America

THEOLOGICAL EDUCATION

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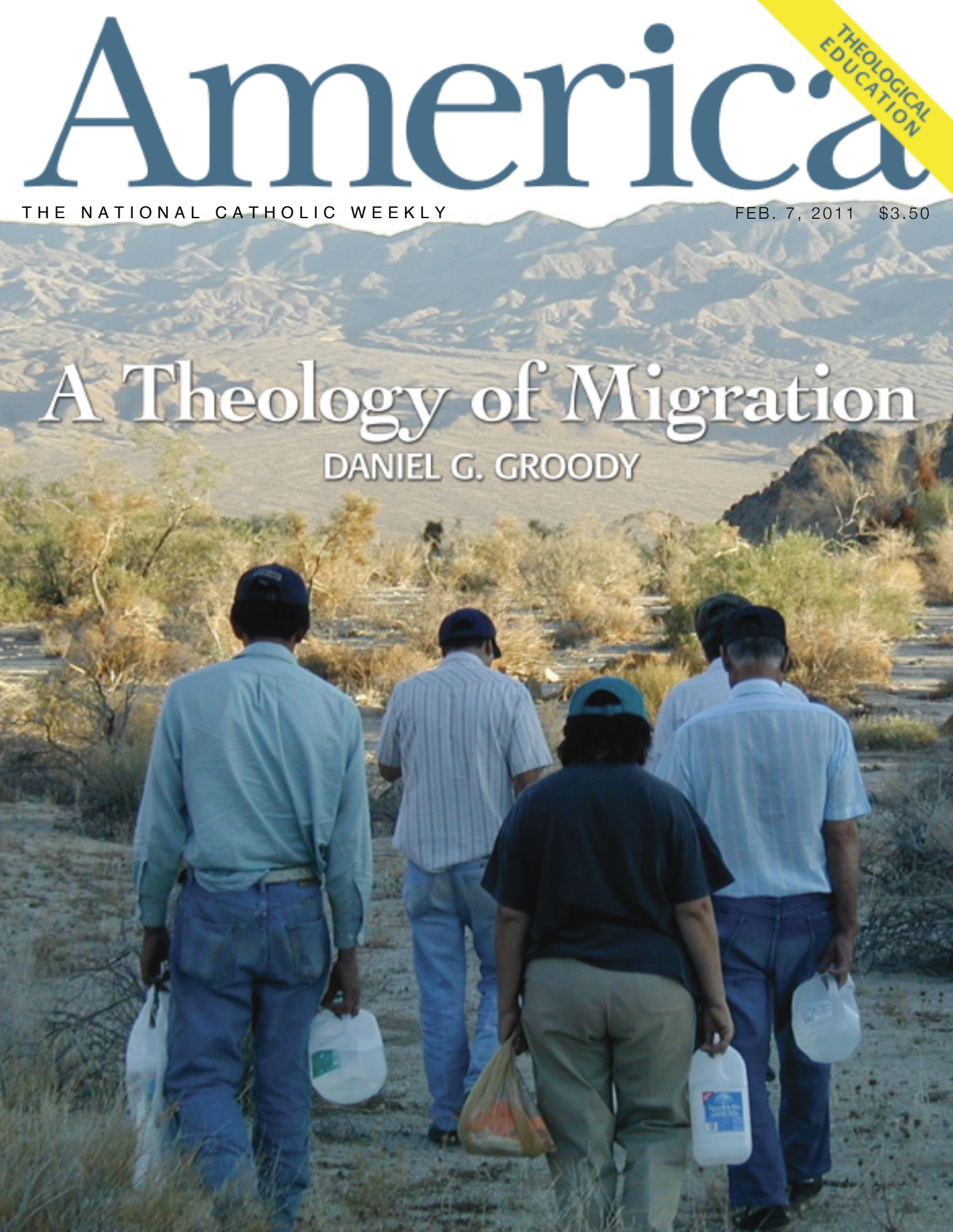

A Theology of Migration

DANIEL G. GROODY

OF MANY THINGS

In the aftermath of Jared Lee Loughner's shooting spree in Tucson, Ariz., there has been much talk about who is to blame for the deaths and mayhem. The media punditry alternately pointed fingers and circled wagons, and the National Rifle Association rolled out its customary defenses. They need not have bothered. The U.S. public now seems somehow to tacitly accept the odd proposition that such occasional bloodletting is the price we pay for "a well-regulated militia." Conservative commentators initially appeared on the defensive, none more so than the cable television celebrity and governor manquée Sarah Palin, who vigorously rejected any suggestion that the nation's over-the-top political rhetoric had any role to play in the attack.

Ms. Palin argued that the only person responsible for the violence perpetrated by Jared Loughner was Jared Loughner himself—not the U.S. gun industry, not the N.R.A., not Arizona's recently diminished mental health services, not you, not me. No; the only responsible party here appears to be a young man afflicted with a serious mental illness, who by all accounts has been drifting further away from reality for months; a young man who was not placed with an accountable mental health authority, was not reported by his family or community or by a college administration that banned him from school because of his erratic behavior; a mentally ill person who was still able to acquire a semi-automatic weapon with an extended magazine. Loughner alone is to blame for the deadly outcome in a Safeway parking lot.

Can we really get off the hook that easily?

Back in the Reagan era, when the nation first discovered the undeserving poor, another catchphrase similarly entered the public lexicon: "personal responsibility." It is a phrase that has endured much cultural ebb and flow since Reagan was in office, now recovered again to continue its mission of obscuring the communal responsibility we share in this thing we call society.

Yes, Jared Loughner alone pulled the trigger. But the events that brought him to his terrible appointment with Rep. Gabrielle Giffords and her constituents thread through many lives, including yours and mine. In an over-eager embrace of our predominant culture's rugged Calvinistic tendencies, thoroughly Americanized Catholics seem to wish away their faith's communal, collectivist roots.

It is O.K. to avoid those "c" words if they smack too much of socialism for your tastes. Just remember the scriptural challenge voiced by Cain, one we are still required to accept anew. We are our brothers' keepers, a responsibility we bear personally in our daily works and communally in the policies we promote and the structures we build that allow us to live justly, together, in society. On Jan. 8 in Tucson, we failed in those elementary obligations. **KEVIN CLARKE**

AN APPRECIATION

The editors join me in offering our grateful appreciation to George Anderson, S.J., on his retirement from **America**'s editorial board. Since August 1994 he has offered our readers a distinctive voice with his down-to-earth friendship with the poor and victims of injustice. A former prison chaplain and inner-city pastor, he also possesses a special sensibility for questions of domestic policy and penned many of our editorials on issues from criminal justice to drug policy to migration. At **America** he was truly our conscience. We will miss him as he returns to parish work.

We also welcome to the editorial board Edward W. Schmidt, S.J., former provincial superior of the Chicago Province of the Jesuits and founding business manager of Company magazine.

DREW CHRISTIANSEN, S.J.

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Cover: Immigrants in the Imperial Valley of southern California, around 2002. Daniel G. Groody,C.S.C.

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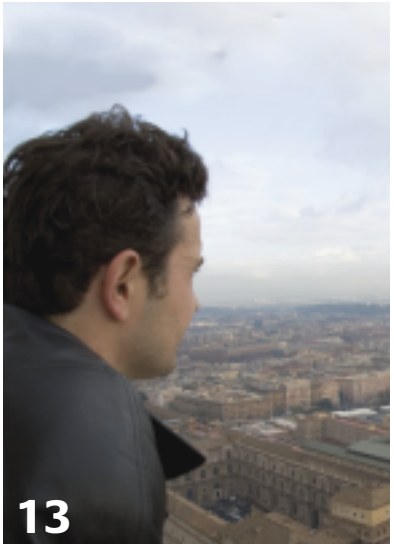

THEOLOGICAL EDUCATION

COLUMNS & DEPARTMENTS

BOOKS & CULTURE

ON THE WEB

Daniel G. Groody, C.S.C., right, is interviewed on our podcast. Plus, Paul G. Crowley, S.J., highlights the work of promising **young theologians,** and Harry Forbes reviews the film **"The Company Men."** All at americamagazine.org.

Outrage in Philadelphia

Reading about the recent indictment of a Pennsylvania abortion provider and the members of his staff is gruesome work. The West Philadelphia physician Kermit Gosnell and his employees have been charged with several criminal counts, including eight of murder for the killing of one patient and seven infants born viable during abortion procedures. The details of these alleged crimes read like something out of a horror novel. Dr. Gosnell routinely delivered live babies in the second and even third trimester of pregnancy, then dispatched them by "sticking scissors into the back of the baby's neck and cutting the spinal cord," Philadelphia's District Attorney Seth Williams charges. According to a 260-page grand jury report, one newborn who weighed almost six pounds was so big "the doctor joked...this baby 'could walk me to the bus stop.'"

The seven defenseless infants remembered in the criminal indictments were hardly his only victims. According to the district attorney, Dr. Gosnell performed hundreds of such "snippings" on infants delivered in the sixth, seventh and even eighth month of pregnancy. How could his "practice" have been allowed to continue for 32 years without coming to the attention of regulators or law enforcement?

Where Dr. Gosnell worked helps explain how he worked—and how he got away with it. Dr. Gosnell has been operating for years within Philadelphia's poor and immigrant communities, among people less likely or unable to object to substandard treatment. His patients' limited options and economic constraints make a mockery of the presumption of choice.

In their efforts to protect unrestricted abortion rights in America, the pro-choice community helped create the cultural space for such aberrations. How many other Dr. Gosnells are out there trolling in America's neglected communities? This sorry episode stands as a stark indictment of the flimsiness of America's abortion controls. You could not do to a dog what this man and his staff allegedly did to their patients and these helpless infants.

After decades of abortion on demand, it is not clear Americans can be shocked anymore by this peculiar institution's cruelty and inhumanity. Are these grisly acts what the right to privacy was intended to screen from public scrutiny? The fine print of Roe v. Wade diminished but did not obliterate the state's legitimate interest in protecting prenatal life. Perhaps this outrage may be enough to awaken the government again to its basic obligations.

Drop That Gun

The shooting in Tucson on Jan. 8 can be just one more moment of televised grief or it can be the door, if we dare to open it, to a sane and more just society.

The cover of The Economist for Jan. 15 summed up our situation well: a cartoon drawing of two screaming heads, mouths wide open and, in place of tongues, two hands sticking out clutching pistols. In American culture many people seem to think any problem can be resolved at gunpoint—from an imagined insult to a paranoid fear that appeals to the Second Amendment to protect us from "big government."

Blame may be spread: our heritage of frontier violence; crime shows where handguns are everywhere; neighborhoods where a weapon defines a teenager's masculinity; gun merchants who sell weapons to mad students who become mass killers, like the assassins who killed 32 people at Virginia Tech and five at Northern Illinois University; gun enthusiasts who preach that we should tote pistols to work, restaurants, ball games, political meetings, classes and even church.

Blame also the pusillanimous politicians who have sold their souls to the National Rifle Association at the cost of 100,000 shootings a year and 34 gun-related deaths a day in the United States.

Jerome Grossman of Boston, who blogs at "Relentless Liberal," made three reasonable proposals on Jan. 10 for gun control: uniform regulations in all states; required physical, medical and written tests along with training in firearms; housing all guns in the local police station to be signed out for a reason, e.g., to hunt or target-shoot, not to shoot one's spouse or one's self, to settle an argument, or for children to play with.

But for the time being, our leaders—politicians, intellectuals and clergy—must call for immediate practical reforms to deal with the most glaring problems. No private citizen should own automatic weapons or guns with high capacity magazines like the 33-cartridge unit used in Tucson. Tough laws, strictly enforced, must deny guns to mentally ill individuals like Jared Loughner, ban guns at public events and require dealers to keep records of all legal sales.

President Obama praised the six who lost their lives in Tucson as representing "the best in America." But how much do we value the lives and safety not just of a congresswoman, a judge and a 9-year-old girl, but of every neighbor? How will we answer that most basic question, "Am I my brother's keeper?"

