOHN J. SAVANT

Great detectives, we are told, are able to think like criminals. Similarly, effective therapists learn to enter into the fantasies of their patients. These behaviors are a function of that supreme and godlike faculty we call imagination. Unlike daydream or fancy—a centrifugal spinning away from reality, the mind on holiday—imagination is centripetal, a disciplined contemplation of reality that takes us beneath appearances and into the essence of what we contemplate. Imagination, therefore, can lead to moral clarification. In issues where law and morality seem to clash, as in the current debate over undocumented immigrants, imagination (which speaks to both heart and mind) can lead to right action.

Law and morality are not always commensurate; a law that is just in one context may be inappropriate in another, because laws function more often to allow a workable social order than to represent absolute moral imperatives. We hear it argued, for example, that granting amnesty and a path to citizenship for illegal aliens encourages disrespect for the law—a legitimate concern within the context of normal civic life. What this argument does not address, however, are the social and economic circumstances that significantly alter the normal civic context—for example, the abnormal circumstances that lie at the heart of major migration movements.

Even in very modest circumstances, people prefer their home turf and the comforts of custom to the trauma of dislocation and the uncertainty of the unfamiliar. There will always be adventurers who are at home anywhere in the world, but when populations begin to cross borders in significant numbers, it is almost always out of dire economic necessity or because of severe political persecution. In light of our

ART: SEAN QUIRK

JOHN J. SAVANT *is emeritus professor of English at Dominican University of California in San Rafael, Calif.*

common humanity—a familial bond with its own intuitions and responsibilities—we cannot make the moral urgings of this bond subservient to the civil proscriptions of law.

Legality Versus Starvation

Against the compelling urgency of the plight of immigrants, therefore, the claims of legal compliance must give way to the more fundamental claims of our common humanity. If numerous immigrants are here because their families would otherwise live in abject poverty, the issue boils down to legal conformity versus possible starvation. Here is where abstractions must give way to concrete reality. But as any poet or artist will tell you, the concrete is the realm of the imagination. In attempting to understand what is just, we have to imagine real persons and their concrete situations.

Let's imagine a man named Eusebio. If deported as an illegal alien and thus deprived of an income, he could likely witness the decline of a sickly daughter whose medicines he can no longer purchase, or he might have to face the possibility that her despondent older sister will opt for whatever income prostitution might provide. Ironically, a few miles across the border, some of his countrymen are earning more in a day than he does in a month. He sees his tired wife scrubbing one of her three dresses, his pretty daughter staring glumly at nothing and the streets outside bleak and empty of promise. He does not think, at this moment, of breaking laws. He thinks of his paternal duty and acts not out of greed but out of desperation.

Or imagine a woman named Marta, whose husband has been "disappeared" by a rival faction. Possessing only domestic skills, she tries to support her mother and children by selling gum and postcards to tourists. It is not enough. She leaves her two youngest children and her meager savings with her mother and makes the harrowing journey with her son across the Rio Grande, more desperate than hopeful, driven more by a primal affirmation of life and the panic of love than by any plan. In our concern for "respect for law," can we demote these and many similar tragedies to a category of lesser urgency, considering them the "collateral effects" of market forces?

A Nation of Imagination

America was at one time described as a "City upon a Hill," the "New Zion," a beacon to the world. Many in the mid-19th century would have agreed with the Unitarian minister William Ellery Channing, who proclaimed that our nation represented God's plan for humankind, its freedoms guaranteeing a nobler, more resilient and more just society. He said this, of course, not long before we engaged in one of history's bloodiest civil wars, a war that jarred our self-perception of national innocence and historical exception. Now, with the closing of the frontier and the unparalleled opportunities it made possible for the rugged individual, we have been snatched out of our timeless dream and back into history. The world now watches to see how well our behavior will match our lofty rhetoric.

What America has been is largely the product of a historical windfall—the confluence of revolutionary European theory, geographical separation from centers of control, the necessity of (and gradual education in) self-governance and an unimaginable expanse of continent in which to carry out our democratic experiment. What America can become will be the result of the new culture we form in the far more restricted (and realistic) circumstances of a closed frontier. Will we continue to manifest the daring, idealism, generosity and openness to the new and the difficult that marked our frontier forebears at their best? Or will we respond to challenges like the current influx of immigrants with a narrow sense of proprietorship and a very un-American fear of the unknown and the unfamiliar? If we reduce justice to legality and culture to security, we take the first steps toward a state driven not by enthusiasm but by caution, not by daring but by fear. We will prove that our vaunted magnanimity has been not the natural and characteristic expression of a free and democratic people, but the specious (and transient) product of a magnificent frontier blessed with material plenty.

The American dream has run headlong into a historical crunch time. If we are not to betray the dream, we simply must imagine better. Just as we imagined our dogged pilgrim pioneers and our daring frontier ancestors in creating a heroic mythology and a resourceful and generous self-image, so too does the bond of our common humanity require that we imagine today the blood ties with our immigrant population that render their desperation our own. Historically, humankind finds this a supremely difficult challenge, for our loyalties to family, clan and nation are the schools of our first imaginings in culture, ritual and governance. We tend to resist other ways of living, other cultures, despite the fact that, as cultural historians will affirm, travel, trade and periodic immigrations have ever tended to enrich their host cultures. In the matter of our growing immigrant population, then, can we not imagine better than to build fences and expand border patrols?

The world is rapidly growing smaller, more intimate and more dangerous. Gerald Vann, O.P., in *The Heart of Man*, writes that in true love, "the lover becomes the beloved." Such becoming is truly an act of the imagination. Can we imagine the immigrant in our midst? Can we become the third world citizen whose longings, not unlike our own, still appear so remote? Such becoming can lead to a moral imagination that gives primacy to radical human need over legal compliance. The survival and growth of our own civilization may well depend upon our imagining better. A

