

THE LENT ISSUE

# America

THE NATIONAL CATHOLIC WEEKLY

MARCH 7, 2011 \$3.50

A black and white photograph of Robert F. Drinan, an elderly man with thinning hair, wearing a dark suit jacket over a clerical shirt and a pectoral cross. He is seated and looking down intently at a newspaper he is holding open. The newspaper is the New York Post, and the headline on the right page reads "IT'S MONDALE" with a sub-headline "Picks Minn. Senator". The left page has a headline "U.S. Power Play Comes Apart".

**Robert F. Drinan's  
Last Days in Office**  
RAYMOND A. SCHROTH

**Art Historians and the Sacred**  
ELIZABETH LEV

# OF MANY THINGS

**O**f all the items in the two-room apartment in Sin el Fil, Lebanon—the low, hard couches, the folding table covered with bags of food, the single bed, the stack of votive candles covered with pictures of saints—the most heartbreaking is the pants. Made of thin, tan cotton and covered with faded images of the Peanuts character Snoopy, they could be worn by any child, in any country. But this pair covers the legs of Mark, a 6-year-old Chaldean Iraqi refugee who lives just outside Beirut.

I sit on one of the couches in the midst of a small pack of journalists traveling with the Catholic Near East Welfare Association. We are on an immersion trip to learn about Christians in the Middle East. I have been on press trips before, and while they have been illuminating, sometimes it seemed we were shown only the “best” aspects of a country—a famous landmark or cultural attraction—with little time to talk with the local people.

This trip would be a bit different, I hoped. We had time for conversations with the heads of Eastern churches and university professors and for visits to ministries for the poor, disabled or sick. Still, as we climb a dark stairway to the apartment, I am not prepared for the story I will hear.

Amal Toma, Mark's mother, wears her dark hair pulled back from her weary face, as she sits on the couch beside Mark, whose attention wavers between the group of strangers in his house and the television set. Amal tells us that in 2005 Mark's brother Fadi, then 9, was kidnapped. Little is known about the identity of the kidnappers, but Amal believes her family was targeted because they are Christian, a minority with no political power in Iraq.

When Amal and her husband Fouad Habou could raise only \$5,000 of the \$20,000 requested by the kidnappers, the kidnappers released the boy and took Fouad instead and demanded the

remainder of the ransom. But the family had already given all their money.

The kidnappers told Amal: “Consider yourself a widow.” She took her children north from Baghdad to Mosul, living there for four years before even that became too dangerous. They fled to Lebanon, hoping to find work.

But life in Lebanon has not been easy. Amal cleaned offices until problems with her joints became too debilitating. Because of his epilepsy, Mark does not go to school. Neither do Fadi, 15, and their sister, Donia, 13. Both siblings work in a chocolate factory, often for more than nine hours a day, to support the family.

As she tells us her story, Amal holds back tears. As I listen, I do too. Before traveling to the Middle East, I knew the lives of Iraqi Christians were in danger, but I did not know much about those lives, the depth of their loss and fear.

The following day we visited Ignatius Youssef III, the Syrian Catholic patriarch, who tells us: “For many years we encouraged our people to stay. Now, what can we tell them? To be slaughtered like sheep? To flee? It is a dilemma.”

And yet, somehow, in the midst of this dilemma, Mark's life continues, in some ways much like that of any 6-year-old. He squirms in his seat, watches Japanese cartoons and rolls a blue rubber ball across the floor. As I watch I wonder about the best way to react to a world in which such suffering exists, a world that sometimes can seem so bleak.

Amal's reaction is clear. She has not given up. She looks lovingly at her children. “I am still a believer,” she says. “I have faith in God, and I have hope accordingly.” And with those words, I see that this press trip has been, in one way at least, just like all the others: Through our visits to the teachers, to the leaders, to the refugees, we have, in fact, seen the very best aspects of the country.

**KERRY WEBER**

# America

PUBLISHED BY JESUITS OF THE UNITED STATES

**EDITOR IN CHIEF**  
Drew Christiansen, S.J.

## EDITORIAL DEPARTMENT

**MANAGING EDITOR**  
Robert C. Collins, S.J.

**EDITORIAL DIRECTOR**  
Karen Sue Smith

**ONLINE EDITOR**  
Maurice Timothy Reidy

**CULTURE EDITOR**  
James Martin, S.J.

**LITERARY EDITOR**  
Patricia A. Kossmann

**POETRY EDITOR**  
James S. Torrens, S.J.

**ASSOCIATE EDITORS**  
Kevin Clarke  
Kerry Weber  
Raymond A. Schroth, S.J.  
Edward W. Schmidt, S.J.

**ART DIRECTOR**  
Stephanie Ratcliffe

**ASSISTANT EDITOR**  
Francis W. Turnbull, S.J.

**ASSISTANT LITERARY EDITOR**  
Regina Nigro

**GUEST EDITOR**  
Francis X. Hezel, S.J.

## BUSINESS DEPARTMENT

**PUBLISHER**  
Jan Attridge

**CHIEF FINANCIAL OFFICER**  
Lisa Pope

**ADVERTISING**  
Julia Sosa

106 West 56th Street  
New York, NY 10019-3803

Ph: 212-581-4640; Fax: 212-399-3596

E-mail: [america@americamagazine.org](mailto:america@americamagazine.org);

[letters@americamagazine.org](mailto:letters@americamagazine.org)

Web site: [www.americamagazine.org](http://www.americamagazine.org)

Customer Service: 1-800-627-9533

© 2011 America Press, Inc.

Cover: Robert F. Drinan, S.J. CNS  
file photo.

# CONTENTS



## THE LENT ISSUE

### 13 CAREER INTERRUPTED

Robert F. Drinan's unscheduled retirement  
*Raymond A. Schroth*

## COLUMNS & DEPARTMENTS

### 4 Current Comment

### 5 Editorial Harvest of Hunger

### 8 Signs of the Times

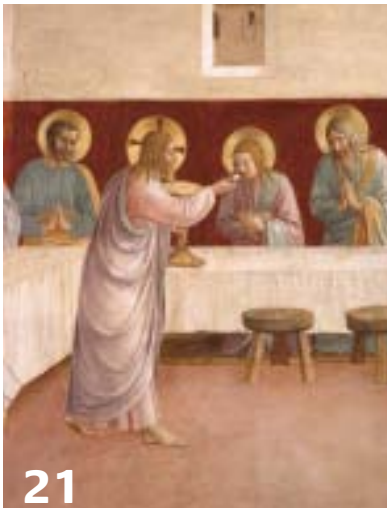
### 11 Column Wait Until Next Year

*Thomas Massaro*

### 34 Letters

### 38 The Word Begone, Satan!

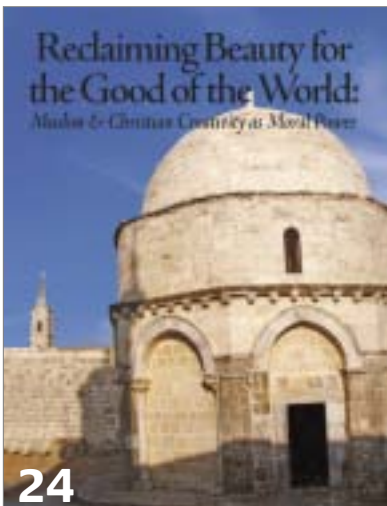
*Barbara E. Reid*



## BOOKS & CULTURE

### 21 ART Art historians and the sacred **BOOKS** *Reclaiming*

*Beauty for the Good of the World; Christians and Jews, Faith to Faith*



## ON THE WEB

**Elizabeth Lev**, right, discusses the biases of art historians on our podcast, and Kevin Clarke considers IBM's supercomputer, **Watson**. Plus, an archive of **America** articles by **Robert F. Drinan, S.J.** All at [americamagazine.org](http://americamagazine.org).



### Arab Nonviolence

The self-absorbed media have identified Facebook and Twitter as the giant-slayers in the revolutions spreading across North Africa and the Middle East. But in one front-page news story, based on in-depth reporting, David D. Kirkpatrick and David E. Sanger of The New York Times (2/14) explained how the ouster of dictators in Tunisia and Egypt was achieved by activists of the April 6 Youth Movement, who had planned together for two years. Just as important, the two reporters explained what no one else had even managed to note: how the popular demonstrations came to sustain their disciplined nonviolence for more than two weeks.

Cadres in both countries had been coached by the Qatar-based Academy for Change, an institute focused on nonviolent democratic change inspired by Gene Sharp, the American theorist of nonviolence. Professor Sharp's ideas on civilian-based defense inspired the Baltic countries in their separation from the Soviet Union. His text *From Dictatorship to Democracy* shaped nonviolent resistance in Georgia, Ukraine and Kyrgyzstan, as well as a popular movement in Serbia and now the Arab Revolution of 2011. With all respect to Ahmed Maher and the members of April 6 for their extraordinary achievement, if ever there was a change agent who deserved the Nobel Peace Prize, it is Mr. Sharp.

It will be far more difficult for peaceful change to come to countries like Yemen, Bahrain and Libya, where extended planning for popular resistance and the training and staffing necessary for disciplined nonviolence are absent. But the youthful rebels in Egypt and Tunisia have shown the Arab world that a genuine alternative to violence in politics can work. No group can be more dismayed at that than Al Qaeda, except perhaps those militarists in our midst whose hostile identities or profiteering depends on having enemies abroad.

### Indefensible

Sexual assault in all branches of the military has a long, ugly history. And it persists, as new reports of rape and sexual harassment are on the rise. But many victims, unfortunately, have not reported abuse, because in the military justice system investigations are conducted and decisions rendered by commanding officers, who feel duty-bound to protect their ranks and maintain morale among the troops. The process of handling allegations, military authorities explain, is "complicated" and "problematic." That one in three women in the military have been victims

of rape or threatened with rape—as the media have been reporting for years—while the Pentagon looks away is more than problematic. It is shameful. And it is criminal.

Perhaps now, though, these women will have their day in court and justice will be served. A federal lawsuit filed on behalf of 17 plaintiffs (including two men) in Federal District Court in Virginia on Feb. 15 accuses the Department of Defense of mishandling cases of rape and sexual assault. The suit also names Defense Secretary Robert Gates and the former secretary Donald Rumsfeld. One of the plaintiffs, a Marine veteran who reported being raped, noted she received no help at the time and instead was relocated to living quarters one floor below her attacker. This long overdue lawsuit calls for "an overhaul of the military's judicial system" establishing full accountability and an independent panel set up by the Pentagon to investigate allegations. Women (and men) in service to their country deserve equality and respect from their colleagues—not the horror and trauma of sexual abuse.

### Who Speaks for the Weak?

The debate on the federal budget is a moral issue based both on assessments of the nation's needs and on those principles that determine the common good.

While it often appears that abortion and gay marriage are all the church cares about, it was heartening that on Feb. 15 more than 300 Catholic leaders carried letters to Congress from two committees of the U.S. Conference of Catholic Bishops and from Catholic Relief Services reminding them that "it is morally unacceptable for our nation to balance its budget on the backs of the poor at home and abroad."

Both letters praised, in passing, limitations on funds for abortion; but Bishop Howard J. Hubbard of Albany and the president of C.R.S., Ken Hackett, stressed that the proposed continuing resolution calls for 26-percent cuts in poverty-focused foreign aid; affects those with AIDS, tuberculosis and malaria as well as victims of floods, famines, disasters and civil wars; and would cost innocent lives. Congress must "find resources elsewhere" than in programs that serve the poorest persons and communities, they wrote. In a world where one-fifth of the population survives on less than \$1 a day and 20 countries are involved in armed conflict, the bishops wrote, our nation must join with others and address the "problems that provide fertile ground in which terrorism can thrive."

For homilists and churchgoers, here are challenges that come from the real heart of the church.

# Harvest of Hunger

The bad news about global food supplies keeps coming. The World Bank reports that 44 million people have been driven into poverty since last June because of increasing food costs. And within days of the release of one U.N. report warning that global food prices in January 2011 were at an all-time high, another U.N. alert projected that drought in China would have a severe impact on the nation's next wheat harvest. Because China has been largely self-sufficient in grain production for decades, a shortage there would mean a surge of demand through the global wheat market.

The U.N. Food and Agriculture Organization's Price Food Index, a monthly measure of commodity costs for basic household foods, was up 3.4 percent from December 2010, the seventh consecutive month of food price increases. Sugar prices are at a 30-year high. The F.A.O. price index now stands at its highest level since the agency started measuring food prices in 1990. Prices in fact are now higher than they were in 2007 and 2008, when escalating commodity prices triggered food riots around the world. Rising food prices were among the forces underlying the discontent in Egypt and Tunisia. Unrest in other nations will be a likely outcome of the 2011 harvest of high prices if stronger measures are not taken.

World Bank and F.A.O. analysts worry that the world could be facing a long stretch of commodity price volatility and rising food prices. That might not mean much in a nation like the United States, which can anticipate minor and mostly tolerable increases in food costs in the coming year. But in the developing world, where many subsist on \$3 or less a day, the results can be life-threatening. Some nations are already experiencing price shocks on food staples like rice, wheat and sugar, commodities that are now 30 percent to 40 percent higher than they were just last year. Many of the world's poorest people are already spending more than half their income on food. They will be forced to stretch household budgets even further by skipping meals, reducing portions or buying cheaper but less nutritious substitutes. During the last food crisis, the World Bank estimated that 870 million people in developing countries were hungry or malnourished. The F.A.O. estimates the current number to be closer to 925 million.

The rising prices reflect higher global demand and poor yields in breadbasket nations like the United States and Australia, where bad weather this year played havoc across normally reliable growing fields. But hoarding has also con-

tributed to the problem as some nations attempt to ensure domestic supplies by sequestering reserves from the commodities markets. Such efforts have a boomerang effect, adding sudden demand spikes on tight supplies.

In the short term, greater food aid from wealthy nations will certainly be necessary to stave off hunger, and poor nations can respond to the crisis by lowering tariffs and other import barriers. Meanwhile, U.S. and European regulators should keep a tight rein on market speculators tempted to increase profits by artificially inflating already high commodity prices. Over the long term, however, the rush toward biofuel production—for example, the corn-consuming and generously subsidized ethanol in the United States—needs to be seriously re-evaluated. It does not do the world much good to stiff-arm one crisis, climate change, by generating another, food insecurity and impoverishment. It may seem obvious that the best long-term step away from this carousel of scarcity, demand and price spikes would be to increase overall global supplies of staples. Less obvious is how best to go about that without further intensifying the suffering of the world's hungriest people.

The global commodities market is a modern marvel in matching agricultural output with demand, but it has had at times a devastating impact on local production of food. In recent decades many nations have shifted from food self-sufficiency based on subsistence farming to export crop production, which discourages domestic production of basic food crops and specializes on a handful of crops or even a single major crop. Such efforts can lead nations to become dangerously reliant on imports for foodstuffs that used to be produced locally.

Efforts like the Obama administration's Feed the Future program, a foreign aid program designed to get at the root of food insecurity by increasing agricultural production and raising smallholder farmer incomes, are welcome. But what would do the most to revive self-sufficiency and extinguish hotspots of hunger would be a critical review of expensive U.S. and European agricultural subsidy programs that contribute to the disruption of local food production. That examination of market conscience may allow subsistence producers to stay on the farm, where they can earn their daily bread and, more important, produce it within their own communities.



Announcing a New 15-Lecture Audio Program Now Available on 6 CDs

The Dynamics of God's Grace

By Rev. Brian McDermott, S.J., Dr. Theol.

In the Western Church, the understanding of grace, sin, and God's good creation has been shaped by great theologians responding to the challenges specific to their times while using the resources of theology, philosophy, and personal religious experience.



such as Karl Rahner, will all have a part in this journey to fully understanding the concept of God's grace and its role in our lives every day.

This program will help you feel more in touch with your inner grace, and help you grapple with the challenging ideas of grace and sin in the world. Fr. McDermott does a remarkable job of opening your minds to the history of past theological debates on these terms, while helping you find, in your heart, what you truly believe.

What You Will Learn

In this program you will explore the ways that God works in our lives to draw us closer to the Divine Mystery, to forgive our sinfulness in a transformative way, and to liberate us for generous service in the world.