Giving Back Lives

Among the many moral and practical arguments against the death penalty—including the futility of retribution, the failure of deterrence and the unreliability of jailhouse snitches—the most effective recently is the unreliability of "junk science," the less-than-scientific analyses of blood and bullets presented as evidence of guilt. In several states, in a manner that disregards both the Constitutional rights of the accused and basic justice, the prosecuting attorneys either presented sloppy lab work or withheld from the defense evidence that might have affected the verdict or the sentence, including the death sentence.

On Jan. 11, after a decade of debate and the revelation that 13 prisoners had been wrongly condemned, Illinois voted to end the death penalty. The same day, in response to a powerful investigative series reported in The Raleigh News & Observer, North Carolina fired the State Board of Investigation agent and serologist Duane Deaver, who was responsible for the biased and slipshod blood reports that sentenced innocent men to prison and to death.

The catalyst for the newspaper's investigation was the case of Greg Taylor, released from prison at the end of 2010 after 17 years behind bars for a murder he did not commit. The prosecution said that the victim's blood had been found on Taylor's sport utility vehicle; but according to evidence that Deaver withheld, the blood was absent. Attorney General Roy Cooper commissioned an independent audit of the serology unit for the years 1987 to 2003. In August the audit called into question the work on 229 criminal cases, including seven death penalty convictions. The S.B.I. had consistently withheld evidence that might have helped defendants. These recent findings came too late for three men who had been executed during the past 10 years. Even if the condemned men had been guilty, the withheld evidence might have influenced the jury to lessen punishment.

Moved to action by Mr. Taylor's release, a team of five reporters studied over 15,000 pages of documents concerning the crime lab protocol and practices and interviewed lawyers, ballistics experts, lab experts, state officials and victims of the S.B.I.'s mistakes. Then they published over 60 articles, including four in-depth stories.

In 1991, for example, Floyd Brown, 46, was arrested on the charge of beating a retired schoolteacher to death. According to the prosecution, Mr. Brown dictated a detailed six-page confession. But because Mr. Brown cannot recite the alphabet or tell time and has the mental ability of a 7-year-old and could not understand the charges against him, he was locked away in a mental hospital for 14 years. Then, in 2007, the judge freed Mr. Brown, ruling that the alleged confession failed to convince.

In 2007 Kirk Turner said he killed his wife, Jennifer, with a pocket knife in self-defense after she attacked him with a 7-foot spear. Prosecutors claimed Mr. Turner killed his wife, wiped the blood-stained knife on his shirt, then stabbed himself in the leg with the spear to fake her attack. Outside experts concluded, however, that the blood stains on the shirt were not made by a knife but most likely by throwing the shirt on the floor. DNA tests revealed that the blood was only Kirk Turner's, from his leg wound.

The News & Observer investigation revealed more than a dozen times in which S.B.I. agents bent the rules to give prosecutors the answers they sought. When a 10-year-old boy was accidentally shot in a street fight between gangs, the accused youth claimed he had returned fire from another boy. The S.B.I. bullet analyst testified that the two bullets found came from the accused's gun. But a former F.B.I. crime lab analyst said the bullets looked "starkly different." Today the boy is still in prison serving a 23-year sentence.

We draw three conclusions. First, science analysts in criminal cases must be highly trained and taught to see their roles as serving the truth, not the prosecution. Second, the possibility for error is much too high to allow these tests to determine whether a defendant lives or dies. Third, watchdog newspapers are indispensable for a just society.

In the first judicial response to the audit and the press's revelations, on Dec. 30, 2010, a Durham County superior court judge tossed out the conviction of Derrick Allen, 32, after he had spent 12 years in prison for the sexual abuse and killing of his girlfriend's 2-year-old daughter. According to the S.B.I. report, blood had been found on the child's underwear. Allen had been induced to plead guilty in a deal to escape the death penalty; but, once incarcerated, he fought his conviction, professing innocence. The S.B.I. report of blood had been false.

Upon his release, Mr. Allen pulled his wool cap over his head and walked out into the streets alone. Later he sent a text message to his lawyer: "Thank you for giving me back my life."

THE MIDDLE EAST

The Arab World Engulfed In Turmoil and Hope

An anti-government protestor clashes with police in downtown Cairo on Jan. 25.

In Ramallah on the West Bank, protests threatened the Palestinian political establishment after the leak of the "Palestine Papers" provoked outrage over revelations of generous concessions to Israel during years of futile peace talks. In Lebanon a "day of rage" challenged Hezbollah's emerging new order. In Tunisia demonstrators continued weeks of protest, pressing for democratic and social reforms. And in cities throughout Egypt, thousands again took to the street in defiance of the three-decades-old regime of Hosni Mubarak and the threat of a brutal clampdown by security and military forces. In major cities throughout the Arab world, long-simmering resentments and aspirations for a different political order appear to have ignited almost overnight into popular uprisings against long-established autocratic regimes.

Whatever the near-term outcome of these street rebellions, said Emad Shahin of Notre Dame's Kroc Institute for International Peace Studies, things in the Arab world and its relationship to the West "will never be the same. There is no going back from this." Years of humiliation and frustration are finally boiling over throughout the Arab world, he said, inspired by a remarkable uprising in Tunisia that successfully dislodged what had appeared to be an immovable regime of President Zine El Abidine Ben Ali.

"The Arab world has been a black hole of democracy" with little opportunity for free expression, vast political corruption and ruthless suppression of antigovernment sentiment, said Rashid Khalidi, the Edward Said Professor of Modern Arab Studies at Columbia University in New York. It has been seething for years. "Was Tunis just ready to blow? Is Egypt ready to blow? We will know tomorrow. A lot will depend on what the security forces and the army will do." Tunisia's tiny but professional and traditionally apolitical army sided with the pro-democracy demonstrators in the streets and even engaged in running battles with pro-government

WASHINGTON, D.C.

'Fixing' Health Care Reform

The Republican-led House of Representatives voted 245 to 189 on Jan. 19 to repeal the Patient Protection and Affordable Care Act, commonly referred to as the health care reform law, a repeal unlikely to be considered by the Democratic-run Senate and which would undoubtedly be vetoed by President Barack Obama if it were to reach his desk. What are the next steps for those who would like to see changes or improvements in that law?

While declining to join efforts to repeal the reform, U.S. bishops are offering strong support to the "No Taxpayer Funding for Abortion Act," introduced on Jan. 20. "The health care law made it clear that the current way we prevent taxpayer funding of abortion through annual riders is dangerously fragile," said Rep. Dan Lipinski, Democrat of Illinois, co-chair of the Congressional Pro-Life Caucus. "We must take action to prevent federal funding for abortion under the health care law and throughout the government, without exception." The House leadership also is taking another approach to improving—or replacing—the health reform law. A resolution approved on Jan. 20 by a 253-to-175 vote, including 14 Democrats, directed four House committees to come up with legislation that would preserve some aspects of the law.

Among other things, the resolution said, the proposed legislation should "lower health care premiums through increased competition and choice," allow patients to keep their current doctors, give people with pre-existing conditions access to affordable health

security forces in efforts to protect protestors. "Were it not for the Tunisian army, the security forces would have suppressed this," said Khalidi, an outcome far more likely in Egypt, where a large military is expected to support Mubarak, its patron.

Are these chaotic scenes in Cairo and Tunis a first glimpse of a political-social domino fall in the Arab world reminiscent of the Soviet collapse in 1989? "If that's the case, then the United States and Israel have the most to be worried about," said Khalidi. The regimes that are on the verge have all been friendly to the United States, he said, which over decades has held its nose while supporting Arab kleptocracies and autocratic regimes like Egypt's Mubarak, favoring stability and acquiescence to Western interests over democracy. If the days of authoritarian rule are over, it will mean that new, popularly supported governments in the Arab world may not be as willing to accept U.S. policy in the region, particularly regarding Israel and the disposition of the Palestinian people.

Shahin described the U.S. response to the rapidly changing events on the ground in Egypt and Tunisia as flat-footed and conflicted. President Obama used his State of the Union address to deliver a message of support to Tunisian demonstrators and encouraged "the democratic aspirations of all people." But that same day Secretary of State Hillary Clinton issued yet another statement of confidence in the "stability" of the Mubarak government.

While the West may now be recognizing the short-sightedness of its preference for stability over democracy, Shahin did not believe that the upheaval in Tunis and Egypt provided a significant opening to radical Islamists. The Muslim Brotherhood, he said, has been largely absent from the uprising in Egypt. For the most part, it is average working- and middle-class Egyptians, led by their Facebook-friendly young people, who are taking to the streets demanding basic democratic privileges and political and social reforms that would be completely comprehensible to America's founding fathers. He feared, however, such aspirations are heading toward a deadly confrontation with the Mubarak regime. Referring to the Ben Ali regime, he said, "Mubarak has learned from what happened in Tunisia.... He will not back down."

coverage, increase the number of insured Americans and "prohibit taxpayer funding of abortions and provide conscience protections for health care providers."

Others who want changes in the health care reform law have taken a different tack. At least two dozen lawsuits have been filed in federal court against various aspects of the law. On Jan. 18 six more states joined in a Florida-led effort to overturn the requirement that each American carry health insurance by 2014 or pay a penalty to the government. More than half the states are now involved. In December, U.S. District Judge Henry E. Hudson declared the mandate unconstitutional in a separate lawsuit brought by the Commonwealth of Virginia. The Obama administration is appealing the ruling, and the issue is expected to reach the U.S. Supreme Court eventually.

During the State of the Union address on Jan. 25, President Obama pushed back against efforts to repeal health care reform, but said he is willing to "fix what needs fixing."

Other legal challenges—brought by individuals, political or civic associations, small-business owners and groups of physicians or patients—find fault with the law's effects on Medicare or Medicaid coverage, are concerned about the possibility that it will cause an increase in taxes or have objections regarding medical privacy or other provisions.

C.R.S. Staff Evacuated from Darfur

More than a dozen Catholic Relief Services aid workers were evacuated from a remote area of western Darfur to the Sudanese capital of Khartoum on Jan. 21 with the help of the United Nations after receiving "indications of threats." In all, 13 international and national aid workers were escorted out of outlying sections of El Geneina near the border with Chad at the request of Sudanese officials, said John Rivera, C.R.S. director of communications, from the agency's Baltimore headquarters. The nature of the threat to the workers was unknown. "We have heard reports of accusations regarding our work in Darfur," Rivera said. "We have not received an official notification about this from the government of Sudan. While we work to ascertain exactly what is going on, we are taking steps to ensure the safety of our staff."

Congressional Believers

An analysis by the Pew Forum on Religion in Public Life found that Catholics are one of several denominations whose representation in Congress exceeds their representation in the U.S. population. Pew reported that with 156 Catholics in the House and Senate, Catholics make up 29.2 percent of the 112th Congress but 23.9 percent of all U.S. adults. Also disproportionately represented are Protestants overall, Jews and Mormons, according to the study, issued on Jan. 6. Numbering 304 out of the 535 members of the new Congress, Protestants comprise 56.8 percent of Congress, versus 51.3 percent of U.S. adults. The Jews in Congress (39) account for 7.3 percent of lawmakers, versus 1.7 percent of U.S. adults. The 15 Mormons make up 2.8 percent of Congress; 1.7 percent of adults are Mormons. The 58 members of Congress who do not specify a Christian denomination come to 10.8 percent, versus 5.1 percent of U.S. adults.

