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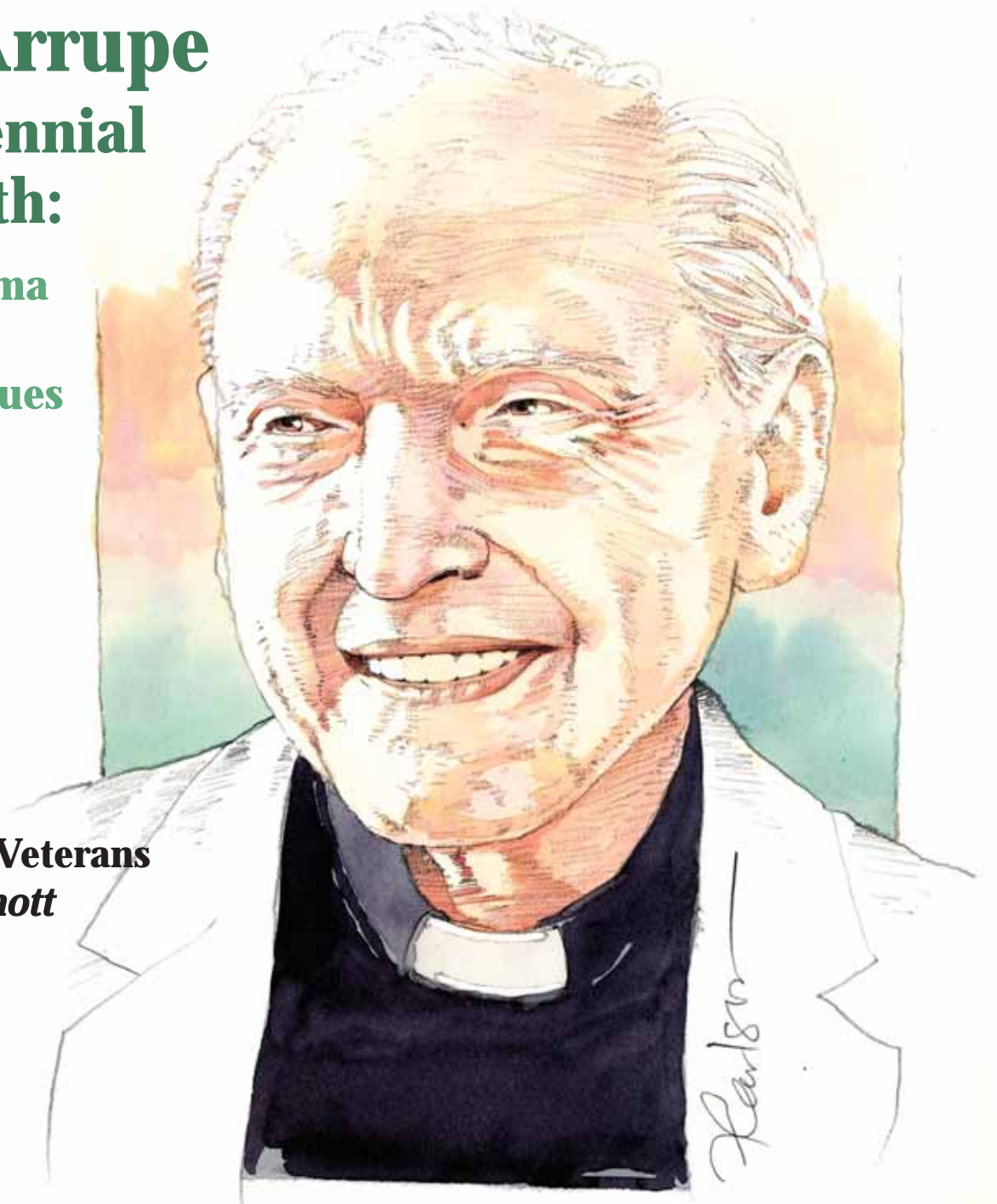
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Pedro Arrupe **The Centennial** **of His Birth:**

From Hiroshima
to Rome

Three Colleagues
Remember

Also:
New England's Veterans
Charles M. Sennott



I GRADUATED from journalism school in 2000, a heady time when newspapers were still hiring young people with enthusiasm but little experience. With a little help from a friend, I got a job at The Hartford Courant, a reputable midsize newspaper. During my three years at the Courant, management introduced a salary freeze, followed by voluntary buyouts. Layoffs came later, after I left the paper.

Anyone who reads the media pages knows this is a familiar story. Newspapers are in a bad way. Revenues are down sharply because of rising paper costs and declining ad revenue. Almost every major newspaper in the country has been forced to reduce staff size.

There are many reasons to lament these developments. As critics have pointed out, who will keep an eye on government and big business if there is no robust and free press? This worries me too, though there is another reason why I'm saddened. Many of my former colleagues are, if not without a job, then unhappy with the ones they have, where they have been repeatedly asked to "do more with less."

These are intelligent, hard-working men and women who would be dissatisfied in almost any other line of work. And now they must worry whether their job is the next to go. Some of my friends have moved to business journalism, a more stable, and lucrative, field. Others have left journalism altogether, often to teach or go to law school.

The decline of newspapers will have far-reaching effects that we will only gradually comprehend. One area that will almost certainly be diminished is our artistic and literary culture. For generations newspapers served as a farm league of sorts for the publishing and entertainment industries. Scores of playwrights and screenwriters, magazine writers and prize-winning authors got their start at a daily.

A prime example is the television writer David Simon, who was profiled recently in *The New Yorker* ("Stealing Life," 10/22). A former police reporter for *The Baltimore Sun*, Simon is the creative mind behind HBO's "The Wire," by far my favorite show on television. He landed a job with *The Sun* after college and took to the police beat with great zeal. According to a former *Sun* editor, Simon "saw the cop beat as a whole window onto

the sociology of the city."

While at *The Sun*, Simon wrote *Homicide: A Year on the Killing Streets*, a yearlong look at the Baltimore homicide unit that became the basis for an award-winning drama on NBC. Though he enjoyed success in television, Simon kept his job at the paper and might have stayed for the rest of his career if the paper hadn't been sold to Times Mirror, a Los Angeles-based newspaper chain. In the early 1990s *The Sun's* top editors were replaced with a group from *The Philadelphia Inquirer*, men Simon loathed so much he named a particularly odious character on "The Wire" after one of them. He left the paper in 1995.

Simon's genius is that he has adapted his reporting skills to serial television. When people ask, I'm hard pressed to say what "The Wire" is about. On one level, it's a police drama, but it transcends that tired genre in fresh and surprising ways. It is really about Baltimore, a drug- and violence-addled city that has failed to undergo the urban renaissance of New York or Providence, R.I.

Over the course of four seasons, "The Wire" has taken a look at four different parts of Baltimore life: the drug trade, union life on the docks, city hall and the public school system. In its portrayal of public institutions and inner-city African-American culture, "The Wire" is unrivaled.

The show, of course, is fictional, but it is heavily drawn from real life. The show's writers take pains to simulate the distinctive dialect of inner-city Baltimore, and many characters are based on real figures. The city's young white mayor, for example, is partially inspired by the former city mayor—and current Maryland governor—Martin O'Malley. At a time when few newspapers are able to mount this kind of sustained look at urban culture, Simon has found a way to do so using HBO's budget.

The fifth and final season of "The Wire" starts in January, and Simon has chosen to focus on the people who tell the stories in Baltimore, namely journalists. It seems fitting that in its final act, "The Wire" will examine the profession that served as midwife to the show's own creation. I can't wait to watch. I also wonder: Without a thriving newspaper industry, where will the next David Simon come from?

Maurice Timothy Reidy

Of Many Things

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**This week @
 America Connects**

A video interview with Vincent T. O'Keefe, S.J. From the archives: Peter Hebblethwaite on Pedro Arrupe, S.J. Plus "The Good Word," our blog on Scripture and preaching. All at www.americamagazine.org.

Conscience and Information

Two newspapers in Malaysia were recently closed down for specified periods as a punitive measure after their editors published controversial cartoons. In both cases the press could be seen as an equal opportunity offender, since one cartoon pictured the prophet Muhammad and the other pictured Jesus Christ, drinking a beer and smoking a cigarette, above the caption “If someone repents for his mistakes, then this heaven awaits them.” These examples, though, are only the tip of an iceberg of repression that includes attempts to limit freedom of expression, the transfer of information and even freedom of conscience. Reporters Without Borders, a worldwide organization that monitors freedom of the press, has criticized Malaysia for these actions. In response, Malaysian political figures have dismissed Reporters Without Borders as working from Western values of press freedom and hence not qualified to judge local values.

Freedom of conscience, however, goes beyond the media. Recently Malaysia’s federal court refused to recognize the conversion of a woman from Islam to Christianity. She could be subject to forced rehabilitation, heavy fines and prison, or will have to emigrate to escape such penalties. The bishop of Melaka-Johor, Paul Tan Chee Ing, S.J., has said that “to deny this basic human right of a person to choose his/her religion is to usurp the power of God, and the right of the person concerned. It is, therefore, inhuman and uncivilized.” Although Malaysia guarantees freedom of religion in its constitution, it also recognizes Islamic courts as arbiters of religion. This kind of conflict and the already limited freedom of expression do not bode well for the progress of a free society.

Greenpeace and Logging

According to a recent Greenpeace report, hundreds of angry loggers with trucks and vans trapped a group of Greenpeace activists for two days in mid-October in Brazil’s Amazon rain forest. With the government’s permission, the activists had planned to remove an illegally cut Brazil nut tree for use in an exhibit exposing the destruction taking place in the region. The loggers surrounded the group, forcing it to seek refuge in a nearby office of the Brazilian environmental protection agency. Finally, Brazilian police agents escorted the Greenpeace team out of town. The report adds that the Brazilian government “gave in to the loggers” and revoked Greenpeace’s license to remove the illegally cut tree.

These events in the Amazon underscore the fact that

illegal logging is a worldwide phenomenon, especially in developing countries. The Rainforest Foundation has said that the practice has been rampant for years in Cameroon, for example, with corrupt government employees bearing much of the responsibility. Another environmental group, the National Resources Defense Council, notes that part of the responsibility for illegal logging lies in an escalating consumer demand in industrialized countries, especially for old-growth mahogany. Nearly all the mahogany shipped from Peru is logged illegally; the United States consumes 80 percent of the exports. The council reports that it is urging U.S. officials to stop accepting invalid export permits for Peruvian mahogany and is trying to persuade large furniture dealers to avoid buying mahogany that comes from illegal sources.

Necessary Ending

The Franciscan academic tradition at the University of Oxford in England is long and distinguished. The first friars arrived in the city in 1224 and began a ministry of learning that would involve such original thinkers as Roger Bacon, John Duns Scotus and William of Occam. The upheavals of the Reformation, which led to the dissolution of religious foundations, imposed a lengthy hiatus on the activities of the Franciscans. It was only at the beginning of the 20th century that their work at Oxford resumed, when the Capuchin Franciscans received recognition from the university for their house of studies. Greyfriars Hall was given the status of a permanent private hall in 1957. Unlike the colleges, private halls are not governed by fellows but by an outside sponsoring organization, in this case the Capuchins of Great Britain.

Last month it was announced that Greyfriars would close at the end of this academic year. Shortage of manpower and an increasing financial burden are the reasons. There are fewer than 40 Capuchin friars in Great Britain. So, with reluctance and an eye on their future ministries throughout the country, the friars made this courageous decision. Provisions have been made for present and applying students to be transferred to another of the halls, Regent’s Park College—a Baptist foundation in its origins but now thoroughly ecumenical. The university and the Oxford student union have signed on to the plans. The friars will remain in their parish and in other ministries in the city.

In the coming years we will see more such necessary endings, many for want of funds or loss of manpower in a changing society. We hope they can be accomplished with as much grace as the Capuchins have managed at Oxford.

Thanking Our Soldiers

THE FAMILIES OF AMERICANS who fight overseas know that the soldiers are not simply boots on the ground to be manipulated for geopolitical advantage: they are our sons and daughters, our brothers and sisters and our friends, and we must never stop trying to find ways to honor them and the sacrifices they have made. As we celebrate all veterans this week, we recognize in particular the 200,000 brave American soldiers deployed in Iraq and Afghanistan. To give those who fight for our country proper respect requires that we honor their commitment before, during and after service.

Before They Fight. Honoring soldiers, especially before they enter battle, requires that we be honest as a people about what we are asking from recruits. Opponents of a military draft in the Vietnam era pointed out the injustice of the mandatory conscription of our nation's youth, but it would be hard to deny that the draft was at least a brutally honest admission that few recruits would have volunteered to fight that war. It is neither just nor honest, however, to continue the current practice of luring recruits into the armed services with promises of career advancement, financial aid for higher education or the acquisition of professional skills. The primary task of a soldier is to wage war. We do our troops a disservice if we suggest that their commitment is no more than a glamorous but slightly risky office internship. Military recruiters insist that those who enlist are told they will likely be deployed into a war zone, but the slick, expensive marketing efforts of the military sometimes suggest a more disingenuous recruitment process.

The military also relies heavily on recent arrivals and disadvantaged members of the population to fight our wars. According to statistics from the Department of Defense, the Army includes almost three times the proportion of African-Americans as the general population. One survey of enlisted Latinos shows that fewer than 40 percent were born in the United States to U.S.-born parents. It would be an insult to our veterans to suggest that anyone chooses to enlist in wartime solely for financial reasons, but we must also ask ourselves: At what point do we jeopardize the integrity of our volunteer army by recruiting young people with few other options?