Fr. McDermott skillfully explains the ideas of the great theologians of grace and demonstrates how these ideas have been woven together for millennia to form a rich a beautiful theological tapestry. Gain key

Rev. Brian McDermott, S.J., Dr. Theol. Professor, Loyola University, Maryland

insights into grace, sin, and Gods creation offered by those reflective believers, and then consider, in a third step, what these insights can mean for us as we live as Catholics in the 21st century.

Theologians and great thinkers from the apostle Paul to St. Thomas Aquinas, to contemporary philosophers

About Your Presenter

Fr. Brian McDermott, S.J. is a Catholic priest and a member of the Jesuits, the Society of Jesus. He is currently the Rector of the Jesuit Community of Loyola University Maryland, and affiliate professor in the Departments of Theology and Pastoral Counseling. He received his doctorate in systematic theology from the University of Nijmegen, The Netherlands, in 1973. From 1973 to 2000, he was a member of the faculty of Weston Jesuit School of Theology in Cambridge, Mass., serving as academic dean for eight of those years. Fr. McDermott is the author of two books, including What are They Saying About the Grace of Christ?, as well as numerous articles and reviews. His other Now You Know Media courses include: Who is Jesus? Introduction to Christology and The Spiritual Exercises of St. Ignatius of Loyola.

SAVE \$68.00

Order By April 4, 2011

Now You Know Media 7203 Delfield St. Chevy Chase, MD 20815
The Dynamics of God's Grace 6 CD Set (Including Study Guide on CD) Sale \$41.95 (list price \$109.95) + \$8 S&H
Order Online or by using this coupon www.NowYouKnowMedia.com 1-800-955-3904

Form with fields for Program Title, Price, Line Total, Account #, Signature, Name, Mailing address, City/State/Zip, Phone, Email, and a coupon code field (A1529).



POSITION AVAILABLE FOR AN INNOVATIVE LEADER

**FOUNDING EXECUTIVE DIRECTOR**

REGIONAL COUNCIL OF LASALLIAN ASSOCIATION FOR MISSION

The Regional Council of Lasallian Association for Mission (RCLAM), a new division of the Christian Brothers Conference, invites applications for the position of Executive Director to serve in a major leadership role in advancing the Lasallian Mission in the USA-Toronto Region. We seek a practicing Roman Catholic who is a visionary leader with proven ability to translate ministry/organizational goals into effective action and who will represent the Lasallian network to a variety of church, educational, civic, and governmental entities, as well as business and philanthropic organizations.

We offer a competitive compensation package commensurate with the candidate's qualifications and experience, plus comprehensive benefits. Review of candidates will begin on March 1 and will continue until the position is filled.

The Executive Director will operate from the offices of the Christian Brothers Conference in Washington, DC, with a start date of July 1, 2011.

A detailed description of the position, qualifications for candidacy, and application procedure is available at [www.lasallian.info](http://www.lasallian.info) (click JOB OPENINGS on the top right of the page). For more information, please contact Brother Robert J. Wickman, FSC at [brotherrobert@me.com](mailto:brotherrobert@me.com).

The Christian Brothers Conference is a service organization for a network of 104 educational ministries sponsored by the Brothers of the Christian Schools (De La Salle Christian Brothers). The Brothers of the Christian Schools is an international religious community of men in the Catholic Church who work in association with a widening circle of Partners to continue the religious and educational work begun by St. John Baptist de La Salle over 330 years ago. The Lasallian network serves approximately 800,000 students in nearly 1,000 ministries throughout 82 countries. In the USA-Toronto Region, there are 104 ministries addressing the needs of elementary, middle, secondary, and university level students in schools, childcare agencies, and retreat centers.

# SIGNS OF THE TIMES

ARAB DEMOCRACY

## Historic Opportunity, Say Coptic Leaders

**T**he leader of Coptic Catholics in Egypt has spoken of a “historic opportunity” provided by last month’s revolution, saying that the country now stands on the brink of achieving the “dream” of a democratic system. Cardinal Antonios Naguib, Patriarch of Alexandria, welcomed the interim military regime’s stated aim of dismantling the autocratic government built up by Hosni Mubarak, who resigned as president on Feb. 11.

Signaling his strong support for the first declarations of the temporary administration that replaced Mubarak, Patriarch Naguib highlighted the importance of the military regime’s commitment to a civilian system of government. Patriarch Naguib said, “Moving towards a civil, democratic government, rather than a religious or a military one, has been our hope for a long time—it has been a dream.”

Patriarch Naguib noted that the current expectation is that the Egyptian military will quickly facilitate new elections to help recast the nation’s political system. In a country with 200,000 Coptic Catholics and about eight million Coptic Orthodox, the patriarch said, “We will encourage very much

all the members of the church to participate in the elections. It is for us an

historic opportunity.”

Other Coptic bishops in Egypt wel-



WISCONSIN

## Hard Times No Justification For Clamping Down on Unions

**Q**uoting Popes Benedict XVI and John Paul II, Archbishop Jerome E. ListECKI of Milwaukee issued a statement on Feb. 16 that came down squarely in favor of workers’ rights in the face of efforts by Wisconsin’s new governor to restrict those rights. “Hard times do not nullify the moral obligation each of us has to respect the legitimate rights of workers,” Archbishop ListECKI said. “Every union, like every other economic actor, is called to work for the common good, to make sacrifices when required and to adjust to new economic realities,” he

said. “However, it is equally a mistake to marginalize or dismiss unions as impediments to economic growth.”

Archbishop ListECKI was responding to efforts by Gov. Scott Walker, a Republican, to push through measures restricting the rights of unions in a special session of the state legislature. The bill would strip most government workers, including teachers—at the state, county and local levels—of nearly all collective bargaining rights. The only exceptions would be for police, firefighters and the state patrol. Unions would have to gain approval in a public referendum to seek pay raises higher

than the consumer price index. The legislation would also require union members to vote every year on whether they want to continue to be represented by their union and would forbid unions from forcing employees to pay dues.

The legislation would require state employees to pay half of their pension costs and 12.6 percent of their health care coverage, moves Walker expects to save the state \$30 million in the short term and up to \$300 million over the next two years. In exchange for the savings, Walker promised no layoffs or furloughs, but he threatened to lay off 6,000 workers if the bills failed to pass. Republicans, who hold majorities in both houses of the legislature, have said they have enough votes to pass the bills.

About 15,000 people rallied on



**Young people wave flags atop an army vehicle at Tahrir Square in Cairo on Feb. 12, one day after the resignation of President Hosni Mubarak.**



came the downfall of Mubarak and said that both Muslims and Christians

were uniting behind the movement for change. Bishop Antonios Mina of Giza said: "For the last few decades there has been a lack of freedom. It was not human. We are pleased with what has happened, for it gives us the opportunity for a fresh start."

Patriarch Naguib downplayed fears that political uncertainty would play into the hands of extremists and groups like the political movement Muslim Brotherhood.

Emad Shahin, of the Kroc Institute at the University of Notre Dame, is also hopeful about Egypt's future. In February he traveled to the country for a two-week visit, during which he observed activity in Tahrir Square and participated in meetings to discuss the future of the country. He said there is a "collective desire" to work toward a platform that will benefit all Egyptians. "Egypt is now becoming a huge workshop where the youth and N.G.O.'s and intellectuals and activists

are trying to look to the future and determine how to build a new Egypt," he said. Shahin said their hope is not simply to establish a democracy but to build a "free, democratic, liberal and humanitarian Egypt for Egyptians."

The strategic interests of the United States and concerns about maintaining stability in general have overshadowed Egyptian grievances about the Mubarak regime, Shahin said. With the fall of the regime, Egyptians are hearing contradictory and confusing messages from the White House and the State Department regarding American support, he said. "The people who made this revolution and sacrificed their lives are not expecting much from the United States, although they are not anti-American," Shahin said. "America can help indirectly through N.G.O.'s, but the best thing America can do is to let Egyptians chart their own democratic course."

Feb. 15 in Madison, the state capital, to protest the planned moves. The protests continued in the following days, as opponents of the measures clogged hallways in the capitol building and jammed legislative hearing rooms. Dozens of schools in Madison closed as thousands of teachers participated in a "sick out." State senate Democrats meanwhile fled the state to prevent a quorum from being established that would allow the vote to be conducted on the potentially union-busting legislation.

Archbishop Listecki noted that Pope Benedict XVI said in his 2009 encyclical "Caritas in Veritate": "The repeated calls issued within the church's social doctrine, beginning with 'Rerum Novarum,' for the promotion of workers' associations that can defend

their rights must therefore be honored today even more than in the past." The archbishop also took note of what Pope John Paul II said in his 1981 encyclical "Laborem Exercens," that a union "remains a constructive factor of social order and solidarity, and it is impossible to ignore it."

"It is especially in times of crisis that new forms of cooperation and open communication become essential," Archbishop Listecki said. "We request that lawmakers carefully consider the implications of this proposal and evaluate it in terms of its impact on the common good. We also appeal to everyone—lawmakers, citizens, workers and labor unions—to move beyond divisive words and actions and work together, so that Wisconsin can recover in a humane way from the current fiscal crisis."



**A rally at the Capitol in Madison, Wis., on Feb. 18**

## Grand Jury Prompts Philadelphia Response

A new grand jury report has reopened the raw wound of the sexual abuse of children by members of the clergy and personnel in the Archdiocese of Philadelphia and compelled new measures from Cardinal Justin Rigali. Three archdiocesan priests and one lay teacher have been charged with rape, assault and other felonies related to the abuse of children. Msgr. William J. Lynn, 60, pastor of St. Joseph Parish in Downingtown, was charged on two counts of endangering the welfare of a child by mishandling allegations of abuse. He is believed to be the only high-ranking diocesan official indicted under a criminal statute in the United States on charges related to the sexual abuse scandal that came to light in 2002. In response to the grand jury report, Cardinal Rigali ordered the immediate re-examination of the cases of 37 priests said by the grand jury to have credible allegations of child sexual abuse against them, and three archdiocesan priests mentioned in the report have been placed on leave. Among other measures, the archdiocese rehired a former victim advocate for Pennsylvania to advise Cardinal Rigali and created a new position—delegate for investigations.

## Irish Church Collapse?

Cardinal Sean P. O'Malley, O.F.M.Cap., of Boston reportedly will tell Pope Benedict XVI that the Catholic Church in Ireland is "on the edge" of collapse because of the fallout from clerical abuse scandals. Cardinal O'Malley is one of several senior prelates charged by Pope Benedict with carrying out an apostolic visitation of the Catholic Church in Ireland following a series of highly critical judicial reports that revealed abuse by

## NEWS BRIEFS

The Catholic Church in **India** is asking for a government commission to review the marginalization of Christians with respect to poverty, land ownership and education. + Taiwan's Cardinal **Paul Shan** will make a historic visit to China, the first contact between Catholics on the two sides of the Taiwan Strait in more than 60 years. + Australia's former Prime Minister **Kevin Rudd** on Feb. 11 described his 2008 apology about the "stolen generations"—children of Aboriginal and Torres Strait Islander descent taken from their families by government and church agencies—as an experience akin to a "sacramental" sign. + Bishop **Augustine Hu Dagu** of Shiqian died on Feb. 17 at the age of 89. As a bishop of the so-called underground church, he was prohibited by Beijing from serving his diocese in the eastern part of Guizhou, and his movements were restricted for many years. + The Vatican reports that there are **5,000 more Catholic priests** globally in 2009 than there were in 1999. + **Sherry Rehman**, a member of Parliament from the Pakistan People's Party, who recently presented a motion to modify the blasphemy law, was herself charged with blasphemy on Feb. 17.



**Paul Shan Kuo-hsi**

priests and a widespread culture of cover-up for decades among church leaders. The Rev. Tony Flannery, a leading member of the Association of Catholic Priests, revealed at a conference of laypeople on Feb. 12 in Dublin that "Cardinal O'Malley told the association the Irish Church had a decade, at most, to avoid falling over the edge and becoming like other European countries where religion is marginal to society." Admitting to being previously skeptical about the apostolic visitation, Father Flannery said that in light of Cardinal O'Malley's undertaking, "there may be some gleam of hope."

## Development Lessons

With countries around the world undergoing reorganization after wars, nonviolent revolutions and, in the Sudan, a vote to split apart, the Catholic Church's example for develop-

ment holds valuable lessons. So said the economist Paul Collier in an address on Feb. 15 to the annual Catholic Social Ministry Gathering in Washington. Collier, the author of *The Bottom Billion: Why the Poorest Countries Are Failing and What Can Be Done About It*, has been urging that developing countries follow the church's example in providing basic services to the poor. What the Catholic Church has known for at least a century, he said, is that what makes people committed to their work is not primarily financial incentives, it's internalizing the objectives of the organization."

From CNS and other sources.

*Note: Because of an editing error, the column by Kyle T. Kramer in the issue of Feb. 26 incorrectly named St. John's College in Minnesota as the school where he directs a program. He is the director of lay degree programs at Saint Meinrad School of Theology in Indiana.*



# Wait Until Next Year

Super Bowl XLV thrilled the nation on Feb. 6. About 111 million pairs of eyes were fixed on the hundred or so players racing about the gridiron in the largest domed stadium in the world. But once again, alas, none of those players was wearing the green and white uniform of the New York Jets.

Much to the chagrin of us long-suffering Jets fans, it has been nearly two generations since that glorious day (Jan. 12, 1969, lest anyone forget) when Joe Namath and Gang Green brought home the Super Bowl III trophy. The Jets have come close, including appearances in the last two A.F.C. title games, but have never again made it to the Super Bowl. While simple arithmetic attests to longer droughts by other professional sports franchises (any Chicago Cubs or Detroit Lions fans out there?), I rarely feel more bitter disappointment than I do every year when my favorite team is eliminated.

Perhaps as a defense mechanism, I am growing increasingly philosophical about the entire enterprise of following professional sports. Even when our teams fail us, as the vast majority of teams must do each year, being a sports fan prepares millions of us, male and female, young and old alike, for crucial life experiences. I will address just two such areas, though they could be multiplied many times over.

The most obvious contour of modern life reflected in sports fandom is loyalty. Staying true to your team in good times as well as in lean years is a valuable character trait; but like so

many virtues today, it is growing ever more complicated. In our highly mobile society, where families change residences and even regions frequently, sticking with one team for a lifetime is not easy. Many of us live in cruel exile far from the media markets of our favorite franchises. I know of many “mixed marriages” (between Yankee and Red Sox fans, for example) and have met children who root against the teams of their parents, who had migrated to regions that are home territory for their rival teams.

Consider, too, the tendency of franchises to move from city to city (true or false: The real Cleveland Browns are actually the current Baltimore Ravens) and the increasingly rapid turnover of players due to trade and free-agency. (Is it still O.K. to like Johnny Damon after his fifth uniform change?)

These many diasporas—of teams, ownership, players and fans alike—leave a landscape cluttered with conflicted loyalties. Maybe Jerry Seinfeld had it right when he quipped, upon seeing mostly unfamiliar players wearing the uniform of his favorite team: Aren’t we rooting for just the laundry nowadays?

The ties of loyalty can be shaken by more than the rapid change of players and locations. Fierce debates rage over whether it is justifiable to withdraw one’s loyalty when a franchise grows ugly—when a team features too many thuggish players, for example, or exceeds the quota for empty swagger. The antics of the blustery coach Rex Ryan and the mouthy linebacker Bart

Scott have sent some Jets fans to the exits (not me, at least not yet). Some Philadelphia Eagles fans cursed the day their team acquired the convicted felon Michael Vick, while others cheered this offer of a chance at redemption for the star quarterback (not to mention his rifle arm and exceptional scrambling ability).

A second sports phenomenon with wider life currency involves the skills of dialogue and reasoned debate. The ability to engage constructively with others does not come naturally; it is an acquired skill. Athletics is often the first topic on which youngsters form opinions, draw inferences from their observations and learn to argue civilly with peers.

When I served as a high school debate coach, I encouraged neophytes to cut their teeth by defending their opinions about favorite teams (“Be it resolved that the Celtics should draft a new backcourt”). Once adolescents learn how to analyze and interpret facts, they are well positioned to debate a wide range of ethical issues, including those arising within the sports world itself (salary caps, performance-enhancing drugs). My coaching efforts did not produce any state champions, but they may have elevated the discourse of local sports-talk radio just a hair.