FAITH IN FOCUS

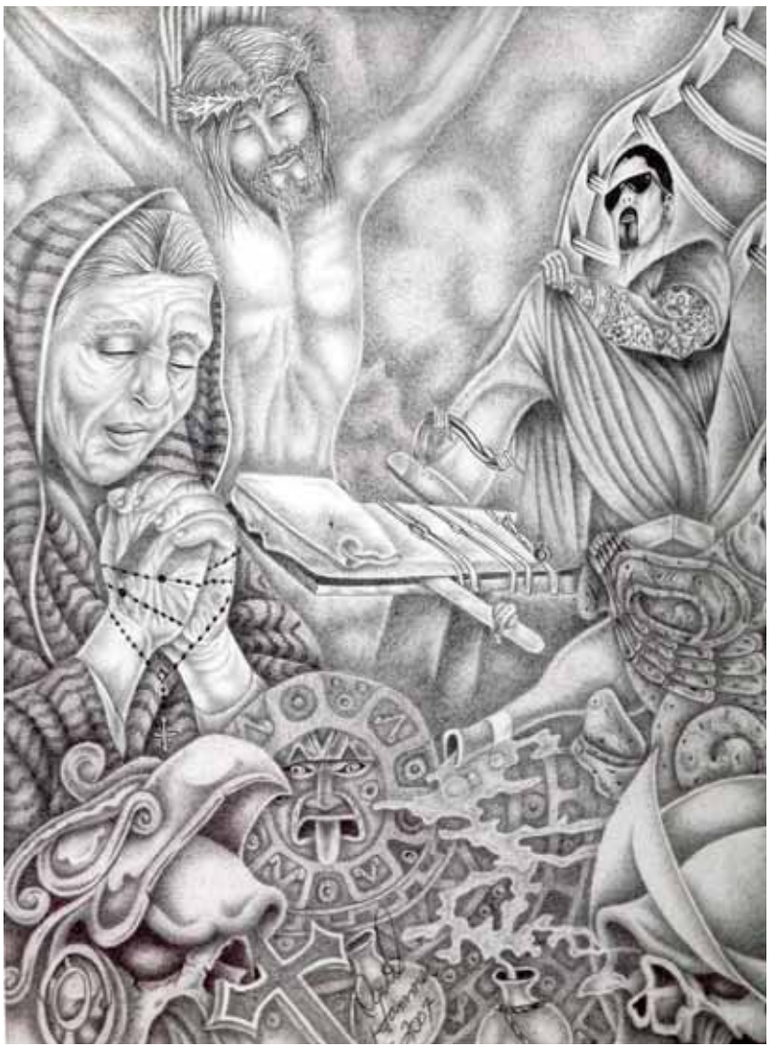
Art of Redemption

One man's escape from death row

BY DAVID PAUL HAMMER

While sitting at the defense table in a federal courthouse, I listened intently, with tears flowing, as the father of the man I was on trial for killing spoke. From the witness stand he read the last letter he would ever receive from his son. That is when I realized that my actions had stolen the life of a son, a brother, an uncle, and that nothing I could ever do could repay those whom I have harmed. I have never been able to explain my actions or why I killed Andrew Marti. No words can explain the taking of a human life. Each day I live with what I have done.

I sought forgiveness from Andrew's family and from God. I received both, but forgiving myself has not come easily. However much time I have on earth will be spent trying to make amends for the pain I have caused. Forgiven, I am no longer the man I once was. And because I cannot undo my past, I do what is possible from where I am. I have taken up art.



The following facts detail my criminal past. While an outpatient at the drug treatment unit of a large medical center in Oklahoma City, I took two people hostage at gunpoint. The incident took place in the emergency room and ended after the local SWAT team overpowered me; no one was hurt.

My treatment for PCP usage and addiction ended, and I was carted off to jail. After several months, I pled guilty to robbery, kidnapping and pointing a deadly weapon, for which I was sentenced to 22 years. The robbery occurred prior to the hospital incident, when I broke into a farmhouse and stole various items while the occupants were eating dinner. It was considered a robbery because people were at home when it took place.

I escaped twice from state prisons in Oklahoma. The first escape resulted in an additional 10-year sentence. During the second escape in 1983, I robbed and shot a former prison inmate who had raped me in prison. He recovered from his wounds and testified against me. I was sentenced to a consecutive term of 1,200 years. At age 25, having spent 74 days as an escapee, I found myself serving 1,232 years in a maximum-security prison.

I was transferred to the Federal Bureau of Prisons and confined at the U.S. Penitentiary/Allenwood, in White Deer, Pa. There, in 1996, I killed my cellmate Andrew Marti by strangling him. I pled guilty and was

ART: DAVID PAUL HAMMER

DAVID PAUL HAMMER *is an inmate on federal death row in Terre Haute, Ind. He is a Providence Associate with the Sisters of Providence of Saint Mary-of-the-Woods, Ind.*

sentenced to death. I have spent nearly 32 years in incarceration (since January 1978).

God's Gifts

Creating art does not come easily for me. I don't particularly enjoy drawing or painting, but at times feel compelled to express myself on paper or canvas. I have had no formal art training or schooling. Whatever artistic talents I possess I consider God's gifts to me.

I have noticed over the years that my work often reflects the mood I'm in while creating it. I tend to become totally absorbed as a drawing materializes. It is as if with each line or shading, I am leaving more than ink or paint; I am leaving bits of myself. Since each piece is filled with meaning and emotion, the process can be exhausting.

After being diagnosed with diabetic retinopathy, an eye disease that can lead to blindness, one of my first thoughts was that I would no longer be able to communicate through this medium. That is a very frightening prospect. I know that being physically free is something I will never experience again. Creating art provides me with a sense of freedom, a way of escaping the steel and concrete jungle that surrounds me. This outlet also allows others to view and experience my world.

Execution

The drawing pictured here (pg. 17) came about from my memories of the execution of Juan Raul Garza, who was convicted and sentenced to death for his involvement in several drug-related murders. On June 19, 2001, he became the second person executed by the federal government in the modern era of capital punishment. Eight days earlier, a federal executioner had ended the life of Timothy James McVeigh, as worldwide media correspondents reported in vivid detail each step of his demise. Garza's execution garnered little attention beyond the local area. Executions by lethal injection have become almost commonplace.

ON THE WEB

A lay missionary reports on the crisis in Honduras.
americamagazine.org/podcast

Garza was a Mexican-American man, born and raised in southern Texas, where he attended Catholic schools and practiced his Catholic faith. On the day I was received into the faith and received my first Communion, Juan Garza, in the next cell, received the same sacrament. Garza was a father, husband, brother, uncle and son, and he was a friend to many. He led a law-abiding life while working for the railroad for many years. He was no saint, but his life, like all other lives, was sacred. An executioner took his life in the name of the people of the United States.