While They Fight. We honor soldiers during wartime by doing our best to care for their families in their absence. A

crucial component of that assistance is the provision of the financial resources they need for proper housing and medical care. Recent news reports have noted that many private security guards contracted to work in Iraq receive more than \$10,000 a month in salary. Such high compensation reflects the difficulty of attracting civilians to such dangerous situations. While it is hard to put a price tag on going into harm's way, a comparison is telling: a newly enlisted soldier in the U.S. Army can expect to start at a scandalously low salary of \$1,300 a month, supplemented in war zones by a few hundred dollars more a month in combat pay and other bonuses. The discrepancy reflects fiscal realities, to be sure, but it means that our soldiers in Iraq and Afghanistan have precious little to bring home to their spouses and children, many of whom live at subsistence levels in military housing and struggle to stay afloat.

After They Fight. We honor returning soldiers not only with heartfelt thanks and just remuneration for their sacrifice, but with comprehensive medical care and assistance as they make the transition back into American life. Those over 40 remember the traumatic experience many soldiers faced when they returned from Southeast Asia to a divided nation not always appreciative of their service. What lessons can we learn from that conflict as we experience again large numbers of returning soldiers who have faced the nightmarish conditions of modern warfare? According to reports from the Walter Reed Army Institute, fully one in three veterans of the Iraq war seeks assistance with mental health. The physically wounded, including those who have lost limbs or suffered traumatic brain injuries, will in many cases require medical attention for the rest of their lives. Yet just five months ago, news reports indicated that 400,000 American veterans await disability benefits, in part because of massive deficits at the Department of Veterans Affairs. To allow fiscal considerations to reduce or postpone care for returning soldiers is perhaps the least patriotic act possible. The nation must commit the financial resources necessary to express our gratitude.

As we pray for a quick and just conclusion to these wars, we remember the men and women who serve in the military. Americans should join them in mourning the dead, thank them for their selflessness and offer them and their families the concrete assistance they deserve as our heroic veterans.

Conscientious Objector to Nazis Beatified in Austria



The sanctuary of St. Mary's Cathedral in Linz, Austria, Oct. 26 during the beatification ceremony for Franz Jägerstätter, who refused to fight in Hitler's army.

A Vatican cardinal beatified Franz Jägerstätter, an Austrian farmer who was beheaded in 1943 after he refused to fight in Hitler's army. Presiding over the beatification Mass in Linz, Austria, Oct. 26, Cardinal José Saraiva Martins said Blessed Jägerstätter offered an example of how to live the Christian faith fully and radically, even when there are extreme consequences. Blessed Jägerstätter was beatified as a martyr, which means he was killed out of hatred for the faith. Many Austrian church leaders attended the beatification liturgy, and the Austrian bishops' conference recently called Blessed Jägerstätter "a shining example in dark times." In 1943, however, his refusal to serve in the Nazi army was not supported by his priest, his bishop or most of his Catholic friends. Particularly because he had a wife and three daughters, many advised him to think of his family and put aside his conscientious objection to the Nazi war machine. Cardinal Saraiva Martins, head of the Vatican's Congregation for Saints' Causes, said in his beatification sermon that Blessed Jägerstätter's decision represents "a challenge and an encouragement" for all Christians.

Vatican Official Supports Nuclear Energy in Iran

A leading Vatican official expressed support for the development of a nuclear energy program in Iran, as long as it serves peaceful purposes. "Nuclear energy is something that can do good for humanity"—a principle that "is certainly valid for Iran, too," said Cardinal Renato Martino, president of the Pontifical Council for Justice and Peace. Cardinal Martino spoke Oct. 23 at an interreligious gathering in Naples, Italy. His remarks, reported by the Italian news agency ANSA, came as Iranian and European officials met in Rome to try to resolve growing tensions over Iran's nuclear capability. Cardinal Martino defended the right to develop a peaceful nuclear energy program, and said any risks of improper use of nuclear technology "depend on the intentions of those who manage the program." He said, "Anything is possible, in the sense that I can use a knife to cut bread but also to

kill someone." In dealing with such questions at a global level, he said, the international community must balance the need for peace and security with the necessary development of populations.

Orders Grappling With Complex Realities



Mary Whited

when discussions grow difficult. That's good, because her national organization,

Sister Mary Whited, the new president of the Leadership Conference of Women Religious, likes to keep doors open and the conversation going. And she promises "not to back down"

whose leaders represent more than 90 percent of all women religious in the U.S. church, has a lot to talk about, and not much of it will be easy, according to Sister Whited, who officially became president of L.C.W.R. in August. The native St. Louisan also is superior general of the Sisters of the Most Precious Blood of O'Fallon, based in St. Louis, Mo.

L.C.W.R. has approximately 1,500 members, who are the elected leaders of some 370 congregations of women across America. They represent about 67,000 Catholic sisters. The conference develops leadership, promotes collaboration within the church and society and serves as a voice for systemic change. Women religious leaders, she said, are grappling with some of the most "complex realities of today," including reorganization, consolidation of provinces, decisions about congregational property, underfunded health care needs, vocations, fundraising needs and the very survival of some orders.

From CNS and other sources. CNS photos.

Christian Views on Homosexuality Varied

At an Oct. 24 press briefing in New York, university professors representing the Catholic, mainline Protestant and evangelical traditions expressed very different views on what Christianity says about homosexuality. The Catholic Church is seeking “a middle road between homophobic repression and an ethic of autonomy,” while emphasizing that “sex really does mean something and we can’t just treat it any way we want,” said Stephen J. Pope, a professor of theology at Boston College.

Mainline Protestant denominations are generally welcoming to homosexuals “but nonaffirming” of homosexual activity, said William Stacy Johnson, a lawyer who is an associate professor of systematic theology at Princeton Theological Seminary in New Jersey. Stanton L. Jones, provost and professor of psychology at Wheaton College in Illinois, indicated that evangelicals would favor the Baptists’ stand: “We really must choose—do we accept what the Bible says or do we say that the Bible is in error?” The daylong press briefing was sponsored by Fordham University.

Vatican Press Publishes Text of 1962 Missal

As part of a collection of studies on ancient liturgical texts, the Vatican publishing house has published a copy of the 1962 Roman Missal, the book of prayers used for the Tridentine Mass. Published Oct. 19, the book is basically a scholarly commentary on the old Mass, but it includes in the back a copy of the missal the Vatican had issued 45 years ago, said Edmondo Caruana, a Carmelite priest who is secretary of the publishing house, Libreria Editrice Vaticana. “We have inserted an exact copy of the 1962 text in the book together with the study. It is in the form of a small altar missal so it could be used for the liturgy,” Father Caruana told Catholic News Service.

But he said it would be inaccurate to say the Vatican has republished the missal for liturgical use. In a July decree, Pope Benedict XVI said the Tridentine Mass celebrated according to the 1962 Roman Missal should be made available

in every parish where groups of the faithful desire it. He also said the Mass from the Roman Missal in use since 1970 remains the ordinary form of the Mass, while celebration of the Tridentine Mass is the extraordinary form.

Cardinal Danneels Reflects on Liturgy

Understanding the liturgy begins with experiencing and living it, said a Belgian cardinal. “Understanding the liturgy is far more than a cognitive exercise; it is a loving ‘entering in,’” said Cardinal Godfried Danneels of Mechelen-Brussels, Belgium, in a talk on liturgical renewal Oct. 25 at The Catholic University of America. “The uniqueness of the liturgy is that it gives pride of place to experience.... First experience, first live the liturgy, then reflect and explain it,” said the cardinal, who as a young theologian and liturgical expert in the 1960s was involved in drafting the Second Vatican Council’s “Constitution on the Sacred Liturgy.” He said those who did not experience the liturgy before the council must have difficulty now imagining how much it has changed in less than half a century, since today “the new liturgical model is evident practically everywhere.”

He noted that one major change after the council was in the “the relationship between the minister and the people.” Even church architecture, with the Communion rail dividing the church space, emphasized a distance between priest and people before the reforms, he said. The separation was so great that the liturgy often consisted of two parallel celebrations, with the priest celebrating the “official liturgy” in Latin while the people “set about their personal devotions,” he added. “The active involvement of the people in the liturgy is an unparalleled gift of the council to the people of God,” he said.

Utah Governor Supports Voucher Plan

A school voucher referendum facing a Nov. 6 vote in Utah would benefit public and private schools, students and families, said Bishop John C. Wester of Salt Lake



A stained-glass window in a Blackstone, Mass., Catholic church depicts the third luminous mystery of the rosary, the proclamation of the kingdom of God. One of the children in the scene wears a Boston Red Sox jersey and holds a baseball bat. On Oct. 28 the Red Sox defeated the Colorado Rockies to win the World Series.

City, who described it as a “win-win referendum.” The bishop said he agreed with Utah’s Gov. Jon Huntsman Jr., who has said that the state will see a tremendous increase in students over the next 10 years and needs to come up with creative ways to educate them. “Public and private schools together must find ways to address the challenges of the days ahead,” Bishop Wester said.

The voucher referendum—called Referendum 1, or the Parent Choice in Education Act—would give parents the choice of sending their children to public schools or receiving scholarship funds to send them to a private secular or sectarian school. Depending on family income, students could be awarded scholarships of \$500 to \$3,000 a year for school tuition. Payments would be sent directly to the family’s school of choice. During an Oct. 17 press conference about the referendum at the Utah Capitol, Huntsman said he supports the measure as a means, other than raising property taxes, to meet the upcoming flood of new students entering Utah’s public schools.



High Taxes, Empty Desks

‘The coming crisis: schools in affluent parishes will bleed red ink.’

IF YOU ARE THE PARENT of a child considering Catholic high school next September, there is a good chance you’ve spent the last few weeks shuttling from open house to open house, collecting pamphlets and other well-crafted handouts, taking note of SAT scores and college acceptance rates, and trudging up and down staircases guided by bright-eyed students singing their school’s praises.

In other words, choosing a Catholic high school is a bit more complicated than it was back in the day. I never set foot in my high school until my first day of class. But that’s not to say that the old way was better. In fact, as my wife and I escort our daughter to open houses, I’m enjoying the new approach—there’s something to be said about warm and friendly salesmanship.

There is one aspect of this whirlwind that has not been quite so delightful: the prospect of paying low five-figure tuition next year. I don’t begrudge the pricey cost—a little less than \$15,000 per year, or about what I paid for my undergraduate education—because I know that nobody’s getting rich in Catholic education. But I do wonder about the future of Catholic schools in high-tax areas like my home state of New Jersey.

Over and over, I hear the same refrain from Catholic school parents in high-tax states: We pay thousands of dollars in taxes for schools we do not use, and we pay thousands more in tuition. We should get a tax credit, or a voucher, or some other rebate.

I cannot think of a worse argument in

favor of some kind of relief for nonpublic school parents.

Believe me, I would welcome a tuition tax credit. Next year, in addition to my daughter’s high school tuition, my wife and I very likely will be digging deeper to pay for a new 7-12 Catholic school for my son, a middle-schooler. Our out-of-pocket tuition cost next year could amount to around 25 grand, so if New Jersey (and the courts) somehow got religion on tax credits, we’d stand to benefit.

But here’s my point: I think it’s a terrible idea to expect government to offer rebates or credits to parents simply because they don’t use their community’s public schools. While I realize that most arguments about vouchers or credits are designed to give poor and ill-served students alternatives to bad public schools, lots of middle-class Catholic school parents believe they, too, ought to be given relief because they don’t use the public schools. But they have to figure out a better argument, one that is—excuse the expression—less parochial.

Even though I don’t use my municipality’s public schools, I am part of a community, part of a larger civil society. A hallmark of any community is its commitment to public education, financed by the entire community. We travel down a dangerous road if we decide that public institutions ought to be supported only by those who use them.

And yet that’s the essence of the argument you hear repeatedly if you spend any time around Catholic school parents in high-tax states: We don’t use the public schools, so we shouldn’t have to pay to support them.

What worries me is not the argument itself, because in the end it goes nowhere and is probably more of a rant than it is a

policy suggestion. What worries me is a variation on that argument: We pay so much money in property taxes, we’d be fools not to use the public schools.

That very powerful argument, I believe, may lead to a new generation of Catholic school closings.

Urban dioceses, of course, have been consolidating or closing schools since the 1960s as Catholics moved to the suburbs and began a new round of institution-building. But as housing costs and taxation have skyrocketed in regions like the Northeast, and as Catholic school tuitions have increased to pay for the lay teachers who replaced most of the nuns and brothers, many suburban Catholic schools are facing the familiar crisis of lower enrollment and soaring deficits. The most recent round of closings in New York, for example, included several schools outside the city limits.

The reasons for suburban closings vary, but I suspect that high taxation—and not a falling away from religious practice—accounts for low or disappointing enrollments in otherwise thriving parishes. The coming crisis, I believe, will almost seem counterintuitive: schools in affluent or well-off parishes will be bleeding red ink.

I have begun to see this in New Jersey, proud home of the nation’s highest property tax burden. I know of suburban educators, administrators and parents who have tried to boost enrollment in all kinds of creative ways, but who simply cannot counter the taxation argument. This is the anomaly of parishes whose finances are fine, but whose schools have lots of empty desks.

What to do? Painful though it will be, a round of suburban consolidation seems inevitable at the elementary school level. And if that happens, as I believe it will, we can only hope that it will be well planned and thought out, rather than spurious and improvised.

Beyond that, I think the Catholic clergy, educators and parents have to look to other models as we try to instill our religious beliefs and traditions in our young people. Recently, I have observed ways in which other faiths pass along values and the Gospel message without schools. I’ll explore that issue in my next column.

Terry Golway

TERRY GOLWAY is the curator of the John Kean Center for American History at Kean University in Union, N.J.



PHOTO: REUTERS/YURI GRIPAS

Sgt. John Kriesel, who was wounded in Iraq, gets help from his wife Katie before a therapy session at the Walter Reed Army Medical Center in Washington, D.C., in this Feb. 9, 2007 file photo.

A New England regiment comes home.

A Heartbreaking Year

– BY CHARLES M. SENNOTT –

OVER THE YEARS, MY WIFE AND I have developed an ear for war. After reporting from the Middle East for most of the last decade and covering the wars in Afghanistan and Iraq for The Boston Globe, I have seen and heard too much of it from too close.