Far from being “only a game,” sports echo the topography of our lives. They matter enough to cause anguish or exhilaration, to give fans a sense of belonging and to prompt deep reflection on social values. How long until Opening Day?

Staying true  
to your  
team  
is a  
valuable  
character  
trait.

THOMAS MASSARO, S.J., teaches social ethics at the Boston College School of Theology and Ministry, Chestnut Hill, Mass.

**Senator Edward M. Kennedy, left, chats with Congressman Robert F. Drinan before a Massachusetts Democratic State Committee dinner held in honor of Father Drinan on July 2, 1980.**

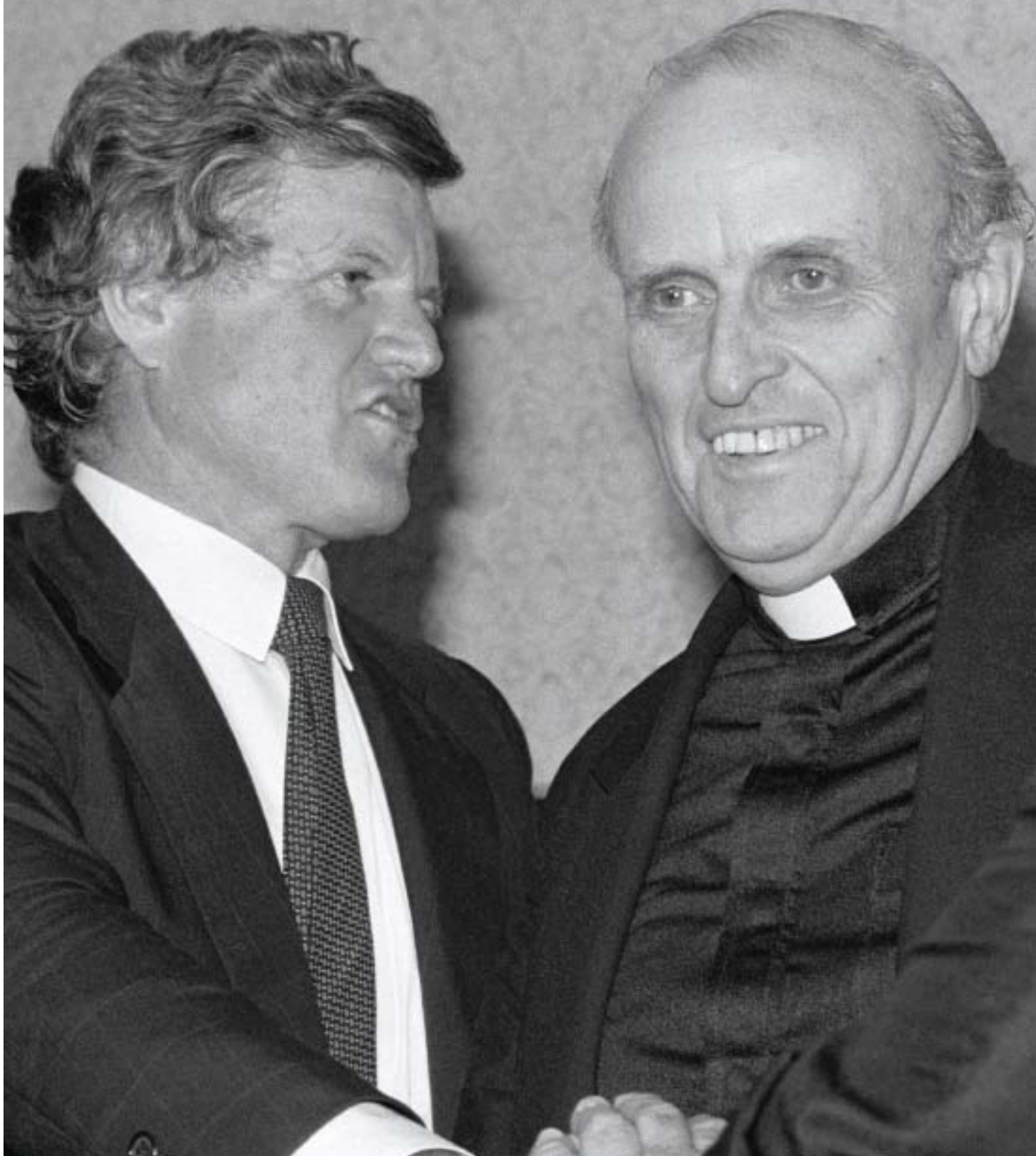


PHOTO: BETTMANN/CORBIS



ROBERT F. DRINAN'S  
UNSCHEDULED RETIREMENT

# Career Interrupted

BY RAYMOND A. SCHROTH

**S**aturday, May 2, 1980, Chestnut Hill  
Dottie Reichard, who had run the 1978 campaign, was worried. Something must be wrong. Massachusetts Congressman Robert F. Drinan, S.J., had seemed sad, silent, not himself all week. Over the years they had noticed that when these moods came along it was because he was having trouble with the Vatican. Now he had called her twice when she was out. She returned the call—he was in his Waltham, Mass., office alone.

“Bad news,” he said. “The pope says I can’t run again.”

Dottie drove to the office, where the two of them became very emotional and wept. But there was work to do. They assembled a core group of friends at Dottie’s lovely stucco house on hilly Monadnock Street, just a 10-minute walk from the Boston College campus in Chestnut Hill, Mass. Present were Father Drinan’s sister-in-law Helen; Jerome Grossman, who had persuaded him into politics; Tom Kiley, a former Jesuit; John Marttila, his campaign manager; and Robert and Ann Carleo. One had suggested the congressman might leave the Jesuits. Kiley told them: “You don’t know this man. He’ll never leave.”

Dottie’s phone rang. It was a neighbor, a New York Times reporter, calling to warn her that there was a Boston Globe photographer on the front lawn. How to escape?

While someone slipped out and moved Father Drinan’s car to the next block, Dottie led him through the basement and out the cellar door into the backyard, surrounded by one of those stone walls that New Englanders build to separate their property from their neighbors. He scrambled over the wall, headed for his car and disappeared. He had a meeting the next day with the provincial superior of the Jesuits in New England, the last of three who had fought the permission battle for him over the years.

---

RAYMOND A. SCHROTH, S.J., an associate editor of *America*, is the author of *Bob Drinan: The Controversial Life of the First Catholic Priest to be Elected to Congress* (Fordham Univ. Press, 2010), from which this article is an edited excerpt.

## The Last Days

A talk by Pope John Paul II, who assumed office in 1978, to the Latin American bishops at Puebla, Mexico, in January 1979, a harbinger of his removal of four priests in Nicaragua, was also a signal to Father Drinan's Jesuit superiors that the clock had run out on the string of permissions that had kept him in Congress for five terms. At a meeting of the American provincials in October 1979, the new New England provincial, Edward O'Flaherty, S.J., and the Jesuit superior general's representative, Gerald Sheehan, S.J., had several cases to talk about. One concerned a Jesuit who was campaigning for the ordination of women. The other was the need to "do something about" Father Drinan. The Jesuit general, Pedro Arrupe, had told Father O'Flaherty's predecessor, Father Richard T. Cleary, that he wanted Father Drinan to leave Congress, but he left it to Father Cleary to determine the timing. Father O'Flaherty realized the time had come.

Several factors were at work. One was the personality of this new pope. His predecessor, Paul VI, was also both concerned by what he saw as the liberalizing tendencies of the Jesuits and opposed to priests holding political office; but he was also sympathetic toward the Society and was willing to allow more freedom because of his abiding trust. The new Polish pope, while he toured the world attracting huge crowds of worshippers, was quick to use his power to discipline and silence those he considered dissident or influenced by Marxism. The New York Times reported that in September 1979 the pope had directed the Jesuit general to remedy the "regrettable shortcomings" of Jesuits around the world, who had "secularizing tendencies" and did not practice "doctrinal orthodoxy" (May 6, 1980). And many noticed that the pope's reaction was reserved when on March 24 El Salvador's Archbishop Oscar Romero was assassinated while celebrating Mass and when, later, crowds at his funeral were shot down.

Another factor, difficult to measure, was the growing determination by leaders in the American pro-life movement to remove Congressman Drinan from office. Since he was now apparently unbeatable in a Congressional election, their only means was an end run to ecclesiastical authorities, first to Cardinal Humberto Sousa Madeiros, the archbishop of Boston, and then to the pope in Rome. The conservative California Republican Congressman Robert Dornan was one of the congressman's most outspoken critics. In May 1978 he approached Father Drinan on the way into the Congress and said, in effect, "Father, please do not cancel out my vote. Why are you doing this when it is against our Catholic training and the teaching of our church?" Father Drinan made no reply, turned and walked away. Mr. Dornan approached as many bishops as he could, including Cardinal Madeiros, and told a friend that he had succeeded in getting his letter on the pope's

desk. It is entirely possible that the Drinan issue was raised with the pope when he visited Boston in 1979.

Father Drinan seems to have been able to file away in the bottom drawer of his consciousness the issue of the three-way relationship connecting abortion, his priestly identity and his role in Congress, while in other minds—for example, Father Arrupe's—this issue came to the fore. On April 10, 1979, Father Drinan wrote the Jesuit general a long letter trying to convince him that he is a "very important moral influence" in Congress, using the word "moral" six times on the first page.

He describes his work on the criminal code as an opportunity to introduce into law a higher morality with regard to crime. His role as a congressman had led to his board membership at Bread for the World; his book *Honor the Promise*, urging support for

Israel, received attention because he is a congressman. About to visit China, he suggests that he is doing in Congress what his fellow Jesuit Matteo Ricci did in China centuries ago. He encloses the citation on his Villanova honorary degree.

On Feb. 5 Father Arrupe wrote the New England provincial superior agreeing to allow Father Drinan more time to extricate himself from Congress; but he cannot understand Drinan's position on the federal funding of abortion or how he resolves in his conscience the scandal caused by his position.

On Sunday, April 27, 1980, the Roman headquarters of the Society of Jesus called Father O'Flaherty with the news that John Paul II had ordered that Father Drinan withdraw his candidacy for a sixth term. Father O'Flaherty informed Father Drinan immediately but also agreed to appeal. Father O'Flaherty repeated to officials in Rome the familiar argument that this would be perceived as Vatican interference with American politics and pointed out that the date for filing a candidacy was May 6, just over a week away. On Monday night Jerome Grossman had dinner in Washington with the congressman. He sensed that something was bothering him: he was not himself. But Father Drinan told no one. He kept it all to himself. On Saturday, May 3, the Vatican said its decision was final.

## The Long Weekend

As Father Drinan drove from Dottie Reichard's house a few blocks away back to his gloomy little room in St. Mary's Hall on late Saturday afternoon, he had a lot to do. He had a personal meeting with his provincial superior coming up the next day; to prepare Monday's press conference. He had known this was coming for a week, but it is very likely that he entertained the fantasy that somehow the provincial's appeal would work its magic, as it had every two years before. On the surface this was simply the application of canon law; in reality it was part of a pattern of decisions by

### ON THE WEB

A selection of Robert F. Drinan's writings for **America**.  
[americamagazine.org/pages](http://americamagazine.org/pages)

the pope to silence what he saw as dissident voices and thereby to strengthen the “true faith.” Now Father Drinan had a day to prepare himself to face the press and explain why he would not simply break away, serve the people, as so many Jesuits had done in recent years. What would he say?

As he turned into Boston College, with St. Ignatius of Loyola Church, where he had celebrated his first Mass, a few yards away, we can be confident that his mind raced back to 1942, when he decided to become a Jesuit. Now that vow of obedience was depriving him of what he most loved—that job in Congress where he was doing so much good. But if he had not gone to Boston College and become a Jesuit and then dean of the law school, would he ever have had a chance to be where he was today? Now he had to reach deep down into the spirituality the Society had given him and find God’s will in this most terrible moment of his life.

That Sunday morning in Washington, Ken Bresler, who was 12 when he first worked on Father Drinan’s 1970 campaign and was now his legislative assistant, headed for the office when the phone rang. It was Clark Ziegler, the congressman’s administrative assistant, calling to tell him, “Rome says Drinan can’t run again.”

As he headed down the corridor of the Rayburn House Office Building, Mr. Bresler kept telling himself it was a joke. But it was no joke. For him Congressman Drinan was a unique link between the Christian and Jewish people. He knew that the Jesuit motto was “AMDG,” a Latin abbreviation of “For the greater glory of God,” and he felt that in working for the congressman he too was doing “G-d’s work.” In the office faces were filled with hurt.

One Catholic staff member announced, “I’ll never set foot in a Catholic church again.”

In the Boston Globe office Sunday night the page-one editor decided to run “Vatican Tells Drinan Not to Run Again” as the lead story, and he juxtaposed it with a large photo of the pope in Kinshasa, Zaire, perched on a high wooden throne, shaded by a thatched palm. He had ordained eight African bishops and told his audience to “leave political responsibility to those who are entrusted with it.” Nine people had been trampled to death and 69 injured in the rush to see the pope.

## Drinan Meets the Press

That morning, May 5, before an audience of 30 reporters plus friends and supporters in Boston, as Arrupe in Rome issued a statement thanking Father Drinan for his loyal compliance with the directive reflecting the “expressed wish” of the pope, Father O’Flaherty gave the background facts. Father Drinan, in a short statement, asserted that he had spent 10 of his 27 years as a priest as a member of Congress, and that “I am certain that I was more influential as a priest in those 10 years than in my 14 years as dean of the Boston

College Law School.” He listed his travels to Argentina, Russia and Southeast Asia and said he looked forward to flying to Amsterdam the coming Sunday for a conference to liberate Anatoly Scharansky from prison.

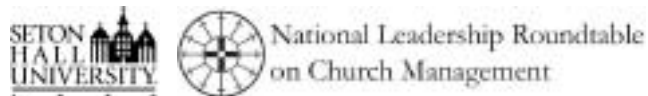
I am grateful to have had these opportunities as a moral architect. I can think of no other activities more worthy of the involvement of a priest and a Jesuit.

I am proud and honored to be a priest and a Jesuit. As a person of faith, I must believe that there is work for me to do which somehow will be more important than the work I am required to leave.

I undertake this new pilgrimage with pain and prayers.... I hope that in God’s providence I may be given an opportunity to work to alleviate world hunger and to stop the arms race.

On Thursday Congressman Drinan flew back to Boston College to support the kick-off of Barney Frank’s campaign for his seat. He responded to the many letters about his firing with, “God’s ways are not our ways.”

Fred Enman, a young Jesuit novice and a lawyer, at Georgetown for his novitiate “experiment,” in which Jesuits in training get a taste of different aspects of Jesuit life, asked Father Drinan how he felt. He replied, “Hurt, bitter and confused.” A



## The Toolbox for Pastoral Leadership

*The management tools you'll need for the vibrant parish your parishioners deserve.*

- Creating a six-month game plan
- Working with parish and finance councils
- Finance controls and risk management
- Catholic Standards for Excellence
- Effective stewardship and fundraising
- Parish human resource development
- Diversity and the church in America
- A theology of pastoral management

The Toolbox for Pastoral Leadership is for new Catholic pastors who understand that management skills are essential for creating and sustaining the dynamic and vibrant parish that is vital to living out the Gospel. Join lay and ordained professionals offering practical ideas designed for immediate implementation in your parish.

**San Alfonso Retreat House - July 17-22, 2011**

*On the beautiful Jersey Shore of Long Branch, New Jersey*

This seminar is *free* for the first 30 new pastors to enroll. For information, please call Rev. Paul Holmes at (973) 495-7817 or email paul.holmes@shu.edu.

# Nourish Your Soul, Body & Heart

Attend a retreat.  
Encourage a loved one  
to participate in a retreat.  
Give a donation to a retreat house.

## **BELLARMINE JESUIT RETREAT HOUSE**

420 West County Line Road, Barrington, IL 60010  
Phone: (847) 381-1261  
E-mail: [Bellarmino@bellarminehall.org](mailto:Bellarmino@bellarminehall.org); [www.bellarmineshall.org](http://www.bellarmineshall.org)

Bellarmino offers a peaceful environment wherein silent retreats, based on the Spiritual Exercises of St. Ignatius, enable persons to experience a deeply satisfying encounter with Christ and his word. Give yourself a gift and "Come to the Quiet" of Bellarmino and experience the love of God in the light of Christ. For more information, call our office or visit our Web site.