I remember that Jesus was a victim of capital punishment by order of the government. The type of gurney used in lethal injections, where the condemned lies face up with arms outstretched and bound with straps, is reminiscent of a crucifixion. Poison flowing into Juan Garza's veins disregarded the sanctity of his life in the name of justice.

When I turned 50 a year ago, I experienced a deep state of depression for several weeks. Depression is not new to me; living in a unit with 47 other men who have all been condemned to death is a sobering existence. Still, God has blessed us with the gift of life and an ability to overcome obstacles. God showed me that while I was in the midst of depression.

Wherever It Is Found

I have been involved in a project for the last eight years, where my artwork is made into holiday cards that are sold to raise funds for children who have been abused or are at risk of abuse. Each year I receive letters and notes from people who have received the cards and from the organizations that have received the sales proceeds. Last October at mail call, the highlight of my day, I received a large envelope from the St. John Bosco Children's Home in Mandeville, Jamaica. This is a child care facility sponsored by the Sisters of Mercy that has received funding from the card project. I found a long letter and drawings from the boys at St. John Bosco, made for me as a thank you. The feeling in my heart and the tears in my eyes at their simple acts of kindness reminded me that God connects us all in many ways. He connected me with these Jamaican boys through art—drawings made with crayons, colored markers and pencils.

Art is not always found on the walls of museums or in private collections. It can be found in the expressions of an inmate on death row or an orphan in a boys' home. Wherever it is found, art has a way of connecting the world. A

MUSIC | TOM BEAUDOIN AND BRIAN ROBINETTE

STAIRWAY TO HEAVEN

Can you be saved by rock 'n' roll?

If Catholics want to understand what the Second Vatican Council called the "joys and hopes, the griefs and anxieties" of people today, they will need a more robust appreciation of popular music. Our focus here is on rock music because it not only epitomizes popular music in general but is also a rough genre of its own. Rock music is a global phenomenon that fosters inventive local rock scenes and joins musical producers and consumers from across national boundaries. Although it is more commercially controlled "from above" than ever, new technologies have made rock more fertile "from below." Far from being the exclusive domain of teenagers, rock culture now spans many generations.

The two of us write as theologians who have been involved in rock culture for decades as both musicians and fans. We have meditated on what can help Catholics make more theological sense of rock. Too much Christian writing on the subject has been negative and antagonistic, focusing more on sensational lyrics than on its religiously meaningful effects. Two particular parts of rock culture offer church workers and theologians positive material for reflection: its history and its power to move and shape people.

A Look at History

Every aspect of rock's makeup should prompt ministerial and theological interest. Recent historical surveys, for example, have highlighted the strong religious background of the "founders" of rock 'n' roll. From African-American cultures came music shaped by Christianity, which greatly influenced seminal rock artists like Rosetta

PHOTO: REUTERS/KHALED AL HARIRI

Tharpe, Jerry Lee Lewis, Little Richard, Chuck Berry and Elvis Presley. These artists melded blues and gospel with country music and other influences. The sounds and gestures of early rock, its appeal to the spirit and its power to move people emotionally, clearly emerged from the habits and traditions of the church.

With commercial success, however, rock began to emphasize the "carnal" dimension of the incarnation to such a degree that it has been criticized for emphasizing the body and sexuality over other parts of the human experience. What are we to make of rock's sometimes over-the-top eroticism?

The cultural historian James Miller, author of *Flowers in the Dustbin: The Rise of Rock and Roll*, argues that the apprehension about rock's bodily appeal, which was present from the beginning, was part of white America's anxiety about imagined black sexuality. Today, although rock has diversified racially—and many rock bands, fans and students of the culture are explicitly anti-racist—rock's appeal to the body and sexuality remains strong. The term rock 'n' roll as a sexual euphemism is, for better or worse, a symbol of the permanent place of this facet of the music.

Yet the world of secular music has not outgrown racial anxiety. (Many white artists and fans still fail to question the racial homogeneity of their musical cultures.) The peculiarly American cultural cocktail of race, religion and sexuality, which has been determinative for rock, also overlaps with important elements in U.S. Catholic history. Catholicism remains beset by struggles to foster racial-ethnic diversity, to honor the complexity of sexuality and its mature expressions and to appreciate the ways that individual religious experience gives rise to unique spiritual paths. In these ways rock culture and Catholic culture have a lot to say to one another.

The history of rock, then, should make Catholics theologically curious: How do the struggles intrinsic to our own history overlap with the tension-filled elements essential to rock 'n' roll?

A Power to Move and Shape

To gain some theological appreciation for the music, it might be tempting to look first for discrete messages in rock, particularly in the lyrics. But a better place to begin is where most of rock's devotees first feel its unique power: in the quality and intensity of its sound.

Rock music is usually heavily amplified and built on a pulsating substructure—a regular, pounding beat, a "pocket"—provided by a rhythm section (drums, bass, rhythm guitar). Instead of providing background

THE DROWNING FALCONERS

Cantiga de Santa María No. 243,
by Alfonso X, "El Sabio"

(Saint Mary of Vila-Sirga saves two falconers
from a frozen stream.)

From all perils our Mother will find ways
to save the faithful. Let us sing Her praise.

I
His two falconers, worth a golden price,
hunt with Alfonso always. One cold day,
near Her Vila-Sirga, their birds of prey,
sighting a ripe stream, flew to the slaughter.
A flock of ducks fled down to the water,
panic-stricken, then dove beneath the ice.

From all perils our Mother will find ways
to save the faithful. Let us sing Her praise.

II
The falconers crashed through, began to wail
to Vila-Sirga's Queen. Flailing below
the white wall of ice, fear sapped their belief
that She would come. But Mary, so divine,
broke up the blocks. They sped first to Her shrine,
then to Alfonso's court, to tell the tale.

From all perils our Mother will find ways
to save the faithful. Let us sing Her praise.

CHRIS WATERS

Alfonso the Wise, King of Spain from 1252 to 1284, was a patron of the arts and poet, most notable for his Songs of Holy Mary. *"The Drowning Falconers" is an adaptation of one of these 427 cantigas.*

CHRIS WATERS, *author of* Paul Claudel, *in the Twayne series, and four books of poetry, is currently preparing a book,* Bestiary of Alfonso the Wise.

accompaniment to a focal melody, rock music often foregrounds its rhythm section to surround the listener with a thickly textured, highly punctuated sonic atmosphere—particularly when played loudly. With its compulsive rhythms, hard-driving bass lines, shimmering guitars and piercing vocals, rock music can flood the body, eliciting all manner of responses: dancing, stomping, head-banging or, for the deeply committed, playing the "air guitar."