During one of my postings as The Globe's bureau chief in

CHARLES M. SENNOTT is a special projects reporter for The Boston Globe. His multimedia series on veterans can be viewed at boston.com/veterans.

Jerusalem, my wife, Julie, had also learned to discern the more distant rumblings of conflict. In the garden outside our home in Jerusalem, explosions would sometimes rattle our windows. We could usually distinguish by ear between a suicide bombing by Hamas against Israeli civilians and an Israeli tank round hitting the nearby Palestinian town of Beit Jala or Bethlehem.

Frequently, the explosions would send birds fluttering out of a lemon tree in our yard. Our oldest son, Will, who was about 5 years old at the time, would look up from his sandbox at the birds and ask, "What's that sound?" We would tell him it was thunder. One day, after an explosion and our usual protective lie, he asked, "If that's thunder, how come it never rains?" That was in 2001, when we knew we had to leave Jerusalem. After that I was reassigned by The Globe to London, which I used as a base to continue to cover the Middle East and report on the front lines of the conflicts in Iraq and Afghanistan.

After nearly a decade of reporting on the fires of the region, Julie and I and our four small boys returned home to the United States last year. It was not an easy transition for any of us, since we had gone through so much tumult in our own lives and in the lives of those around us. Yet we looked forward to returning to New England. When we went out in search of a place to put down roots, we found a sprawling old home in a small, rural town about 40 miles west of Boston.

I wanted to beat my addiction to the adrenaline rush that comes with covering conflict and to find a more stable life at home, far from the fires of the Middle East. We found peace and quiet and distance from conflict. Or at least we thought we had.

The first morning in our new house last fall, Julie and I sat on the wraparound porch with a cup of coffee and suddenly heard the distinct thud of artillery and the crunching sound of mortar rounds. Then there was the steady crackle of machine gun fire.

"Isn't that .50-caliber?" Julie asked. I was horrified that my wife could accurately assess the caliber of the machine guns. For a moment, Julie and I looked at each other, puzzled. Were we having a joint flashback? Perhaps the explosions were a construction site or a neighbor playing a war movie with the surround sound on too high a volume.

It came from nearby Fort Devens, an old military installation that was almost shut down until it came back into use after 9/11. National Guard and reserve units train there every weekend. We had to laugh at ourselves for being foolish enough not to have checked out the proximity of the house to a military training ground.

In the following weeks, though, I began to listen carefully to the weekend morning rumblings out at Fort

Devens, as the sounds of gunfire and mortars rolled over the hills with their beautiful fall foliage.

On the soccer field one Saturday morning, I heard the thwack of helicopter rotors as they dropped troops in the field. I heard the steady cadence of mortars being marched in closer and closer to their targets. I asked the other moms and dads on the field if they heard that sound. Some nodded their heads and knew that it was Devens. But many looked at me and asked, "What sound?"

"*That* sound," I'd say when the mortars crunched.

"Is that a construction site?" they asked.

It dawned on me that the wars in Iraq and Afghanistan are so far from the reality of day-to-day life in quiet towns like the one we had moved into that people could not even hear the sound of young men there training to fight. I also realized that the war is all around us if we choose to listen and if we choose to see.

When the Troops Come Home

So I ventured down to Fort Devens on Oct. 26 a year ago, the same weekend that a Marine reserve unit, the 1st Battalion, 25th Marine Regiment, known as "New England's Own," was arriving home after a seven-month tour of duty in Fallujah, Iraq.

The battalion had lost 11 men; more than 75 were wounded. They had pulled a hellish tour; and you could see that in the eyes of the men, who hugged their wives and mothers and were swarmed by families and loved ones who had come to greet them. I wondered how these soldiers would manage over the next year.

At that moment I decided to ask my editor for special projects at The Globe to allow me to undertake a series of reports on veterans and to focus in on "New England's Own." I wanted to dedicate a year to returning combat veterans from Iraq and Afghanistan, documenting their lives and reporting on the concerns they face as they come home. My editor agreed, and a photographer, Bill Greene, and I launched what is so far an eight-part series titled "A Promise to Keep." The purpose is to be sure that the country is living up to the sacred promise it makes to veterans to care for them when they return. That promise, in the words of Abraham Lincoln, is etched in bronze at the entrance to the massive Department of Veteran Affairs building in Washington, D.C.: "To Care for Him Who Shall Have Borne the Battle."

What I have found in this year of reporting has been both encouraging and disheartening. It has made me proud and angry at the same time. I am encouraged by the outstanding trauma care those wounded in combat received in the field, but I am disheartened by some of the failures of the sprawling V.A. bureaucracy to care for them once they make the transition into civilian life. The drop-off in the

level of care is dramatic. I am proud of the way military families and communities have pulled together to support wounded veterans, but I am angry that the veterans have had to rely on this network while the V.A. struggles to care for them.

It has been a heartbreaking year.

We have chronicled the life and death of a young marine in Minnesota, who suffered severe post-traumatic stress disorder from what he experienced in Iraq. He became suicidal. The V.A. services around him were overwhelmed with requests for mental health counseling. When he went to the V.A. seeking emergency mental health treatment, he was told there was a waiting list for in-patient care and was given number 26 on the waiting list. Days later he took his own life, hanging himself in a basement.

We have chronicled rural veterans struggling within a V.A. system that has shut down many of its hulking old hospitals and consolidated its services in urban areas, a process that has left rural residents struggling to get service—this when most of the veterans returning home are from rural areas.

We have also chronicled the battle by families of those with traumatic brain injury to get the best possible care for loved ones who have suffered the signature wound of this war. The families say the surgeons who save their loved ones from severe trauma to the brain are to be applauded. But critics say that after the surgery, the system, particularly the V.A. system, is failing to provide adequate rehabilitation. Long-term therapy, particularly cognitive therapy, is essential to healing T.B.I. Many families of veterans have told me they are frustrated with substandard levels of care within the V.A.

A System Unprepared for Injury

The overwhelming sense we get from our reporting is that the V.A. was not prepared for the onslaught of wounded veterans who have returned home. There is a backlog of hundreds of thousands of cases for veterans seeking benefits; wait times for benefits in many cases exceed a year.

Throughout my year of reporting, I have tried to stay particularly close to the 1,000 marines who make up “New England’s Own.” Their tour, from March 2006 to October 2006, was brutal. The worst day was Sept. 4, 2006, when a roadside bomb killed three of “New England’s Own” and severely wounded a

fourth. Later another roadside bomb, or improvised explosive device as it is called, hit an armored Humvee and severely wounded two more Marines, Cpl. Patrick Murray and Sgt. Terrence Burke, known as Shane. Both men lost a leg, Murray his right and Burke his left.

None of those severely wounded people have wanted to complain much about their care, but several have struggled within the system; and the battalion has fought hard within the bureaucracy to make sure the shortcomings in care were taken care of. According to their fellow marines, Burke and Murray in particular are examples of courage in the way they have gone through the recovery process. They have kept up their spirit and a remarkable sense of Irish humor that both men share. The humor is captured in Murray’s quips that he and Burke like to go “shopping for shoes together.”

Last summer on a hot day, Murray was honored by the unit when the battalion gathered at Fort Devens for a weekend of training. Murray was pinned with a medal for his service. To receive his commendation, he walked with confidence—after months of rehabilitation. One would never know he wore a prosthesis. Then he saluted smartly and pivoted on his right leg, but the prosthesis buckled and he stumbled. His commanding officers, Lt. Col. Brian Sulc and Capt. Brendon Fogerty, were there to catch him.

That vignette sums up the spirit of a battalion whose members have always been there for one another, even if the government hasn’t always delivered on its promise. **A**

Editor’s Note: Reports on “New England’s Own” will begin to appear in The Boston Globe on Nov. 11, Veteran’s Day.

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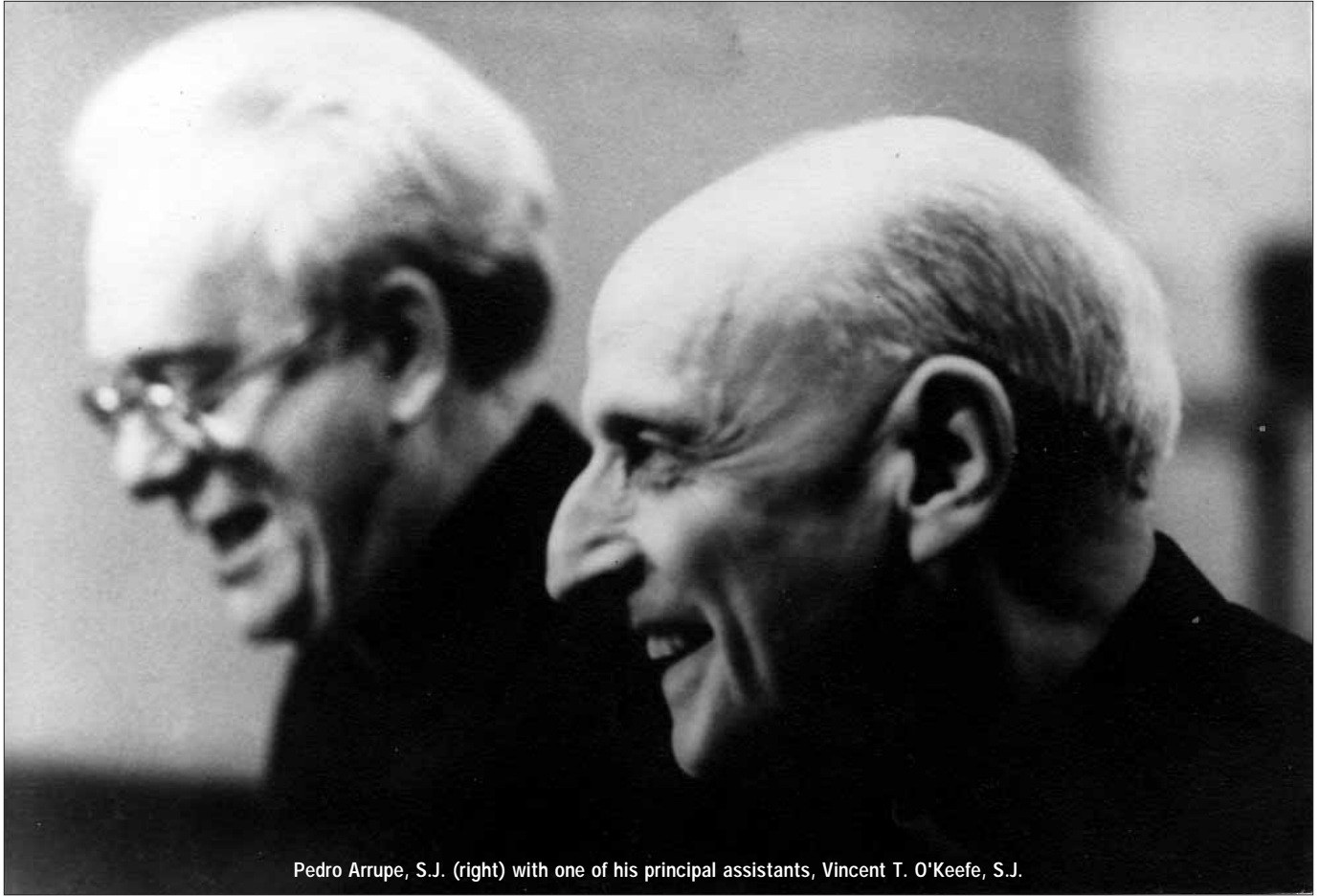
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Seizing the Imagination

Three Jesuits who knew Pedro Arrupe well remember him.

BY JIM McDERMOTT



Pedro Arrupe, S.J. (right) with one of his principal assistants, Vincent T. O'Keefe, S.J.

Pedro Arrupe, during his 18-year term as superior general of the Society of Jesus, was helped by sets of four Jesuits elected, like himself, during international meetings of Jesuits known as general congregations. These aides, called general assistants, served as a sort of inner circle with whom Arrupe could consult and plan and upon whom he could depend for implementation and explanation to the Society and the wider church.

Among those who served as general assistants over the years were the Irish Jesuit CECIL MCGARRY, the French Jesuit JEAN-YVES CALVEZ and the American VINCENT T. O'KEEFE. Fathers McGarry and Calvez came on as assistants some years after Arrupe's generalate began in 1965. Father O'Keefe, a native of New Jersey and a member of the New York Province of the Jesuits, served as a general assistant through the whole of Father Arrupe's tenure. After Arrupe suffered a severe stroke in 1981, O'Keefe had responsibility for governing the whole Society of Jesus for a time.

*These three men knew Pedro Arrupe as few others did. JIM McDERMOTT, S.J., associate editor of **America**, spoke with them about their memories of Father Arrupe.*

'Look Around'

Calvez: When Pedro Arrupe became general in 1965 at the end of the Second Vatican Council, the Society of Jesus was doing very well. It was creating a number of new works, new schools and opening up new missions in Africa and Asia. But Arrupe wondered whether the Society might also be asleep, not attentive to new developments in the world. One has to remember that this was the moment of decolonization that changed the world after the Second World War. Arrupe knew that, and therefore for him it was very important to bring the Jesuits to look around. He didn't have specific goals in mind, a plan. He just wanted people to look around and discover for

themselves what to do, what new things should be thought of. So he asked every province to survey different aspects of civil society, the world and the church, to see what new things were brewing.

A word he frequently used was “availability.” You have to be available. But that did not mean just obedience to what your superior may tell you. It meant deeply available, open to the needs, to the views, to anything around you. A Jesuit would give importance to the decisions of a superior, too, but Arrupe expected the individual not to wait for a decision or advice of a superior but to be himself attentive to the spirit, capable of finding his way by himself too.