NEWS BRIEFS

Samuel Ruiz García

The White House announced a presidential directive on Jan. 14 that will make travel and financial assistance to **Cuba** easier, especially for religious organizations. ✦ The **Catholic Climate Covenant** welcomed the news of the beatification of Pope John Paul II, describing the late pope as "instrumental in renewing the church's ancient teachings in light of modern environmental degradation." ✦ Retired Bishop **Samuel Ruiz García**, known as the champion of the poor and indigenous in southern Mexico, died on Jan. 24 of complications from long-standing illnesses. He was 86. ✦ The **Eternal Word Television Network** has signed a letter of intent to acquire the National Catholic Register, operated by the Legionaries of Christ since 1995. ✦ Top **Muslim academics in Egypt** are suspending all dialogue with the Vatican to protest Pope Benedict XVI's remarks about anti-Christian violence in Egypt. ✦ Looking forward to his retirement, Cardinal **Roger M. Mahony** of Los Angeles said in a blog post that he intends to spend the coming months and years "walking in solidarity with the 11 million immigrants who have come to the United States to improve their own lives and the life of our country."

'Facebook Action'

"The unfolding revolution in Tunisia has come about because of 'Facebook action,'" said the Rev. Ramon Echeverria, vicar of the diocese of Tunis, who is a member of the Missionaries of Africa (White Fathers). "An unprecedented aspect of the Tunisian revolution for this country and the Arab world in general," Father Echeverria said, "is the emerging of a new course of action and expression, which we could call the 'Facebook action,' with its fundamental concept of freedom.... These young people that took to the streets, causing the flight of Ben Ali, live in a parallel world—the Internet, in which despite censorship they move more freely than in their everyday life. It is this freedom that they demanded and continue to demand." Father Echeverria said he thought the parallel between the Internet, free by nature, and popular demonstrations is evident. "In fact no party or opposition movement was able to take advantage of the protest because of this spontaneity and unprecedented forms of organization. The Internet allows information to travel instantly not only from one part of Tunisia to another, but across all Arab nations."

From CNS and other sources.

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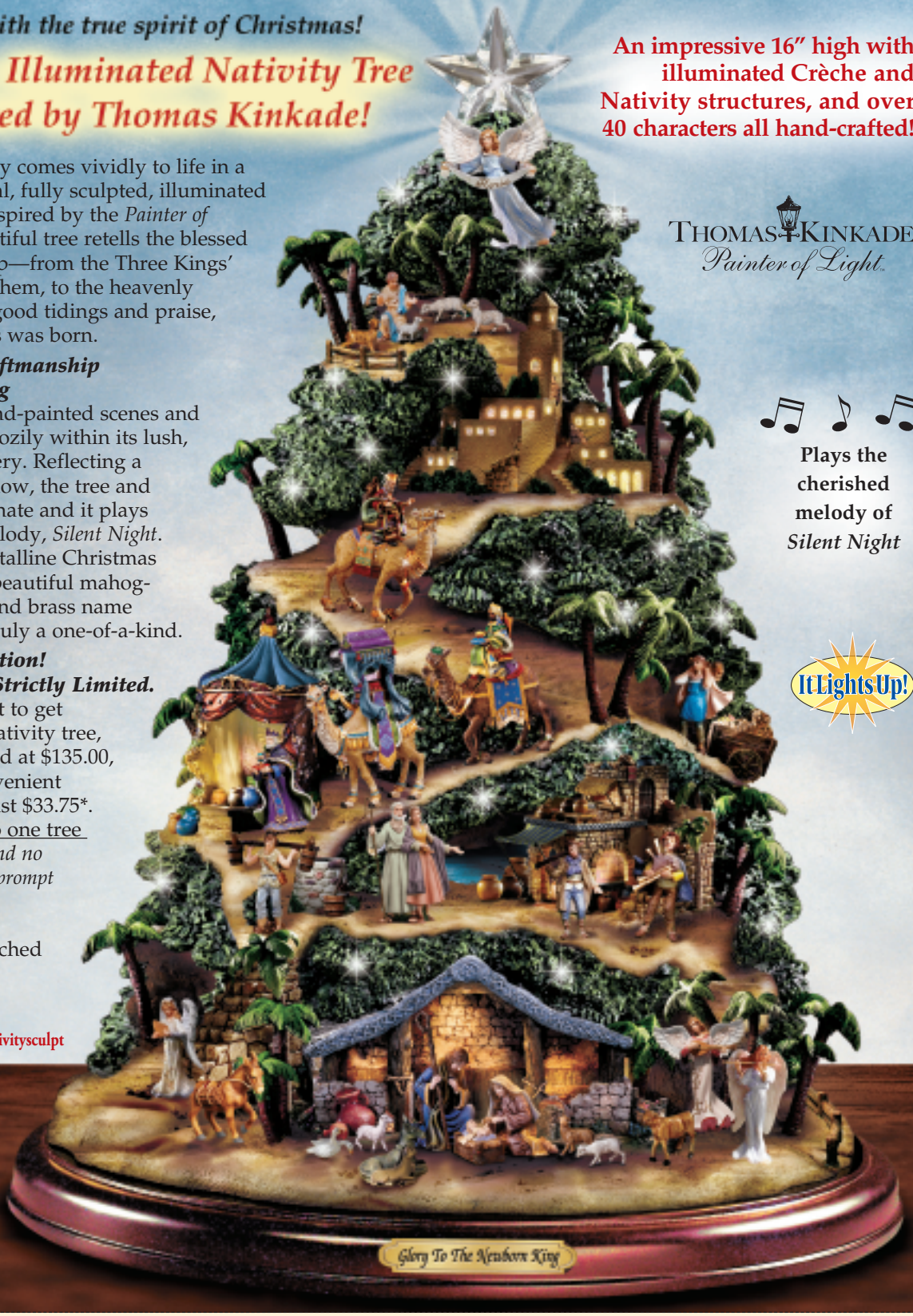

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JOHN J. DiIULIO JR.

The Value of Nonprofits

Whether measured by annual revenues, number of employees or the market value of property holdings, the nonprofit sector has grown dramatically in recent decades. Indeed, it has grown faster than either the public sector or the business sector.

Today, with over a trillion dollars a year in revenues, hundreds of thousands of nonprofit organizations of all sorts and sizes qualify under federal, state and local laws for multiple tax benefits. Nonprofit organizations pay no property taxes. Their donors may get federal tax deductions. Their members (like students at private colleges) may get tax-funded grants or vouchers (like loans to pay college tuition). And their leaders may apply for government aid or compete for government contracts to fund employees' salaries or to cover certain operating expenses.

As the fiscal crisis, which first showed itself in 2007, continues, ever more federal, state and local policymakers in both parties are asking tough but timely questions about the nonprofit sector: How much does it lighten local property tax coffers and reduce federal tax revenues? What is the total tab for all the tax-funded subsidies? And what does the wider public actually get in return for all the tax breaks and government funding?

Studies are underway, but nobody knows for sure what the results will be. Yet no matter what the research ultimately shows, public pressure for accountability will continue to grow as more media attention is focused on corruption scandals involving nonprofits and as the public sees and hears more about nonprofit executives who make really big bucks (like the many private university presidents with million-dollar-plus annual compensation packages).

Already some city governments have experimented with payment in lieu of taxes or so-called PILOT arrangements, by which properties owned by large nonprofit organizations are taxed at a rate higher than zero but lower than the same properties would be taxed were they owned by a for-profit firm. And at the federal level, nonprofit hospitals in particular have come in for ever-greater scrutiny of their balance sheets, executive pay and service to low-income communities.

> What would it cost Uncle Sam to replace Catholic agencies?

Grandstanding politicians and sensationalizing journalists can quickly turn legitimate concerns about accountability or performance into a three-ring circus. But, putting that prospect to one side, do nonprofit leaders have more to hope or to fear from calls demanding that they justify their tax-exempted properties and tax-subsidized personnel or programs?

At least where most Catholic nonprofit organizations are concerned, I would say there should be hope: Catholic nonprofit organizations are second to none when it comes to predictably and reliably producing benefits for nonmembers, wider communities and the public at large.

In my home archdiocese of Philadelphia, for instance, Catholic hospitals dot the cityscape and serve many poor people who are not Catholic. Catholic Health Care Services encompasses skilled nursing homes, assisted living facilities and more. Catholic Social Services helps over 250,000 people a year in soup kitchens, shelters for the homeless and schools for developmentally disabled children. Catholic Community-Based Services runs adoption and foster care programs, staffs senior community centers and supplies immigration services. Catholic elementary schools, after-school programs, high schools, colleges and universities educate tens of thousands, including many low-income people who are not Catholics.

And that local list just scratches a surface beneath which are several Catholic religious orders and networks that benefit their needy non-Catholic neighbors—preschoolers, battered women, ex-prisoners and others.

What would it cost Uncle Sam, nationally, to replace just the social services supplied by Catholic nonprofit organizations to non-Catholics? I am in the early phases of research on this "civic replacement value" question, but already this much of the answer seems clear: certainly no less, and possibly far more, than these Catholic organizations receive in tax exemptions and subsidies.

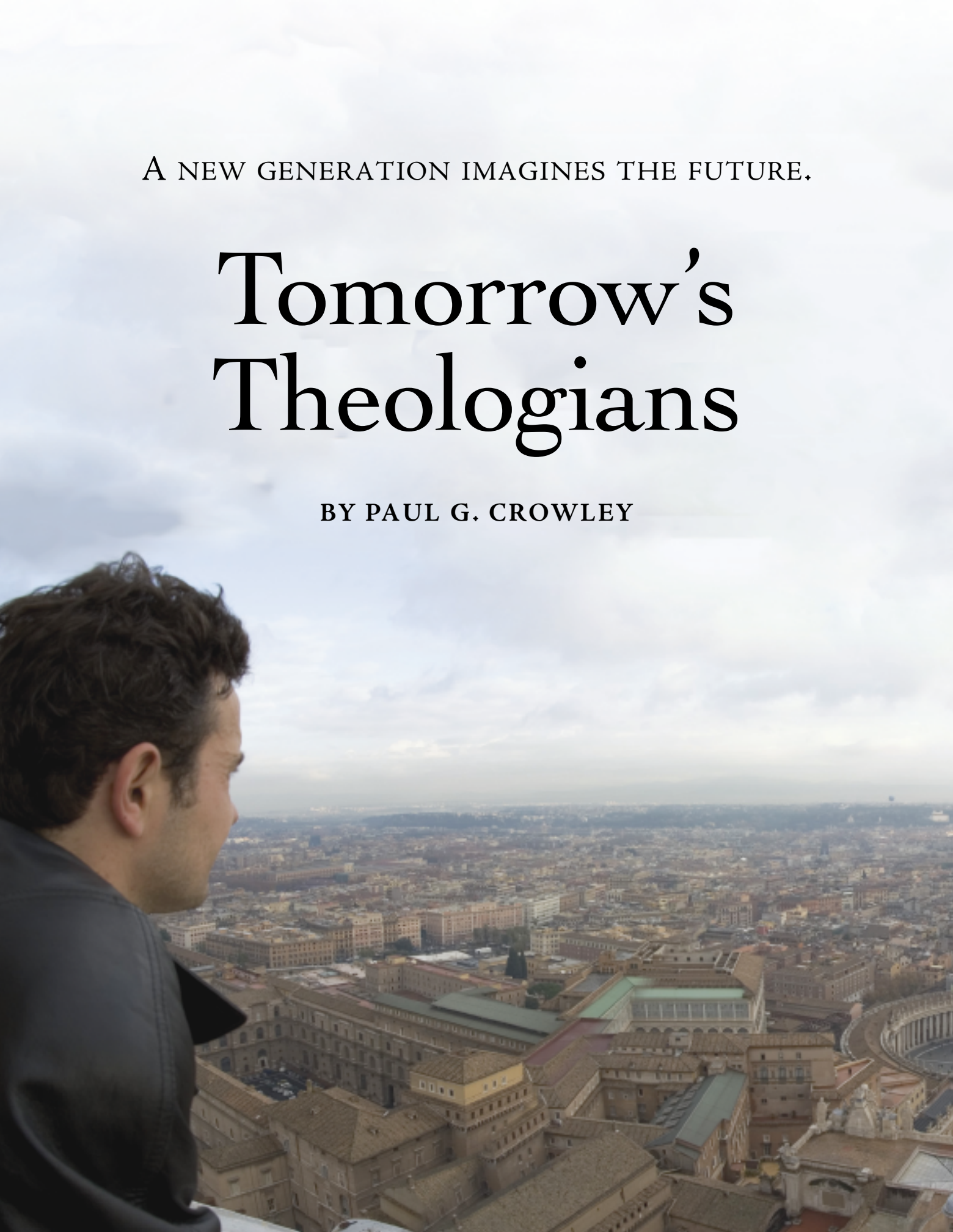
Indeed, if all Catholic institutions in America suddenly shut down next Monday, some Catholics might not notice till the following Sunday, but millions of needy non-Catholics would notice at once.