## **BETHANY RETREAT HOUSE**

2202 Lituanica Avenue, East Chicago, IN 46312  
Phone: (219) 398-5047; Fax: (219) 398-9329  
E-mail: [bethanyrh@sbcglobal.net](mailto:bethanyrh@sbcglobal.net); [www.bethanyretreathouse.org](http://www.bethanyretreathouse.org)

A ministry of the Poor Handmaids of Jesus Christ, Bethany offers private and individually directed silent retreats, including dreamwork and 30-day Ignatian exercises, year-round in a prayerful home setting. Bethany's simple beauty, individual retreat scheduling and wholesome food provide sacred environment and resources for prayer. Minimal daily schedule lets you follow your inner rhythms. Easy access to Chicago airports; 70 miles from Notre Dame.



## **BETHANY SPIRITUALITY CENTER**

15 Bethany Drive, Highland Mills, NY 10930  
Phone: (845) 460-3061; Fax: (845) 928-2320  
[www.bethanyspiritualitycenter.org](http://www.bethanyspiritualitycenter.org)

A ministry of the Religious of Jesus and Mary, Bethany is located at the foot of the Catskills, approximately one hour northwest of New York City, and is convenient to all means of transportation. Staff offers Ignatian directed retreats, including the 30-day, available in English and Spanish, throughout the year. Personal sabbatical experiences and private retreats are also available year-round. Bethany announces a summer retreat: "At Sea with God," with Margaret Silf, June 17-24.



## **CENTER FOR SPIRITUAL DEVELOPMENT**

434 S. Batavia Street, Orange, CA 92868  
Phone: (714) 744-3175  
E-mail: [csdinfo@csjorange.org](mailto:csdinfo@csjorange.org); [www.thecsd.com](http://www.thecsd.com)

In the heart of Orange County, Calif., the Center for Spiritual Development sponsors week-





end and six-day retreats throughout the year. Weekend retreats include: "The Way of Jesus—Lenten Retreat" presented by Anne Hennessy, C.S.J., Apr. 1–3, 2011. Six-day retreats include: "Holy Week Retreat," presented by Margaret Scharf, O.P., April 17–24; "Place Matters: Exploring Our Sacred Landscapes," presented by Margaret Scharf, O.P., June 24–July 1; "Seeking the Great Love of God—Directed Retreat," presented by C.S.D. Team, July 6–13; "Developing a Christic Consciousness," presented by Michael Crosby, O.F.M.Cap., July 15–22.

### **THE JESUIT CENTER**

501 N. Church Road, P.O. Box 223, Wernersville, PA 19565

Ph: (610) 670-3642

[www.jesuitcenter.org](http://www.jesuitcenter.org)



The Jesuit Center seeks to promote Ignatian spirituality in our world. We offer retreats, workshops and training programs for spiritual directors, all based on the Spiritual Exercises of St. Ignatius Loyola. Located nine miles west of Reading, Pa., we have 250 acres of beautiful rolling hills, planned roads, walkways, terraces, grottos and cloister gardens.

**DIRECTED RETREATS:** April 5–13, May 10–18, June 1–9, June 20–26, June 30–July 8, July 12–20, July 24–Aug. 1, Aug. 24–Sept. 1. **DIRECTED PRAYER WEEKENDS:** March 25–27, 2011, May 20–22

For more information about these and other programs offered at the Center, please call or visit our Web site.

### **JESUIT RETREAT HOUSE**

5629 State Road, Parma, OH 44134

Phone: (440) 884-9300; Fax: (440) 885-1055

E-mail: [jrhcleve@att.net](mailto:jrhcleve@att.net); [www.jrh-cleveland.org](http://www.jrh-cleveland.org)



Come to our place of peace and enjoy the tranquility of 57 acres of forest, meadow and prayer pathways. Pray in our climate-controlled indoor chapels and our outdoor grotto, shrines and Stations of the Cross. Experience the Spiritual Exercises on a weekend, eight-day, or 30-day silent directed retreat this summer. Located 15 minutes from Cleveland Hopkins Airport and five minutes from Interstate 480.

### **JESUIT RETREAT HOUSE OF OSHKOSH**

Trish Neuman, Administrative Assistant

4800 Fahrwald Road, Oshkosh, WI 54902

Phone: (920) 231-9060; Fax: (920) 231.9094

E-mail: [office@jesuitretreathouse.org](mailto:office@jesuitretreathouse.org); [www.jesuitretreathouse.org](http://www.jesuitretreathouse.org)



The Jesuit Retreat House located on the beautiful shores of Lake Winnebago is celebrating its 50th Jubilee Year in 2011. J.R.H. fosters spiritual enrichment rooted in the Gospels, the Catholic tradition and the spirituality of St. Ignatius Loyola. Men and women of all faiths are welcome to our silent retreats from Thursday evening to Sunday noon. A few weekends are for those in 12-step recovery programs. The summer directed retreats encourage an in-depth experience of God. Rooms are private, some with private bath for those with special needs. J.R.H. is handicapped accessible. Please visit us on your spiritual journey.

### **JESUIT SPIRITUAL CENTER AT MILFORD**

5361 S. Milford Road, Milford, OH 45150

Phone: (513) 248-3500; Fax: (513) 248-3503

E-mail: [reservations@jesuitspiritualcenter.com](mailto:reservations@jesuitspiritualcenter.com); [www.jesuitspiritualcenter.com](http://www.jesuitspiritualcenter.com)



The Jesuit Spiritual Center, outside Cincinnati, is offering six upcoming personally directed retreats. The retreats are individualized and silent and offer participants a quiet time spent in the tradition of the Spiritual Exercises of St. Ignatius. Each day includes Mass and a meeting with a spiritual director. Time is also allowed for prayer,

journaling, reading, walking, art and music. Retreat dates are: May 13–20, June 17–24, July 8–15, July 29–Aug. 5, Oct. 7–14 and Nov. 27–Dec. 4 (Advent). Also offered are a contemplative retreat, June 10–16, with Hans Koenen, S.J., and a 30-day Spiritual Exercises retreat, Oct. 2–Nov. 4. Come join us!

### **LINWOOD SPIRITUAL CENTER**

50 Linwood Road, Rhinebeck, NY 12572-2504

[www.linwoodspiritualctr.org](http://www.linwoodspiritualctr.org)



Linwood's spacious hills overlook the majestic Hudson River in historic Rhinebeck, N.Y. Current programs: "To Whom Shall We Go? A New Spirituality of Trust," March 25–27, Don Bisson, F.M.S.; "You Are God's Work of Art—An Art Journaling Retreat," April 1–3, Marianne Hieb, R.S.M., Helen Owens, O.S.F.; 11th Step workshop (women), April 15–17, Betsy English; Holy Week retreat, Apr. 21–24; Guided/private retreat week, May 13–21; Spiritual Spa Day for women, May 24; Labyrinth Day, May 26, Gillian Corcoran, M.R.E.

Visit our Web site or call for listings of our summer programs, including Ignatian guided/directed retreats and private retreat weeks.

### **LOYOLA HOUSE OF RETREATS, THE JESUIT RETREAT**

161 James Street, Morristown, NJ 07960

Phone: (973) 539–0740

[www.loyola.org](http://www.loyola.org)



Loyola House of Retreats offers a contemplative program of weekend, days and evenings of prayer throughout the year for active men and women who seek to deepen their relationship with God and one another, and to discern God's call more deeply.

We offer directed retreats during Holy Week and the summer months. The 30-day Spiritual Exercises of St. Ignatius Loyola are scheduled in November and May.

We can meet your needs by uniquely creating and offering days and evenings of prayer for your specific group. Groups planning their own programs are welcome.

Minutes from the center of Morristown, our 33 acres of gardens and woodland are easily accessible by train and buses. Newark Airport is 20 minutes away.

Our Lenten programs include: "Road to the Spiritual Exercises," March 14, 21, 28 (7 p.m.–8:30 p.m.); Evening of prayer, March 24 (7 p.m.–8:30 p.m.); Day of prayer, April 12 (9:30 a.m.–3 p.m.); Holy Week Sacred Triduum, April 20–24; Holy Week directed retreat, April 17–24.

### **MANRESA JESUIT RETREAT HOUSE**

1390 Quarton Road, Bloomfield Hills, MI 48304

Phone: (248) 644-4933

E-mail: [office@manresa-sj.org](mailto:office@manresa-sj.org); [www.manresa-sj.org](http://www.manresa-sj.org)



Manresa Jesuit Retreat House, residing in the busy metropolitan area of Detroit, Michigan, provides a peaceful oasis where God can penetrate the busy-ness of our lives. Manresa offers many paths including conference retreats, individually directed retreats, seminars, workshops and an in-depth course in Ignatian spirituality. Spiritual direction and the opportunity to experience a 19th Annotation retreat over an extended period is also available by experienced and trained individuals. See our Web site, [www.manresa-sj.org](http://www.manresa-sj.org), for more details about what is offered.

### **MARIANDALE RETREAT AND CONFERENCE CENTER**

299 North Highland Avenue, Ossining, NY 10562

Phone: (914) 941-4455

[www.mariandale.org](http://www.mariandale.org)



Where the river flows, a spirit soars. Come to Mariandale, 30 miles north of New York City,

to be renewed in body, mind and spirit. A sponsored ministry of the Dominican Sisters of Hope, Mariandale offers silent, guided and directed retreats on 55 beautiful acres overlooking the Hudson River. The center has private guestrooms, dining room, chapel, labyrinth and outdoor pool. Come and soar!

### **MAYSLAKE MINISTRIES**

450 East 22nd Street, Lombard, IL 60148

Phone: (630) 268-9000

E-mail: [info@mayslakeministries.org](mailto:info@mayslakeministries.org); [www.mayslakeministries.org](http://www.mayslakeministries.org)



Founded in the Franciscan tradition, Mayslake Ministries is a "retreat house without walls," meeting the spiritual needs of adults in locations all around the Chicagoland area. Guided and silent weekend retreats, a staff of 12 spiritual directors, specialized programs for men and women, travel retreats, guest speaker series, and a ministry for veterans provide opportunities for all who seek a deeper relationship with Jesus Christ.

### **MERCY CENTER**

2300 Adeline Drive,

Burlingame, CA 94010

Phone: (650) 340-7474

E-mail: [mc@mercywmw.org](mailto:mc@mercywmw.org); [www.mercy-center.org](http://www.mercy-center.org)



Mercy Center Burlingame is an internationally known conference and retreat center sponsored by the Sisters of Mercy, located near San Francisco, Calif. We welcome people of diverse faiths and cultural backgrounds and provide a peaceful and holistic environment for individuals seeking to nourish their personal, spiritual and professional lives. A calendar listing of retreats led by such teachers as Cynthia Bourgeault and Don Bisson and information about our pioneering formation programs can be found at [www.mercy-center.org](http://www.mercy-center.org), or call (650) 340-7474.

### **MOUNT MANRESA JESUIT RETREAT HOUSE**

239 Fingerboard Road, Staten Island, NY 10305

Phone: (718) 727-3844; Fax: (718) 727-4881

Web site: [www.mountmanresa.org](http://www.mountmanresa.org)



Mount Manresa, the birthplace of the lay retreat movement in the United States, offers private and individually directed retreats, including 30-day Ignatian exercises in July. Our youth ministry team provides individually tailored retreats for junior high and high school groups.

Mount Manresa, celebrating its centennial anniversary, is located on ten-plus acres in the hills above the Verrazano Bridge. Easy access by public transportation, the Staten Island Ferry, New York City airports and highways.

### **REDEMPTORIST RENEWAL CENTER**

7101 W. Picture Rocks Road, Tucson, AZ 85743

Toll free: (866) 737-5751; Phone: (520) 744-3400

E-mail: [office@desertrenewal.org](mailto:office@desertrenewal.org); [www.desertrenewal.org](http://www.desertrenewal.org)



For nearly 50 years, the Redemptorist Renewal Center has been a harmonious sanctuary of contemplative prayer, study and practice. Upcoming programs include the Contemplative Study and Retreat Sabbatical, Hesychia School of Spiritual Direction and Catholic Writer's Retreat. The center is available for group and private retreats, meetings and seminars. Visit our Web site to discover various renewal programs.

## **SACRED HEART JESUIT RETREAT HOUSE**

4801 North Highway 67, P.O. Box 185, Sedalia, CO 80135

Phone: (303) 688-4198, ext. 122; Nationwide: (866) 930-1181, ext. 122

E-mail: [reservations@sacredheartretreat.org](mailto:reservations@sacredheartretreat.org); [www.sacredheartretreat.org](http://www.sacredheartretreat.org)



Sacred Heart Jesuit Retreat House is a Colorado oasis of peace and beauty, welcoming those who seek to deepen their relationship with God and dedicated to retreats and spiritual direction in the tradition of St. Ignatius Loyola. Ideally situated on 280 acres in the foothills of the Rocky Mountains, the retreat house is surrounded by spectacular natural beauty and panoramic vistas. The quiet, peaceful atmosphere provides the perfect setting for solitude, reflection and prayer. Silent retreats, including directed, private, preached, and the 30-day Spiritual Exercises are available year-round for clergy, religious and lay persons. Convenient airport shuttle transportation available. Summer 2011 program for individually directed silent retreats: May 10–19; June 13–July 15 (30-day Spiritual Exercises); June 14–23; June 25–July 4; July 6–15; Aug. 12–21. Contact: Reservations Coordinator.

## **SAN DAMIANO RETREAT**

710 Highland Drive, Danville, CA 94526

Phone: (925) 837-9141, ext. 306

E-mail: [lor@sandamiano.org](mailto:lor@sandamiano.org); [www.sandamiano.org](http://www.sandamiano.org)



San Damiano offers a peaceful environment of natural beauty that invites spiritual growth and renewal. Located 35 miles east of San Francisco, we are a premier location for those seeking retreat and vacation time in the Bay Area of California. Upcoming retreats: Sr. Ishpriya, May 23–27; Dr. Jeremy Taylor, June 17–19; Cyprian Consiglio, O.S.B.Cam., July 29–31 and July 31–Aug. 5; Fran Ferder, F.S.P.A., Ph.D., Aug. 5–7; Edwina Gateley, Nov. 18–20.

We have meeting space for nonprofit groups, both religious and secular, all year long. Visit our Web site for details and contact information.

## **SPIRITUAL MINISTRY CENTER**

4822 Del Mar Avenue, San Diego, CA 92107

Phone (619) 224-9444; Fax (619) 224-1082

E-mail: [spiritmin@rscj.org](mailto:spiritmin@rscj.org); [www.spiritmin.org](http://www.spiritmin.org)



Religious of the Sacred Heart offer year-round directed and private retreats, including the 30-day Spiritual Exercises and self-directed sabbaticals. We are one and one-half blocks from the ocean in comfortable townhouses with large private rooms and baths. Our silent house in naturally beautiful environs invites relaxation and prayer.

## **ST. FRANCIS CENTER FOR RENEWAL**

395 Bridle Path Road, Bethlehem PA 18017

Phone: (610) 867-8890

E-mail: [stfranciscenter@gmail.com](mailto:stfranciscenter@gmail.com); [www.stfranciscenterforrenewal.org](http://www.stfranciscenterforrenewal.org)



One hundred eight acres of peaceful countryside provide an atmosphere of solitude and renewal. Our air conditioned, wheelchair-accessible facility includes spacious bedrooms, several conference and break-out rooms, state of the art multimedia room, and is serviced by professional chefs. Visit our Web site to view our calendar of programs. Let us host your retreat, workshop or board meeting and experience our tradition of hospitality and care.

# BOOKS & CULTURE

ART | ELIZABETH LEV

## SOUL SEARCHING

*Have art historians de-Christianized sacred art?*

As an art historian, I find it bizarre that some people are more inclined to believe that Leonardo da Vinci was a member of a secret sect than that he was a Christian artist. Or that Michelangelo put more faith in the Kabala than in his Catholicism. Or that Caravaggio drew more inspiration from his sexuality than from Christian themes of salvation. Yet these theories and others, concocted by authors with no training in the history of art, have persuaded millions that the art of sacred spaces

was intended to proclaim anachronistic secular messages.