O’Keefe: People would say to Arrupe, Where is the Society of Jesus going? And he’d say, I don’t know. Well, they’d all rush for the exit. The faint of heart would collapse. But, Arrupe went on, God knows, and we have to hear from God. That’s why we have to be open to the “signs of the times,” John XXIII’s great concept. God is leading us today to live the Gospel in new ways. We have to be open to that, and ask God to enlighten us and follow his lead. We have help in our brothers and sisters out there and in the great events of our times. These are telling us something.

We speak of being prophetic, he said; well, prophecy is not just about the future. The prophet is the one who can point out the finger of God in events, whether they are past, present or future. Prophecy is showing where God is active here. He would say, bring out the “God flavor” in things, show where God is present, whether it is in a good thing or a bad thing. You have to work at it.

The Service of Faith and the Promotion of Justice

Calvez: Arrupe had a feeling that for many people, God was pretty much absent from this world. Many were proclaiming themselves atheists at the time, and there was something rather aggressive in that. Belief, faith in God, was seen by some of them as dangerous, something that destroyed the capacity of people to take upon themselves their own destiny. Arrupe was very sensitive to this. He considered that the basic gift religious life could make to the world was to bring God to them. The world of the time appeared to him a kind of desert, and he considered that the religious had to live in that desert, to be a presence of God in that situation. He insisted very much on that.

McGarry: I think Arrupe’s experiences in Hiroshima marked his whole life. That was what gave him a sense of the new world we were living in. Hiroshima and Nagasaki—it was the bombing of civilian people, something quite new. Arrupe worked there among the poor who had been blighted by radiation from the atomic bomb.

As general, he saw people living in great poverty and

misery, and he said that’s not good enough.

O’Keefe: Arrupe had a dream: he wanted to unite the best spiritual and apostolic talents we have in our Society. He was convinced that we were exercising our apostolate in a world burdened by unbelief and injustice and said those two factors should influence our whole apostolate. And so, when the 32nd General Congregation voted that the mission of every Jesuit is the service of faith and the promotion of justice in the name of the Gospel, he was delirious, he was so happy. People used to accuse him of just promoting his own agenda, but this wasn’t just Arrupe, it was the Society. Now he had a mandate.

Saving the Foreign Missions

Calvez: After Vatican II there was a crisis about mission. The council had rightly decided to insist that God brings into his full salvation even people who had never heard of the Gospel, who lead a sound moral life, in exactly the same way as Jesus Christ preached to the people. That vital assertion of the council created in some people a sense that it’s not so necessary to run to China or Japan or Africa to teach Christianity. Since everybody can be saved, why should we bother?

People can be saved, Arrupe insisted, but the Gospel has to be preached to every creature because of its meaning. The meaning of the life of Christ is very good to bring to all people. We have to meet all cultures, all creation.

Through his contacts with other religious congregations, Arrupe probably did more than anyone to save the idea of foreign missions.

Internal Conflicts

McGarry: The great majority of Jesuits reacted very positively under Arrupe’s leadership; the young Jesuits were 100 percent behind him. But there were groups who could not take this new world; the 31st and 32nd General Congregations appalled them. They could not see the new direction as religious or spiritual at all. It was secularism introduced into the Society, and they dragged their feet the whole way.

Arrupe never did anything to those who were specifically against him. These were the times we were living through. The church was divided, every religious congregation was divided. Everything was so new to many people, and the idea of faith and justice being our central apostolate—some couldn’t see that at all.

O’Keefe: Promoting justice became a big thing. The activists in the Society ran with that ball, others were left trailing. Through his talks and writings, Arrupe had to clarify that the service of faith and the promotion of justice go hand in hand. He felt we have to explain very carefully what

we mean by “promotion of justice.” Don’t think of justice as quid pro quo or distributive justice, he’d say. No, promoting justice means promoting in society that justice of the Gospel which is the embodiment of God’s love and saving mercy. Justice really is filled with love; that’s the driving force.

Calvez: There was much tension in Central America between people who were progressive and others who said it was too much. Arrupe was confronted by the outspoken view of some Jesuits that if you think you have the right view of the church, you should go ahead even at the risk of dividing people. It was a kind of thesis of a few.

Arrupe called practically the entire province into a chapel in San Salvador and made a very solemn speech. You may think whatever you want, he told them; people think differently, and it happens very often among Jesuits in the Society. But never say that unity is a value that you can abandon. Never say that you can take the risk of division. Never say that.

The Vatican

O’Keefe: Paul VI knew us. He knew our Spiritual Exercises; he knew our history; he knew what we were doing. We liked him. He talked to us and he listened. You’d talk to him, and he’d look you right in the eye. I don’t say he agreed with

everything we did. He did not. But I would give him a high rating.

Calvez: There was a difficult time in the whole church from around 1968 until 1975. These were somewhat difficult times throughout the world, not just in the church, with a number of protests against certain decisions. In 1968 Paul VI published his famous encyclical about life and contraception, *Humanae Vitae*. The document was not well accepted. It was resisted by many theologians, among whom were a good number of Jesuits. Jesuits became associated with protests of that type with a frequency that made the pope complain: What’s happening? He expected from the Jesuits a more cooperative attitude.

McGarry: The Vatican had been used to Jesuit superiors general who kept asking the pope, What can we do for you? That was the way of Arrupe’s predecessor, Father John-Baptist Janssens. Janssens did everything he was asked to do.

But Arrupe would question things. When the Vatican complained about theologians or social workers, Arrupe would check up on the complaints made, and if he did not find them true, he would say so to the Vatican. The Vatican expected that Arrupe would “decapitate” people, but he didn’t. He inquired into things; he had that great sense of justice. He wanted to hear the people and also hear their



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superiors and provincials. This was something altogether new for them.

Also, Arrupe did not always understand the delicacy with which Paul VI expressed disagreement. When he would come back from meetings with Paul VI, he would tell us what Paul VI said to him, and we were the ones who would see the real significance of the pope's comments. He was so delighted to be with the pope, he saw things much more positively; he had a sort of mystique about the papacy. He was totally loyal to Paul VI, but Paul VI didn't think that. Paul was told by people in the Curia that Arrupe was a rebel. But Arrupe used to love to go to see him.

Refugees

O'Keefe: Arrupe was very disturbed by the boat people in Vietnam. He saw the crisis before anyone else did, saw that there were going to be millions of people involved, and no one was paying attention, no one else had the facilities we did. And he decided, this is for us: it is a huge problem, we have the men, the facilities and the theology, so we're going for it. In 1980 and '81 he started the Jesuit Refugee Service. At the same time he was thinking of resigning. He was an older man, yet he still went right for it; it was incredible. Even right before he had his stroke, he was still working for the apostolic dimension of the society.

Sickness and Prayer

O'Keefe: In 1981 Arrupe had a permanently debilitating stroke. It was a crushing blow. This was a man who was articulate in seven languages. We have letters all over the place; he wrote millions of words. But that stroke destroyed all the languages except Spanish, and even in that he was pretty hard to understand. After the stroke, Arrupe went from absolute independence to absolute dependence. He even had to have help eating. It lasted 10 years—from August 1981 until his death in February 1991.

But Arrupe would point out that just as he was very apostolic in the years before the stroke, so was he just as apostolic after it, when he was silently suffering. As general he used to say to elderly Jesuits whose assignment was "praying for the Society": Don't take that lightly, don't take that lightly at all. Sometimes he'd be at meetings where provincials would say things are desperate, we'd better go to prayer. And he'd say no, no, *falsissimo!* You start with prayer. You pray at the beginning; you don't wait until the signs are awful. You pray at the beginning. That's when you pray.

A Man Close to God

McGarry: I always felt when I was talking with him that God was the third one with us there all the time, because he was so in touch with God. He was a wonderful man to live with. You were so at ease with him, you were never thinking you were with *The General*. We were very good friends.

O'Keefe: Arrupe had a wonderful sentence: "Nowadays the world does not need words but lives that cannot be explained except through faith and love for Christ poor." He felt that our lives should be so filled with this radical spirit of Jesus in the Gospel, that unless you have this faith, you think we're crazy. It was a witness not of words but of lives. Arrupe was calling for a vital experience, a lively experience in faith, but also in a love of Christ's poor. For Arrupe they went together, these two points—the faith and the poverty. To him they meant the whole thing.




Calvez: I must say that Arrupe changed my life. In him, I have been close to a person of particular inspiration. People ask, was he a saint? Well I don't know exactly what a saint is, but if it means someone with a kind of spontaneous attachment to God, Arrupe was that type of person. He had an immense spontaneity in his spiritual attitudes, which translated into great charity in words as well as in deeds for anybody. And he had all this to such a degree that you would say yes, if sanctity is anything, it must be like that. **A**

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Love Will Decide Everything

Pedro Arrupe recovered the Ignatian ‘mysticism of open eyes.’

KEVIN F. BURKE

NOV. 14, 2007, is the centenary date of the birth of Pedro Arrupe, S.J. Many people—Jesuits and friends of Jesuits, women and men religious, lay Catholics and Protestant Christians, and adherents of other great religious traditions—feel a need to celebrate this anniversary. For all the diversity among them, their need to celebrate has a common root: deep love for a great man.

I share that need. When I edited *Pedro Arrupe: Essential Writings* for the “Spiritual Masters Series” published by Orbis Books, I noted in the acknowledgements that Arrupe was the superior general of the Jesuits when I entered the Jesuit novitiate in Denver in 1976. I added: “He was a hero to those entrusted with my early formation in the Jesuits and he quickly became my hero. More importantly, although I never met him personally, I count him among my spiritual friends and fathers in faith.”

Hale in those days and serene in holiness, Father Arrupe enjoined every Jesuit to engage the courageous questions raised by the Society’s 32nd General Congregation (1974-75) and to make its prophetic intuitions their own:

What is it to be a Jesuit? It is to know that one is a sinner, yet called to be a companion of Jesus as Ignatius was: Ignatius, who begged the Blessed Virgin to “Place him with her Son,” and who then saw the Father himself ask Jesus, carrying his cross, to take this pilgrim into his company. (Decree 2)

What is it to be a companion of Jesus today? It is to engage, under the standard of the cross, in the crucial struggle of our time: the struggle for faith and that struggle for justice which it includes. (Decree 4)

The congregation’s capacity for courageous prophecy ripened in the nourishing light of Arrupe’s leadership. He

was, after all, the Jesuit general who opened his astonishing 1973 address, “Men for Others,” with the following rhetorical strategy and prophetic courage:

Let me ask this question: Have we Jesuits educated you for justice? You and I know what many of your Jesuit teachers will answer to that question. They will answer, in all sincerity and humility: No, we have not. If the terms “justice” and “education for justice” carry all the depth of meaning which the church gives them today, we have not educated you for justice.

From Hiroshima to Rome

Pedro Arrupe, S.J., (1907-91) assumed the duties of superior general of the Society of Jesus and became one of the most recognizable leaders in the Catholic Church in the years following the Second Vatican Council. He served as Superior General from 1965 to 1983 and during that time also served five consecutive three-year terms as president of the Union of Religious Superiors General (1967-82).

Not incidentally, his life experiences prepared him for such leadership in dramatic and dangerous ways. Sent into exile at the age of 24 when the Jesuits were expelled from Spain (1932), Arrupe studied in Belgium, the Netherlands and the United States and eventually went to Japan to work as a missionary (1938). In the weeks following the Japanese bombing of Pearl Harbor, he was arrested on charges of espionage and kept in solitary confinement for 33 days. Tormented by uncertainty and in anguish for his small Christian flock, he later wrote that this “was the month in which I learned the most in all my life. Alone as I was, I learned the knowledge of silence, of loneliness, of harsh and severe poverty, the interior conversation with ‘the guest of the soul’ who had never shown himself to be more ‘sweet’ than then.”

When the first atomic bomb destroyed Hiroshima on Aug. 6, 1945, Arrupe was master of novices in a suburb on

KEVIN F. BURKE, S.J., is academic dean of the Jesuit School of Theology in Berkeley, Calif.

the outskirts of the city. A medical student before entering the Jesuits, he responded to the extraordinary events unfolding around him by transforming the novitiate into a hospital and his novices into nurses. Together they cared for 150 people suffering from traumatic injuries as well as the mysterious burns and sickness associated with radiation poisoning. Without realizing it they were living at the center of a world-changing historical moment. Arrupe later recalled the disquieting experience:

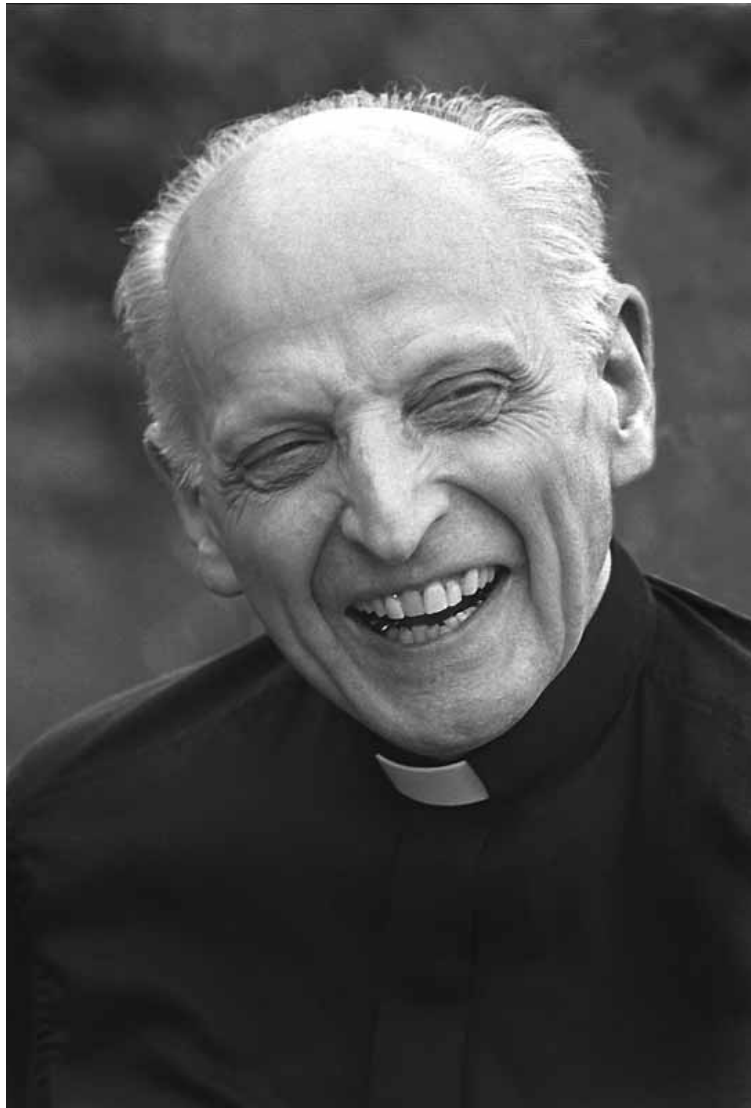
At first, without electricity or radio, we were cut off from the rest of the world. The following day cars and trains began arriving from Tokyo and Osaka with help for Hiroshima. They stayed in the outskirts of the city, and when we questioned them as to what had happened, they

answered very mysteriously: "The first atomic bomb has exploded." "But what is the atomic bomb?" They would answer: "The atomic bomb is a terrible thing." "We have seen how terrible it is, but what is it?" And they would repeat: "It's the atomic bomb...the atomic bomb." They knew nothing but the name.