JOHN J. DIIULIO JR. *is the author of* Godly Republic: A Centrist Blueprint for America's Faith-Based Future *(Univ. of California Press, 2007).*

A new generation imagines the future.

Tomorrow's Theologians

BY PAUL G. CROWLEY



Given the abundance of recent data about the waning of the Christian faith among the young, it might seem foolhardy to suggest that Catholic theology may be on the verge of resurgence. Certainly, many observers warn of theological malaise; some theologians are called to task by ecclesiastical authorities; and the mid-20th-century generation of "great theologians" has passed. Yet theologians can discern the future reflected in today's students, including those of the North American Jesuit universities, some of whom aspire to become theologians themselves.

Over the years I have met a wide variety of students and reflected on the theological education offered them. Without the baggage of ecclesiastical battles and culture wars, students come with whatever they have received from parents and teachers. Increasingly, students reflect not only the cultural and ethnic diversity of society but also some of the wider culture's positive values, like a strong yearning for a just social order.

Some students claim multiple religious identities and express faith in new ways; they eschew dogmatism and show openness toward people unlike themselves. They are accustomed to immersion in other worlds. Many, even students raised in nonreligious environments, exhibit an ethic of service. Some students pursue a theological vocation not in order to become professional theologians but as part of their search for a theological horizon to inform their lives. A handful will pursue graduate work in theology or ministry, including Protestants who seek a systematic framework for theological reflection. Such students are forcing the current custodians of the flame to imagine with them the future shape of Catholic theology. Who are these students?

PAUL G. CROWLEY, S.J., *a theology professor, is chair of the religious studies department at Santa Clara University.*

A VIEW OF ST. PETER'S SQUARE, ROME. PHOTO: SHUTTERSTOCK/CHRISTIAN NOVAL

Many-Faceted Students

Idealistic realists. Contemporary students were born into a world after modernity. They lack some of the opportunities their parents and teachers enjoyed at their age, despite the Vietnam War and the upheavals of the 1960s: availability of loans, a robust job market and relative social stability. But their parents and teachers, especially those now around age 60, were then living in the final stages of a modern era that was quickly unravelling. The frameworks of coherence that were part of the modern "project" were disintegrating in the wake of two world wars, the bomb and the advent of modern forms of genocide.

What marks the present age is a growing sense of incoherence and threat, born of an increasing awareness of poverty, the effects of total war, the implosion of political and religious institutions, ecological disaster and endangerment of life on the planet. Still, students today, perhaps with the perenniel idealism of youth, want to help and serve. Rather than escape into a spiritual fantasyland, they see no salvation outside of engaging a reality they all share. They are idealistic realists.

Today's students raise questions that their elders ignore at their own risk and at risk to the Gospel.

Pioneers. As many students see it, religious energy is mushrooming. It is found not only in Catholicism's ecclesial movements (ranging from Sant'Egidio to Communione e Liberazione) but in the growth of neo-Christian movements and "churches" in developing countries, as well as in the megalopolises (like Los Angeles) of developed countries. Students also see the energy of religion outside Christianity, in Islam and Islamic movements, in Hinduism and even in Buddhism, which is an "institutional religion" with its own texts, rituals and ethical codes. And they witness the muscle-flexing of postcolonial churches in Africa and Asia and the crisscrossing of religious traditions, sometimes within their own families. Many have a mixed religious heritage (Buddhist and Christian, Islamic and Christian, Hindu and Buddhist, Jewish and Christian). Some students even participate in religious practices like Wicca and "paganism." Within this universe of energy, they are looking for roots. Many hunger for the solid food of theology and a linkage with ancient Christian traditions, even as they also seek to enter non-Christian religious worlds. These students challenge theological views that are too exclusivist or rigid in their understanding of the religious others in their midst. Living within this mix, these students are pioneers.

Cultural experts. Today's students are accustomed to a world linked by technology and popular culture. Communication transcends the particularities of place and creates a sense of cultural simultaneity across the globe. The students know one another's cultures in uncanny ways. Despite being tethered to smart phones, Facebook and Twitter, they recognize superficiality when they see it and desire something profound instead. That desire is expressed in music and film, where messages for peace, toleration and care for the earth establish a credo among many students who are not rooted in religious observance but seek the depths of being human.

There are dangers associated with popular culture and a pan-culture of hedonism (that lures their elders as well). But it is a mistake to label popular culture the enemy of faith, casting it as a "culture of death" and fighting it rather than working within it to learn from it. A rejection of popular culture risks rejecting prophetic sensibilities that might otherwise be missed. Students are cultural experts in some ways that their elders cannot be.

Spiritual, not religious. One should not be too quick to condemn the "I'm spiritual, not religious" mantra of many students, for it may express a desire for more depth than they are being fed in mainstream religious education.

Two dimensions of Christian faith have deep appeal to many of these students. First is their discovery that faith is not the same thing as assent to dogma or adherence to religious duty. Religion in these senses attends faith but does not describe it. Rather, faith is the acceptance of the gift of God's love in the person of Jesus. It is a relationality "more intimate to me than I am to myself," to quote St. Augustine. When shared and communicated, that relationality establishes a community of faith. When students see it this way they are freed to focus on the heart of the matter and to appreciate the classical expressions of faith, like the creeds and council teachings.

The second dimension is the notion of God as mystery: God as incomprehensible, ineffable, endlessly knowable and lovable yet not possibly contained or summed up within a single doctrinal formulation. God is not an object alongside others. This too is freeing. It allows students to discover how their search for the spiritual dovetails with the deepest parts of their religious selves. The choice is not between atheism and faith but between simplistic formulations of faith and a journey through life into their own transcendent depths. Many students seek to be religious with spiritual depth.

No-nonsense Catholics. Like their elders, many students hope for a transformed church. Even non-Catholic students express as much. Their hopes do not issue from any failure

of their elders to embrace the Second Vatican Council, for this generation was born long after the council, which they identify (rightly) as a mid-20th-century event, a product of the waning days of modernity and its optimism. Very many young men and women express a desire for ordination as long as they can also be married.

What bothers these students, at least as much as hypocrisy and clerical sexual abuse, are the foppish trappings of hierarchical clericalism. They seek a vital, Gospel-imbued Catholicism that is contemporary. They consider as "no-brainers" the ideas that the church should: be conversant with science, popular culture and secularity (not threatened by them); allow ordination to married men or women; engage other religions in positive ways; reflect a deeper understanding of marriage; accept homosexuals in committed partnerships; and serve the poorest and listen to their voices. Many students seek a church where they can pray deeply. When they visit Maryknoll missionaries working with AIDS victims in Namibia or Jesuits working with gangs in Los Angeles, for example, the students describe this as the church "at its best." These are no-nonsense Catholics.

Future theologians. Some students will become the church's future theologians. While it is possible to criticize this generation for being overly idealistic, for not taking the problem of evil seriously enough and for being too sanguine about the virtues of popular culture, today's students also raise questions that their elders ignore at their own risk and at risk to the Gospel. They typically ask, for example: Why is it important at all to claim the uniqueness of Jesus among the many holy "saviors" of world religions? What are we to make of the claim that Jesus is God? Why is it not the case that the ultimate validity of any religion is the degree to which it contributes to and validates a life of self-giving virtue? Why does Christianity, as students perceive it, seem so focused on the enforcement of moral codes surrounding sexuality? These students are not rebels; they ask such questions from the standpoint of their own cultural reality and in a search for intellectually honest truth.

Five Guiding Principles

Given that these are the students enrolling, what kind of a theological program might a Jesuit university imagine for them? The following five principles are derived from a Jesuit take on the aims of Catholic higher education. They presume that universities—through curriculum, including Scripture—will ensure that the Catholic tradition is integral. The issue is less one of content than of how to engage that content. The rigor and objectives of any new program should stand in continuity with what is classic and contemporary about Jesuit self-understanding.

1. Let theological knowledge emerge from the study of what

is nontheological. This principle reflects the deepest wisdom of Jesuit tradition: that teachers build up to a focus on theological matter from that which is nontheological. It implies that other forms of knowledge (including the sciences, philosophy, literature and the arts) are crucial to the formation of a theological imagination. What stops some students from seriously engaging theology is the inability of some theology professors and church teachers to engage nontheological matter, like science and technology, politics or even sports in a critical yet positive way. Consequently, students cannot see the value of theology in its own right, for their teachers do not see the relevance of faith to any other domain of knowledge or experience.

ON THE WEB
Profiles of promising young theologians.
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2. Let the nontheological understanding of religions and cultures inform theology. The problem of failing to see the relevance of faith to other forms of knowledge is not altogether solved by the nontheological study of religion, as in religious studies, although the field of religious studies is crucial to the development of an integral theological mind. Religious studies should not be an adjunct to theology but a partner. Theology should help inform religious studies toward a consideration of the ultimate ends of religious rituals, beliefs and codes. Other disciplines can help students understand the contexts in which faith arises: philosophy first, and then history, literature, sociology, psychology, anthropology, economics and the arts.

3. Let theological insights be gleaned through interreligious dialogue. Interreligious dialogue is often considered an appendage to serious theological inquiry, and indeed it is to be distinguished in its methods from theological speculation. Yet an understanding of Christian faith through a study of the texts, rituals, ethics and doctrines of others can lead to a deeper understanding of one's own tradition. The emergence of comparative theology is among the most hopeful developments in recent years; it engenders theological vitality among students with a firsthand knowledge of religious pluralism. The juxtaposition of a Gospel text with a Buddhist or Hindu sutra or a passage from the *Gita*, for example, helps to open the theological mind. These readings in a university setting can deepen not only interreligious understanding but theological understanding as well.

4. Let lived experience of the impoverished and marginalized be a touchstone for theological learning. Firsthand learning from exposure to and prolonged immersion in the worlds of poor and marginalized people (battered women, orphaned children, persons who suffer from stigmatizing diseases, and the like) can lead to a transformation of hearts and an opening of minds. Even at its most speculative, theological understanding must include within its gaze concrete human existence in its various historical forms. Like interreligious dialogue, direct learning (sometimes called service learning) should no longer be seen as an option but as an integral element of theological education.

5. Let the God-mystery stand as the horizon for all learning in the university. At the Jesuit university, God cannot be relegated to designated departments or programs. Such relegation would be proper at a secular state or private university. In the Jesuit university, however, God as mystery stands as the finality of all activity, even the most "godless." All modes of learning are either implicitly or explicitly theological since they derive from an explicit theological understanding of the nature and destiny of creation. This view makes room at the Jesuit university for the embrace of all who do not share the Catholic faith or who deny the existence of God. For at its root the Jesuit university is a project of faith, an affirmation that God is disclosed in the human even when the human cannot find or refuses to find God.