Where are the art historians in this discussion? Experts seem silent on questions they were trained to answer. Is it indifference or complicity that muzzles them? Or was a genetic defect present at the birth of this fascinating field of study that still weakens the discipline?

### It Started With Vasari

The history of Western art claims descent from Giorgio Vasari, whose

*Lives of the Most Eminent Painters, Sculptors and Architects*, published in 1550, presented an enthralling series of biographies of Italian artists. In *Lives* he identified three historical periods, the last being Vasari's own Golden Age of the early 16th century. As both a painter and a Florentine, Vasari recounted these lives in heroic literary form but with a particular eye to raising the status of the artist as well as of Florence.

While he was sensitive to great trends and stylistic similarities, Vasari wrote to fulfill the glory of his age, his country and his profession. But Vasari saw more deeply into the components that went into a good work of art than did many of his modern successors—



“COMMUNION OF THE APOSTLES.” BY FRA ANGELICO PHOTO. ART RESOURCE, NY/SCALA

and this included its spirituality. Vasari adored the art of antiquity and worshiped the human genius of Michelangelo, but his histories never shied away from the evident role that faith played in art.

In his *Life of Fra Angelico*, for example, Vasari notes, “a talent so extraordinary and so supreme as that of Fra Giovanni could not and should not descend on any save a man of most holy life...for it is seen that when such works are executed by persons who have little esteem for religion, they often arouse in men’s minds evil appetites and licentious desires whence comes the blame for the evil in their works, with praise for the art and the ability that they show.”

Vasari considered Michelangelo, whom he knew well, to be the embodiment of these qualities. He lauded Michelangelo not only as a genius in painting, sculpture and architecture but also as one endowed “with true moral philosophy and a sweet poetic spirit...” Rarely does one find Michelangelo praised in such terms in modern art history. According to Vasari, Michelangelo “delighted much in the sacred scriptures, like the good Christian he was.... Certainly he was sent into the world to be an example to men of art, that they should learn from his life and from his works.”

Vasari’s view of art dominated the 17th century, when artist-biographers and a few art lovers wrote either practical treatises on the production of art

or biographical sketches that accepted an ideal of beauty.

### A Turn Toward the Pagan

In the 18th century, art history began to delve into the ancient past. The German historian Johann Joachim Winckelmann, in his *History of the Art of Antiquity*, took a formal and philological approach to art, laying the foundation of art history as we know it. Devoted to the newly illustrated, and therefore accessible, art of ancient Greece, Winckelmann’s studies exalted the art of classical Greece while downplaying the achievements of Rome and other civilizations. Winckelmann appropriated Vasari’s tripartite scheme but applied it to a new thesis of rise, zenith and decay as seen through ancient art. Pointing to the Apollo Belvedere of the Vatican Museums as the highest form of ancient art, Winckelmann wrote: “No veins or sinews heat and move this body, but rather a heavenly spirit...” Like Vasari, Winckelmann continued to embrace the transcendence of art.

Winckelmann’s approach offered a persuasive lens for the study of art. Great works could lift the human spirit, but this spirituality could be analyzed in the setting of pagan subject matter, which was devoid of religious doctrine. The major sea change would come when post-Enlightenment art historians had to confront transcendence in a Christian setting.

Winckelmann’s own conversion to

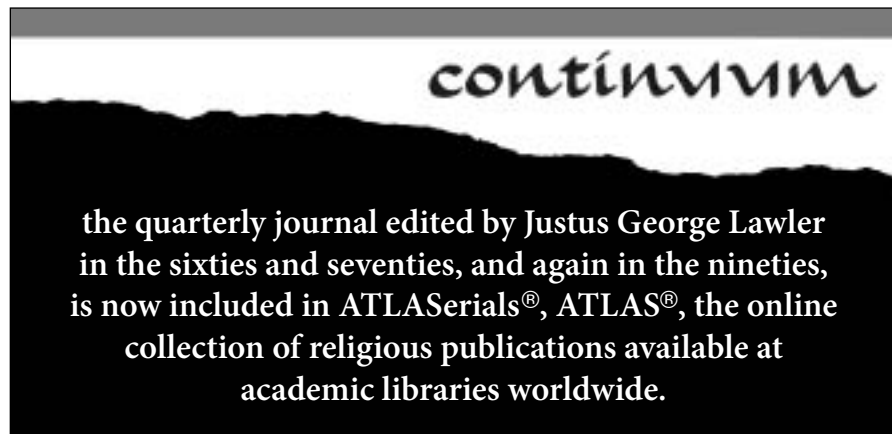
Catholicism in 1750 was professionally motivated. Because of his desire to work in Rome and gain access to the papal collections, career trumped conviction. But he assured his Protestant colleagues that his conversion was only superficial, and he went on to profit from his new connections at the papal court. Before long, art historians began to project that sort of opportunism backward onto the Renaissance artists themselves. Winckelmann’s decision to subordinate his Protestant sentiments to obtain Catholic resources became a template for art historians’ understanding of Christian art.

The German historian sowed a second seed that would grow into an art-historical weed. Suggesting that great art grows where people are free, he exalted what he imagined to be the society of the Greek republics. A century later, that claim for freedom would be extended beyond the realm of the political; art would demand freedom from faith, from representation, from craft technique and from responsibility. “Art must be free,” the mantra that today justifies desecration of the sacred and thinly veiled pornography, is an unfortunate but logical grandchild of Winckelmann’s theory.

### Negating the Sacred

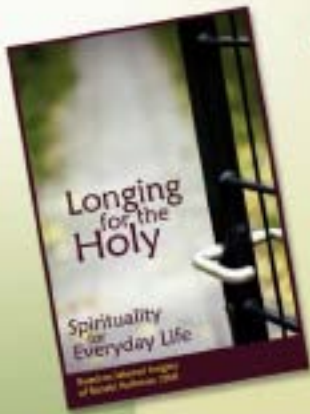
The modern era of Renaissance art history opened with Jacob Burckhardt (1818-97). The son of a Swiss Calvinist minister, Burckhardt was studying theology at the University of Basel when he lost his faith. After receiving his degree in 1839, he turned his attention to history.

Just as Winckelmann was enamored with ancient Greece, Burckhardt loved the Italian Renaissance. Also like Winckelmann, Burckhardt projected his proclivities onto his science. He formulated several theories about the age that continued to divorce religious art from its sacred content. In his view, Renaissance art and the



**CONTINUUM**

the quarterly journal edited by Justus George Lawler in the sixties and seventies, and again in the nineties, is now included in ATLASerials®, ATLAS®, the online collection of religious publications available at academic libraries worldwide.



# What are you longing for?



Experience how the gentle spiritual guidance and practical wisdom of best-selling author **Fr. Ronald Rolheiser, OMI**, can enliven everyday life with this new faith-sharing resource from RENEW International.

Suitable for individual reflection or small community faith sharing, *Longing for the Holy* explores different dimensions of contemporary spiritual life for those who want to enrich their sense of the presence of God and develop a deeper spirituality.

**Also available...**

- *Longing for the Holy* Audiobook CD set
- *Longing for the Holy Kit*—the essential elements to bring this enriching spiritual experience to your parish or small community



For these and other fine faith-sharing resources from RENEW International, visit [www.renewintl.org/longing](http://www.renewintl.org/longing) or call 888-433-3221.

## POETRY CONTEST

Poems are being accepted for the  
2011 Foley Poetry Award.


Each entrant is asked to submit only one typed, unpublished poem of 30 lines or fewer that is not under consideration elsewhere. Include contact information on the same page as the poem. Poems will not be returned. Please do not submit poems by e-mail or fax. Submissions must be postmarked between Jan. 1 and March 31, 2011.

Poems received outside the designated period will be treated as regular poetry submissions, and are not eligible for the prize.

The winning poem will be published in the June 6-13 issue of *America*. Three runner-up poems will be published in subsequent issues.

Cash prize \$1,000

Send poems to: **Foley Poetry Contest  
America,  
106 West 56th St.  
New York, NY 10019**

  
GONZAGA  
UNIVERSITY

Religious Studies Department  
*Presents*  
**The Annual Flannery Lecture**  
**Thursday, March 17, 2011**

*Featuring*  
**Mary Catherine Hilkert, O.P.**  
*of The University of Notre Dame, speaking on*  
**“The Hint Half-Guessed:  
Human Life as Sacrament”**

7:30 p.m.  
GU, Cataldo Hall, Globe Room

Lecture is free and open to the public.  
(509) 313-6782

practices and teaching of the church could not co-exist.

Burckhardt furthered the popularization of art using the new medium of photography and wrote a guidebook, *The Cicerone*, to help travelers understand the art of Italy. "In the first decades of the 15th century," Burckhardt wrote, "painting was filled with a new spirit: although it remained attached to the church, it began to develop around principles that have no contact with religious duties."

Burckhardt adopted a cynical tone, writing that for sacred art to be successful, "its religious content must have absolute dominion. And the reason is evident; that content is of an essentially negative character and consists in shunning all that refers to the profane world. On the other hand, if this is introduced in art with knowledge and as a principle—as indeed happened in the 15th century—the image loses its religious character."

Burckhardt viewed the great achievements of Renaissance art as the result of the negation of the sacred content. He presented a highly subjective view of form without content and removed any transcendent dimension of art by firmly anchoring it to the merely transient. The temporal became the cornerstone of his science. As he wrote to a colleague in 1845: "The Pietists tried to stop me: they would have preferred a more edifying lecturer to this child of the world. So now they shall get it as worldly as possible.... The hair on their heads will stand up like quills."

Unfortunately, Catholics did not rise to the defense of their culture. After the Enlightenment period, Catholics had grown suspicious of the art of Michelangelo and Raphael, believing that it was one of the factors that had brought about the Reformation.

## Art Without Christianity

Some of Burckhardt's weaknesses were shored up by his student and successor Heinrich Wofflin, who promoted a clinical formal analysis but left art bereft of content. From these highly subjective beginnings, the heads of art history multiplied Hydra-like, swallowing up the few brave souls who opposed them. A few art histori-

ans tried to draw attention to religious function and meaning, but their voices were drowned out by

others, who had adopted Sigmund Freud's new point of reference for art-historical reflection: the self. The artist's own mood, conflicts and complexes became the focus of interpretation. At the dawn of the 20th century, it was assumed that the Renaissance artist had spent his time looking

### ON THE WEB

A conversation  
with Elizabeth Lev.  
[americamagazine.org/podcast](http://americamagazine.org/podcast)

inward, not upward.

Even the pioneer of interdisciplinary art history, Aby Warburg (1866-1929), exhausted psychological sources of Renaissance imagery, prying into the occult, astrology and account books, while ignoring the more obvious sources in Christian tradition and spirituality.

Today the trend continues. Like Flannery O'Connor's young preacher proclaiming the "church of truth without Jesus Christ Crucified," a motley parade of Marxist, feminist and deconstructionist art historians gives us the art of the Renaissance church without the Christianity that inspired and suffused it.

---

**ELIZABETH LEV** lives in Rome and teaches Christian art and architecture at Duquesne University's Italian campus and the University of St. Thomas's Catholic studies program. She has written for *Inside the Vatican* and *First Things*.

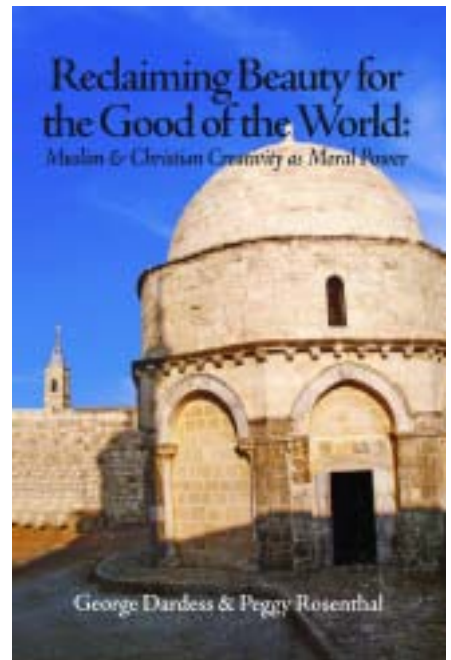
## BOOKS | ISAAC SLATER

# THE HEALING ARTS

## RECLAIMING BEAUTY FOR THE GOOD OF THE WORLD Muslim and Christian Creativity as Moral Power

By George Dardess and Peggy Rosenthal  
Fons Vitae. 280p \$22.95 (paperback)

In their appealing new work, husband and wife team George Dardess and Peggy Rosenthal have made a unique and important contribution to the development of understanding between Muslims and Christians. It contends, and aims to demonstrate, that focus on beauty as a theme in both traditions allows for a fruitful rapport between faiths at the level of theology, art and ethics. Originally English professors, the authors spent many years studying Islam and participating in Catholic/Muslim dialogue.



Rosenthal is best known for her writings and retreats using poetry as a





Notre Dame Institute for  
**ADVANCED STUDY**

*Dimensions of Goodness Conference, April 4-6, 2011*

An international conference on various dimensions of goodness is planned for April 4-6, 2011, on the campus of the University of Notre Dame. Leading experts will address challenging questions related to the subject of "the good" from the perspective of their disciplines. The conference will include interdisciplinary discussion of ideas presented as well as less formal opportunities for scholarly discourse and interaction. For a complete list of speakers, the major questions they will address, and to register, please go to [ndias.nd.edu](http://ndias.nd.edu).

**Call for Fellows**

The NDIAS welcomes all who are distinguished and who have projects that are promising, as well as those beginning their careers and who have appropriate projects.

**The deadline for applying for 2012–2013 fellowships is Nov. 1, 2011.**

For further information on fellowships and on the NDIAS conference, *Dimensions of Goodness*, please see: [ndias.nd.edu](http://ndias.nd.edu).

Direct questions to [ndias@nd.edu](mailto:ndias@nd.edu) or 574-631-1305, or write to: NDIAS, 1124 Flanner Hall, Notre Dame, IN 46556.



THE  
Catholic  
Funding  
Guide

SIXTH EDITION IN PRINT AND NOW AVAILABLE ONLINE

*Over \$8 billion in annual grants by private foundations*

*1,189 funding sources – private, corporate, and religious*

*410 new entries*

*International Catholic grantmakers*

ORDER AT [WWW.FADICA.ORG](http://WWW.FADICA.ORG)



vehicle for prayer. Her fine book *The Poet's Jesus* explores the portrayal of Jesus in poetry from the first centuries of the church to the present.

*Reclaiming Beauty* is divided into three parts, each with two chapters on Muslim and Christian perspectives. These chapters are further subdivided along a range of issues. Each part concludes with an imagined dialogue in which a Muslim and a Christian interlocutor digest and reflect on the preceding material. In addition to a number of black-and-white reproductions of artworks from both traditions, there is a useful glossary of terms.

Indeed, the book as a whole is quite reader-friendly. The tone is conversational and fresh, the scholarship interwoven with accounts of personal insights and experience. The envisioned audience is a mix of Muslims and Christians, each with little or no knowledge of the other's tradition.

Accordingly, the book's first part

provides an overview of each tradition's faith and elements of its practice. The accent on beauty prevents these sections from becoming tedious to readers already familiar with the basics of either or both religions. In fact, in addition to providing a way into another tradition, the accent on beauty allows believers to better appreciate and appropriate their own faith, a secondary and not insignificant benefit of the book.

After sketching the theological underpinnings for an account of beauty in each perspective, Part II, perhaps the strongest portion of the book, explores the work of a wide variety of mostly, but not exclusively, contemporary Muslim and Christian artists. Part III, also quite interesting, explores the link between artistic and moral creativity, discussing a number of, again, mostly contemporary figures who exemplify fresh and creative expressions of their faith.

In the section on Christian art, the authors discuss Dante's *Divine Comedy*

and modern works by Georges Roualt and W. H. Auden alongside Ginger Henry Geyer and Makoto Fujimura. The short essays serve as appetizers inviting readers to feast more fully on works that are of special interest to them. Muslim artists discussed include Uzma Mirza, Huda Totonji, Asmad Ahmed Shikoh among others. Readers will find the breadth of media explored—architecture, calligraphy, dance, poetry, graffiti, sculpture, painting and film, to name a few—most interesting. Qualities like generosity, surprise, playfulness and transparency are among those variously expressed in artworks across traditions. Rosenthal writes:

Far from being something peripheral, art is central.... It's a point often lost in Western culture, where art has tended to be confined to museums and concert halls—assumed to be lovely yet somehow dispensable. The contrary is a key argument of our book: that without art's manifestations of beauty, life itself is left adrift in a world where the power of ugliness so easily takes hold. Yet the reverse relation is also true: beautiful life can inspire beautiful art.