In 1958 Pedro Arrupe became superior of all the Jesuits in Japan.

After the death of John-Baptist Janssens, general of the Jesuits, in October 1964, the 31st General Congregation met to elect his successor. On the morning of May 22, 1965, much to Arrupe's surprise, the congregation elected him. A man whose life took shape in the midst of the great events of the time, who experienced exile, imprisonment, war and the dawn of the atomic age,

now assumed responsibility for the largest religious order in the church at the very moment the church was asking itself anew how to engage the world.



The Challenge of Vatican II

In the early 1960s, still reeling from the aftershocks of the Second World War, the church asked itself how it could best respond to the changed world. That concern motivated Pope John XXIII to call the Second Vatican Council (1962-65) and set in motion an extraordinary process of renovation in the church. Vatican II reshaped Catholic liturgy, renewed religious life and recovered the role of the laity. It transformed the way Catholics related to other Christians, other religions, secular society and even the world itself as "secular."

Without seeking it, Pedro Arrupe found himself profoundly involved in these transformations. Taking his

cue from Vatican II, he urged Jesuits to rediscover their call to be "contemplatives in action." For Ignatius and his companions this had meant "finding God in all things." For Arrupe and the Society in the late 20th century it meant "reading the signs of the times" and finding God in a world marked by Hiroshima and Auschwitz, a world fraught with division, inequity and blind hatred. Before Vatican II Jesuits ran schools, sent missionaries to so-called mission lands and gave retreats. After Vatican II, with a renewed sense of discernment, Jesuits did these things in new ways.

'A Mysticism of Open Eyes'

The "renewed sense of discernment" adopted by Jesuits under the inspiration of Pedro Arrupe seeks God's will precisely in terms of the crucial historical realities of the day. As such, it underlies the spiritual stance that the German theolo-

gian Johann Baptist Metz calls “a mysticism of open eyes.” Writing in the shadow of Auschwitz, Metz uses this evocative phrase to capture the spirituality of the Beatitudes and the mysticism of Jesus unveiled by the Gospel’s passion narratives:

In the end Jesus did not teach an ascending mysticism of closed eyes, but rather a God-mysticism with an increased readiness for perceiving, a mysticism of open eyes, which sees more and not less. It is a mysticism that especially makes visible all invisible and inconvenient suffering, and—convenient or not—pays attention to it and takes responsibility for it, for the sake of a God who is a friend to human beings.

The God-mysticism of Jesus involves the possibility and actuality of finding God in the world. Significantly, both Metz and Arrupe insist that it is reality itself that opens our eyes to the One who transcends reality. Arrupe testifies to this in a poignant description of the first Mass he celebrated after the atom bomb exploded. He and several companions labored all night to enter the ruined city to help several Jesuits wounded and trapped by the rubble. Arrupe later wrote:

At five in the morning, we finally arrived at our destination and began our first treatments on the

fathers. In spite of the urgency of our work, we had first stopped to celebrate our Masses.... The external surroundings in which the holy sacrifice was being offered were not such as might promote sensible devotion. In turning around to say “Dominus vobiscum,” I saw before my eyes many wounded, suffering terribly. While reading the Epistle and the Gospel, I had to be careful not to touch with my feet the children who lay so close to me. They wanted to see closely this stranger who was wearing such odd clothing and performing those ceremonies they had never seen before. In spite of it all, I do not think I have ever said Mass with such devotion.

Jesuit Education After Arrupe

The recovery of the Ignatian mysticism of open eyes transformed the way Jesuits approach education, their traditional apostolate. In a speech at Santa Clara University in 1982, Ignacio Ellacuría, the Salvadoran Jesuit who later suffered martyrdom, poignantly addressed this:

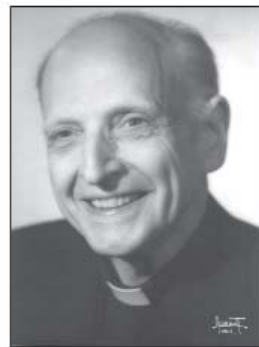
Reason and faith merge, therefore, in confronting the reality of the poor. Reason must open its eyes to their suffering. Faith—which is sometimes scandalous to those without it—sees in the weak of this

Honoring a Man for Others

Celebrating the life and ministry of

PEDRO ARRUPE, S.J.

Superior General of the
Society of Jesus
1961–1983



1907–1991

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world the triumph of God, for we see in the poor what salvation must mean and the conversion to which we are called.

Ellacuría's words drew their inspiration from his superior general. A decade earlier, in the famous speech cited above, Arrupe announced:

Today our prime educational objective must be to form men for others; men who will live not for themselves but for God and his Christ—for the God-human who lived and died for all the world; men who cannot even conceive of love of God which does not include love for the least of their neighbors; men completely convinced that love of God which does not issue in justice for others is a farce.

A generation after Arrupe one sees evidence that the renewal has had a positive effect on Jesuit schools. Changes in curricula, the growing importance of immersion trips and community service programs, to say nothing of the founding of Jesuit Refugee Service under Arrupe (1980) and the promotion of Jesuit Volunteer Corps, reflect the shift to justice-centered evangelization characteristic of the Jesuit mission after Arrupe. Jesuit education has always had an appropriate humanistic emphasis on excellence in the arts and sciences and attention to the education of the whole person. What it adds today is a commitment to praxis-based education, a special emphasis on education for justice and, above all, the promotion of education as a practical way to encounter the world and to find God in the world.

Rooted and Grounded in Love


The life story, the witness of heroic leadership and the sheer goodness of Pedro Arrupe give evidence of a man who found God in this broken world, a man who found God in others and a man who learned, above all, to trust love. This simple truth dominates Arrupe's later writings, including his last major essay on Ignatian spirituality, "Rooted and Grounded in Love" (1981). It can also be felt in his spontaneous words to a group of religious sisters, words that are among his most memorable:

Nothing is more practical than finding God, that is, than falling in love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you will do with your evenings, how you will spend your weekends, what you read, who you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love, stay in love and it

will decide everything.

Finally, Father Arrupe's capacity to trust God's love wells up from the awesome silence that descended on the last 10 years of his life. On Sept. 7, 1981, while returning to Rome from a trip to the Philippines and Thailand, he suffered the massive stroke from which he would never fully recover. He resigned his office at the 33rd General Congregation (1983). Because of the effects of the stroke, he could not speak directly to his brother Jesuits, but his final address was read to them in his presence. It was received with thundering applause and a torrent of tears:

More than ever, I now find myself in the hands of God. This is what I have wanted all my life, from my youth. And this is still the one thing I want. But now there is a difference: the initiative is entirely with God. It is indeed a profound spiritual experience to know and feel myself so totally in his hands.

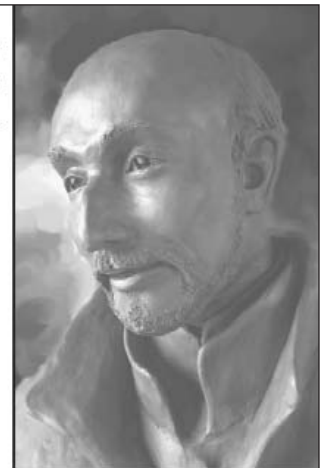
Pedro Arrupe ended where he began, in love with God. That, above all, is why we celebrate him. 

From the archives: Peter Hebblethwaite on the life of Pedro Arrupe, S.J., at www.americamagazine.org.

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A Doubter Gives Lessons in Faith

BY GERALD M. FAGIN

THOMAS THE APOSTLE needs a publicist. Even though in John's Gospel he gives voice to the most profound statement of faith in the New Testament, "My Lord and my God," the first word that comes to mind for most of us on hearing his name is "doubting"—"doubting Thomas." We forget his courageous response when Jesus sets his face toward Jerusalem and almost certain death: "Let us go with him and die with him." His great act of faith in Jesus has been overshadowed by his refusal to believe (much worse than doubting) the other disciples who proclaimed that they had seen the Lord: "Unless I see the mark of the nails in his hands and put my finger in the mark of the nails and my hand in his side, I will not believe" (Jn 20:25). Thomas rejects their testimony and boldly demands a sign.

Even so, doubters like Thomas can be great teachers if they prompt us to examine our own faith. "Doubting Thomas" imparts three important lessons about faith.

First, Thomas reminds us that faith does not exclude doubt and questions, nor does it exclude moments when we wonder whether God is truly with us, faithful to God's promises. Sometimes God may seem distant and unresponsive as we face darkness, illness or helplessness before the dying of a loved one. Faith is not always clear and unchallenged. Yet we are asked to believe in the midst of the questions and uncertainties that surround us. Faith may lead to certitude, though not the comfortable certitude of logic and scientific proof, but rather the certitude of one who trusts

in God's word. We identify with the father in the Gospel who prays with great honesty, "I believe. Help my unbelief" (Mk 9:24).

Second, Thomas reminds us that we receive faith in and through the community of parents, friends and church. Thomas found faith because he returned to the community and trusted enough to show up the following Sunday. Ultimately, however, Thomas testifies to the fact that

our faith must be rooted in our own experience of God, in a personal acceptance of God and commitment to God. We cannot simply believe because someone else believes. Our faith must be founded in our own deepest convictions. At times, we may rely on the faith of others to support us and sustain us, but others cannot believe for us. We have to say our own personal "yes" to the invitation to faith given by God.

Third, Thomas reminds us that faith is not simply an assent to doctrines and propositions of faith. Thomas had no creed to accept. In fact, the apostle Thomas did not know the Apostles' Creed. He had no idea that Jesus had two natures united hypostatically in one person. He had not figured out that there were three persons in one God. He was totally unaware that 10 days earlier, at



"Incredulity of Saint Thomas," by Peter Paul Rubens (1577-1640)

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PHOTO © SCALA / ART RESOURCE

Jesus' last supper, the bread and wine had been changed into the body and blood of Christ. Thomas would have flunked the most basic quiz on the catechism.

Yet he dramatizes for us that, while it is vitally important that we "believe that" certain doctrines are true, we must first "believe in" God, the God revealed in Jesus. Thomas's faith was a personal response, a graced surrender to the risen Jesus as his lord and savior and an acknowledgment that Jesus spoke the truth when he said, "I have the power to lay my life down and I have the power to take it up again" (Jn 10:18). As portrayed in John's Gospel, faith for Thomas was an expression of loyalty, faithfulness and allegiance to Jesus. It was a radical act of trust and a personal commitment to Jesus and Jesus' invitation to new life. Thomas reminds us that, in the end, we believe because we know we are loved. We believe in the one who loves us.

In those times when we identify with Thomas's doubts, we may boldly ask Jesus to show himself to us. If, like Thomas, we find ourselves isolated from the community of faith and envious of others' faith, which seems strong and unwavering, we may hesitate to rely on the word of others who try to encourage us to believe. Then Thomas may assure us in our doubts. But he also challenges us to deepen our faith, trust and commitment to Christ, even if we have not seen him.

What the "doubting" and "believing" Thomas teaches us may purify and enrich our own faith. It may also raise questions about how we can best pass on the faith, how we catechize and how we invite people to come to faith. How do we engage their hearts as well as their heads? How do we lead others to encounter Jesus in an intimate way that evokes our trust and surrender and not simply our adherence or intellectual assent?

The Gospel story does not tell us whether Thomas put his fingers in Jesus' wounds or touched his side, but he did meet Jesus face to face. That is how he heard the call to faith and where he found the strength to believe and live out that faith as an apostle and martyr. We too are invited to encounter the Lord face to face in word, sacrament and community and in the poor and the needy. Christ is always in our midst inviting us to touch him and believe. **A**



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Visiting the Age of Rembrandt

BY LEO J. O'DONOVAN

WE THOUGHT WE KNEW him, with that searching unsettling gaze of his, the man with a peasant face who became the master of light and shadow, saturated color and probing psychology. The guises in which he presented himself varied greatly: here as a soldier, there as a prince, now as a beggar or as a king before the Christ-Child. At times he stared, scowled, glared or held us in his gaze, but he never smiled. And he let his age show, scrutinizing himself as no other artist has before or since, studying not simply his own soul but the human condition. In one self-portrait we come before his deep-set dark eyes, bulging nose, full lips and double chin painted at the nadir of his career shortly after his insolvency; yet he chooses neither dejection nor self-assertion in response. The left side of his face is shadowed, the furrowed brow and fleshy right cheek marvels of suggestion. A black velvet beret symbolizing his craft gives the only touch of élan. It is Rembrandt von Rijn, the miller's son from Leiden, bankrupt in Amsterdam—the painter as Everyman.

