

America

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Building a Better Student

KEVIN CLARKE



An Escrivá Opus

KERRY WEBER

OF MANY THINGS

Shortly before the beatification of John Paul II, there was consternation in some circles about the perceived rush to canonize him. The Vatican's Congregation for the Causes of Saints had waived the normal five-year waiting period before beginning the proceedings. There were also concerns raised, in light of what have been seen as his failings as pope, about whether he deserved to be so honored.

As for the rush, I am in favor of every candidate being subject to the same careful process of examination. It is unfair to favor someone because he or she is better known. Also, this might give the impression that corners were cut, possibly damaging the saint's reputation for future generations. On the other hand, the Vatican was responding to the will of the people, millions of whom are devoted to Pope John Paul.

More important, a miracle attributed to the late pope's intercession has been authenticated by the Vatican. So God seemed to be in favor of the rush.

I had my differences with Pope John Paul II from time to time. He was not always the biggest fan of the Society of Jesus, though some of his suspicions seem to have originated with false rumors carried by his advisers. When, in an unprecedented move in 1981, he removed Pedro Arrupe, the superior general of the Jesuits, from his post, many Jesuits were dismayed. John Paul was apparently told by some that the Jesuits would be disobedient after Arrupe's public sacking. We were not. Many sources told me that John Paul was surprised by our fidelity—and pleased. In later years, the pope visited the ailing Arrupe before the Jesuit's death. (For the record, I believe Father Arrupe was a saint.)

Nonetheless, I am an admirer of John Paul. How can this be?

First, the saints were not perfect. Holiness always makes its home in

humanity. The saints would be the first to admit this. Sanctity does not mean perfection. So can his supporters admit that John Paul was human and made mistakes? And can critics forgive him the errors he made?

Second, you do not have to agree with everything a saint did to admire him (or her). One of my favorite saints is Thomas More, the 16th-century English martyr, known to most people from the play and film "A Man for All Seasons." But I do not agree—to put it mildly—with the burning of heretics, which More approved.

The Vatican noted that Pope Benedict XVI beatified his predecessor because of who John Paul was as a person, not for what he did during his papacy. Beatification does not mean that everything he did as pope is now beyond criticism, any more than everything St. Thomas More did is beyond criticism. On the other hand, that line of thinking is a little mystifying; you cannot separate a person's actions from his or her personal life.

But the emphasis on the personal life is an important one. The church beatifies a Christian, not an administrator. In that light, John Paul II deserves to be a blessed and, later, a saint. Karol Wojtyla led a life of "heroic sanctity"; he was faithful to God in extreme situations (Nazism, Communism, consumerism); he was a tireless evangelizer in the face of severe infirmity; and he worked ardently for the poor.

He was, in short, holy. And in my eyes, anyone who visits the prison cell of his would-be assassin and forgives the man is a saint.

So I will be turning to the late pope for his frequent intercession. From his place in heaven, he will understand if I did not agree with him on every issue. And now, in the company of Jesus, Mary and the saints, that will be the last thing Blessed John Paul II will be thinking about.

JAMES MARTIN, S.J.

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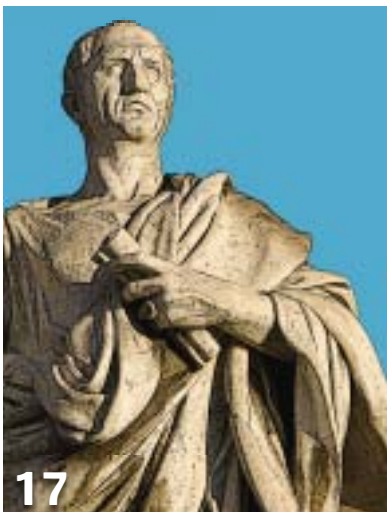


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ON THE WEB

Roland Joffé, right, answers questions about his film “There Be Dragons,” and John A. Coleman, S.J., reviews the PBS documentary “**Forgiveness.**” Plus, a collection of **resources for teachers.** All at americamagazine.org.



The Christian and Bin Laden

It was natural to feel elation over news that the reign of terror and mayhem managed by Osama bin Laden was coming to an end. The jubilant crowds that gathered spontaneously across the United States expressed just such emotions. But the Christian heart recoils from celebrating the death of a fellow human being, no matter how evil.

During Lent and Easter, Christians recall Jesus' forgiving his executioners from the cross. Forgiveness is the hardest of all Christian acts; it is also meant to have no limit. "Not seven times," said Jesus to Peter, "but, I tell you, seventy-seven times." This does not negate the place of justice in God's eyes, for such a denial would mean believing in a God who does not care about human affairs. But judgment and punishment, says Jesus, is up to God.