One of the book's epigraphs runs like a refrain through the work and helps connect the beauty of art and creation with the beauty of a virtuous life: "Act beautifully, as God has acted beautifully towards you" (Koran, *Sura al-Qasas* 28:77). The discussion in Part III of beautiful Muslim and Christian lives includes principally the prophet Muhammad, as the exemplar for Muslims, and contemporary figures who, the authors find, express the beauty of his goodness in creative ways. Among these latter are Imam Feisal Abdul Rauf—who made headlines for his role as an advocate for the proposed mosque/community center

Discover the Freedom God Desires for You  
through a Summer Ignatian Journey  
at *El Retiro San Iñigo*

## Spiritual Exercises 2011

The 30-Day Exercises of St. Ignatius Loyola  
individually directed in a 36-Day Program  
June 21-July 28

[8-Day Retreats are also available]

The Jesuit Retreat Center of Los Altos  
Los Altos, California

To learn about our retreat & formation programs,  
visit [www.jrclosaltos.org](http://www.jrclosaltos.org) or contact  
Kathy Carroll, Program Assistant,  
[kcarroll@jrclosaltos.org](mailto:kcarroll@jrclosaltos.org) 650-917-4048

# SAVE 30%

## ON THESE INSPIRING BOOKS FROM WILLIAM A. BARRY, SJ

Mention promo code 4033 when placing your order.  
Offer expires 4/25/2011. Price does not include S&H.



### A Friendship Like No Other

Grounded in biblical tradition and with a clear focus on Ignatian spirituality, this book explores the fundamentals of what it means to live in friendship with God.

Pb • 2702-8 • Retail price: \$14.95 **Your Price: \$10.47**



### Here's My Heart, Here's My Hand

A collection of nearly 20 of Fr. Barry's finest previously published articles on the subject of friendship with God. Articles include "How Do I Know It's God?" "Is God Enough?" and "Changing Our Image of God."

Pb • 2807-0 • Retail price: \$14.95 **Your Price: \$10.47**



### NEW! Changed Heart, Changed World

How do we successfully integrate the inner life, where we experience a relationship with God, with the outer life, where we are called to live in relationship with our world? This new book from Fr. Barry shows us how!

Pb • 3303-6 • Retail price: \$14.95 **Your Price: \$10.47**

**ORDER TODAY!** Visit [www.loyolapress.com/heart](http://www.loyolapress.com/heart) or call 800-621-1008

**LOYOLAPRESS.**  
A JESUIT MINISTRY

8273-3

**our future**  
depends on  
**you!**

please  
remember  
**america**  
in  
your  
will.

our  
legal  
title  
is:

**america press inc.,  
106 west 56th street  
new york, ny  
10019**

**Seek Wisdom**

Lady Wisdom in the World's Religions,  
March 11-13

**Rabbi Rami Shapiro**

Approaches to the Cross of Christ,  
March 26

**Leo O'Donovan, SJ**

Jesus and Mary Magdalene,  
Wisdom Teachers,  
June 3-5

**Rev. Cynthia Bourgeault**

The Naked Now,  
July 8-10

**Richard Rohr, OFM**

### WISDOM HOUSE

229 East Litchfield Rd.  
Litchfield, CT 06759  
860-567-3163  
[www.wisdomhouse.org](http://www.wisdomhouse.org)  
[info@wisdomhouse.org](mailto:info@wisdomhouse.org)



The Jesuit Retreat Center  
of Los Altos  
*El Retiro San Isidro*

Job Opening:

**Executive Director**

For Position Summary,  
Duties, Responsibilities  
and Qualifications

Visit Website  
[www.jrclosaltos.org](http://www.jrclosaltos.org)

Please submit applications  
electronically to  
[jobs@jrclosaltos.org](mailto:jobs@jrclosaltos.org)

**Applications close  
March 31, 2011**



## Exploring Celtic Christianity

*Experience the ancient sacred traditions of Ireland:  
pre-Celtic, pre-Christian, and Christian.*

**August 13–22, 2011**

Grace Dieu Manor, Waterford, Ireland

Led by: Professor Sean O'Duinn, osb

Together with the seminar sessions at Grace Dieu Manor, the group will take daily trips to a number of sacred sites and other historic places.

Father Sean O'Duinn, a Benedictine monk and scholar, is a member of the Benedictine community of Glenstal Abbey in Murroe, County Limerick, Ireland. He is the author of books on Celtic Spirituality.

802.654.2579 • fax 802.654.2664 • emahoney@smcvt.edu • www.smcvt.edu/graduate/theology

## LITURGICAL PRESS *presents...*



*New!*

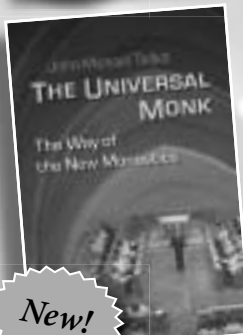
### God in the Dark

**Suffering and Desire in the Spiritual Life** Susan Pitchford

We often misinterpret times of darkness, assuming we've failed and God has abandoned us. In *God in the Dark*, Susan Pitchford suggests that darkness is not a place of abandonment but a place of intimacy and a special call to a deeper relationship with the God who desires us. Once we understand this, we will not have to fear the dark, and when the night closes in around us, we can experience it as an embrace.

S 978-0-8146-3351-9

Hardcover, 240 pp., 5 3/8 x 8 1/4, \$19.95 | eBook, \$9.99



*New!*

### The Universal Monk

**The Way of the New Monastics** John Michael Talbot

In today's fast-paced and often fractured culture we all seek inner peace and unity. John Michael Talbot's *The Universal Monk* is a powerful way for everyone to find it! It is written from his experience in public international ministry and as founder and spiritual father of the Brothers and Sisters of Charity, a new integrated monastic community of celibates, singles who can marry, and families who live in an integrated monastery or in their own homes. This book walks us through a treatment of the current issues that face us, offering real spiritual and lifestyle answers that come from a fully unified and integrated life in God. If you are tired of the "same old, same old," this book is for you!

S 978-0-8146-3341-0

Paperback, 230 pp., 5 3/8 x 8 1/4, \$19.95 | eBook, \$9.99

1-800-858-5450 • [www.litpress.org](http://www.litpress.org)



near ground zero—and his wife, Daisy Khan, and the jurist Khaled About El-Fadl, who aims to provide a life-giving interpretation of Shariah law. Christians discussed include St. Francis of Assisi and communities like The Simple Way and Christian Peacemaker Teams. These share such virtues as patience, balance, hospitality, generosity to self and others.

While eager to find points of contact, the authors also identify real differences in Christian and Muslim ideas of beauty. Christian doctrines concerning the Fall, the Incarnation and the sacraments, all without parallel in Islam, deeply affect Christianity's theological aesthetics. Some readers would perhaps have appreciated further discussion of such differences than is sometimes provided. Just as in interreligious discussion among contemplatives the question arises of whether there are identical structures of human mystical experience across traditions, variously articulated, or genuine differences of "content," so here one is led to wonder whether the commonalities between artists have more to do with their being artists than with their respective faith traditions—that is, whether Christian and Muslim artists interpret their faith traditions through the lens of their creativity, and the shared lens provides the common ground. While this may be partly true, the way the authors relate the artistic to both the theological and ethical dimensions of the respective traditions goes some distance toward providing a sense of the real distinctiveness of Muslim and Christian views. Further, the common lens of creativity can itself be seen as divine gift, in Christian terms, part of what it means to be made in the image of God and a reflection of his goodness.

If there is a weakness to this book, it is the fictional dialogues between a Muslim and a Christian. While these serve to recapitulate and develop the material, one cannot escape the aware-

# LIVING *God's Dream*

ST. FRANCIS CENTER FOR RENEWAL  
proudly presents  
Internationally Acclaimed Author  
& Retreat Director

## MARGARET SILF

July 4-10, 2011 \$425 Deposit: \$75  
395 Bridle Path Road  
Bethlehem PA 18017

610.867.8890 stfranciscenter@gmail.com  
*When we reflect on our dreams and desires - how can we tell the difference between those that incarnate God's Dream for us, and those that are merely daydreams. Which desires are rooted deep in our souls? Which are merely superficial 'wants and wishes'? Which lead us closer to God and which are self-focused? Through the art of discernment, we will seek to discover where God is touching our lives, the life of the world and how we might work with God in this great challenge of becoming the people God is dreaming us to be.*

**Sisters' 2011 Annual  
Conference Retreat**  
www.stfranciscenterforrenewal.org

ONE-HALF TUITION FOR ALL STUDENTS!

## A Master's Degree in Christian Spirituality and/or a Certificate in Spiritual Direction & Directed Retreats in Just Three Summers?

Join us for our 37<sup>th</sup> summer. Study, pray and learn with Christian Spirituality students from all over the world.

**June 13 to July 7 • July 11 to August 4**

### COURSES INCLUDE:

- *The Spiritual Exercises of St. Ignatius*
- *Art and Spirituality*
- *Marian Spirituality*
- *Spirituality and Sexuality*
- *Discernment of Spirits: Theory and Practice*
- *Environmental Spirituality*
- *Family Spirituality*
- *Dante's Spiritual Journey*

**TWO, FOUR WEEK SESSIONS OFFERED  
EACH SUMMER, SELECT ONE OR BOTH.**

**For application information:**

**[www.creighton.edu/christianspirituality](http://www.creighton.edu/christianspirituality)**

**Call Toll free: 800.637.4279 or**

**Email: [csp@creighton.edu](mailto:csp@creighton.edu)**

JOIN US: EIGHT DAY SILENT RETREAT  
JUNE 2 - JUNE 11



**NEW!**

ON-LINE, ACCELERATED  
M.A. MINISTRY

[www.creighton.edu/masterofministry](http://www.creighton.edu/masterofministry)

Creighton  
UNIVERSITY

# America

## TO SUBSCRIBE OR RENEW

- New subscription     Renewal

Yearly rates are \$56 for each subscription. Add \$30 for postage, handling and GST on Canadian orders. Add \$54 for foreign subscriptions. Payment in U.S. funds only.

- Payment enclosed     Bill me

On occasion America gives permission to other organizations to use our list for promotional purposes. If you do not want to receive these promotions, contact our List Manager at our New York offices.

FOR  
CHANGE OF  
ADDRESS  
AND  
RENEWAL:

Please attach the mailing label from the front cover when writing about service or change of address. Allow 3 to 4 weeks for change of address to take effect. Thank you.

E40606

Name	State	ZIP
Address	City	E-mail

Mail to: America

P.O. Box 293159, Kettering, OH 45429-9159

or call 1-800-627-9533

or visit [www.americamagazine.org](http://www.americamagazine.org)



Relax  
with God  
— and —  
Minister  
to yourself

**SCHOLARSHIPS  
AVAILABLE**

## SAT Sabbatical Program

### TIME TO...

- REST
- BE NURTURED
- BE FREE
- PLAY
- PRAY
- SHARE NEW IDEAS

Self-contained, optional and flexible modules are specifically designed to assist individuals to integrate theology, spirituality, human development and ministry with their lived experience.

**Four-month and  
Nine-month programs**

**CELEBRATING  
50 YEARS**

SAT • School of Applied Theology  
Graduate Theological Union  
2400 Ridge Road • Berkeley CA 94709  
1-800-831-0555 • 510-652-1651

Email: [satgtu@aol.com](mailto:satgtu@aol.com)  
Website: [www.satgtu.org](http://www.satgtu.org)

ness that here two Christian authors are staging a conversation between a Muslim and a Christian. However well intentioned, this presumption to speak for the other seems to conflict with the genuine respect for, and interest in, “the other as other” that the rest of the book displays. One cannot help but wonder what the book would have been like if it had been co-written with a Muslim. In fairness, the perspective presented as Muslim has clearly grown out of many years of friendship and discussion with Muslim interlocutors, and sympathet-

ic readers will not be overly distracted by the somewhat didactic conceit of the dialogues. At one point, the authors paraphrase the thought of Simone Weil with regard to Christianity, noting that anything that has produced so much beauty cannot be devoid of truth. *Reclaiming Beauty* compellingly demonstrates that the same can be said of Islam.

---

ISAAC SLATER, O.C.S.O., a Cistercian monk of the Abbey of the Genesee, is currently pursuing graduate studies in theology at the Catholic University of America, Washington, D.C.

EUGENE J. FISHER

## A CONTINUING DIALOGUE

---

### CHRISTIANS AND JEWS, FAITH TO FAITH Tragic History, Promising Present, Fragile Future

By Rabbi James Rudin  
Jewish Lights. 224p \$24.99

This book is written in what the Catholic Biblical Quarterly calls *haute vulgarisation*, which is to say that it requires solid scholarship but is written in a way that the general, educated readership can follow and appreciate it. In this case there is a breadth and depth of personal experience accompanying the scholarship. Rabbi James Rudin is a leading figure in Jewish-Christian relations nationally and internationally.

The title of the book is a gentle play on meaningful words, with faith to faith evoking face to face, in Hebrew *panim al panim*, which in turn evokes the most intimate of dialogical relations, whether between humans or between humans and God. Given the too often tragic history of European-Christian mistreatment and, worse, of the Jewish minority over the centuries, Rudin presents a remarkably hopeful

view of the present and the future.

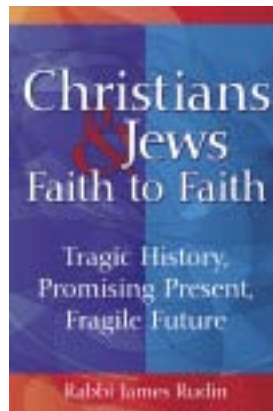
The rabbi covers not only the history of our two peoples of God but the ongoing theological dialogue that has been conducted over the centuries. He begins by clarifying the proper name of the people Israel and rejecting its appropriation by Christians. In this and subsequent chapters he moves from the ancient or medieval controversies to the present-day clarifications that have come through the post-Holocaust dialogue between Jews and Christians, moving, for example, from the destruction of the Jerusalem temple in 70 C.E. to Pope John Paul II's visit to the Great Synagogue of Rome in 1986. Such an approach both illuminates history and brings the reader into the historic significance and vibrancy of more current events.

Rudin aptly summarizes that history as “the world's longest running religious debate,” describing its beginnings in the early patristic/rabbinic period,

punctuated especially by St. John Chrysostom's vitriolic diatribes against Jews and Judaism. Through St. John, a large number of false charges became entrenched in Christian literature. Here Rudin could have gone more deeply into the role of St. Augustine, who argued that though the Jews killed Jesus, their Bible is necessary for the proclamation of the Gospel. And in giving witness to the validity of the Hebrew Bible as divinely inspired, the Jews provide a necessary witness to that of the church. Because of Augustine, Judaism became the only non-Christian religion to be considered *religio licita*, a legally free religion, and was the only religion of the many in the Roman Empire to survive the empire's Christianization.

After succinctly describing the major groupings of Jews in early first-century Judea, Rudin explores “who and what killed Jesus,” noting the “lethal results” when Christians concluded, not in but after the New Testament, that all Jews and their descendants were guilty. Their conclusion was based on a flagrant misuse of Matthew's “his blood be on us and on our children,” a phrase that, if ever uttered, was spoken by only a small group of Jews in Pilate's courtyard and under Pilate's control, while the majority of the Jews of Jerusalem “wept” at seeing Jesus taken to be crucified.

The author's treatment of Paul avoids some of the major missteps made by many Jewish scholars, but it repeats others. He misses the larger context of Paul's argument, which was that following Judaism's own developing tradition of the universal, Noahide commandments, gentile converts to Christianity did not have to observe the whole of the Mosaic law but only the essence of it (cf. also Acts 15).