Listeners can also rediscover a rootedness in the body, while at the same time experiencing the body's expansion as it seems to fuse with the music. Many report a deeper awareness of their own bodies, as they take pleasure in moving to an arresting sound, beat and melody. This is similar to the way many people feel during peak religious experiences—taken out of themselves and welcomed into something greater, in a way they remember long after the event itself. Enjoying rock, then, is one way many people reconnect with their bodily existence. It provides a visceral form of transcendence.

Rock culture also provides specific places where personal values and social practices are fostered and deepened, like the conspicuous pilgrimages to concerts or festivals and the public celebration of musicians. Many fans' personal identities are also formed through participating in Web forums; collecting shirts, ticket stubs or drumsticks; as well as taking particular lyrics to heart as emotional and spiritual guides. Perhaps most influential is the way rock 'n' roll has become for many a "soundtrack to life," marking important moments with richness and depth and giving voice to moods, attitudes and convictions in ways that cannot be translated into other forms of expression. Rock helps to hold life together.

This unique power to form people should make Catholics ask: How is secular music being used for the negotiation of life?

A Patient Curiosity

While some presume rock's most creative days are past, rock is remarkably vibrant today. It has fragmented into dozens of styles across thousands of distinct global rock scenes, generating live-music industries from cover bands in tiny bars to festival shows that draw hundreds of thousands. Rock has also recalled its original Christian inspiration in a vibrant Christian music subculture, including churches that import rock into worship. New generations of African-American fans and musicians are reclaiming their rock heritage in local venues and on Broadway. The music is also being renewed in Latino *rockero* here and abroad. And with the advent of personal technological devices, rock is being heard, seen and incorporated into everyday life more personally and more often.

ON THE WEB
Harry Forbes reviews
"The Invention of Lying."
americamagazine.org/culture

Catholic pastoral and theological circles need to overcome a tendency to engage only "higher" forms of artistic expression, which are ill suited for making sense of the actual musical cultures of people today. Evaluative distinctions like "high" and "low" art seem increasingly anachronistic in a secular age and suggest a suspicion of life's more visceral dimensions, which rock music explores.

Rock music might therefore be thought of as a teacher of theology, not merely a topic for theological investigation. Such possibilities are evident in its prophetic utterances and invitation to celebration, both of which are sometimes mischaracterized as mere self-gratification. Like much in the Christian tradition, rock music can issue strong denunciations of power through protest, while simultaneously affirming the joy of life as though it were one great open-air festival.

That rock music is capable of excesses in both kinds of impulses should not keep theology and ministry from a patient curiosity about the spiritual lives of the many who make secular music an important part of their lives.

TOM BEAUDOIN *is associate professor of theology at Fordham University;* **BRIAN ROBINETTE** *is associate professor of theology at Saint Louis University. They are both involved in the Rock and Theology Project at www.rockandtheology.com.*

BOOKS | DONALD BOLEN

FROM WALES TO WOES

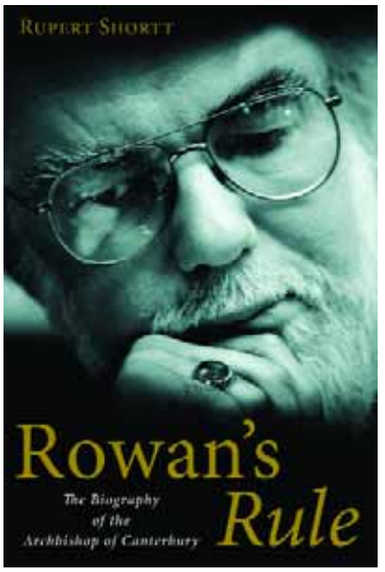
ROWAN'S RULE
The Biography of the Archbishop of Canterbury

By Rupert Shortt
Eerdmans. 466p $30
ISBN 9780802864611

What happens when someone with a monastic bent, steeped in the church's tradition while gifted with a creative mind and a poetic spirit, is asked to take on the responsibilities of Christian leadership and eventually, in the midst of great ecclesial tensions, to become the Archbishop of Canterbury? One could anticipate that this story would be rich with potential and fraught with challenges. Time has borne that out, and *Rowan's Rule* is a helpful telling of the story thus far.

Given that Rupert Shortt had already written a shorter volume on the current archbishop of Canterbury (*Rowan Williams: An Introduction,*

2003), the full cooperation of Archbishop Williams in the preparation of this volume implies a certain confidence in the author, who was a former student of Williams. Rupert Shortt has rewarded that confidence with a reflective and engaging portrait that, while at times critical, offers sympathetic insight into the life and thought of one who has been frequently misunderstood as he has sought to guide the Anglican Communion through difficult waters.



Shortt's narrative is complemented by the extensive use of quotations from the archbishop's writings, speeches and poetry. *Rowan's Rule* is not a book about the current situation in the Anglican Communion—Shortt notes that this "is the story of an individual, not of an institution"—but in the latter half of the volume in particular, covering the years since the archbishop's enthronement in Canterbury in 2003, the two are necessarily intertwined.

Rowan's Rule treats at length the archbishop's leadership on the issues that have caused great turmoil in the Anglican world: same-sex blessings, the election to the episcopate of persons in same-sex unions and the deeper ecclesiological issues concerning the way authority is exercised in the church and the nature of the relationship between the churches of the Anglican Communion. Here Shortt works with sources (principally speeches and letters of the archbishop) that are already in the public domain, but his presentation has the merit of offering a comprehensive picture of Williams's theological perspectives. This provides a helpful context within which to interpret his response to particular issues. Shortt traces a shift in the archbishop's thinking toward a more conservative approach to these issues and offers reasons for that shift, but I am not convinced that he adequately takes account of the very different responsibilities of a theologian and a bishop in the church, a distinction the archbishop has taken to heart.