While I write from a particular vantage point, that of Jesuit education, I hope that some of these ideas might prove relevant to other Catholic universities. The real news here for theological education is what students are bringing to the table, for these are tomorrow's theologians, those who will bring about a resurgence of Catholic theology in the near future. That should give us hope. A

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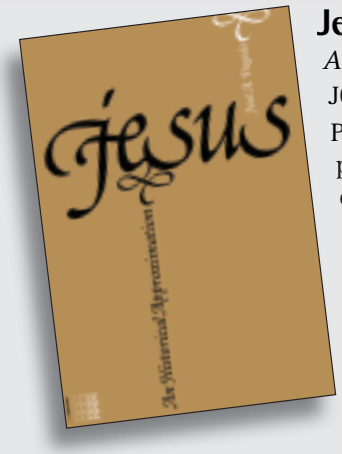

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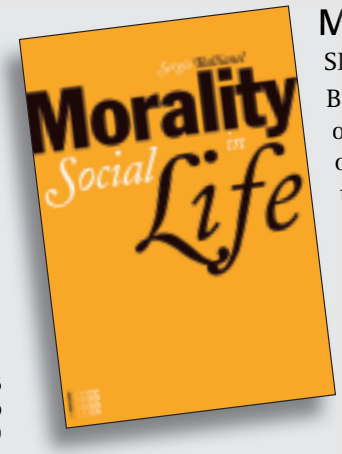

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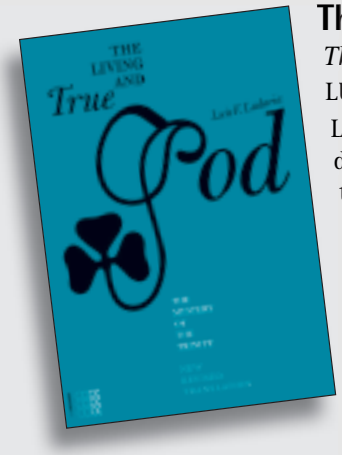

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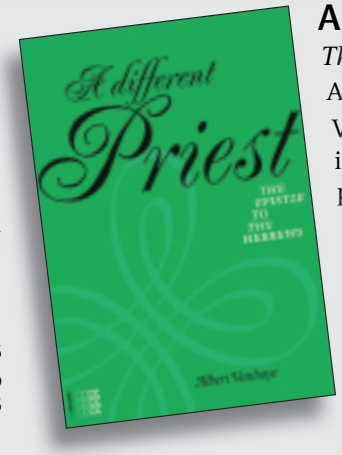

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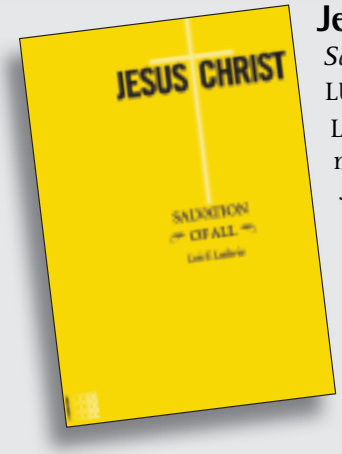

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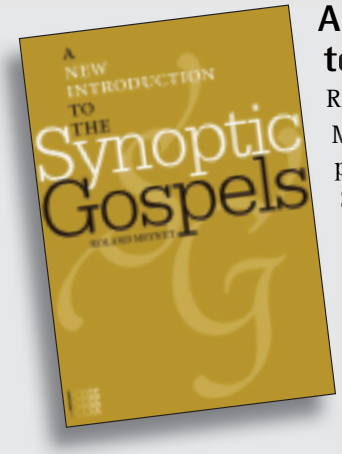

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A Theology of Migration

A new method for understanding a God on the move

BY DANIEL G. GROODY

As a graduate student in theology, I lived in a large university town near San Francisco. My room was in the basement of the house, where I spent many hours studying some of the best thinkers in the Christian tradition. After getting up one morning, I looked out my window. On the other side of the wall from where I had slept was a homeless man. Physically we were little more than a foot-and-a-half away from each other. Existentially, however, we lived in two different worlds. My reality was a comfortable home, a warm bed and a life of the mind; his was distress and discomfort, a brick mattress and a life of the streets. That experience changed not only the way I thought about theology but also the way I began to do it.

Oswaldo Franco, right, eats dinner outside a shelter for the homeless in Tijuana, Mexico. He had lived in the United States for four years without documents before being deported to Mexico in 2009.

I pondered what the world might look like from *his* side of the wall: how he thought about life, what he learned about people and, more to the point, if and how he understood God. I had read enough Scripture to know of Christ's self-identification with the hungry, thirsty, naked, sick, imprisoned and estranged (Mt 25:31-46), but I wondered if my neighbor's social location gave him a better vantage point than my own from which to understand theological realities.

Gradually I started "migrating" from the comfort of my room, library and ideas about God in search of insight among the vulnerable of the world, the living "texts" of the poor and the challenge of the living God. I began to study theology with "the crucified peoples of today," as the theologian Ignacio Ellacuría, S.J., described them.

For two decades I have been a "border theologian" doing what might be called "theological ethnography," which studies Christian faith experience among cultural groups. The method for this approach is shaped primarily by Christian spirituality, or following of Jesus, and Christian theology, a reflection on that experience within the social context of a faith that does justice. The method is rooted in an attempt to understand the gift and challenge of Christian faith, beginning with those who live with acute human suffering, like undocumented migrants or victims of human trafficking.

Geographically, my work is rooted in the narratives of those who migrate between Mexico and the United States, Spain and Morocco, Malta and Libya, Slovakia and Ukraine, and Haiti and the Dominican Republic. Theologically, it explores human experience in frontier spaces in light of theological themes like creation and redemption, grace and sin, life and death. I search for revelation in deserts, mountains, canals, detention facilities, border towns and broken highways, as well as in the Scriptures, the early church, the work of contemporary writers, Catholic social teaching, the social sciences and the deep desires of the human heart. The pathways into these worlds

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PHOTO: CNS/DAVID MAUGN

are sometimes as circuitous and uncharted as a migrant's journey, even as they are illuminated by a guiding light on a distant horizon.

A Migration Toward Understanding

Theological ethnography is born of trial and error, in the messiness of human experience. It involves not only horizontal dimensions related to social issues but a migration into several vertical dimensions as well. Growing up, I came across a pamphlet in which a question was posed: Did you know you could miss heaven by 18 inches? (This is the distance between the head and the heart in most people.) The pamphlet explained that God was not a concept to be understood but a person to be encountered in the depth of one's being. The same could be said about theology.

God migrated to humanity so all of us in turn could migrate back to God.

For me theology is not simply about "faith seeking understanding" (St. Anselm) but also about generating knowledge born of love. Migrants, for the most part, do not care what I know but want to know that I care. Many scholars, conversely, do not care that I care but primarily care about what I know. Theological ethnography emerges from the heart and the head, the pastoral and the academic, rooting its reflection in the life of people.

As theology in general becomes more professionalized, however, we theologians can lose touch with the pastoral life of the church, causing the task of faith seeking understanding to degenerate into a career in which understanding seeks recognition. When this happens theologians can spend much time answering questions that no one is asking and speaking in a language few understand, while ignoring pressing issues that affect the human community and offering little guidance or nourishment for this journey to a better homeland.

As discourse about religion becomes politicized, I worry that people of faith forgo deeper reflection on the Gospel message and take refuge in hollow platitudes, simplistic answers or shallow cultural norms. In doing so they foreclose any serious opening of the religious mind and subject themselves to false certitudes, eclipsing the light of past wisdom that can guide our journey to a better world. Theological reflection is short-circuited when inner walls leave Christians 18 inches short of a life-giving message because of sterile intellectualism, lobotomized fundamentalism, obsessive rubricism, privatized pietism or frenetic activism. What Native American elders said of the pilgrimage of life could also be said of theological understanding: the long journey of human life moves from the head to the heart and back to the head again. It is a journey, I would add, that leads Christians out to serve their neighbor in need.

While it shares much with other theological approaches, my method involves the study of the written word (printed texts), attentiveness to the spoken word (living texts), engagement with the marginal word (crucified texts), and understanding of the contemporary word (cultural texts), expressed at times through multiple media or the visual word (symbolic texts). All of these texts are an integral part of the task of theology, serving the evangelizing mission of the church in its proclamation of the incarnate Word (the revealed text).

In brief, my theological method is based on the Incarnation—the belief that God migrated to humanity so all of us in turn could migrate back to God. Broadly considered, these elements are woven together in a process that involves 1) immersion in the world, especially into the life of the poor; 2) "interfluence," or the ways in which the lived experience of Christian faith and the deposit of Christian tradition mutually influence each other; and 3) an interpretation of life that seeks to deepen our relationship with God and each other. This method is not just about retrieval and application, nor the gathering of new information for human formation. Rather it is a vision of life that leads to transformation and the construction of a new imagination.

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A conversation
with Daniel G. Groody, C.S.C.
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A Migrant God for a Migrant People

Not long ago on the coast of Morocco, one of the global hotspots of international migration, I spoke with three

refugees on their way to Europe. One had come from Sudan, another from Somalia and the third from Uganda. They had made their way through Africa over many months, enduring unimaginable hardship. They talked about eating insects and drinking urine to stay alive, going a year without a shower and hiding in mountains, stowing away on buses and undergoing human rights violations, losing a sister to the harsh elements of the Sahara Desert and struggling to find work. After they chronicled these abuses and degradations, I wondered how they could speak about God in this kind of hell.

I asked the refugee named Emmanuel, "Have you ever wondered how all this can happen to you if God is love?" Quickly and emphatically he responded: "The problem is not with God; it is with human beings. God does not want us to go through all this or live this way." Though not the first person to articulate this insight, Emmanuel's marginal social setting gave his words particular clarity and authority. I listened attentively for three days. In time I realized that the refugees' experiential data and initial theological insights were only part of the equation and that sometimes one's understanding of God must undergo a total course correction.

When Emmanuel discovered that I did research on migration and theology, he said: "Some people say the reason we are suffering so much here in Africa is because we are descendants of Judas; because of what he did to Jesus we are paying the consequences. What do you think of that?" This was a theological statement, a debilitating one. His words caused me to look for a critical correlation between his experience and the liberating message of the Gospel.

I began to share with these refugees a theology of migration, based on the truth that God in Jesus Christ so loved the world that he left his homeland and migrated into the far distant territory of humanity's sinful and broken existence. There he laid down his life on a cross so that we could be reconciled with God and migrate back to our homeland, where there is peace, harmony, justice and life. I went on to explain how God's love in Jesus is so boundless that it cannot be walled in or contained by human attempts to constrict it. God always crosses over the divisions we create in order to help us find a right relationship with God and each other.

First, a theology of migration crosses over the nonhuman-human divide and so brings out the dignity of the human person, especially those who, like migrants, are treated like insects, dogs or slaves. Second, it crosses the divine-human divide, and thus helps us see the utter gratuity of God, who moved from his homeland with a love that could not be limited by legal or political policies and reached out to those whose lives are most threatened—the sinner, the tax collector, the prostitute, the outsider and the poor. Third, it crosses the human-human divide, as is revealed in Jesus' ability to cross racial, religious, political, economic and social barriers to foster a vision of human solidarity that highlights our interconnection as one family of God. Fourth, it crosses the country-kingdom divide, where we begin to see beyond national identities in recognition that the Christian's true citizenship is in heaven; our true calling is to cross borders as agents of God's reconciliation. As pilgrims of faith, Christians are spiritual migrants searching for a true homeland, an identity that should make us more sympathetic to all people on the move today. I said that the word *alien* describes not those who lack political papers but those who have so disconnected themselves from their neighbor in need that they cannot see in the stranger an image of themselves, a reflection of Christ and a challenge to human solidarity.

After I finished speaking, Emmanuel suddenly jumped up from the table, raised his eyes to heaven and shouted in a loud voice, "Yeah God! I can't believe you would be that good to me!" My own life and words became invisible to him; what remained was not theology but doxology, not words but praise. More than factual retrieval, brilliant concepts or propositional truths, theology is about an engagement of faith with life that heals and empowers as it seeks to discern the fingerprint of God in a common sojourn from creation to new creation. A

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Bringing Liturgy to Life

Does the new Missal connect faith to action?

BY STEVEN P. MILLIES

The new translations of the Roman Missal will come to U.S. parishes on the first Sunday of Advent in 2011—translations that already have proved controversial. Since their shortcomings have been catalogued exhaustively in periodicals like **America,** there is no need to rehash them, except to recall that words like "ineffable" or sentences that run on for 88 words probably will not engage most parishioners. At this point it may be helpful to look at the situation from a different angle.