**International  
Thomas Merton Society  
Twelfth General Meeting  
June 9-12, 2011  
Loyola University  
Chicago, IL**

**Conference Highlights include:**

- **Bp. Robert Morneau**, author: *The Color of Gratitude*
- **Martin E. Marty**, National Book Award winner
- **Esther de Waal**, author: *A Seven Day Journey with Thomas Merton*
- **Douglas Burton-Christie**, author: *The Word in the Desert*
- **Dorothy Day Roundtable: T. Cornell, R. Ellsberg, R. Riegle**
- **Robert Grip** – Presidential Address
- **Rev. James Conner, OCSO** – Closing Liturgy
- **Thirty-eight Sessions & Workshops**, with Merton scholars
- **Concert: Merton's Poetry Set to Music** – **Vaughn Fayle, OFM**
- **Worship Services, Opportunities for Silence & Dialogue**

Registration: \$330 (ITMS Members: \$280)

For information contact the site coordinator:

Michael A. Brennan, P.O. Box 31931, Chicago, IL 60631 USA

merton2011@gmail.com

**SCHOOL OF THEOLOGY AND MINISTRY**

*Finding  
Sacred  
Wisdom*

**Master of Arts in  
Transforming Spirituality**

Engage in sacred mystery, respond to spiritual hunger  
in yourself and in the world, awaken hidden wholeness.

(206) 296-5330 | (800) 578-3118  
stm@seattleu.edu | www.seattleu.edu/stm



**“A FINE  
AND HOPEFUL  
ADVENTURE...”\***



192 pages / \$15.95

**A Time to Plant  
Life Lessons in  
Work, Prayer, and Dirt**

Kyle T. Kramer

Foreword by Bill McKibben

Kyle Kramer—writer, teacher, and farmer—recounts the sometimes-gritty story of how he discovered the joys of real community through a journey of honest reckoning with his own ambitions. For Kramer, this came by rejecting a consumerist approach to life, starting an organic farm, and embracing the Benedictine traditions of physical labor, prayer, and hospitality—all while raising a family in rural southern Indiana.

*An important new voice in  
Catholic spirituality.*

**Luke Timothy Johnson**

*\*A fine and hopeful adventure,  
one that should give heart  
to all kinds of people as they  
try to figure out where they're  
called to be.*

**Bill McKibben**

Author of *Deep Economy*



ave maria press®

www.avemariapress.com • Ph: 800.282.1865

A Ministry of the Indiana Province of Holy Cross

Rudin mistakenly applies this to Jews, having Paul say what Paul did not say, which is that Jewish Christians need not observe the whole of the 613 biblical commandments. But Rudin quite accurately describes the controversy between Cardinal Avery Dulles and Cardinal Walter Kasper on Romans 9–11 and why the latter, who unlike the former was officially speaking for the church, had the better of the disagreement.

The “parting of the ways” between Judaism and Christianity was a gradual process that took place over centuries, with a constant interchange of theological, liturgical and ministerial ideas and practices occurring even after the formal disengagement well into the Middle Ages, such that Thomas Aquinas often cites Moses Maimonides as “the rabbi” in making his points. The development of the “teaching of contempt” against Jews and Judaism, from its beginning in the second century through Luther, and

the impact it had in making European Christians vulnerable to modern racial anti-Semitism and, ultimately, genocide is treated honestly and fairly.

This is the anti-Jewish element of Christian teaching that the Second Vatican Council began to eliminate by rejecting its basic notions of collective Jewish guilt for the death of Jesus and its theological twin that God rejected his covenant with the Jewish people and replaced it with the Christian one. This latter notion, as Rudin notes, has not yet been as effectively challenged as the first.

As a Jew, Rudin presents a reaction to Christian mission, witness and evangelism that will challenge in a constructive way some of the presumptions readers of this journal may have. This is because of the long history of abuse Jews have undergone at the hands of Christians who have tried to get Jews to convert by force, creating tens of thousands of Jewish martyrs or, less onerously, to convert or be

exiled from every Western European nation except for Italy. There the ancient principle of papal protection of the Jews, based upon the theology of St. Augustine, held.

Rudin combines scholarship and his personal memories in presenting what the creation of the State of Israel after the devastation of the Holocaust means for Jews. While sensitive to Christian and Muslim attachment to the Holy Land, he presents well the distinctiveness of the Jewish relationship to the Land, Eretz Israel. The book concludes with an overview of contemporary crises and flash points, careful to present all sides of these often surprisingly complex controversies that require an awareness and fuller understanding of the tragedies of the history this book so clearly explains.

**EUGENE J. FISHER** is Distinguished Professor of Catholic-Jewish Studies at Saint Leo University in Florida.

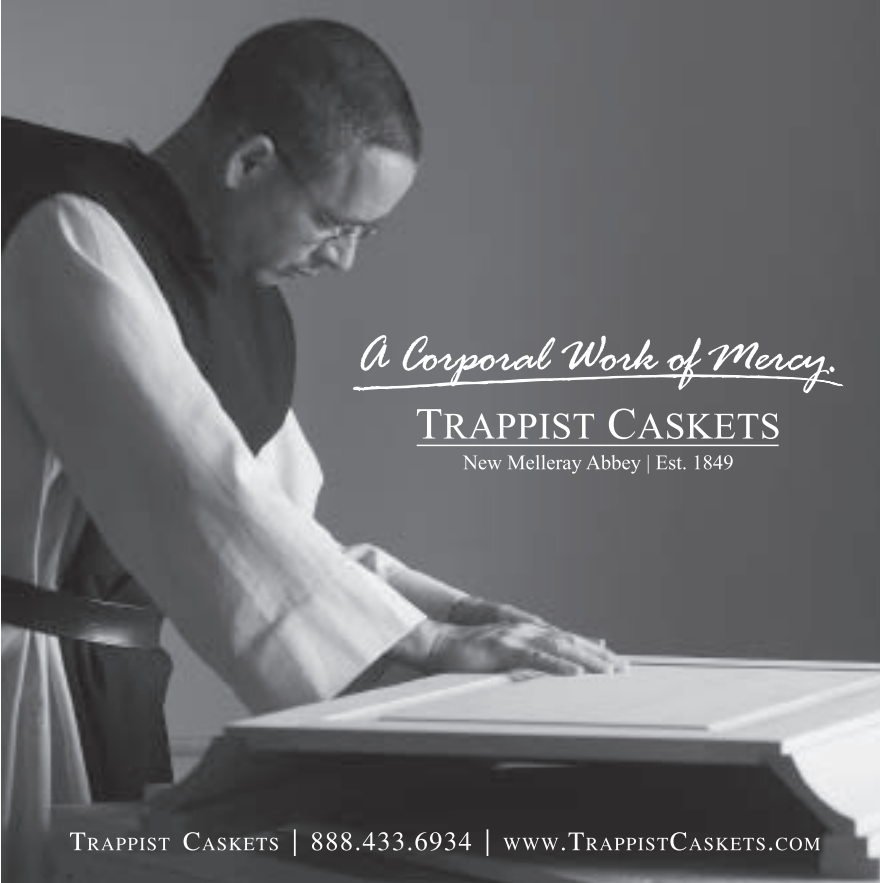
**LOOKING FOR  
A JOB**  
IN THE CATHOLIC SECTOR?  
**HIRING AT YOUR  
CHURCH OR SCHOOL?**  
GET THE WORD OUT WITH  
**AMERICA!**

Job Listings are accepted for publication in America's print and web editions.

For more information contact Julia Sosa at [jsosa@americamagazine.org](mailto:jsosa@americamagazine.org)  
Telephone: 212-515-0102 or visit:

**WWW.AMERICAMAGAZINE.ORG**

**America** 



*A Corporal Work of Mercy.*

**TRAPPIST CASKETS**  
New Melleray Abbey | Est. 1849

TRAPPIST CASKETS | 888.433.6934 | [WWW.TRAPPISTCASKETS.COM](http://WWW.TRAPPISTCASKETS.COM)



Explore the challenges and blessings of contemporary parish life with...

## scenes from a parish

### Faith-Sharing Edition DVD and Guide

Gather together and experience *Scenes from a Parish*, the documentary film by award-winning filmmaker James Rutenbeck. *Scenes* offers a rare and compelling glimpse into one parish's experience as it struggles to reconcile ideals of faith with the realities of today's changing and diverse culture.

**RENEW International** offers a special faith-sharing edition DVD and film faith-sharing guide for parishes and small communities to view, reflect upon, and share faith on important themes of welcoming the stranger, compassion, and feeding the hungry.

"A surefire discussion starter for religious and community groups and college classrooms."

— Booklist



#### Faith-Sharing Edition DVD

Full-length film in English with Spanish sub-titles, plus special faith-sharing clips and bonus features from the filmmaker. Each DVD includes one Film Faith-Sharing Guide. **\$19.95 each**

#### Film Faith-Sharing Guide

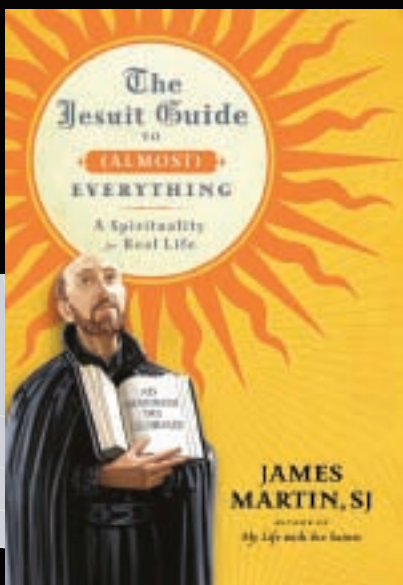
Four faith-sharing sessions with Scripture references, reflection questions, and tips for viewing experiences. In English and Spanish. **\$6.95 each**

#### Order now

Please visit [www.renewintl.org/scenes](http://www.renewintl.org/scenes) or call **888-433-3221**.



## “James Martin has struck gold again.



This talented Jesuit brings his welcoming wit, honed writing skills, and comprehensive knowledge of Ignatian spirituality to the reader with an amazing balance of depth and buoyancy.”

—Joyce Rupp, author of *Open the Door*

“Funny, inspiring, practical, and wise. The spiritual genius of St. Ignatius Loyola is made accessible and useful.”

—Ron Hansen, author of *Mariette in Ecstasy* and *Exiles*

From the author of *My Life with the Saints*



HarperOne

An Imprint of HarperCollinsPublishers

[www.harperone.com](http://www.harperone.com)

## LETTERS

### Our Drugged Silence

Bishop Robert W. McElroy's "War Without End" (2/21) should be read and reread by all Americans concerned about the slippery slope of war without apparent consequences. But what is so striking about the war is the silence. President Obama has added first 17,000, then another 30,000 soldiers, all without debate about the mission that has led to 1,140 dead and 3,240 seriously wounded, not to mention 24,000 killed or wounded Afghans.

We call Korea the forgotten war, but Afghanistan is the opiate war—not because it is about heroin, but because the public seems in a trance, oblivious to its deaths and cost. We are told the war is about Al Qaeda. But to read the newspapers from the region is to realize that for Iran, Afghanistan and India, it is not about Al Qaeda,

because it no longer has a presence. The issue is power after America withdraws, control over the politics and minerals. The regional powers play the waiting game, while America plays the punch-drunk sailor in a bar being laughed at by the crowd.

During the internal debate on the surge, there was never a definition of success. According to Bob Woodward's book *Obama's War*, the late ambassador William Holbrook said the surge "can't work"; and Gen. David Petraeus said, despite the withdrawal deadline, "This is the kind of fight we're in for the rest of our lives, and probably our kids' lives."

Perhaps the best example of our feckless efforts was the widely reported progress we were allegedly making with the Taliban for a peace deal involving power sharing with the Afghan government—only to learn that we were negotiating with and funding an imposter "negotiator," a

shopkeeper who had no connection with the Taliban.

So here we sit in silence. The left's silence is cowardly, the right's intellectually dishonest. The military policy is heroic but unprecedented, except for the charge of the Light Brigade of 1854 and Britain's mad attempt to conquer the same Afghan tribal rage.

STEPHEN S. BOWMAN  
Syracuse, N.Y.

### Moral Disconnection

I thank Bishop Robert W. McElroy for "War Without End" (2/21). The nation needs to hear more of everything he has said. Perhaps the young students in Jesuit universities might have this seed planted and begin to think. We can look back to President Dwight Eisenhower's warning about the military-industrial complex that remains alive and well today. The Defense Department is happy with the volunteer army, since that keeps

## CLASSIFIED

### For Sale

"**SACRED SOUNDS OF SACRED HEART,**" a CD of music produced by the Adult Choir of Sacred Heart of Jesus Parish, Cambridge, Mass. The CD is a collection of inspiring and uplifting music. Ideal for personal prayer, meditation, parish retreats, missions and days of recollection. Cost: \$13 plus \$2 S&H. Please call (617) 547-0399, or contact [sacredheartofj@msn.com](mailto:sacredheartofj@msn.com).

### Parish Missions

**INSPIRING, DYNAMIC PREACHING:** parish missions, retreats, days of recollection; [www.sabbathretreats.org](http://www.sabbathretreats.org).

### Positions

**DIRECTOR SEARCH.** St. Francis Prayer Center, a small, daytime retreat center located in Flint, Mich., seeks a new director. If you have a passion for spirituality and the poor, please consider us. We are looking for a well-rounded person with training in spirituality and administrative ability. Please send résumé to: Search Committee, G-2381 E. Carpenter Rd., Flint, MI 48505, or send résumé by e-mail to [stfrancisflint@comcast.net](mailto:stfrancisflint@comcast.net). Visit our Web site at [stfrancisprayerflint.com](http://stfrancisprayerflint.com).

**EXECUTIVE DIRECTOR** The Conrad N. Hilton Fund for Sisters ([www.hiltonfundforsisters.org](http://www.hiltonfundforsisters.org)), located in Los Angeles, Calif., is a philanthropic

organization that engages in grant-making to support the human service ministries of Catholic Sisters worldwide. The Fund is committed to helping the world's disadvantaged and vulnerable people and disburses approximately \$7 to \$8 million in small grants annually. The Executive Director will collaborate with the governing board to develop and implement the vision of the Fund. This position will report to the chairperson of the governing board and will oversee the Fund's staff and its operations. Qualifications include: member of a Roman Catholic congregation of women religious with significant knowledge and experience with varied congregations; five-plus years of leadership and collaborative relationship-building experience; proficiency in strategic planning, program development and evaluation; expertise in education, health, leadership development and/or human services; strong oral and written communication skills; solid analytical, research, evaluation and computer skills; and a passion for the Fund's vision and mission. A master's degree and international field experience are preferred. International and domestic travel are required of this position. Applications will be accepted through March 15 with an anticipated start date of June 1. Please send a cover letter, résumé and salary history to the search committee at [hr@hiltonfoundation.org](mailto:hr@hiltonfoundation.org).

### Retreats

**BETHANY SPIRITUALITY CENTER,** Highland Mills, N.Y., offers the annual Easter Triduum retreat, April 21-24, and private and directed

retreats throughout the year. Margaret Silf will direct a retreat, "At Sea With God," June 17-24. A ministry of the Religious of Jesus and Mary, Bethany is conveniently located on a beautiful 78-acre property in the foothills of the Catskills. (845) 460-3061; [www.bethanyspiritualitycenter.org](http://www.bethanyspiritualitycenter.org).