This is a "life" issue as surely as any other. The Christian is in favor of life not simply for the unborn, for the innocent, for those we care for or even for those whom we consider good, but for all. All life is sacred because God created all life. This is what lies behind the command "Love your enemies and pray for those who persecute you." It informs Blessed John Paul II's forgiveness of his would-be assassin in 1980. And it informs the Vatican's statement about Bin Laden: "In the face of a man's death, a Christian never rejoices, but reflects on the serious responsibilities of each person before God and before men, and hopes and works so that every event may be the occasion for the further growth of peace and not of hatred."

Pound Foolish

What investor would hold back from a \$603 million investment if it would almost surely earn \$4 billion? The answer: only an investor ideologically committed to budget cuts rather than to increasing revenue. Could today's budget slashers be that myopic? Judge for yourself. In April 2011 House Republicans failed in their efforts to cut \$603 million from the budget of the Internal Revenue Service. Had they succeeded, that supposed saving could well have cost taxpayers a fortune—\$4 billion in uncollected revenue from the I.R.S., according to Commissioner Douglas Shulman.

Shulman ought to know. In recent years he has led I.R.S. efforts to examine the tax compliance of individuals with assets of at least \$30 million. Finding tax evaders at this level earns a high return for the I.R.S. Each year billions of taxable dollars go unreported, hidden in offshore investments and foreign accounts. In 2009 the I.R.S. sponsored its second offshore amnesty program offering

reduced penalties (no prison time); some 18,000 taxpayers came forward. The effort brought in billions, at \$200,000 per case on average. Still, when the I.R.S. asked Congress for a budget increase of \$486 million to improve enforcement, their budget was cut instead to \$12.1 billion, which is a smidgen less than the agency's 2010 budget.

Why should government cut any "investment" that promises such a high return through existing tax law? And there's more. Finding violators also promotes fairness and may deter tax evasion. Congress will have another chance to make the right choice: The president's proposed 2012 I.R.S. budget seeks \$13.3 billion, with most of the increase for enforcement. That is an investment well worth the cost.

Commodities Crisis

It is not often that one reads end-time prophecies in a business journal. But a recent issue of *Fortune* depicted the perhaps permanent end of the era of cheap commodities—metal, energy and food staples—with the kind of apocalyptic language usually reserved for talk about the Second Coming. Commodity prices had been in a steady decline for a century until 2002, when they started back up. In recent months the reversal of that century-long trend has been complete, and commodity prices have entered uncharted territory. Anyone with rubber on the road knows the lamentable tale told at the gas pump. Copper, a manufacturing building block, has moved from \$1.30 per pound in 2008 to a record \$4.60 in February. Food commodity spikes now threaten to force 64 million people in Asia into poverty. Increasing global demand, poor harvests, bad weather and plain old hoarding have all contributed to the escalation of commodity costs. Market speculation and the monetary policies of the U.S. Federal Reserve Bank, seeking to outsource some of the nation's economic pain, also play a role.

How to respond? Doing nothing has its charms. A slowing economy in China and a decent U.S. harvest would be enough to burst this commodities bubble. But even a significant reversal would not interrupt the long-term upward trend. To respond most justly, people throughout the affluent world—and among the newcomers China, Brazil and India—might reconsider the Western lifestyle model: overconsume now and later find a way to avoid paying. The United States would make a good start at a serious re-evaluation of such profligacy by reducing the structural supports, for instance those within the U.S. tax code, that make it possible. The world cannot afford to subsidize the U.S. standard of living any longer.

Solidarity, Forever?

Across the country, newly elected Republican governors and legislators, and some Democrats too, have been waging war against the last remaining bastion of organized labor, public employees unions, attacking their rights to recruit members and to bargain collectively. This wave of antilabor initiatives is taking place as the church marks 120 years since Pope Leo XIII published his encyclical letter “On the Condition of Labor” (“*Rerum Novarum*,” May 15, 1891). That letter inaugurated the church’s modern social teaching. In the United States it also began a sometimes uncertain relationship between the Catholic Church and the labor movement. In recent decades those ties have been frayed by the resistance of some Catholic hospitals, universities and school systems to unionization and even more by broad secular trends like globalization, deregulation and technological innovation. The anniversary of the labor encyclical offers Catholics an opportunity to re-envision the role of labor in the global economy and to re-establish the alliance between the church and labor.