What emerges most clearly in the biography is Archbishop Williams's own way of exercising authority. Shortt presents him as "a man of God rather than a manager," who "does not (and cannot) *run* the Communion" (italics mine). Faced with conflict, the archbishop has fostered a Christ-centered searching of the Scriptures and Tradition, opening a space for dialogue in order to see the complexity of issues under discussion. Shortt notes the pertinence of a comment made by the archbishop in 1992, in a review of the biography of the recently retired archbishop of Canterbury, Robert Runcie. He compared Runcie to Pope Paul VI: "Such figures...carry the unresolved tensions of their communities in their own persons, and guarantee that uncomfortable truths are not buried. There are worse ways of leading churches...."

Most readers will be especially interested in the portrait of Rowan Williams as a person with a deep but searching faith. In this regard the first chapters are the most engaging, beginning with his Welsh childhood and his move at age 11, accompanied by his

parents, from the Presbyterian church in which he was baptized to a local Anglican church. Shortt traces the early theological influences on Williams through his student years at Cambridge and Oxford, identifying St. Augustine as "Rowan's single greatest influence, and the greatest of all Christian thinkers in his view."

We learn that during the mid-70s Williams thought seriously about entering a monastic community, quite possibly a Roman Catholic one. More than once in the book we read that he could not accept papal infallibility—a statement that Shortt does not expand upon—but for a time this did not seem definitively to rule out his becoming Roman Catholic. While at Oxford, Williams, who enjoyed the theater, played the part of St. Thomas More in a college production of "A Man for All Seasons." One of his friends from those days is cited, noting parallels between the actor and the man he played: "two devout men of razor-sharp intellect seeking to thread their way through a maze with integrity."

Shortt notes that the principal challenge during these years was to apply his immense theological learning to his own life, "which involved tracing clean spiritual lines amid mental complexity." In the end, this led him "to opt for the commoner path to fulfilment through marriage and fatherhood."

Rowan's Rule is at its best in presenting Archbishop Williams's account of the integrity of Christian faith. The archbishop "never felt Christian belief was something to be apologised for." In his words, "If we are not self-created, we are answerable to a truth we don't produce." And that answer is a response to an experience of the holy: "the holy, which makes you silent and sometimes makes you laugh and which above all makes the landscape different once and for all."

While the book has a splendid introduction, it lacks a proper conclusion, ending abruptly less than two pages after an account of the Lambeth Conference of 2008 (the publisher was probably beckoning). But all told, it is a fine book—valuable to anyone seeking to understand current tensions within the Anglican Communion and, more broadly, worthwhile reading because it depicts a profoundly Christ-centered life, offering a window into one highly gifted person's searching faith in searching times.

MSGR. DONALD BOLEN *is a priest of the Archdiocese of Regina in Canada. He served under Cardinal Walter Kasper from 2001 to 2008 for Anglican-Roman Catholic relations at the Pontifical Council for Promoting Christian Unity.*

PETER HEINEGG

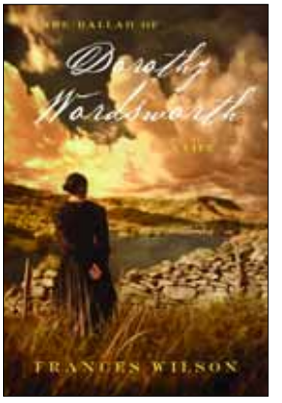
SISTERLY LOVE

THE BALLAD OF DOROTHY WORDSWORTH

A Life

By Frances Wilson
Farrar, Straus and Giroux. 336p $30
ISBN 9780374108670

The fate of the sisters of brilliant men has been a sad one. The miseries of the fictional Judith Shakespeare, as depicted by Virginia Woolf in *A Room of One's Own*, have all-too-factual parallels in the lives of women like Caroline Herschel, Nannerl Mozart, Fanny Mendelssohn, Alice James (Henry and William's sister) and, of course, Dorothy Wordsworth. We will never know—they themselves may have barely guessed—what they might have achieved if given the opportunities that their famous brothers had. In this illuminating study, the critic and biographer Frances Wilson examines the career of the companion, copyist, social secretary, inspirer, therapist and victim of that sublime narcissist William Wordsworth (1770-1850).



Dorothy (1771-1856) has enjoyed a modest place in the canon ever since the publication of her *Grasmere Journals* (1800-3) in 1897, although even before then she was known from various tributes to her in William's poetry, and from comments about her by the galaxy of writers—Coleridge, De Quincey, Hazlitt—who lived with or visited the Wordsworths. She penned gentle, keen-eyed, self-effacing (naturally) miniatures of the Lake District, some of which reappeared in her brother's poems, like the endlessly quoted "I Wandered Lonely as a Cloud."

After losing her mother at six years of age, Dorothy was sent away from home to her mother's relatives and was not reunited with her four brothers until she turned 15. She soon developed a symbiotic relationship with William (their father had died when she was 12, leaving them in utter poverty) based on their rapturous, pantheistic immersion in nature.

William saw in Dorothy, Wilson says, "a bottomless source of sensibility"; and they were more or less inseparable until the fateful October day in 1802 when he married Mary Hutchinson and essentially left his sister behind. Thereafter, her creative spirits flagged; she never married, and spent the last 20 years of her life in dementia (or at least profound depression, with a few lucid intervals).

Coincidentally or otherwise, as brother William's family life flourished, as he grew more and more rich, adulated and conservative, his poetic vein ran out. By 1840, on the verge of being crowned poet laureate and with nothing valuable left to say, he would pontificate to an astonished Thomas Carlyle that, compared with himself, Milton, Pope and even Shakespeare had their "limitations."

But what, in fact, were the dynamics of this brother-sister pair? Dorothy called William "Beloved" and "my darling," and spent countless hours lying beside him out in the meadows, gazing dreamily up at the sky. Though she survived into her 80s, she was, like him, a lifelong sufferer from quasi-paralyzing psychosomatic ailments, notably migraines and "bowel troubles." And when she was not waiting on William hand and foot, she was huddled in her own bed of pain. In the most traumatic (and ecstatic) moment of her life, early on the morning of his marriage, he came to collect Mary's wedding ring, which (for reasons unexplained) Dorothy had been wearing. When she removed it and handed it to the groom, "he slipped it again on my finger & ..." And what? At this point the blacked-out lines in her diary (made almost legible a century and a half later by infrared light) read either "blessed me fervently" or "I blessed the ring softly." In any event, the ring eventually made its way to Mary's finger. But what was going on here?