### Wills

*Please remember America in your will. Our legal title is: America Press Inc., 106 West 56th Street, New York, NY 10019.*

*America classified. Classified advertisements are accepted for publication in either the print version of America or on our Web site, [www.americamagazine.org](http://www.americamagazine.org). Ten-word minimum. Rates are per word per issue. 1-5 times: \$1.50; 6-11 times: \$1.28; 12-23 times: \$1.23; 24-41 times: \$1.17; 42 times or more: \$1.12. For an additional \$30, your print ad will be posted on America's Web site for one week. The flat rate for a Web-only classified ad is \$150 for 30 days. Ads may be submitted by e-mail to: [ads@americamagazine.org](mailto:ads@americamagazine.org); by fax to (928) 222-2107; by postal mail to: Classified Department, America, 106 West 56th St., New York, NY 10019. To post a classified ad online, go to our home page and click on "Advertising" at the top of the page. We do not accept ad copy over the phone. MasterCard and Visa accepted. For more information call: (212) 515-0102.*



**Call today!**

# RENEW AMERICA

AT BENEDICTINE COLLEGE

Atchison • Kansas

## NFP Outreach National Summer Institute

Made possible by a grant from OSV

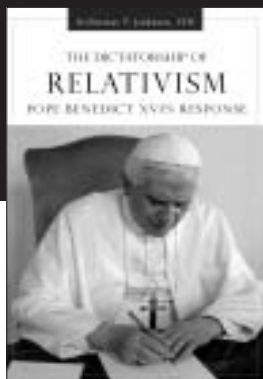
**JULY 2011**



- **July 11-12** • Institute to Marriage Prep, Religion, & Health Science Teachers  
*Keynotes include: DR. JANET SMITH*
- **July 13** • Institute to Clergy and Communications (free) *Keynotes include: JOHN ALLEN, JR.*
- **July 15-16** • Institute to Medical Professionals and Hospital Boards (CMEs)  
*Keynotes include: ROBERT P. GEORGE, PHD*



SEE OUR INCREDIBLE LINEUP:  
[www.benedictine.edu/nfpo](http://www.benedictine.edu/nfpo)



## THE DICTATORSHIP OF RELATIVISM

Pope Benedict XVI's Response

**Fr. Gediminas T. Jankunas, STD**  
ISBN: 0-8189-1316-9 352 Pages  
\$24.95 Prod Code 1316-7

**Pope Benedict XVI** warns us of the dangers of relativism, the denial that anything (including Scripture

and the teachings of the Church) can be the absolute truth. From his experiences in Nazi Germany, to his studies of Augustine and Bonaventure, to his role as a peritus in Vatican II, and both as Cardinal and as Pope, he has returned to this subject time and again. His remedy: truth lies in Jesus Christ, the unique revelation of God. It is only by recognizing Jesus Christ, the Church and her liturgy, that this danger can be overcome.

**Fr. Gediminas T. Jankunas**, a priest of the diocese of Panevezys, Lithuania, presently teaches Christology at the Kaunas Theological Seminary and Pastoral Studies at the University of Vytautas Magnus.

**TO ORDER** Phone toll-free **1-800-343-2522**  
or visit our Website at [www.stpauls.us](http://www.stpauls.us)

**ST PAULS/Alba House** • 2187 Victory Blvd. Staten Island, NY 10314

# Intellect and Virtue: THE IDEA OF A CATHOLIC UNIVERSITY

## SYMPOSIUM APRIL 11-12, 2011

Catholic universities, with their religious and moral underpinnings, are especially well suited to promote the interplay of virtue and the intellect. This symposium examines the ways in which virtue shapes how we learn and what we learn.

### CONFIRMED SPEAKERS

Helen M. Alvaré  
Paul J. Griffiths  
Joseph Kaboski  
Christopher Kaczor  
John M. Rist  
W. Bradford Wilcox

For more information or to register, please visit  
<http://president.cua.edu> or call **202-319-5600**.

REASON. FAITH. SERVICE.

## THE CATHOLIC UNIVERSITY of AMERICA



the rest of the country disconnected from the wars. There might have been a vague reason for beginning this war in Afghanistan, but today the morality is nonexistent. For those unconcerned about the morality, at least they can concern themselves about the cost.

MARYGAIL FERRIS  
*St. Michaels, Md.*

### Cogent and Prophetic

Bishop Robert W. McElroy's "War Without End" (2/21) is cogent and prophetic and deserves to be preached and published in every diocese and parish bulletin. It is almost singular in that he has a much wider view of anti-life issues than the majority of other bishops in the United States. I thank Bishop McElroy and *America* for publishing it. .

(REV.) RICH BRODERICK  
*Cambridge, N.Y.*

### 33 Step By Step, Slowly...

Although it is certainly worth trying, I think the universal church council you suggest in "Laity Near the Top?" (2/21) is too big to work. I suggest smaller local councils of laypeople, mandatory diocesan pastoral councils that act responsibly and progressively

so as to convince bishops they are worth listening to. I am a member of one in the Rocky Mountains. From these groups, members would come together on the national level and advise the bishops' conferences. I do not support lay persons choosing the pope, but they should be involved in selecting bishops through the interview process. We should begin with small steps and prayer.

TODD PHILLIPE  
*Buena Vista, Calif.*

### A Visit She Could Not Forget

"Growing Up Berrigan," by George M. Anderson, S.J. (2/21), reminds me of the first time I met Philip Berrigan. One of my students invited him to my high school seminar on man's duty to the state. Soon after that our family became good friends with everyone at Jonah House; but it was only later, when my daughter was a college sophomore, that I saw the depth of the influence he and Elizabeth McAlister had on our children.

At Vanderbilt, assigned an essay on a national event that affected her, my daughter wrote about the burning of the draft files at Catonsville, Md., in 1968. When I asked her why she chose

something that had happened 14 years before her birth, she replied that if that had not happened Phil Berrigan would never have come to my class and she would never have met him, and her life would have been very different. I forwarded the story of that conversation to Phil while he was in prison.

GEORGE MCCENEY  
*Glencoe, Md.*

### On Being Dumb

As you say in "Enter the Lists" (Current Comment, 2/28), the writing of seemingly well-educated people, including lawyers, is often appalling. Two things are absolutely essential for good writing skills—reading and clear thinking. As for reading, most students are not encouraged to do much.

A cantankerous literature professor of mine once asked a room full of English majors at a liberal arts college with a strong reputation how many had read Aristotle's *Poetics* or portions of it. For me, that and other Greek and Roman classics had been required reading during freshman year. Two or three raised their hands. The professor responded to the class, "You are dumb!" A little harsh, but true.

As for clear thinking, it has gotten worse as we do very little of it before putting words in e-mail, on a Blackberry, computer screen or paper. It is considered more important to "put something out there" than to trouble ourselves with facts or quality content.

CHRIS KUCZYNSKI  
*Baltimore, Md.*

**To send a letter to the editor** we recommend using the link that appears below articles on *America's* Web site, [www.americamagazine.org](http://www.americamagazine.org). Letters may also be sent to *America's* editorial office (address on page 2) or by e-mail to: [letters@americamagazine.org](mailto:letters@americamagazine.org).

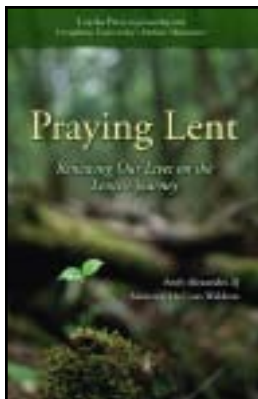
*America* (ISSN 0002-7049) is published weekly (except for 12 combined issues: Jan. 3-10-17, 24-31, May 2-9, June 6-13, 20-27, July 4-11, 18-25, Aug. 1-8, 15-22, Aug. 29-Sept. 5, Nov. 28-Dec. 5, Dec. 19-26) by America Press, Inc., 106 West 56th Street, New York, NY 10019. Periodicals postage is paid at New York, N.Y., and additional mailing offices. Business Manager: Lisa Pope; Circulation: Judith Palmer, (212) 581-4640. Subscriptions: United States, \$56 per year; add U.S. \$30 postage and GST (#131870719) for Canada; or add U.S. \$54 per year for international priority airmail. Postmaster: Send address changes to: *America*, 106 West 56th St. New York, NY 10019. Printed in U.S.A.

## Have the Best Lent Experience Ever Something God does for us; not what we do for God

Lent offers us all a very special opportunity to grow in our relationship with God and to deepen our commitment to a way of life, rooted in our baptism.

We offer resources to assist our entry into this wonderful season.

Visit the Online Ministries Praying Lent website:  
Google "Praying Lent"  
Or, buy the booklet, *Praying Lent*,  
at [www.loyolapress.com](http://www.loyolapress.com) — only \$5.95



**Creighton**  
UNIVERSITY



Renewing Our Lives  
On the Lenten Journey

# SPECIAL EASTER OFFER FROM AMERICAN MAGAZINE!



## DO YOU KNOW SOMEONE WHO WOULD LOVE AMERICA?

Our special Easter offer makes this the best time to share **America** with a friend or loved one.

Celebrate your faith this Easter by subscribing or giving a gift at the special rate of only \$32 for one full year! That's over 65% off the cover price!

Interested in learning more about your faith, about the country, about the world? Then why not subscribe to **America** magazine, the national Catholic weekly, founded by the Jesuits in 1909? This award-winning publication provides provocative articles on a wide variety of topics - from politics to the sacraments - and offers reviews on books, film, television and theater, and also offers a weekly column on the readings of the Sunday Mass. It is a magazine for thoughtful Catholics and those who care what Catholics are thinking.

## WINNER OF OVER 100 AWARDS FROM THE CATHOLIC PRESS ASSOCIATION

To take advantage, just fill out the form below, and mail it with your payment to:  
America, Subscription Department, P.O. Box 293159, Kettering, OH 45429-9774  
Or you can call us at 1-800-627-9533 (mention code B3161).

Code: BC3161

For additional orders, please include each name and address on a separate sheet of paper.

To cover postage and GST, please add US \$30 for Canadian subscriptions.

All subscriptions payable in US funds only. All new subscriptions will commence 4 to 6 weeks after receipt. Offer valid on new subscriptions only.

Yes! Please start a one-year print subscription at the special rate of \$32

Name

Address

City State Zip

E-mail (optional)

### BILLING INFORMATION

Name

Address

City State Zip

E-mail (optional)

Yes! Please start a gift subscription at the special rate of \$32 for the first year

Name

Address

City State Zip

E-mail (optional)

CHECK ENCLOSED

BILL ME

PLEASE BILL MY CREDIT CARD

Card No.

Expiration Date /

# Begone, Satan!

FIRST SUNDAY OF LENT (A), MARCH 13, 2011

Readings: Gn 2:7-9; 3:1-7; Ps 51:3-17; Rom 5:12-19; Mt 4:1-11

*“One does not live on bread alone but on every word that comes from the mouth of God” (Mt 4:4)*

It is the subtle way in which temptation resembles truth that gets us. For people who have made a fundamental choice to accept God’s invitation to orient their lives toward the divine love, those things that are blatantly evil do not hold allure. They are easily recognizable as wrong, and it does not take much effort to reject them. The real temptations are the ones that are just close enough to the truth that they appear good and beneficial.

The author of Genesis captures this sense in the etiological account of how sin entered the world. The serpent, the mythological embodiment of temptation, is described as the most cunning of all the animals. It is able to twist the truth just enough to plant seeds of doubt and open the way toward rationalization. At first the woman responds to the serpent by correcting the false version offered by the tempter, as she accurately conveys God’s instructions. The tempter proceeds, oh so cleverly, to erode her fundamental orientation toward God and succeeds in getting her to shift her focus. Instead of seeking the divine giver, she now grasps at the enticing gifts.

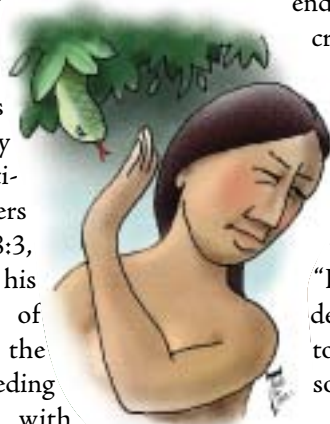
The devil’s tactics in the Gospel are very similar. Jesus has just had a powerful experience, at his baptism, of being filled with the Spirit and know-

ing in a profound way that he is God’s beloved Son (Mt 3:17). It is this very sense of his identity that the tempter tries to undermine. First, the devil holds out this seductive image: surely the beloved Son is entitled to have all his hungers satisfied. Quoting Dt 8:3, Jesus instead focuses on his hunger for the word of God. Throughout the Gospel, we see him feeding God’s hungry people with both physical and spiritual food (Mt 5:1–7:29; 14:13-21; 15:32-39; 26:26-30).

Next is the temptation to believe that if Jesus is truly the beloved Son, God would never let any harm come to him. God’s angels would swoop down and rescue him before any danger could befall him. Again Jesus turns to the Scriptures, which enable him to recognize the falsity in the claim of the tempter. A third time the devil tries to derail Jesus’ centeredness on God as the source of all power and the one deserving of worship. Yet again, Jesus clings to the word of God to overcome the wiles of the tempter.

Finally the devil departs when Jesus commands, “Get away from me, Satan!” But not for long. The temptations circle back again and again, as variations on the same theme. Midway through the Gospel we again hear Jesus say, “Get behind me, Satan!” (16:23), when he is tempted by Peter

to reject suffering as integral to his identity as beloved Son. Right to the end, as Jesus is dying on the cross, the devil’s words are echoed by the passersby: “If you are the Son of God, come down from the cross!” (27:40). The chief priests, scribes and the elders chant the same: “He trusts in God; let God deliver him now, if he wants to, for he said, ‘I am God’s son’” (27:43).



## PRAYING WITH SCRIPTURE

- How do prayer and the Scriptures help you to stay centered in your identity as God’s beloved?
- What helps you to recognize the subtle falsehoods that come from the tempter?
- How have you experienced God’s presence in the midst of trials?

Finally, the bandits who were crucified with him taunt him the same way (27:44). Yet again on the cross, Jesus turns to the Scriptures and prayer to stay solidly grounded in his identity as God’s beloved Son. The words of Psalm 22 sustain him through the challenges that try to undermine his expectations of how God would care for him. The final verse of today’s Gospel assures us that just as God’s angels accompanied Jesus in his ordeals, so we are never abandoned in times of trial. **BARBARA E. REID**

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

**REAL PRESENCE NEEDED!**



**U.S. AIR FORCE**  
CHAPLAIN CORPS



©2009 Paid for by the U.S. Air Force. All rights reserved.

Without a Catholic priest's presence, our Catholic Airmen go without the Eucharist. That's where you come in — your presence is needed in the Air Force Chaplain Corps to nurture our Airmen's Catholic identity through the sacraments and continued faith formation. Join us for "Come Be With Us," an Air Force-sponsored, three-day ministry familiarization tour. Experience and see the ministry of the Catholic chaplain. Email us at [chaplains@rs.af.mil](mailto:chaplains@rs.af.mil) or call 1-800-803-2452.

# The College of Saint Elizabeth Center for Theological and Spiritual Development Presents



Women Wisdom Dancing  
Art: Mary Southard, CSJ  
www.MarySouthardArt.Org  
courtesy of www.ministryofthearts.org  
Congregation of St. Joseph

**Featuring  
18 workshops on prayer,  
worship, ministry,  
and spirituality...**  
*and a choice of workshops  
will also be offered for our  
Spanish-speaking guests.*

**For registration information,  
call (973) 290-4302 or  
visit our website at  
[www.cse.edu/convocation](http://www.cse.edu/convocation)**

## Nineteenth Annual Spirituality Convocation

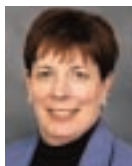
**DO NOT FEAR TO HOPE  
LIVE THE PROMISE OF RESURRECTION**

April 9, 2011

### Keynotes:

*Sustaining the Spirit: Callings, Commitments, and Vocational Challenges*

with Drs. Catherine and Michael Carotta



Dr. Catherine Carotta and Dr. Michael Carotta present widely on leadership and vocational renewal. They are co-authors of the book, "Sustaining the Spirit: Callings, Commitments, and Vocational Challenges."



*Have a Little Faith*

with Mitch Albom

Mitch Albom's latest #1 New York Times bestseller, "Have a Little Faith," begins with an unusual request when his rabbi asks him to deliver his eulogy. An 8-year journey, Albom's story is about how community and faith pull people together and the potential in all of us for a giving, meaningful life.



**Keynote for Spanish-speaking Community:**

*Esperanza en medio de las tinieblas (Hope in the Midst of Darkness)*

with Sister Margaret Scott

La H. Margaret nos ofrece una espiritualidad basada en la Eucaristía y la Palabra de Dios junto con una estrategia para el testimonio público en un mundo oscurecido por la sombra de la injusticia.



**Music and Liturgy:**

with Rory Cooney and Theresa Donohoo

Rory Cooney is the composer of a dozen recorded collections of liturgical music and is also a workshop presenter. For 25 years, Theresa Donohoo's distinctive voice has brought the music of Rory Cooney to life on 14 recordings. She has also recorded the music of Marty Haugen, Dan Schutte, and many others.

Center for Theological and Spiritual Development  
2 Convent Road, Morristown, N.J. 07960-6989



COLLEGE of  
SAINT ELIZABETH

Sponsored by the Sisters of Charity of Saint Elizabeth, Convent Station, N. J.