For most of the last century, the church and unions were allies. In this country Catholics played leading roles in organizing craft, industrial and agricultural unions: Philip Murray (C.I.O.), the Reuther brothers (U.A.W.), César Chávez (U.F.W.) and John Sweeney (S.E.I.U. and A.F.L.-C.I.O.) among them. Urged on by Pope Pius XI, Catholic labor schools educated a generation of labor leaders. Labor priests like John M. Coridan, S.J., Edward Boyle, S.J., Msgr. George G. Higgins and Msgr. Jack Egan served as the movement’s chaplains, with these last two putting labor’s concerns on the agenda of bishops and Catholic institutions.

In Poland, the Solidarity labor federation took its inspiration from Catholic social teaching and the counsel of Blessed John Paul II. The late pope wrote two encyclicals in which the growth of Solidarity stood like a giant in the background: “*Human Work*” (“*Laborem Exercens*,” 1981) and “*On the 100th Anniversary of ‘On the Condition of Labor’*” (“*Centesimus Annus*,” 1991). “*Human Work*,” now much overlooked, is a primer on the dignity of labor and its moral priority over capital in economic relations. Appearing just a year after the formation of Solidarity, the encyclical, though it had a broader compass, may be read as counsel to the fledgling movement, especially in the encyclical’s pleas for solidarity among workers and for the movement to resist the temptation to become a political party, a counsel the

movement for a time ignored.

“*Centesimus Annus*” appeared following the emergence of democratic governments and capitalist economies after the revolutions of 1989 in Eastern Europe. It offered advice on how to navigate the transition to market economies in ways that would respect the dignity of working people. On labor, the encyclical reiterated the church’s core teachings: Human dignity is realized through work; productive activity contributes to the common good; and solidarity is essential to upholding workers’ rights. While upholding private enterprise, the pope argued that it can become illegitimate by “breaking the solidarity among working people,” among other ways.

Pope Benedict XVI has extended that teaching in his 2009 encyclical “*Love in Truth*” (“*Caritas in Veritate*”). He called for “a compact for decent work” that “permits workers to organize and make their voices heard.” He reminds Catholics and all people of goodwill of the church’s continuing support and encouragement for labor unions, and he asks unions themselves “to be open to the new perspectives that are emerging in the world of work.” They should be especially amenable to the concerns of the unemployed at home, to migrants and to workers in the developing world. Civil society, he asserts, is the suitable forum for unions in defending the interests of workers, particularly “exploited and unrepresented workers.”

With workers under so many pressures and unions facing open attack, it is time to recall these principles: (1) that human dignity is realized through work, (2) that in a world of powerful corporations and weak bargaining power on the part of workers, unions are necessary for achieving a decent livelihood for workers and their families and (3) that a principal role of government is to protect the common good by safeguarding and implementing the rights of working men and women. The growth of economic inequality and impoverishment in the United States track quite closely with the decline of the labor movement. The continued fragility of the organized labor movement will doom the country to further economic and social distress. While new circumstances make new compacts necessary between government at all levels and working people, unions must have an active voice in shaping the new arrangements by which workers’ rights are realized.



SIGNS OF THE TIMES

JOHN PAUL II BEATIFICATION

Courage and Faith Praised

Pope John Paul II was a true believer, a courageous voice of truth and a man whose witness to the faith grew more eloquent as his ability to speak declined, Pope Benedict XVI and others who worked closely with the late pope said at events for his beatification. “John Paul II is blessed because of his faith—a strong, generous and apostolic faith,” Pope Benedict said on May 1 just minutes after formally beatifying his predecessor. In the beatification proclamation, Pope Benedict said that after a consultation with many bishops and members of the faithful and a study by the Congregation for Saints’ Causes, he had decided that “the venerable servant of God, John Paul II, pope, henceforth will be called blessed” and that his feast will be Oct. 22, the anniversary of the inauguration of his pontificate in 1978. Italian police said that for the beatification Mass more than a million people were gathered in and around the Vatican and in front of large video screens in several parts of Rome.

“I would like to thank God for the gift of having worked for many years with Blessed Pope John Paul II,” Pope Benedict said. “His example of prayer continually impressed and edified me; he remained deeply united to God even amid the many demands of his ministry,” the pope said. Pope

Benedict said that even at the moment of John Paul’s death, people “perceived the fragrance of his sanctity and in any number of ways God’s people showed their veneration for

him. For this reason, with all due respect for the church’s canonical norms, I wanted his cause of beatification to move forward with reasonable haste.”



Pilgrims gather for beatification Mass.

THE WORLD REACTS

Somber Reflection and Anxious Aftermath to Bin Laden’s Death

Responding to reports of the death of Osama bin Laden on May 2, the Vatican spokesperson, Federico Lombardi, S.J., released a brief statement: “Osama bin Laden...bore the most serious responsibility for spreading divisions and hatred among populations, causing the deaths of innumerable people and manipulating religions to this end.