Since the time of Plato, the problem of politics has been to secure the place of justice in the city. The Catholic teaching that "all Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of charity"("The Dogmatic Constitution on the Church," No. 40) gives some hope that justice might be attained. As a Catholic and a political theorist, I spend a lot of time thinking about how the practice of Catholic faith can offer solutions to political problems.

Many imaginative ways of integrating Catholic faith into social and political life have emerged in the last two centuries. They culminated in a renewed awareness of something that might surprise people outside the Catholic Church: the role of liturgy. In the 20th century, scholars of liturgical reform offered the following syllogism: Pius X tells us that the liturgy is the indispensable source of the true Christian spirit. Pius XI says that the true Christian spirit is indispensable for social regeneration. Hence the conclusion: The liturgy is the indispensable basis of Christian social regeneration.

STEVEN P. MILLIES *is associate professor of political science and director of the interdisciplinary studies degree program at the University of South Carolina Aiken.*

Such lofty propositions were brought to practical levels by men like Msgr. George Higgins (1916–2002), who put the connection between liturgy and social transformation to work in the labor movement. Monsignor Higgins, a Chicago priest who headed the bishops' social action department for decades, was known as "the labor priests' priest." His mentor, the pioneer in U.S. social action and liturgical renewal, Msgr. Reynold Hillenbrand (1897–1979), put the matter even more plainly: The Mass helps us "learn our oneness at the altar and to bring that oneness to the other relations of life."

While the most important functions of the liturgy remain spiritual, other ways of thinking of liturgy are also important. Liturgy is "social" action, according to the "Constitution on the Sacred Liturgy" of the Second Vatican Council, which also describes it as "the fountain from which all [the church's] power flows"; liturgy "inspires the faithful to 'become of one heart in love.'" For these reasons, the council promoted the laity's "full, conscious, and active participation" in the liturgy so that they may enjoy the "abun-

PHOTO: CNS/SAM M. LUCERO

dance of graces" available at Mass. Liturgy intensifies "the daily growth of Catholics in Christian living." Full, conscious and active participation at Mass changes us; we can bring that change to the world.

The Altar and Daily Life

Archbishop Charles Chaput, O.F.M.Cap., of Denver, agrees. He recently described a "vocation of all Christian citizens" to "sanctify the world" through our actions. Catholics hear much from the bishops about the need for us to speak up in politics and about the evangelization of culture. Yet it is questionable whether such goals are served by an approach to liturgy (and, therefore, to social action shaped by Christian awareness) that purposefully seeks to separate what happens around the altar from what we Christians do in the rest of our daily lives. We should be aware of a danger: that the distance we create between liturgy and everyday life will widen, not shrink, the distance between Christian faith and the social order.

An instruction on the translation of the liturgy ("*Liturgiam Authenticam*," issued by the Vatican Congregation for Divine Worship in 2001) criticized the vernacular translations in use as sometimes emphasizing "novelty or variety" over faithfulness to the tradition. This instruction, on which the new translations are based, identified a need for a liturgy spoken in a "sacral vernacular" different in "vocabulary, syntax and grammar" from "everyday speech."

I am not defending the English translations in use today, which, in fairness, have deficiencies that deserve attention. But it is worth pointing out that those translations have brought two generations of lay people into a fuller awareness of what happens at Mass. To eschew the ordinary rhythms of spoken English because they are "prevailing modes of expression" or because people understand them readily seems unwise, especially considering that things spiritual may be lost. If parishioners are alienated from the action of the Mass by language that seems strange to them, then the church risks encouraging Catholics to isolate their faith from their lives at work, at school, at home and in the public square.

These translations are finished, the Holy See has approved them and they are coming to the parish. American bishops have plans to offer an "appropriate catechesis" to prepare the laity (which seems like an acknowledgment that there are problems with the new translations). Catholics must hope the bishops' efforts succeed and pray that the bishops are aware of the potential social and political dangers of this liturgical transformation.

Catholics in the United States have spent a long time climbing out of a ghetto imposed by an immigrant past. It would be a shame if the coming approach to liturgy became a new ghetto of the church's own choosing, one that encloses us in a language so precious that we hesitate to use it outside the church. A

ART | CAMILLE D'ARIENZO

A SISTERS' HISTORY

The legacy of women religious in America

After visiting the Smithsonian Institution twice last spring, when it hosted "Women & Spirit: Catholic Sisters in America," I was delighted to see the exhibit again in New York at the Ellis Island Immigration Museum. (Full disclosure: I served on the committee that publicized its coming to Ellis Island.) New York is the exhibition's fifth stop on a national tour; it will move on to Dubuque, Los Angeles, South Bend and Sacramento.

COURTESY OF SISTERS OF MARY OF THE PRESENTATION

Six members of the Sisters of Mary of the Presentation took part in a great European migration, arriving in North Dakota from France in 1902 to offer aid to immigrants.

In New York visitors enter the exhibit before a large screen: a five-minute video introduces several contemporary sisters who embody the passion that has fueled American women religious since they became leaders in the growth of our country almost three centuries ago. The exhibition layout, which follows a curved path where one cannot see what lies ahead, suggests the uncertainties that awaited these pioneers.

Each stop shows larger-than-life-size photos of sisters whose congregations and ministries influenced their times. On display are rare artifacts donated from some 400 religious communities, including letters from U.S. presidents and civil rights advocates. Videos reveal the sisters' responses to natural disasters and political turmoil. Scattered audio recordings allow individual listeners an intimacy with the sisters' successes and sufferings. Three-sided kiosks present photos and written accounts. As appropriate as it is for the Ellis Island museum to host the exhibit, the material would benefit from a larger space, like its setting at the Smithsonian. Overall, however, this effectively mounted exhibit draws visitors into a world few have ever seen—certainly not depicted in one place.

For many sisters, a visit to the site may feel like a homecoming. Ellis Island, after all, served as the port of entry for the earliest waves of European immigrants entering the United States, escaping poverty and persecution in their homelands; it also witnessed the advent of Catholic sisters. Some accompanied their families and neighbors, providing spiritual support and assistance, but many came in

response to invitations from members of the clergy who had themselves emigrated from Europe and Ireland and knew from experience the dedication and effectiveness of religious sisters. Many of the sisters arrived destitute, with just the clothes on their backs and the hope that enriched their dreams. What these women gave to the poor was themselves.

Tied to Their Ministry

"Women & Spirit" chronicles how Catholic sisters helped shape the history and culture of the United States.

New Orleans was the first place to call them, in 1727. Because the sisters were far from home, they understood the loneliness and alienation of the immigrant. Their faith gave them courage to offer new Americans hope, as well as the moral and intellectual resources required for success. The stories displayed on the walls of the exhibit tell of women who assessed local needs and responded. Thousands tended homeless refugees; many died while nursing victims of cholera. During the Civil War, the sisters cared for the wounded on both sides. For this service some, like members of my order, the Sisters of Mercy, received tributes and assistance from President Lincoln. Away from the battlefield sisters built orphanages, schools, universities and hospitals. They ministered to the homebound sick and visited prisoners. They even pioneered an unofficial women's movement decades before it became politically acceptable. By their works and words they evangelized Catholics and tended the needs of all without regard to income, education, race, gender or creed. They marched in Selma for civil rights and cried out for justice in other arenas. Some left the United States to give their service and their lives in Central and South America.

The power of "Women & Spirit" lies chiefly in its ability to transform generalities into specific stories. It is replete with examples of dedicated service to victims of poverty, oppression and exclusion. Some have tragic endings: On Sept. 8, 1900, for example, more than 6,000 men and women lost their lives in the worst hurricane in our nation's history. When the storm threatened St. Mary's Orphan Asylum in Galveston, Tex., the 10 sisters took their 90 children to the second floor of the rapidly flooding building. In an effort to protect them should they be cast upon the waters, the sisters used clotheslines to connect a string of children to the cinctures of their habits. All died, except three boys who lived to tell the story and sing the praises of the sisters, Emma and Rose, who perished while trying to save the children.

Emma and Rose

The Statue of Liberty announces the nation's welcome to immigrants: "Give me your tired, your poor,/ Your huddled masses yearning to breathe free,/ The wretched refuse of your teeming shore./ Send these, the homeless tempest-tost to me." Few who can quote this famous excerpt from "The New Colossus," by Emma Lazarus, know that this Jewish poet-activist inspired her friend Rose Hawthorne, a convert to Catholicism, to start a religious order. An entry in the exhibit says: "After watching her friend poet Emma Lazarus die from cancer, Rose Hawthorne Lathrop (1851-1926) dedicated herself to the care of poor, terminally ill patients. She founded the Dominican Sisters, Servants for relief of incurable cancer."

During the last part of the 19th century, cancer was believed to be contagious, and those who suffered from it were often shunned. But while Emma Lazarus was well cared for, Rose Hawthorne, the daughter of author Nathaniel Hawthorne, observed that many others were not. Ms. Hawthorne opened her home to indigent cancer victims. To support them and herself, she wrote newspaper articles highlighting her concerns and her need for financial assistance. One wealthy reader, Alice Huber, volunteered to help Ms. Hawthorne. Soon the pair gave not only their fortunes, but their lives to the effort, opening in 1899 St. Rose's Home for Incurable Cancer. The following year they founded the religious community whose ministry was governed by three rules: the sisters were never to show revulsion for those disfigured by the

INTERLOPERS

A rattletrap in the S.U.V. procession,
our freeway clog,
veers into my lane (close call!),
old Chevy towing a load—

bristle of rakes, mowers
and shovels, hoses, a dust blower,
a wooden ladder, boxes of gear.
It's the garden rescue squad,

out to cleanse impurities,
clip off excrescences,
brighten the zinnia bed,
Van Goghs of greenery.

Their wagon racing before me
wears an admonition:
Que Dios te trate como tú tratas a mí.
God treat you just as you treat me.

JAMES S. TORRENS

JAMES S. TORRENS *is poetry editor of* ***America****.*

disease, no money could be accepted by patients or their families, and no patient could be used as a guinea pig for medical research. Those policies remain in effect today.

Just as Rose Hawthorne responded to the signs of her times with flexibility and creativity, so did many religious congregations. And they achieved much before women had the right to vote and in a world where men were perceived as the only legitimate public leaders.

ON THE WEB
Harry Forbes reviews the film "The Company Men."
americamagazine.org/culture

Christ's Compassion

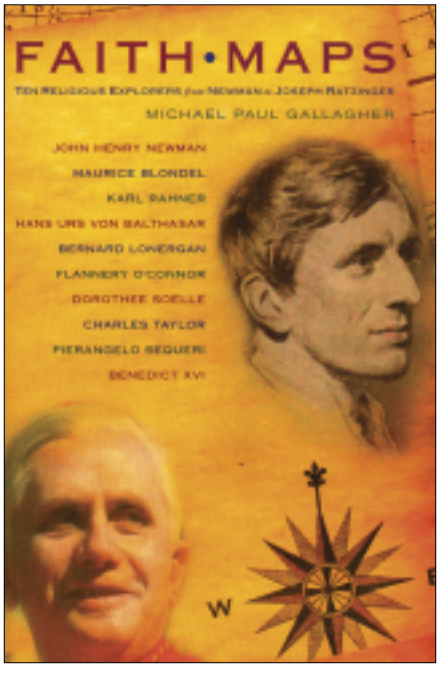
Sponsored by the History Committee of the Leadership Conference of Women Religious, the exhibit inspires visitors with the trials and triumphs of Catholic sisters, present in the United States since the French Ursulines brought Catholicism and compassion to the settlers of New Orleans.