This Rembrandt self-portrait hangs in the fifth gallery of the sumptuous exhibition “The Age of Rembrandt: Dutch Paintings in the Metropolitan Museum of Art,” now showing in New York City. The exhibition is both a feast of fine painting and a history of a great institution, the unfolding of a partly planned and partly fortuitous story about Dutch art that fairly demands repeated visits.

Organized by Walter Liedtke, the exhibition presents all of the museum's 228 Dutch paintings from 1600 to 1800, celebrating both the 400th anniversary of Rembrandt's birth in 1606 and the publication of Liedtke's two-volume exhibition

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“SELF-PORTRAIT,” REMBRANDT (1660). ALL PHOTOS COURTESY OF THE METROPOLITAN MUSEUM OF ART

catalogue. In presenting the development of the collection, the show reflects American philanthropy from the Gilded Age (1870-1900) onward, recognizing donors whose gifts added to the collection. Some will bridle at the attention paid to benefactors and the prices they paid for pictures. But the story of the Met would not be possible without such generosity, impelled not only by a love of art but also by admiration for the American values of democracy, family life, the “Protestant work ethic” and appreciation for nature, which the donors thought middle-class Dutch society had anticipated during those centuries.

The Rembrandt self-portrait is part of the Benjamin Altman bequest (1913), which includes four other Rembrandts, three genre scenes by Frans Hals, the museum's second Vermeer, landscapes by Aelbert Cuyp, Meyndert Hobbema and Jacob van Ruisdael, and fine genre scenes by Gerard ter Borch, Gerrit Dou and Nicolaes Maes. Among the Rembrandts, “The Toilet of Bathsheba” (1643) is an example of the finely painted cabinet pictures that Rembrandt produced for private collectors in the 1640s in his “smooth” style. In the later, “rough” style, “Man With a Magnifying Glass” and “Woman With a Pink” (both early 1660s) stand out.



Van Ruisdael's "Wheat Fields" (c. 1670), its centered road "leading like a nave into the cathedral of nature," as the exhibit notes, is one of the grandest works of the great landscapist's later years. But smaller works hold their own. Johannes Vermeer's "A Maid Asleep" (c. 1656-57), with its dozing girl just left by a male visitor, is the artist's first known effort to capture an intimate moment in a rapture of pearl light and balanced forms. And Nicolaes Maes's "Young Girl Peeling Apples" (c. 1655), whose soft chiaroscuro and warm blended colors honor Rembrandt, is a still smaller wonder, in which light and color rather than line and modeling create the form of a plain but unforgettable girl.

The Met's Dutch Debut

The Met's first collection centered on Dutch paintings. Known as the "Purchase of 1871," it was approved by the board of trustees after the museum's vice president William Blodgett had assembled it the year before in Paris. First presented to the public in 1872, the 174 Old Masters received a favorable review in *The Atlantic Monthly* from Henry James, who found in Bartholomeus van der Helst's oval "Portrait of a Man" (1647) "the perfect prose of portraiture" and imagined that Mother Nature "would lay a kindly hand on the sturdy shoulders of van der Helst, and say, 'One must choose for the long run: this man I can trust!'" Thus Americans became familiar with the broad

white collars, the austere black coats and the full, direct faces of their Dutch forerunners.

While some paintings in the purchase were too ambitiously attributed, the collection included marvels like Jan van Goyen's "View of Haarlem and the Haarlemmer Meer" (1646), a small-scale triumph of delicacy and acute observation. Sketched first in the bell tower of Saint Bavo's Church, it shows the city and the church against a low horizon, with two small figures in a field bathed in golden light, and most of the landscape detailed in a watery green, with iridescent gray clouds overhead. Nearby is

"Drawing the Eel" (1650s) by Salomon van Ruysdael (uncle of Jacob), a boisterous winter scene full of cartoonish horses and jolly burghers who entertain themselves by tormenting a poor fish under sweeping ivory clouds in an immense and pale blue sky. Margareta Haverman's "A Vase of Flowers" (1716) is a feat of brilliant color and delicate balance, with a daringly open lower right corner anchored only by a few grapes. One of two canvasses by the only woman in the exhibition, it was pronounced "elegant" by James.

When the railroad financier Henry G.

Marquand became the Met's second president in 1889, he gave the museum 42 paintings, a third of them Dutch, including the museum's first authentic Rembrandt, "Portrait of a Man" (c. 1632), three works by Frans Hals, including the jaunty "Portrait of a Man" (early 1650s) and Vermeer's "Young Woman with a Water Pitcher" (c. 1662). The finest of the museum's five Vermeers, this last work, a modestly sized canvas, takes viewers out of time into the presence of an idealized woman in a perfect home, glowing with light, jewel-like color and intricate detail, yet hushed and still. No matter that there is a slight problem with the girl's right hand.

J. P. Morgan, elected the museum's fourth president in 1904, attracted new curators, oversaw enlargements of the collections and contributed 10 Dutch paintings, including Gerard ter Borch's vanity-piece "A Young Woman at Her Toilet With a Maid" (c. 1650-51) and Gabriël Metsu's tender, revealing "Visit to the Nursery" (1661). Another grand gift was the early Rembrandt "Man in Oriental Costume" (1632) from railroad heir William K. Vanderbilt in 1920.

Bequests of the Huntington family figure prominently in two galleries devoted to "Major Donors, 1900-1950" and "Acquisitions, 1950-2005." Collis P. Huntington, one of the Central Pacific Railroad's "Big Four," considered



Vermeer's "Woman With a Lute" (c. 1662-63) his best painting, a symbol-laden image of a girl at a window tuning her lute as she awaits a male companion. His son Archer gave the museum Frans Hals's "Paulus Verschuur" (1643) and two Rembrandts: a portrait of Rembrandt's common-law wife, "Hendrickje Stoffels" (1660); and an elegant presentation of "Flora" (c. 1654), which is a tribute to Venetian art but with a goddess of spring familiar with mortality.

Other offerings include paintings donated by Henry O. and Louisine Havemeyer. Champions of Impressionist art, the Havemeyers left nearly 2,000 works to the museum in 1929, among them 10 Dutch paintings, including Pieter de Hooch's "The Visit" (c. 1657), which depicts two young women at a window entertaining two men and likely considering mischief. It was so admired in the 19th century that Théophile Thoré, a French critic, thought it painted by Vermeer. The Havemeyers also gave Rembrandt's so-called Van Berestejn portraits (of a man and a woman, both 1632) and his "Herman Doomer" (1640), a remarkably well-preserved portrait of an Amsterdam ebony worker, seemingly still ready after 350 years to tell viewers how much he loved his craft.

A large bequest from Michael Friedsam included an early, atypical Rembrandt ("Bellona," 1633) and a late, atypical Vermeer ("Allegory of the Catholic Faith," c. 1670). Jules Bache, a New York stockbroker, donated Rembrandt's "Standard Bearer (Floris Soop)" (1654) and a mid-career "Portrait of a Man," by Frans Hals. Bache also gave the museum its finest Gerard ter Borch, "Curiosity" (c. 1660-62), a delightful genre scene in which a seated young woman writes a letter for an elegant, slightly haughty friend while a curious young woman and a dog look on.

A Nod to Dutch Catholics

In 1956, the Met purchased Hendrick ter

Bruggen's "The Crucifixion With the Virgin and Saint John" (c. 1625), a canvas that has grown in reputation and usually hangs with the museum's Caravaggios. Painted from a low vantage point against a stark, star-studded sky, it shows the twisted and agonized body of Christ, blood pouring from his wounds, as the stricken



"ARISTOTLE WITH A BUST OF HOMER," REMBRANDT (1653)


Mary and John stare up toward him (they display the plain features of the Dutch models). Thoughtfully installed to suggest the "house chapel" of a Catholic family in Utrecht for which it was painted, the piece is a triumph of religious anguish, perhaps the closest thing America has to Grünewald's "Isenheim Altarpiece" at the Unterlinden Museum in Colmar, Alsace.

Other great works on display include Vermeer's "Study of a Young Woman" (c. 1665-67), a lesser variant of "Girl With a Pearl Earring" but equally mysterious, and Rembrandt's candid but compassionate portrait of the syphilitic Gerard de Lairese (c. 1665-67). The grandest addition is Rembrandt's "Aristotle With a Bust of Homer" (1653). One of the museum's most prized holdings, the painting serves as the show's finale. Under a broad-brimmed hat, a man from the late Middle Ages, wearing a black sleeveless vest over a billowing white and gold gown, stands with his right hand on a bust of the blind

poet. His left hand plays over a magnificent gold chain holding a medal with an image of Alexander the Great. Dense impasto lifts the chain sometimes a quarter-inch from the canvas. Golden light falls across the subject's cheeks as his somewhat melancholy eyes look beyond the statue into the puzzle of human fame and fortune. The art historian Simon Schama has speculated that the standing figure may in fact be Alexander's favorite painter, Apelles, but the present title remains broadly accepted.

Visitors with the stamina to continue will find 75 more paintings in the Met's galleries where the Dutch collection is normally hung. There one can admire Jan van Goyen's "Castle by a River" (1647), an invented Romanesque fort in a lambent gold light, and Willem Drost's handsome "Portrait of a Man" (perhaps a self-portrait), which shows what feeling and finesse the younger artist learned while studying with Rembrandt. There are cautionary works, too, such as "A Young Woman Reading," supposedly by Vermeer and purchased by Jules Bache for a very large sum only two or three years after it had been counterfeited in the Netherlands. Benjamin Altman acquired "Rembrandt's Son Titus," purportedly by the father, but it was a superficially executed work now dated to the late 17th or early 18th century.

As a whole, the exhibition would have delighted Wilhelm Bode, a European art historian and curator, who admired the "noble ambition" of American philanthropists. "The public feeling for art," he told *The New York Times* in 1911, "the architecture, the fortunes spent in public and private collections, the general interest in doing things that are magnificent, are the characteristics of which I constantly think." Only in the Netherlands itself could the story of Dutch art be better told than at the Met.

"The Age of Rembrandt: Dutch Paintings in The Metropolitan Museum of Art" is on view through Jan. 6, 2008. 

A Friend of God

‘If I ever become a saint—I will surely be one of “darkness.”’ *Mother Teresa*

BY WILLIAM A. BARRY



Come Be My Light: *The Private Writings of the Saint of Calcutta* (Doubleday, \$22.95) is a disturbing book, one that has become a lightning rod for commentators of every stripe, from believers to unbelievers. Can it also be read as a consoling book? I believe so, though the consolation is not “cheap grace.”

Edited by Brian Kolodiejchuk, M.C. (postulator for Mother Teresa’s cause),

WILLIAM A. BARRY, S.J., is co-director of the tertianship program for the New England province of the Society of Jesus. He has written numerous books on prayer and spiritual direction. His *A Friendship Like No Other* will be published by Loyola Press in March.

the book offers a selective but comprehensive look at the inner life of Mother Teresa from her early life in Skopje, Albania, to her death in Calcutta. For her early life the editor relies on Mother Teresa’s memories, written or spoken much later in her life. But for the experiences that led to the founding of the Missionaries of Charity, and for the experiences of darkness that take up most of the book, we have notes she gave to her spiritual directors and letters she wrote to them and to other correspondents. In modern times only Blessed John XXIII’s *Journal of a Soul* is comparable, but the latter has no hint of the kind of darkness suffered by this equally admired blessed of the 20th century.

Father Kolodiejchuk has done an

admirable job, clearly a labor of love that must have cost him a great deal of soul-searching. In his commentary and notes he has tried to clarify for a general audience the meaning of terms used by Mother Teresa and her correspondents, and to provide commentary to guide the general reader to a Catholic understanding of what Mother Teresa was experiencing.

“If I ever become a saint—I will surely be one of ‘darkness.’ I will continually be absent from Heaven—to [light] the light of those in darkness on earth.” The editor takes this statement, from a letter written by Mother Teresa in 1962, as a sort of mission statement around which he organizes the book. Light and darkness run through the documents and letters of Mother Teresa, along with a desire to help

the poor as a missionary that she first experienced at the age of 12.

The first two chapters cover her life up to the call to found the Missionaries of Charity. Born in 1910 in Albania, she entered the Loreto Sisters, an Irish congregation devoted to education, when she was 18. Her desire was to spend her life in Bengal, India, where she did her novitiate and taught school for the next 20 years. We get a hint of the light-darkness theme to come in a 1937 letter written to her former confessor in Skopje: "Do not think that my spiritual life is strewn with

roses.... Quite the contrary, I have more often as my companion 'darkness.'... But do not, however, think that I am only suffering. Ah no—I am laughing more than I am suffering."

In 1942 she "made a private vow to God, binding under mortal sin, to give to God anything He may ask, 'Not to refuse Him anything.'" This vow, at the time known only to her confessor, explains much of her life, including the painful separation from Loreto demanded by her "call within a call" and the way she ultimately came to terms with the darkness of

heart, mind and soul she experienced for most of the last 50 years of her life.

Chapters 3 through 7 reveal the "call within a call" that began with her experience on Sept. 10, 1947, during a train ride to Darjeeling: the call from Jesus to found the Missionaries of Charity. We read her notes of the conversations between her and Jesus that took place then and in the days following. Jesus insists on the need for a congregation of Indian nuns who would live and work with the poorest of the poor of Calcutta. Teresa resists the call and begs not to have to do this. Jesus reminds her of her vow and says: "There are convents with a number of nuns caring for the rich and able-to-do people, but for my very poor there is absolutely none. For them I long—they I love—Wilt thou refuse?" "Come, come, carry Me into the holes of the poor. Come, be My light."