Even in Wordsworth's day there were rumors of incest, but Wilson plausibly rejects anything of the sort. Instead, for over a decade (beginning in late 1790) the siblings experienced an intense platonic fusion of heart and brain. At times, for example during the long trip to Germany in 1798-99, this expanded into a spiritual *ménage à trois* with Coleridge. It ultimately left William, who had been battered by his experience of the French Revolution and torn by his interrupted love affair with the Catholic royalist Annette Vallon, restored and brimming with confidence; but it drained Dorothy—for all her gratitude—of her "visionary gleam." And whereas the devastated ex-poet Coleridge eventually moved on to become a major critic and an oracular public intellectual, poor Dorothy, after years of servitude to William's family as nanny, nurse and caretaker, just faded away. She had already lost all her teeth before reaching middle age.

Powerful and important as her story is, Wilson does not pretend that Dorothy was an appealing character. She was narrow-minded and conventional, a sort of faithless small-town evangelical (though she later resumed her churchgoing ways), interested in neither her own mind nor the wide world of politics and society. Like her brother, she had absolutely no sense of humor. Placed alongside a vibrant, flesh-and-blood person like Annette Vallon (whom Wordsworth conveniently excised from his life, along with their daughter Caroline), she looks downright drab.

Still, her place as one of the founding mothers of Romanticism is secure (even if she did not have a feminist bone in her body); and in Wilson's spirited, shrewd treatment Dorothy's rather melancholic biography takes on the charm of literary mystery (where does Dorothy end and William begin?) and Freudian intrigue (how to comprehend the desires of two eloquent writers who never discussed desire?). Wilson deftly sifts through and summarizes a large body of not-very-amusing secondary material, so that a wide range of readers, from casual to academic, can explore the world of the woman who rescued William Wordsworth from near-suicidal despair, and whom he called "My dear, dear Sister" and "my dearest Friend"—only to brush her aside and move on to better things. Many of Dorothy's gifted sisters, past and present, have seen that routine before.

PETER HEINEGG, *a frequent reviewer, is professor of English at Union College in Schenectady, N.Y.*

RICHARD J. HAUSER

THE PSYCHOLOGY OF BELIEF

WRESTLING WITH OUR INNER ANGELS

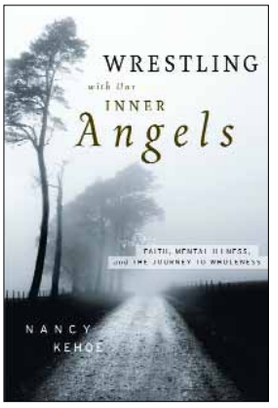
Faith, Mental Illness, and the Journey to Wholeness

By Nancy Kehoe
Jossey-Bass. 176p $19.95
ISBN 9780470455418

"I began this book with the hope of helping to change the face of mental illness," states Nancy Kehoe, a member of the Religious of the Sacred Heart and a clinical instructor in psychology at Harvard Medical School. *Wrestling With Our Inner Angels* is an important book. Kehoe's thesis is clear: dealing with the religious and spiritual dimension of mental patients is often the key to understanding and treating their illnesses. She insists that mental health professionals must go beyond guidelines advising that the religious and spiritual dimension be avoided on the assumption that this dimension is often a contributing factor to mental illness.

In the early 1980s Kehoe challenged this assumption and began inviting mental health day-treatment patients to participate in spiritual beliefs and values groups. The book relates her experiences with these outpatient groups—3,224 sessions over 27 years. Kehoe selects some dozen indi-

viduals for consideration, presenting in vivid narratives both their family backgrounds and their history of institutionalization in mental health facilities. The individuals chosen have a religious and spiritual dimension that becomes central to an adequate understanding and treatment of their condition—a dimension, Kehoe points out, hitherto systematically ignored in their treatment.



But Kehoe has another criterion for selecting her subjects: each contributed significantly to her own wholeness: "For a long time I had a 'we-they' mentality. As one of the 'healthy' staff, I, the professional, was helping the 'unhealthy.' Looking back, I can see the change in me, though I can't name the time or the place when the tide shifted. But I know I have become, in the words of one of my patients, 'an honorary mental patient.'" Each narrative includes a personal reflection on what Kehoe in dialogue with her clients has realized about her own "journey to wholeness." Indicating surprise at an insight emerging from a client, she recalls the client's admonishing her, "We may be crazy but we're not stupid."

Chapter Six, "The Dilemma of Voices," is particularly interesting. Kehoe confesses a lifelong tension between her vocation to the convent and her desire for marriage and a family. She explains that her entry into the convent was precipitated by a clearly perceived inner voice calling her to enter the convent of the Religious of the Sacred Heart: "I want you to go to Kenwood." This tension remained beyond her early religious formation, through her various teaching assignments, through doctoral studies and even through her initial practice as a mental health therapist.

Kehoe candidly admits that she had never been fully comfortable acknowledging this voice as the voice of God until she began working with her clients. By working with clients who hear similar voices, she finally came to acknowledge that her original call to the convent was truly the voice of God. She began realizing further that despite continual interior strife, her moments of deepest wholeness and peace accompanied her in living out her vocation. This experience, she notes, was not unlike those of her clients, who despite persistent inner conflict recognize an inner voice at the core of who they are and find wholeness responding to that voice, whether or not they name it God.

Kehoe notes that since most therapists take a stance of disbelief toward their clients' inner voices, clients become hesitant to reveal them. She advises such skeptical and unbelieving therapists to consider the possibility that these individuals do have internal life-giving voices even in the midst of chaotic, hallucinatory experiences. Therapists should help their clients explore these voices, enabling them to distinguish between constructive and destructive dimensions.

All concerned with faith, mental health and the journey to wholeness—whether from a spiritual-religious or a psychological perspective—will not only enjoy reading this book but be encouraged to reflect more deeply on the author's thesis. Kehoe's purposefulness should energize mental health professionals to join her in asserting the centrality of the religious-spiritual dimension of care. Can there be any human wholeness without the integration of the Transcendent?

RICHARD J. HAUSER, S.J., *is director of the master's program in Christian spirituality at Creighton University, Omaha, Neb.*

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LETTERS

Culture of Death

I am amazed that you could be sucked in by the propaganda of Judge Goldstone and Hamas ("Siege Mentality," Editorial, 10/5). The Palestinians live in a culture of death, which is partially signified by their continual brainwashing of youth as to the desirability of killing themselves for the cause.