Most of the stories tell of successes, discoveries, openness to contemporary needs and determination to be faithful to God's call, despite counter forces that would deter or destroy them. "Women & Spirit" pays tribute to U.S. Catholic sisters and the power of the conviction that fuels their ongoing commitment in the 21st century. Recently, women religious have helped to rebuild New Orleans after Hurricane Katrina and have responded to victims of the earthquake and cholera epidemic in Haiti. Catholic sisters are still trying to embody the wisdom of St. Teresa of Ávila: "Ours are the eyes through which the compassion of Christ looks out upon the world. Ours are the feet with which he goes about doing good. Ours are the hands with which he blesses all people."

CAMILLE D'ARIENZO, R.S.M., *a member of the Mid-Atlantic Community of the Sisters of Mercy of the Americas, is a past president of the Leadership Conference of Women Religious.*

BOOKS | ROBERT IMBELLI

SPIRITUAL DIRECTORS



FAITH MAPS
Ten Religious Explorers From Newman to Joseph Ratzinger

By Michael Paul Gallagher, S.J.
Paulist Press. 208p $16.95 (paperback)

Michael Gallagher, S.J., a professor of fundamental theology at Rome's Gregorian University, has written a gem of a book. In clear prose, laced with more than a touch of poetry, he presents the writings of 10 prominent thinkers who explore the substance and challenge of Christian faith.

ON THE WEB
A video conversation with Michael Paul Gallagher, S.J.
americamagazine.org/video

Besides Newman and Ratzinger, the "explorers" include not only the theologians Karl Rahner and Hans Urs von Balthasar and the philosophers Maurice Blondel and Charles Taylor, but the short story writer Flannery O'Connor, among others. Despite obvious differences, what unites them all is the conviction that Christian faith must address, with theological and pastoral creativity, the distinctively new "sensibility" that characterizes contemporary men and women. For some today, he writes, "God is not so much incredible as unreal."

Hence it is often less a question of "ideas" and "reasons" than of what Charles Taylor calls the social imaginary, "how people come to feel and interpret their lives at an intuitive level." Central to this imaginary is the new sense of self that emerges with modernity and assumes various protean shapes and misshapes in a now postmodern world. This rampant pluralism, however, all too often leads to incomprehension rather than communication, to fragmentation instead of authentic communion.

Besides theology, Gallagher has also studied and taught literature and so brings to his theological explorations keen attention to the oft-neglected aesthetic and affective dimensions of the life of faith and the doing of theology. Indeed, a major theme of the book is the need to engage the whole person, heart and mind, in the adventure of faith. For along with the undoubted benefits of modernity's "turn to the subject" there arises the specter of a "shrunken subject": one whose horizon is limited to the empirically verifiable and whose existence risks becoming "buffered," devoid of real relations. Hence a major challenge, as Newman insisted, is to engage and expand the imagination beyond its one-dimensional constrictions in order to "imagine our lives

grounded in a love beyond all imagining."

Each of the thinkers discussed seeks in his or her distinctive way to bring the riches of the Christian tradition into sympathetic and challenging engagement with this contemporary sensibility. Thus O'Connor's unsettling shock therapy stands side by side with Taylor's measured appreciation of modernity's gains. Von Balthasar's beginning "from above"—with the unsurpassable beauty of the Father's surrender of his only Son—complements Rahner's committed probing of the human as always already called by grace.

All strive to awaken in the reader a sense of wonder and reverence before the manifestations of mystery in the everyday. To this end they often draw generously upon poets, both classical and contemporary, who offer some glimpse of a reality that is "charged with the grandeur of God." Each of the faith-explorers respectfully seeks to show that these surprising intimations are not suppressed but transfigured by the good news of what God has done and is doing in Jesus Christ.

Gallagher himself embodies the imagination he cogently champions. He concludes eight of his 10 presentations by assuming the "voice" of the thinker in question. He directly addresses the contemporary reader. What might appear at first blush to be merely a device turns out to be an effective and affective way of summing up that thinker's vision and presenting it with art and insight.

In a final chapter, "Converging Pillars of Wisdom," Gallagher gathers together the insights he has so keenly appropriated along this journey of faith exploration. The brief 11 pages repay multiple readings and would, themselves, make a fine starting point for classroom or adult education discussion. The final pillar, "doing the truth," is a salutary reminder that at its deepest faith is, ineluctably, a way of

life. Gallagher quotes Wittgenstein's pointed observations regarding Christianity: "practice gives the words their sense"; ultimately, "you have to change your life."

No wonder, then, that the theme of transformation figures so prominently in each of the faith maps presented. Encountering the Gospel's summons to *metanoia* presses the hearer of the Word toward the realization of a new self whose author and measure is Christ. And friendship with Christ is ever *viaticum*: the food and drink that accompanies and sustains the Christian's journey of faith.

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

JOHN F. HAUGHT

A STRANGE WITNESS

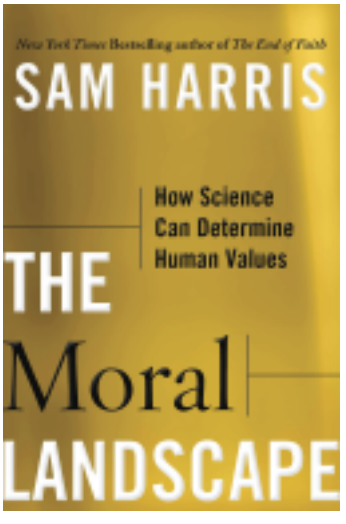
THE MORAL LANDSCAPE
How Science Can Determine Human Values

By Sam Harris
The Free Press. 304p $26.99

Some years ago, the theologian Schubert Ogden wrote a thoughtful essay entitled "The Strange Witness of Unbelief." He argued that the staunchest atheist of all, Jean-Paul Sartre, had ironically demonstrated the reasonableness of belief in God. If atheism is true, Sartre had insisted, there can be no absolute or objective standard of right and wrong. All values would have to be relative and subjective. If objective values exist, then God exists, but if there is no God, then there is no eternal heaven that would make values objective and give them universal applicability. Atheism means that we alone are the authors of our values, and it is "bad faith" not to take responsibility for creating them.

Strangely, however, by insisting that we *must*—one and all—take responsibility for our decisions, Sartre was implying that human freedom is an objective and universal value. In spite of verbal denials, he in fact confirmed his own adherence to an absolute standard of right and wrong. Hence Sartre's own self-contradictory train of thought, Ogden argued, pointed back to the God whose existence he had denied.

Sam Harris, who bills himself as the most thoroughgoing atheist ever, is also a strange witness, although by leaps and loops of logic different from those that led Sartre into self-contradiction. Staking out a position distinct from both theological ethics and Sartrean atheism, *The Moral Landscape*, the latest of Harris's three major atheistic manifestoes, argues that the affirmation of objective values does not entail the reality of God after all. Nor does the nonexistence of God mean that our moral values are inevitably subjective and relative.



Harris's claim is that in our godless universe there exists an objective domain of "moral facts" that can be discovered only by scientific inquiry. Values are objective in the same sense that scientific facts are objective. So the traditional distinction between facts and values, as taken for granted by all but a few philosophers, including atheists, is wrongheaded. Moral values do not require eternal divine sanction any more than scientific facts do. They simply need to be discovered and applied.

The death of God, therefore, is not a Nietzschean opportunity to celebrate the dizzying chaos of moral relativism and start human life over again on our own terms. According to Harris, not just anything goes, nor is everything permitted. In the absence of God, behavioral norms still exist "out there" independently of our private preferences. We just have to do a better job of finding them.

The function of morality, Harris proposes, is to promote the "well-being" of "conscious creatures." True, we do not yet all agree on what well-being means, but that should not discourage us. Eventually science, if we just let it have its day, will arrive at an objective measurement of well-being around which all reasonable people will structure their moral lives.

Not surprisingly, the anthropocentric treatment of well-being in *The Moral Landscape* leaves no room for moral interest in the thriving of the life-world beyond conscious beings, and it is doubtful that Harris has any interest in conservation or environmental concerns except to the extent that these are instrumental to his own historically and culturally conditioned ideal of human existence.

So, what is it that justifies well-being as the objective core of moral existence? For Harris it is simply the fact that well-being is ultimately an empirically describable set of brain states. But how then can he judge one pattern of brain states to be normative without being highly subjective in doing so? Harris does not really answer this question, although he spends several chapters trying to do so. Like the theism he despises, he wants to universalize the list of basic human needs and

rights upon which many people already agree, but his commitment to a materialist worldview and his explicit denial of human freedom spoil his noblest aspirations. Puzzlingly, he fails to show how his own atheistic brain state with its morally deadening denial of the reality of freedom—once science has ensured that it is universally shared—could conceivably provide the incentive for a new era of human well-being.

Having recently completed his doctoral work in neuroscience, however, Harris replies to all objections that since our valuations are reducible to chemically specifiable brain states, this should be enough to make morality objective. With this bit of verbal magic, he claims to have grounded morality in an ultimately material universe. Additionally, he implies that he has now solved the "hard problem" of cognitive science—namely, that of bridging the worlds of subjective experience on the one hand and the scientifically objective investigation of mind on the other. He "solves" this notoriously intractable puzzle by simply denying in effect that subjectivity exists.

And yet, Harris's whole project is as lively a performance of relativist and arbitrary subjectivity as one could possibly imagine. A more transparent display of what he is trying to debunk would be hard to find. His spirited enshrinement of "scientific reason" has all the fervor of the religious "faith" he loves to hate. He remains oblivious to the irony that he is offering no scientifically objective justification of his own moral hyper-valuation of scientific objectivity. Untamed subjective passion, swinging completely free of scientific confirmation, animates every page of *The Moral Landscape*.

So Harris turns out to be a strange witness as well. He demonstrates, in spite of all disclaimers, how difficult it is for any of us to live without faith.

JOHN F. HAUGHT *is senior fellow at Woodstock Theological Center, Georgetown University. His latest book is* Making Sense of Evolution, *W/JK Press, 2010.*

CLASSIFIED

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Positions

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Retreats

BETHANY SPIRITUALITY CENTER, Highland Mills, N.Y, offers the annual Easter Triduum retreat, April 21-24, and private and directed retreats throughout the year. Margaret Silf will direct a retreat, "At Sea With God," June 17-24. A ministry of the Religious of Jesus and Mary, Bethany is conveniently located on a beautiful 78-acre property in the foothills of the Catskills. (845) 460-3061; www.bethanyspiritualitycenter.org.

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LETTERS

It's "For All"

I fully endorse "For You and Who Else" (1/10), by Paul Philbert, O.P., on the translation of the words of eucharistic institution "for you and for all." Our present translation expresses Christ's universal salvific will in a clear, cogent catechetical way. In May 1970 the Congregation for Divine Worship published a scholarly biblical interpretation of the phrase *pro multis* in its official organ Notitiae. Pope Paul VI approved that interpretation, which said "for all" is preferable to "for many" since the original "for many" in its Aramaic context includes "all." Max Zerwick, S.J., had authorized the original biblical study of the phrase. He argued that contemporary hearers of the phrase " for many" will falsely interpret this as exclusive and that was not the intent of the original Aramaic.