The "voices" raise a question for me, and perhaps for others: Do they ring true as being the voice of Jesus? Jesus speaks in a language that sounds a bit stilted, even histrionic, to our ears. Any new experience of God, however, will be colored by the prior experience and expectations of the recipient. So Mother Teresa's experiences are colored by her personality and background, by the spirituality she had read and been taught and by the way religious language was written and spoken at that time. But as I read the words attributed to Jesus, something rang true, namely his thirst for souls, his love for the poorest of the poor and his assessment of where the resources of the church are often expended. If the Missionaries of Charity had not come into being, who would have cared for the unwanted dying beggars of Calcutta or, for that matter, of any of the great cities of the world where the followers of Mother Teresa now serve? What also rang true, of course, was Mother Teresa's understandable reluctance to take on this assignment, both because she loved being a Sister of Loreto and because Jesus promised her many sufferings.

In this section we also read of her dealings with her spiritual director at the time, Celeste Van Exem, S.J., who helped her to make religious sense of the experiences, and with Ferdinand Perier, S.J., the archbishop of Calcutta, who had to make the decision about the authenticity of her "call within a call." These chapters end with permission being given for Mother



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Teresa to leave the Sisters of Loreto and, under the direction of Archbishop Perier, to begin what she refers to as “the Work,” the founding of the Missionaries of Charity.

Chapters 8 through 13 cover the rest of Mother Teresa’s life, from 1948 when the Work began until her death in 1997 at the age of 87. While the Work grew by leaps and bounds, Mother Teresa experienced a deep darkness of spirit almost from its beginning. This is the part of the book that has drawn the most attention, deservedly so because it raises the deepest questions about God’s ways and Mother Teresa’s sanctity. Her first days in the “holes of the poor” were very difficult. She began to feel what it was like to be one of the poor and suffered such loneliness that she had to beg Jesus: “Let me not draw back from the sacrifice I have made of my free choice and conviction.”

In 1953, Mother Teresa confessed to Archbishop Perier that “there is such a terrible darkness within me, as if everything was dead. It has been like this more or less from the time I started ‘the work.’ Ask Our Lord to give me courage.” She confided her darkness to Perier and Van Exem and then to a string of other spiritual directors, looking for help. These chapters contain heart-rending descriptions of her inner suffering, many written at the request of her spiritual directors because she had difficulty articulating verbally what was going on. This difficulty may have come from her reticence to say what she was feeling, or from the inability of her directors to receive the full brunt of what she was suffering without flinching. Citations of her complaints and inner suffering abound. In **America** (9/24), for example, James Martin, S.J., cites a number of these agonizing prayers and descriptions.

These raw prayers and cries of anguish are painful to read. Yet they represent much of what she confided to her spiritual directors and indicate the leitmotif of light and darkness highlighted by Kolodiejchuk at the beginning of the book. As Mother Teresa became Jesus’ light in the holes of Calcutta, it seems, the light in her heart was extinguished. And yet, even when she speaks of loss of faith, she expresses an amazing trust and selfless love of God.

In 1961 she confided in Joseph

Neuner, S.J., and in a long letter detailed her darkness of spirit. He assured her that she was on the right path, that it was “simply the dark night” for which “there is no human remedy.” Such darkness, he said, can only be borne in trust in God’s hidden presence, and the sure sign of God’s hidden presence was her thirst for God. She wrote to him: “For the first time in this 11 years—I have come to love the darkness—for I believe now that it is a part, a very, very small part of Jesus’ darkness & pain on earth.” From here on, it seems, she is able to see the darkness as a participation

in the suffering of Christ, much as Paul did: “All I care for is to know Christ, to experience the power of his resurrection, and to share his sufferings, in growing conformity with his death, if only I may finally arrive at the resurrection from the dead” (Phil 2:10-11). Neuner testified that he had never encountered a dark night that had lasted so long. In fact, as far as I know, no known saint has ever suffered such a lengthy darkness.

In her letter to Neuner she writes of experiencing the presence of God in her ministry. “When outside—in the work—

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Poem

On Cleaning Out a Friend's Refrigerator After His Exile to the Old Priests' Home

First thought: man, no wonder he was so skinny.
Second thought: who puts crackers in the fridge?
Third: is a fridge without any beer a fridge at all?
But then I start thinking about the stark geometry
Of his fridge, and how it's just like his apartment,
Everything lean and spare and useful and solitary,
Nothing stumbling cheerfully over anything else,
Nothing rubbed up against the completely wrong
Something else. No butter, milk, mayo, jam, fruit,
Ketchup, mustard, ice cream, or mysterious spills,
Though there are various glaring medicine bottles.
It's pretty much water and crackers in here, which
Makes me grin, for you never heard a priest spout
More joyously on the essential sacramental foods
Than he did, bread and water, he would say, wine
If you must, that's all you need, all life is inherent
In these substances, add wine as necessary for joy.
Two thousand miles from here a nurse approaches
To ask him what he would like for dinner, and I
Grin all the way home, knowing full well what is
His answer: a little bread and water, God bless you.

Brian Doyle

BRIAN DOYLE is the editor of *Portland Magazine* at the University of Portland in Oregon. He is also the author of eight books of essays, nonfiction and "poems," most recently *Epiphanies and Elegies* (Sheed & Ward, 2007).

or meeting people—there is a presence—of somebody living very close—in very me—I don't know what this is—but very often even every day—that love in me for God grows more real—I find myself telling Jesus unconsciously most strange tokens of love.”

Both this statement and what Neuner told her reminded me of someone for whom I am spiritual director. She, like Teresa, experiences God's presence in the very painful circumstances of her ministry, but often finds God strangely absent when she prays. I once wondered with her whether she was experiencing some of God's own pain in the situations of her ministry. She recalled that God had said to her, “We need to trust one another more.”

We can only attempt to illuminate what is a mystery known to God alone. Sometimes I fear that all our explanations try to defend God or faith in God, and, in the process, denude faith of its often stark reality. Readers of Mother Teresa's revelations will realize what faith in and love of God can cost even a saint. Many of us may take more seriously St. Teresa of Avila's supposed complaint to God, “If this is how you treat your friends, no wonder you have so few.” *Come Be My Light* is not a book for the fainthearted. It will, however, encourage all who find God's ways mysterious and the way to God as often dark—which is more than likely the majority of us. Moreover, we have an example of a saint who could voice her complaints strongly to God. I hope that Mother Teresa's spiritual directors told her that her complaints, even apparent “blasphemies,” were devout prayers of trust in God.

It seems possible that some of God's closest friends are invited to such intimacy that they even share the agony of the seeming abandonment by God that Jesus experienced on the cross and, perhaps too, the pain of God at what human beings do to one another.

Mother Teresa came to that conclusion and even expressed this to her sisters. In addition, she came to see her experience of feeling unwanted by God as a sharing in the unwantedness of those whom she and her sisters served for the love of Jesus. It is a terrible price to pay for closeness to God. Mother Teresa was willing to pay it. God only knows how many others are willing. **A**

Whence Comes Censorship?

From the Palmer Raids to the Patriot Act

A History of the Fight for Free Speech in America

By Christopher M. Finan
 Beacon Press. 360p \$25.95
 ISBN 9780807044285

Just after the terrorist attacks on the United States on Sept. 11, 2001, White House Press Secretary Ari Fleischer warned Americans at a press conference that we are now living in an era in which “we have to watch what we say.”

Since that declaration, I have been searching for a book describing the battles against government censorship. I have found that book in Christopher Finan’s *From the Palmer Raids to the Patriot Act: A History of the Fight for Free Speech in America*. Finan, a historian and free speech advocate, has written a book with enormous relevance for post-9/11 America. As the president of the American Booksellers Foundation for Free Expression and chair of the National Coalition Against Censorship, he describes the battles against government censorship from his professional perch as a historian and advocate for civil liberties. “This is the story of our triumph over government censors,” he writes.

Throughout the book, Finan gives credit to the American Civil Liberties Union for its leadership in protecting political speech during wartime, opposing campaigns to censor books and promoting the rights of individuals to “peacefully assemble” to establish labor unions.

During the 1920s, the A.C.L.U. fought for the rights of miners in West Virginia, Colorado and Pennsylvania to organize unions against the financial interests of the Rockefeller and Carnegie families. In the same period, they also fought campaigns by civic organizations to censor reading materials held by public libraries. When a coalition of Protestants and Catholics lobbied the New York State Legislature on behalf of a “clean books” bill, the A.C.L.U. and its allies led the efforts to defeat the legislation. The books targeted for removal from public libraries

included *Women in Love*, by D. H. Lawrence and *Ulysses*, by James Joyce. The religious denominations judged these books and those like them to be “sexually objectionable.”

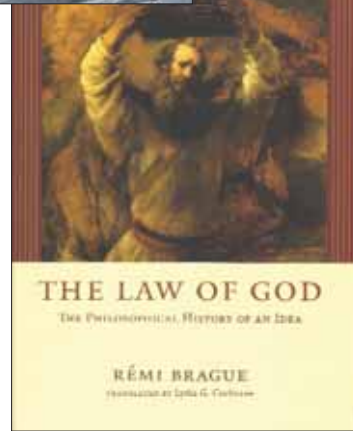
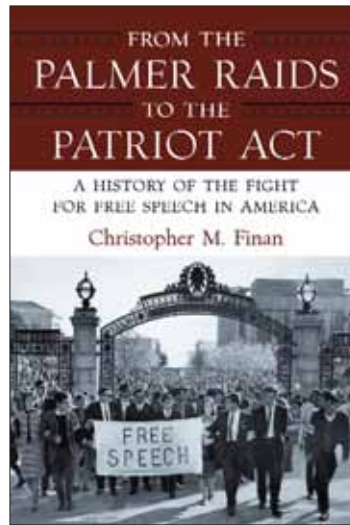
A spokesman for the Catholic Church in New York argued that “we must be governed by decent laws even at the risk of being denounced for seeking to impose the will of a group on the majority.”

The A.C.L.U.’s opposition to this censorship campaign was not automatic. In his research, Finan discovered that the A.C.L.U. had to overcome its own “reticence” about defending sexually explicit material. He also credits the federal courts with helping to expand free speech protection after World War II.

When Jersey City’s Democratic mayor, Frank Hague, tried to block union organizers from distributing leaflets informing workers of their rights in 1937, the A.C.L.U. and the union sued in federal court and won.

According to Finan, the greatest number of legal victories were achieved between 1954 to 1969, when the Supreme Court was led by Chief Justice Earl Warren. “The impact of the Warren Court on the right of free speech and freedom of the press has been profound. It expanded artistic freedom, helped ease the abuses of the McCarthy period and encouraged the growth of civil rights.”

The 1964 landmark free-press case of *New York Times Co. v. Sullivan* produced the ruling that debate on public issues must be “uninhibited, robust and wide-open.” The majority opinion was written by William Brennan, a Catholic. Finan argues that these victories for civil liberties were achieved only after a period of complacency that lasted from before World War I to the beginning of the New Deal. “Prior to World War I,” he notes,



“Americans took freedom of speech for granted.”

The conviction and deportation of thousands of Americans between 1919 and 1920 by U.S. Attorney General Mitchell Palmer (hence “Palmer Raids”) for criticizing World War I convinced Americans like Roger Baldwin, the A.C.L.U.’s founder, of the need for an

aggressive civil rights organization to combat government abuses. The deported and arrested Americans included Emma Goldman and Eugene V. Debs, advocates for free speech and women’s rights.

It was Supreme Court Justice Oliver

Wendell Holmes who wrote the majority opinion affirming the government’s right to imprison Debs for making a speech criticizing American participation in World War I. “But the government raids,” according to Finan, “did achieve something important. They raised the issue of what freedoms are protected by the First Amendment.”

The conflict between civil liberties and presidential power would resurface again with the passage of the USA Patriot Act in April 2002. There was growing concern around the country that the federal government would again sacrifice civil liberties to national security, repeating the mistakes made during World War I, World War II and the cold war.

“It had already stirred the ghosts of the Palmer Raids by pulling more than

The Reviewers

Gene Roman is the managing editor of the Community Affairs Newsletter at Columbia University in New York City.

Michael J. Kerlin is a professor of philosophy at La Salle University, Philadelphia, Pa.

one thousand Muslim men off the street and holding them incommunicado,” Finan notes.

Many individuals and organizations again looked to the A.C.L.U. for leadership and support to combat the warrantless government surveillance of electronic and telephone communications by American citizens.

One of the victories won with A.C.L.U. legal advocacy resulted in a federal court decision that ruled a National Security Agency-sponsored wiretapping program illegal.

“There are no hereditary kings in America and no powers created by the Constitution,” wrote U.S. District Court Judge Anna Diggs Taylor of Detroit. A higher court later overruled Judge Taylor’s decision, Finan points out, “citing an expansive view of presidential power.”

Our constitutional amendments protecting freedom of speech and freedom of the press exist on paper; but according to Christopher Finan, the American people must remain vigilant if we want to keep them. “Perhaps the best explanation for

the expansion of free speech,” he writes, “is that over the last century we have learned that it will survive only if we cultivate it. Our constitutional protections and liberties depend on the courage of individuals who fight for their rights.”

Gene Roman

Broken Alliance

The Law of God

The Philosophical History of an Idea

By Rémi Brague; translated by Lydia G. Cochrane

Univ. of Chicago Press. 336p \$35

ISBN 0226070786

Rémi Brague has had two previous books translated into English. *The Wisdom of the World: The Human Experience of the World in Western Thought* (2003, French original: 1999) traces the ways in which people have related human action to cosmological realities that serve as models for judging right conduct. *Eccentric Culture: A Theory of Western Civilization* (2002, French original: 1992) formulates a theory of Europe as essentially Roman insofar as it develops what it did not create, first the impulse of Greece and then of Israel through Christianity. The most recent book, *The Law of God* (French original: 2005), is a further effort to understand the dynamics of Western civilization.