This is a sad and twisted philosophy that only guarantees the misery and failure of the Palestinians. If they would leave the Israelis alone, the Palestinians would be left alone. If Israel wanted to rub out all of Gaza she could do it in minutes. Israel provides water and medical supplies to hospitals and neighborhoods in Gaza, in case you haven't heard. I expect you to do a feature article on this in a future issue of your magazine.

STEVE EISENBERG
Claremont, N.H.

Suggestions, Anyone?

This issue of Gaza is perplexing. Certainly there have been many examples of disproportionate responses to Arab terrorism. And certainly we have an obligation to "stand up" to our ally in its dealing with Hamas. And I am certainly not in agreement with much of what Israel has done in the Middle East. That said, I have never been a proponent of simply criticizing someone whose actions I deplore.

I think it far more productive to offer suggestions as to just what their behavior ought to be. In this case, I am very much interested to know how the critics would deal with an enemy who eats and sleeps among innocents, who places their artillery and missile launch sites in the midst of urban residential areas and so on.

I would welcome (and I bet the Israelis would also) the critics to offer some concrete and positive suggestions as to how the Israelis should conduct their military operations in these circumstances.

MICHAEL COLLINS
Myersville, Md.

Dorothy Day Returns

Re "Capital Crimes," by Thomas Massaro, S.J. (10/19): Who else out there is articulating Catholic social issues as Michael Moore does? Who would Dorothy Day support today in communicating her values? The suggestion that we read the latest papal encyclical does not do much for me. Michael Moore is today's Dorothy Day.

BOB WILLIAMS
Heidelberg, Germany

Beyond Local

Re "The Magic of the Market," by Kyle T. Kramer (10/19): I am glad the author found such spiritual fulfillment in growing vegetables. I am also glad that there are megafarms all over this country and around the world. I am glad they use pesticides and growth

hormones and that they genetically modify their crops to grow in warmer, colder, wetter or drier climates than they normally could.

I am also glad that some farmer in Latin America grows far more bananas than he and his family and his village can ever eat, because they don't grow too well in the northeast United States. The same goes for oranges, pepper, curry, limes, avocados and grapes. Ditto for all the various kinds of meat, poultry and fish that we have in such abundance. I love it that there are ranchers who raise more of those things than is needed by the "local community." These people and the crop farmers (a k a giant agribusinesses) are folks who make it possible to send tons of food to the millions of starving people around the world, to every place where there is draught and corrupt governments and where the poor literally starve to death.

The farmers' market nearest to me sells some locally grown foods as well as $5-a-glass, freshly squeezed orange juice (from Florida, Texas, California or Mexico) and handmade quilts. I notice too that these farmers markets do not accept food stamps! Curious? Mr. Kramer, have you checked out the life expectancy of cultures that consume only what can be raised or grown locally?

JAMES HAMEL
Temple Hills, Md.

Technological Wonders

Re "Generation Text," by Mark Bauerlein (10/12): I am a vigorously practicing and unabashed Catholic father of eight kids (ages 36 to 15) and a grandfather to 10 (ages 12 to newborn) and quite possibly more culpable than most for the advancement of text messaging in the United States.

I have been a major wireless carrier's product manager for text messaging since 1996, when a very few sent text messages and the majority of people asked, "Why would anyone send a short message when you can just call?" Parental conversation with my oldest four kids included uninterrupted walks, breakfasts and after-dinner sits. Parental conversation with my youngest four kids is often over the "din" of flying fingers on a tiny keyboard and the very briefest eye contact as they respectfully try to glance up to indicate they are truly listening—between reading and clicking out answers on their cellphones.

My 17-year-old did without his cellphone last year for Lent, after February saw 17,500 messages to and from his prized possession. No more giving up candy for Lent or even the dreaded giving up TV. If you want to find idols and dark spaces in your children's souls, have them give up their Facebook and their cellphones. It's spiritual warfare—let the fighting commence! Let's all put our BlackBerrys down and see what lurks in our spirits as well.

Today our kids can download and send the widest variety of media and messages on their cellphones: movies, news, pictures, videos, games, ringtones, ring-back tones, long messages, short messages and instant messaging applications. The age after which peers influence our children more than the parents or older peers is not measured in adolescence, but with the introductions and permissions that accompany these isolating and influential technological wonders. We are seeing only the beginning.

JOHN PROVINSAL
Berkeley Heights, N.J.

Orthodoxy to Orthopraxis

John Kavanaugh, S.J. ("Proofreading the Pope," 10/12) has once again approached complexity with clarity and a certain elegance. Pope Benedict XVI has never been one to lead by consensus. He believes in orthodoxy while acknowledging complexity. Trying to force simple views of com-

plex social issues down the gullets of a multitude is not this pope's way.

All of that being said, in recognition of our sin of hubris, let us all go out and in the next two months organize a food drive that will yield 10,000 food items. That way, the increasing numbers of the hungry in our nation will have a better Thanksgiving and Christmas. This will demonstrate that we are really in tune with what Pope Benedict and Jesus Christ are getting at: "Love your neighbor and feed the hungry."

RON PELLEY
Allen Park, Mich.

An Outsider's Comment

Re "Confessions of a Modern Nun," by Ilia Delio, O.S.F. (10/12): I am humbled by this article and thankful to God for the love and witness of the Franciscan sisters. As an Episcopal priest, I realize that I am outside the usual course of comment on things Roman Catholic, but I must say that the struggle to be faithful is not confined to one side or another, one denomination or another.

I applaud the author for her courage to write about the path of her heart, and I am grateful for women religious who continue to witness to the plight of the poor and those on the margins of our very wealthy and privileged society. They are Christ's evangelists. Surely Holy Church recognizes that and will not seek to prescribe one call over another.

(REV.) DEBORAH DUNN
Santa Maria, Calif.

Dare to Dream

There are many within the L.C.W.R. who have a profound respect for the contemplative life. So it seems to me that to demonstrate the journey from one theological position regarding religious life to another through the use of a bad experience of a contemplative monastery can be confusing rather than elucidating.

By her own admission, Sister Ilia's

understanding of religious life at the time when she entered was rudimentary. She had little understanding of the Second Vatican Council and longed rather for the mystique of an earlier liturgy. That may well be a normal situation for a person before entering a religious order. But it can hardly be said to represent a mature theology of religious life or a mature ecclesiology. It seems unfair to assume that others who now live religious life in a way different from that to which Sister Ilia has progressed simply have failed in that maturation process.