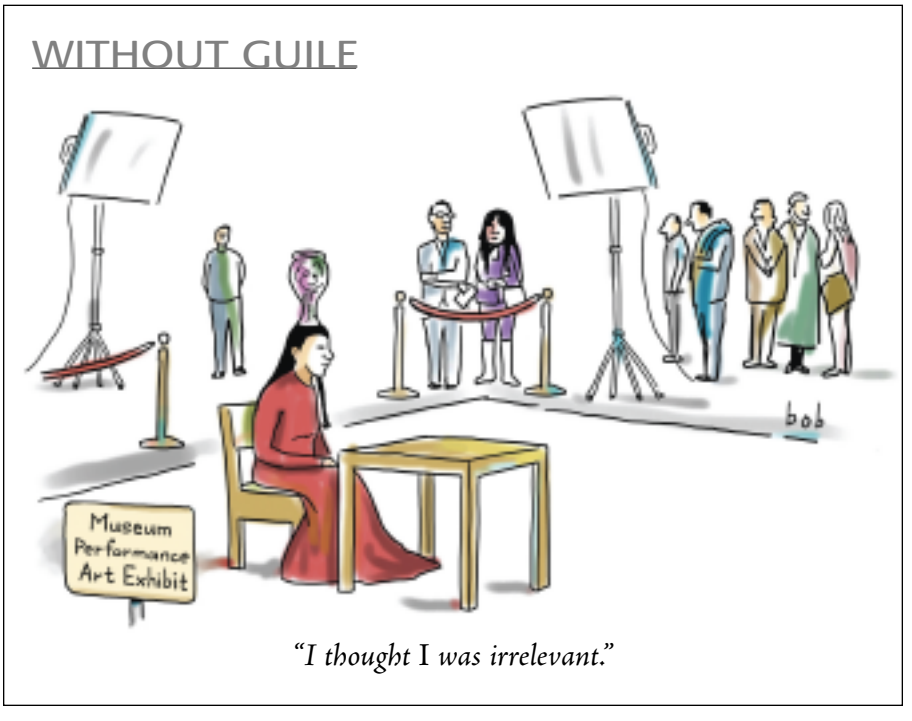
It should also be noted here that there are four texts in the New Testament with the words of institution (Mk 14:24; Mt 26:28; Lk 22:20; 1 Cor 11:25). Only Mark and Matthew use the word "many." The Rev. Toan Joseph Do has pointed out that "none of the Eucharistic prayers in the early apostolic tradition used the literal translation" (Commonweal, 12/19/08). He emphasizes: "No text from the early apostolic tradition, in Latin or any other language, was a literal translation of the Greek New Testament texts."

No matter how extensive the catechesis may be to explain the new translation "for many," the phrase is restrictive and marginalizing for most of the assembly. It clashes with Paul's words: "We have come to the conviction that one died for all" (2 Cor 5:14).

An accurate translation must convey the meaning of the original text in the receptor language. If the translation fails to do this, as in the case of "for many," it is not an accurate translation. The English "for many" does not mean "for all."

May I make a modest proposal? Our new English Missal translation of "for many" should wait until the German, Spanish, Italian, etc. Missal texts are revised to say the equivalent. Should there not be near uniformity in the words of institution?

(MOST REV.) DONALD W. TRAUTMAN
Bishop of Erie
Erie, Pa.



"I thought I *was irrelevant."*

CARTOON BY BOB ECKSTEIN

Enough Perspicacity

Re: the discussion about "all" and "many" ("For You and Who Else?" 1/3): As a practicing Catholic who was a child during the changes after the Second Vatican Council, I wish your generation would stop spending your time at meetings in Rome and writing articles and just reach out to the basic parishioner by a friendly gesture, good homily and welcoming spirit. Maybe my generation would start coming back and stay. I don't think we in the pews really care about the perspicacity that you church elite purport to have regarding the impact of translations on our spiritual growth.

MARGI SIROVALKA
Riverside, Ill.

Who Blends Into What?

John J. DiIulio Jr., in "Blending In" (11/29), worries about the extent to which "American Catholics have been folded...into the nation's political and cultural mainstream." But the extent of one's worries might well depend on which issues one had in mind. Is it possible that some of the seeds of the Gospels have found more fertile ground outside the church than within it? One hears Catholics, including the hierarchy, take pride that what they are saying is "countercultural," as if that in itself were a sign of religious truth. To argue that way is to commit a fallacy so well known that logic books have a name for it.

We might consider a recent remark by Pope Benedict that has caused controversy among traditionalist Catholics. Some of them say the pope is wrong. If a "liberal" said that, one wonders if he could keep his job at a seminary or Catholic school. The pope seems to be saying that the use of a condom might be, in certain circumstances, an expression of concern for one's sexual partner. That suggests this behavior is morally commendable. It is hard to imagine that any secularist would disagree. She would probably

regard it as a moral truism.

JOSEPH L. LOMBARDI
Philadelphia, Pa.

Redistribute the Wealth

Thomas Massaro, S.J., is correct when he says that too many of us view "political and economic systems as mere mechanisms that operate without reference to values and morality" ("Bad Deal," 1/3). This simplistic belief ignores hard realities.

In the last 30 years the real income of the working class has gone up about one-fifth; that of the top 2 percent has gone up 260 times. America's top 1 percent now have more assets than the bottom 90 percent.

This is not because the working class is lazy and stupid and the rich smart and hard-working. Rather it is because government policies in the last three decades have strongly favored the rich and well-connected at the expense of the average American. This is indeed a situation that should be a moral concern to every Catholic. Morality is not only about sexual issues but also about the chance of every human being to have a decent life.

The morality of economic opportunity was of great interest to Pope Benedict in his social justice encyclical and to Archbishop Silvano Tomasi, the permanent Vatican representative at the United Nations in Geneva, in his powerful statements before that body. We should follow their example.

FRED ROTONDARO
Washington, D.C.

Forgiveness, Not Atonement

I was greatly encouraged to read the reflection on the Lamb of God by Barbara E. Reid, O.P. (The Word, 1/3), especially the final paragraph. She turns away from Jesus as an exemplary sacrificial lamb and understands him as "one who embodies a way of life that frees people from all sinfulness that holds them bound." Several lines later she states, "Jesus bathes his fol-

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lowers with the Holy Spirit, enabling them to live as he did." This appears to be a shift in the notion of salvation. For ages Jesus' death has been interpreted as a sacrificial offering demanded by God that atones for mankind's sins.

It is repugnant to me to think of God our Father, who created and loves me, demanding a sacrificial death before he can forgive my sins. Rather, I believe that what God requires for forgiveness is true and ongoing repentance, which is possible only in following Jesus and being empowered by the Holy Spirit.

DON AGOSTINE
Marcus, Iowa

Dulles and Harnack

Thank you for the review by Jeffrey Gros, F.S.C., of Patrick W. Carey's book *Avery Cardinal Dulles, S.J.* (11/29). In my one-on-one seminar with Avery at Woodstock (1962–64), we read a book a week. Most memorable for me was Adolf von Harnack. Before entering the Society of Jesus, I had studied theology for two years at the Gregorian University in Rome, where Harnack was the real enemy. In Latin lectures he was always *iste Harnack* ("that Harnack," like Cicero's *iste Catalina*). But I found the man to be a devoted Christian trying to bring Christ to a community at the University of Berlin that was agnostic and somewhat hostile to religion. At the heart of his thinking was an intimate relationship with God the Father. Avery, in spite of his habitual bouts with migraine headaches, was always kind and patient with my reflections. He was both liberal and conservative in the best sense of those words.

VINCENT F. McDONOUGH, S.J.
Elmira, N.Y.

They Command, We Obey

In response to Nicolas Lash's "Teaching or Commanding?" (12/13), perhaps our bishops so often command and don't teach

because of the model they have for teaching. Many received their theological education in the large lecture halls of the Roman universities. They diligently recorded the lectures and fed them back at exam time with no opportunity for disagreement or dialogue. The professor commanded and they obeyed. The problem is that we, the educated laity, don't take to that style of "teaching."

HINSBERG THOMAS
Detroit, Mich.

A Positive, Creative Spirit

John Haught's distinction in "Can Evolution Explain Morality?" (12/6) between the scientific and theological enterprises has science explain "how"; theology explains "what" and "why." The meaning of the evolutionary drama must then include a rationale for its underlying forward thrust.

Why do populations "blindly" adapt so as to ensure gene survival? Why have they not instead developed alternate temperaments that would allow them to die off slowly as a forgotten species? What if the function of a tree were not to survive and reproduce, but instead to capture all the nutrients in the soil and grow to unlimited size? Must there not be some prerequisite ground that has oriented evolution to be creative, life-sustaining and increasingly diverse, rather than self-destructive or totally directionless? If anything, a unified theory of evolution supports the idea of a positive creative spirit that lives on in every new mutation and variation. Perhaps the Darwinian mechanisms describe the "how"; but the "why" and the "why not" go to theology.

(REV.) JIM F. CHAMBERLAIN
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The Least and the Greatest

SIXTH SUNDAY IN ORDINARY TIME (A), FEB. 13, 2011

Readings: Sir 15:15-20; Ps 119:1-34; 1 Cor 2:6-10; Mt 5:17-37

"Whoever does and teaches them will be called great in the kingdom of heaven" (Mt 5:19)

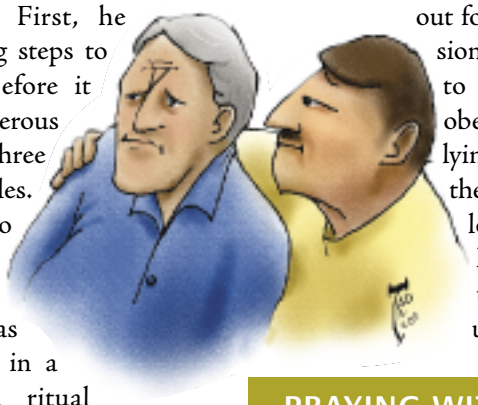
It begins with the tiniest gesture: an interested glance, the brush of a hand. Lifelong love builds from little expressions of care before it becomes total self-surrender to the beloved. At the opposite end of the spectrum, egregious acts of murder, betrayal, rejection and deception begin with little sparks of anger, white lies, lustful looks. In today's Gospel, Jesus instructs his disciples to watch out for the little things that undermine their love relationships.

The Gospel belies any notion that Jesus overturns the Mosaic law or that the God of the Old Testament is a harsh God who issues strict commandments, while the God of the New Testament is a God of love and mercy. But it is one and the same God of bountiful mercy who gave the law, to whom Jesus is devoted. Jesus insists on the enduring value of the law and his intent to fulfill the tiniest part of it.

What is new is his interpretation of the law, which at times was at odds with that of other religious leaders of his day. His is not a lax interpretation, but one that is even more demanding than theirs. To truly keep the law, one must go beyond it. Jesus speaks to his disciples about the little things that can erode their relationship with God and others and escalate into major offenses.

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.*

The formula "You have heard that it was said" introduces each of four commandments; this is followed by Jesus' invitation to go deeper: "But I say to you...." First, he speaks of taking steps to defuse anger before it reaches a murderous stage. He gives three concrete examples. Primary is to avoid insulting one another. Then, if there has been a rupture in a relationship, a ritual action alone will not mend it. A face to face reconciliation must be sought. Finally, conflicts should not be allowed to escalate to the point of litigation. In this section, Jesus is not speaking about justifiable anger at an unjust situation that gives energy to work for necessary change.



Just as anger can be the first step toward murder, so a lustful look can be the prelude to adultery, a form of which can be divorce. As with justifiable anger, Jesus recognizes situations in which divorce can be a righteous action. It is not clear whether *porneia* (v. 32) connotes sexual misconduct, i.e., adultery, or whether it refers to marriage to close kin, which was forbidden in Jewish law (Lv 18:6-18; see also Acts 15:20, 29).

The final section centers on honesty in relationships. If Lv 19:12 admonished, "You shall not swear falsely by my name, thus profaning the name of your God," Jesus says that relations among Christians should be so transparent that there is no need for taking oaths at all.

By instructing his disciples to watch out for the little transgressions, he did not intend to frighten them into obeying a God who was lying in wait to punish them for every pecadillo. Rather, he alerts his followers that little slights, left unchecked, can lead to major offenses with dire consequences. By the same token, great love and greatness in God's reign begin with little acts of love toward the least brother or sister. One saint who epitomizes this teaching is St. Therese of Lisieux. Through her "little way," she resolved to love everyone she encountered in all the routine and ordinary interchanges of everyday life. Her greatness was recognized by her canonization only 28 years after her death and the bestowal of the title of doctor of the church a century later.

BARBARA E. REID

PRAYING WITH SCRIPTURE

- How can great love grow from little acts?
- How can great conflicts be dissolved through small steps at forgiving and reconciling?
- In what little way will you express your great love of God today?

ART: TAD DUNNE

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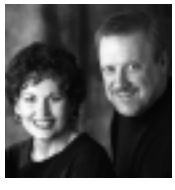

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