Brague, a professor of philosophy at the Université de Paris Sorbonne, begins with the briefest introductory remarks about Mesopotamia and Egypt before moving to a chapter on ancient Greece and then, for the most part, to the three major religious movements he takes to be formative in this civilization: Judaism, Christianity and Islam. He devotes little space to definitions. We can speak of a law when a norm has been made explicit and the object of obligation. The divine refers to “some sort of being, or at least a higher region of being above human kind.” It is a notion that he takes to be universal, whatever status and power various people(s) give to it. Thus, the Greeks recognized a connection between the law and divinity without, for the most part, grounding the authority of law in the act of some god or gods.

For Western civilization, it is with the



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Jews, with Israel, that we can properly speak in terms of the law of God. “The divinity of the law is represented as resulting from the fact that it was written by YHWH himself. What is new in the Bible is precisely that a divine law can be delivered in writing and that a law can be both written and divine.” It is also a fact of history that although the Hebrew Bible contains much of relevance to politics and power, the application of the law of God for Judaism after the fall of Jerusalem and the dispersion of the Jews bore more on the domestic and the ethical than on the political.

Christianity and Islam, being daughter religions to Judaism, have similar features, but also important differences. The Christian Scriptures have comparatively little to say about politics, but Christians after Constantine had to apply both Hebrew and Christian Scriptures to the realms of politics and power. When they made this application, they had already come to blend the influences of Judaism and Greek philosophy, particularly the Stoic notion of natural law. God may be ruling here too, but the details of political life are for earthly people(s) to determine. Finally, two unique features set Islam apart: that the Koran appears from very early on as the unmediated word of God and that Muslims found themselves, also from the beginning, exercising political powers and having to relate the law of God to divergent political necessities. Brague is especially interested in the overlapping development of Jewish, Christian and Islamic thought in the Middle Ages under the influences of Platonic and Aristotelian philosophy. His survey of this period is wide, but he dwells on the Muslim al-Ghazali, the Jew Moses Maimonides and the Christian Thomas Aquinas.

In his final section, Brague’s interest turns to the increasing separation, beginning in the late Middle Ages, of religion and politics in Western civilization. His stress is on Christianity, although he does attend to modern tendencies in Judaism and Islam with a notably brief consideration of the Islamic world today. Several cultural factors have been at play in the Christian or post-Christian West: a loss of the important connection between law (the obligatory) and counsel (the good); a transformation of the creative act of God

into a simple act of power separated from the idea of global order; and the replacement of the idea of nature as setting a norm for life into one of nature as simply the order that is. The conclusion raises the question whether the political order has lost something essential in losing the sense of its dependence on an order that transcends the human. Thus, “whether human action can unfold freely, with no reference to the divine, rather than losing its way in suicidal dialectics, remains to be seen.”

Preparing this review was my introduction to Brague. *The Law of God* has led

me to the earlier books, and I have enjoyed the experience thoroughly. The author brings philosophy, religion, law and politics together in ways that are illuminating and thought-provoking. The books are also accessible, requiring little specialized background, and highly readable. As the books are so wide-ranging, I can easily imagine scholars specialized in particular periods and thinkers finding weaknesses—but I am not one of those scholars. I strongly recommend *The Law of God* as well as Brague’s other books.

Michael J. Kerlin

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Dr. Edward Kocher, Chair
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Office of Human Resource Management
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For more information about Duquesne University, please see www.duq.edu

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Letters

We've Got Issues

Regarding "Bishops on Citizenship" (11/5), what about the other moral issues that face voters today? Once again, matters of conscience are reduced to bioethical issues. There is no denying that abortion, euthanasia, stem cell and cloning are significant, but so are the other life and justice issues such as war, the economy, poverty and housing. We verbalize the importance of not falling into the single-issue rut when voting, but the leadership

certainly does little to challenge and support people in doing it.

*Mary Therese Lemanek
Allen Park, Mich.*

The Catholic Vote

I applaud our bishops for highlighting issues related to social justice, human dignity and the value of life. The bishops are careful not to recommend one candidate over another—I have yet to find one candidate who supports all of

my positions.

Unfortunately, the bishops' document on faithful citizenship, which you cover in "Bishops on Citizenship" (11/5), fails to reach many Catholics in the pews. I first learned about it during formation for the permanent diaconate. As pastors and preachers, we need to publicize the document.

Let us get the word out to parishioners. May we all vote reflectively and prayerfully, seeking to build the kingdom here and now.

*(Deacon) Thomas J. Berna
Houston, Tex.*

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Cool My Sheep

Bravo to Kyle T. Kramer for "Eco-Asceticism" (11/5). To paraphrase John Paul II, technology will not save us. While Mr. Kramer's actions may not specifically recall Jesus' life (I can hear him telling Peter to turn down the air conditioning in the upper room!), the idea of self-denial for the sake of others certainly reflects not only the teachings of Jesus, but the lives of the saints as well as modern Catholic social thought.

*Harry Johnson
Asheville, N.C.*

War and Peace

The author of "Writing, or Typing"

America (ISSN 0002-7049) is published weekly (except for 11 combined issues: Jan. 1-8, 15-22, April 16-23, June 4-11, 18-25, July 2-9, 16-23, July 30-Aug. 6, Aug. 13-20, Aug. 27-Sept. 3, Dec. 24-31) by America Press, Inc., 106 West 56th Street, New York, NY 10019. Periodicals postage is paid at New York, N.Y., and additional mailing offices. Business Manager: Lisa Pope; Circulation: Judith Urena, (212) 581-4640. Subscriptions: United States, \$48 per year; add U.S. \$22 postage and GST (#131870719) for Canada; or add U.S. \$32 per year for overseas surface postage. For overseas airmail delivery, please call for rates. Postmaster: Send address changes to America, 106 West 56th St. New York, NY 10019. Printed in the U.S.A.

(Current Comment, 10/22), who says **America** “ignored *Catch-22* altogether,” might look again. A scholastic who spent several summers at **America** and for some years contributed *Between the Lines* as a “socio-literary” column, wrote about it in “Catch Peace” (11/6/65). Joseph Heller, he says, indicts “the moral pygmies who saw life as a parade and war as a game, and then sent young men down in blood and flames.” Those words apply today.

Raymond A. Schroth, S.J.
Jersey City, N.J.

Electing Bishops

Regarding “Episcopal Bishops Take Decision on Gays” (*Signs of the Times*, 10/15): The House of Bishops of the Episcopal Church, meeting in September in New Orleans, did not vow not “to elect another openly gay bishop.” Neither the House of Bishops acting corporately nor individual bishops elect bishops in the Episcopal Church. Rather, diocesan Standing Committees consent (or not) to the election of a bishop by the electors of the diocese in which that bishop is to serve. Consent by a majority of diocesan bishops and Standing Committees is required for the consecration of a bishop. The House of Bishops reconfirmed a resolution of the Episcopal Church’s 2006 General Convention, which calls on bishops and Standing Committees “to exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion.”

For your readers who may lack familiarity with the Episcopal Church, I would offer this sentence from *Response to Questions and Concerns Raised by Our Anglican Communion Partners*: “Within the Episcopal Church the common discernment of God’s call is a lively partnership among laypersons, bishops, priests and deacons, and therefore necessarily includes the Presiding Bishop, the Executive Council, and the General

Convention.” Put simply, the House of Bishops is not the sole decider. And the last words on the subjects of gay and lesbian persons in our church have yet to be uttered.

(Rev.) Franklyn J. Bergen
Tucson, Ariz.

In Defense of Barry

Amid the countless stories about Barry Bonds’s steroid use that have tarnished his image (“Play Ball,” *Current Comment*, 9/24), there is no real proof of such abuse. You ought to give the slugger credit for the awesome hand-eye coordination that allowed him to hit the ball over the fence more than 762 times. He is still a great ball player. The steroids would only have helped him to put the homers into San Francisco Bay!

(Rev.) Charlie Cicerale
Woodbridge, N.J.

Forming an Adult Church

With much fanfare, William Bassett (“Church Records and the Courts,” 10/29) decries the massive settlements paid out in the sex abuse scandals as well as the concomitant disclosure of files of priests with credible sexual abuse claims against them, calling them “unprecedented in American history.” Bassett, an advocate for the California bishops, states that “church leaders should no longer be under the delusion that civil courts will respect canon law as a matter of free exercise,” but the real problem is that the current Catholic parish governance model is a foreign structure inserted into a United States civil law system where it simply does not work. It is dysfunctional, broken and in need of urgent reform.

If we Catholics are to have an “adult church,” we need to start governing ourselves as adults. We cannot ask our employers to treat us “under the civil law” with all of the benefits our civil laws may offer an employee, and then turn around and not require a Catholic parish

or diocesan corporation to act in the same way. This absurd behavior has materially contributed to the sex abuse crisis, because oftentimes employees are treated more justly in commercial corporations than in a Catholic parish or diocesan setting.

We also have to learn that priests without bona fide credentials in psychological counseling should not be consulted for problems that require a trained counselor. We would not ask a doctor legal questions, nor an accountant how to cook lamb. Priests and bishops are not “one-stop shopping” cure-alls for all ills.

Unfortunately, there are no such things as the “spiritual records” Bassett references in his article. He is correct, however, in identifying legislatures as the appropriate forums for improving the governance of Catholic parishes and dioceses. Hopefully, legislatures in each state will undertake some reform of the Catholic governance model. If they do so, we American Catholics have nothing to fear and everything to gain.

Tom Gallagher
Riverside, Conn.

“It calls for me to change.
And I’d much rather
you change.”

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Perseverance and Holiness

Thirty-third Sunday in Ordinary Time (C), Nov. 18, 2007

Readings: Mal 3:19-20a; Ps 98:5-9; 2 Thess 3:7-12; Lk 21:5-19

“By your perseverance you will secure your lives” (Lk 21:19)

FROM TIME TO TIME someone predicts that the world is going to end on such-and-such a date. These predictions are typically greeted with a mixture of fear, ridicule and bemusement. In New Testament times many people seemed to have been concerned, if not with the end of the world, then at least with the dramatic arrival of God’s kingdom and the totally new situation that might accompany it.

Today’s Old Testament readings can help us get a sense of these expectations. Psalm 98, originally composed for the liturgical celebration of the kingship of God at the Temple in Jerusalem, came to be understood as prophesying the dramatic future intervention of God in human history and the establishing of a kingdom of justice for all. Likewise, in Malachi 3 the early biblical motif of “the day of the Lord” is pictured in dramatic imagery (“blazing like an oven”) and as bringing about the future destruction of evildoers and the proud. Even more detailed and graphic scenarios of the coming reign of God can be found in Jewish apocalyptic writings and in the Synoptic Gospels.

Today’s selection from Jesus’ apocalyptic discourse in Luke 21 presupposes such beliefs and images. In this situation Jesus responds as the prophet of God, a theme developed throughout this Gospel. As God’s prophet, Jesus warns against false prophets who pretend to know the details of God’s plan, gives hints of the events or signs that will accompany the coming of God’s kingdom in its fullness and warns about coming persecutions and even divisions within families.

Today’s selection from Luke 21 ends with a sentence that is unique to Luke’s version of the apocalyptic discourse, “By

DANIEL J. HARRINGTON, S.J., is professor of New Testament at Weston Jesuit School of Theology in Cambridge, Mass.

your perseverance you will secure your lives.” The word translated as “perseverance” is sometimes rendered as “patience” or “endurance.” These are not popular virtues in 21st-century America. We want fast food, fast cars and fast computers. We have short attention spans; and we communicate in sound bites, e-mails and instant messages. The kind of perseverance recommended in today’s Gospel text, however, is not apathy or laziness or timidity. In the biblical concept of perseverance there is an element of active resistance in the face of opposition. It is inspired by confidence and hope in God. Hope and perseverance are two sides of the same coin. Hope without perseverance is anxiety and ends in madness. Perseverance without hope leads to resignation, fatalism and indifference.

As Christians we hope for the full coming of God’s kingdom, the resurrection of the dead, the last judgment and just rewards and punishments. We expect that these events all will come about in God’s own time and way. In the meantime we try to conduct our lives as people of faith, hope and love, fully aware of the fragility of human existence and of the world around us. In the midst of fast-paced change, we need the biblical kind of patience and perseverance to live one day at a time, seizing the moment and living it to its fullness, all the while moving forward in hope to eternal life in God’s kingdom.

In 2 Thessalonians Paul seems to have been addressing a young Christian community that needed to hear the biblical message of perseverance and patience. Some Christians at Thessalonica in Greece were convinced that God’s kingdom was coming very soon. Perhaps they were led astray by the kind of false prophets warned about in Luke 21 or even by misunderstanding Paul’s own statements about the kingdom of God. Their



ART BY TAD DUNNE

beliefs about the imminence of God’s kingdom apparently had led them to neglect their community responsibilities and to stop working so as to support themselves and their families.

In this context Paul appeals to his own example. Even though as an apostle Paul had the right to financial support from the local Christian community, he refused to accept it. Rather, he insisted on supporting himself as a tent-maker or leather-worker of some sort. He did so to prove the authenticity of his ministry. Paul regarded himself as an apostle sent by the risen Christ to proclaim the good news to those who had never heard it before. By his example Paul wanted to show that his motives were pure and that he was not acting out of a desire for money or personal comforts. Indeed, Paul seems to have used his manual labor as an occasion for spreading the Gospel. In the days before radios, people doing manual labor often relieved their boredom and entertained themselves by giving speeches to one another. Paul found in his manual labor not only the opportunity to support his ministry but also an opportunity to preach his beliefs in word and deed to his fellow workers. By his perseverance Paul found a way to preach the good news about Jesus and to give glory to God.

Daniel J. Harrington

Praying With Scripture

- How do you react when you hear predictions about the end of the world as we know it?
- In what areas do you need to grow in perseverance and patience?
- What do you make of Paul’s practice of supporting himself during his apostolic ministry?