Sister Ilia's experience of religious life began in a monastery that seems to have included a number of dysfunctional people and quite possibly a dysfunctional spirituality and theology. Clearly that was an undesirable situation. But does it represent a renewed theology of the cloistered life or indeed, of any religious life?

Can it be substantiated that the dominant dynamic of fear, which she claims to have identified and is itself indicative of a less than healthy psychological makeup, is what distinguishes one form of religious life from another, one aspect of renewal from another? Does Sister Ilia want to say that not all religious in the United States are in the L.C.W.R. style, not all are in the same mold, merely because they are too afraid of change?

Can one dare to dream of real listening between different ways of living the charism of religious life, which is meant to be a source of energy in the church?

JERRY GORDON
United Kingdom

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A Great Cloud of Witnesses

SOLEMNITY OF ALL SAINTS (B), NOV. 1, 2009

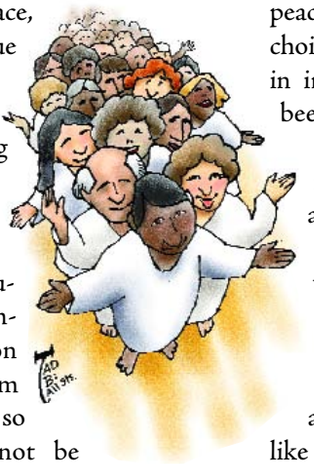
Readings: Rv 7:2-4, 9-14; Ps 24:1–6; 1 Jn 3:1-3; Mt 5:1-12a

"I had a vision of a great multitude, which no one could count" (Rv 7:9)

In her short story "Revelation," Flannery O'Connor tells of Mrs. Turpin, an upright if not self-righteous woman, who gives thanks to God for not having made her like so many other people upon whom she looks down. Then a disturbing incident in a doctor's office shakes her. A young woman calls her "an old wart hog from hell" and tries to choke her. That evening, as Mrs. Turpin watches the sunset at the edge of her hog pen, she has a vision of a "vast swinging bridge extending upward from the earth through a field of living fire. Upon it a vast horde of souls were rumbling toward heaven" (*The Complete Stories of Flannery O'Connor*, 1982). Mrs. Turpin sees a whole parade of the most unexpected and motley people all clapping and leaping and shouting hallelujah. Bringing up the rear were herself and her husband and others like them.

Today's feast, in like manner, celebrates the whole company of saints, including all those not recognized by name in the church calendar, all those who are part of the great multitude that now leaps for joy eternally in God's presence, shouting hallelujah!

The author of the Book of Revelation describes a vision not too different from Mrs. Turpin's: those of every nation, race, people and tongue are there, purified and robed in white, waving palm branches in gestures of thanks and victory, crying out exuberantly, acclaiming the salvation that comes from God. There are so many they cannot be counted. All have the protective divine seal emblazoned on their foreheads, marked as God's own beloved possession. They include 144,000 from every tribe of the children of Israel. This is not an actual total, but rather a symbolic number for a vast group that cannot be counted. It is a multiple of 12—the number of the tribes of Israel and a representative number of Jesus' disciples in the renewed Israel times 1,000, an unimaginably large number in antiquity.



At the end of the reading from Revelation this question is posed: Who are these wearing white robes and where did they come from? The second reading and the gospel answer in part: These are all the beloved children of God, whose family likeness to the Holy One is now revealed. They are the ones who have been poor in spirit, have mourned without comfort, have longed for their inheritance with meekness, have hungered and thirsted unsated for justice, have been merciful and clean of heart, have tried to build peace and have suffered for all these choices. Their striving to live this way in imitation of Jesus has not always been perfect. They have stumbled and erred but have asked forgiveness and have tried again. They are the ones whom others may never have thought of as saints but who have placed their trust and hope in God, knowing that only by God's grace can they be washed clean and clothed in radiance. Many people, not only people like Mrs. Turpin, may be surprised to find themselves among this heavenly multitude.

Today's feast assures us of a place within this great heavenly chorus when we accept the grace of being sealed as God's own and then choose to live in accord with that grace. It also reminds us that none of us is an only child. We belong to an immense family, a great cloud of witnesses, who constantly surround us and are in communion with us, praying for us and with us, urging us onward toward our final reunion with God and them.

BARBARA E. REID

PRAYING WITH SCRIPTURE

- As you pray today, feel the great cloud of witnesses that surrounds and upholds you.
- Give thanks for having been "sealed by the living God."
- Ask for the grace to live the Beatitudes more completely.

ART: TAD DUNNE

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

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The History of the Mass

12 25-Minute Talks by
Fr. John F. Baldovin, S.J.

Why study the history of the Mass?

The Liturgy of the Eucharist, or Mass, is the most important liturgy we celebrate. Each time we celebrate it, we act in obedience to Jesus' command to 'do this in memory of me.'

But if you are like many intelligent Catholics, you have questions about how the first Christians celebrated this liturgy, how and why it has changed over time, and what has remained constant.

Where do current practices come from? What can we learn from New Testament scripture? How was the Mass celebrated in the Church's first two centuries? Why was the practice of the liturgy changed after the Second Vatican Council? You will explore these questions and many more with one of America's leading liturgy experts, Fr. John Baldovin of Boston College, as your guide.

This series differs from Fr. Baldovin's previous Now You Know Media series, *The Catholic Mass Today*, which focused on the practice of the Mass today. The History of the Mass tracks the practice and theology of the Mass from the earliest Christian liturgies through Byzantine period and Middle Ages and beyond. You'll explore the challenge of the Protestant Reformation, the Catholic Response, and liturgical reform in the 18th through 20th centuries.

Along the way, you will learn a great deal of wider Church history and the theological and cultural challenges which shaped current worship practices. We highly recommend this series for anyone interested in gaining a deeper understanding of Church history, theology, or liturgical practice.

About Your Speaker

Father John F. Baldovin, S.J. is a professor of Historical and Liturgical Theology at the Boston College School of Theology and Ministry. He's a leading expert on the Mass and has been teaching for 28 years. Father Baldovin is past president of the North American Academy of Liturgy and the international ecumenical Societas Liturgica. He's currently president of the International Jungmann Society for Jesuits and the Liturgy. His previous Now You Know Media series is entitled, *The Catholic Mass Today*.

Fr. John F. Baldovin, S.J.

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