“In the face of a man’s death, a Christian never rejoices,” Father Lombardi said, “but reflects on the serious responsibilities of each person

before God and before men, and hopes and works so that every event may be the occasion for the further growth of peace and not of hatred.”

Formal reaction around the Christian world to the death of Bin Laden generally followed the somber tone set by the Vatican statement. In Pakistan, where Bin Laden was killed after U.S. forces raided his compound on May 1, Christian schools and other institutions were closed and churches put on extra security. Paul Bhatti, a government adviser for religious minorities, said, “The situation is

tense.”

“We are a soft target, as they cannot attack America,” said Lawrence Saldanha, archbishop emeritus of Lahore. Despite that short-term risk, Archbishop Saldanha hoped that the killing of the world’s most wanted terrorist would reduce the militancy that has engulfed Pakistan in recent years. “Many looked on Bin Laden as a hero of the Islamic revolution,” he said. “But he was a role model of extremism and a threat to world peace. His death will change the complexion and decentralize as well as demystify extremism.”

The Rev. Akram Javed Gill, who since 2007 has been in charge of St. Peter Canisius Catholic Church in Abbottabad, the gateway city to the northern mountainous region where

UNITED KINGDOM

Ordinariate Takes Shape

The Personal Ordinariate of Our Lady of Walsingham took shape in Holy Week in the United Kingdom when some 950 laypeople, together with 64 members of the clergy, all former Anglicans, were received into the Catholic Church. This new canonical structure allows them to preserve their spiritual and liturgical “patrimony.” The idea of the ordinariate—a kind of extraterritorial diocese announced in Pope Benedict XVI’s unexpected apostolic constitution “*Anglicanorum Coetibus*” (“Groups of Anglicans”) of November 2009—is that people and priests can enter into communion with the Holy See together and stay together. Some 33 groups did so in Holy Week during low-key ceremonies separate from the reception of catechumens at the Easter Vigil.

Mark Crane, a 23-year-old trainee lawyer who was received on Wednesday of Holy Week at Newman House in central London, said that when “*Anglicanorum Coetibus*” appeared, he realized he would have to choose. “I remember sitting and reading it and thinking: I can no longer stay in the Church of England and call myself Catholic if the pope is now offering what we’ve always been praying for.”

Although media reports suggest the creation of the ordinariate has chilled relations between the Anglican Church and the Catholic Church, there seems little sign of this. Christopher Hill, the Anglican bishop of Guildford, said that where groups had decided to go to Rome, there was sadness but also “a sigh of relief that a decision has been made.” That relief



Ian Hellyer, a former Anglican rector, shown here with his wife and seven of their eight children, will be ordained a Catholic priest in June.

was expressed by the new members of the central London group, who spoke of a “great peace,” of “coming home” and of being freed, now, for ordinary Christian life after years of exhausting battles.

AUSTEN IVEREIGH is *America's* European correspondent.



Times Square on May 2

Bin Laden was killed and about 150 Catholics live, witnessed the raid. “We never saw helicopters flying so low,” he said. “Nobody knew what was going

on, and we thought it was a military exercise at first.” In the aftermath of the attack, Father Gill said heightened security halted his normal pastoral routine.

In the United States, representing the New Evangelical Partnership for the Common Good, David Gushee reacted to images of spontaneous celebration around the country after reports of Bin Laden’s death first surfaced. He cited Proverbs 24:17: “Do not rejoice when your enemies fall, and do not let your heart be glad when they stumble.”

He said, “A nation has a right to

defend itself...but as Christians, we believe that there can be no celebrating, no dancing in the streets, no joy, in relation to the death of Osama bin Laden.”

Mr. Gushee said, “War and all of its killing reflects the brokenness of our world. That is the proper spirit with which to greet this news.” He suggested that Bin Laden’s death offered an opportunity for Americans to “turn away from the rising disrespect toward Muslims” and reconsider questionable moves the United States has made “in the name of the war on terror.” These include, he said, indefinite detentions at Guantánamo Bay and the failure to investigate interrogation practices, the increase in Predator drone attacks in Pakistan

“and the expansion rather than ending of the 10-year-old war in Afghanistan.”

Gushee called for a national reflection on how broader military and foreign policies—U.S. posture on the Israeli-Palestinian conflict, for example, and global military interventions—“create a steady supply of new enemies.”

Southern Dioceses Help Storm Recovery

Southern U.S. Catholic dioceses are seeking aid for those shattered by the violent storms and devastating tornadoes that tore through their region in late April, killing more than 350 people. Officials from several dioceses are busy assessing damage to church buildings and schools. Catholic Charities USA is coordinating a response to the destruction. Birmingham’s Bishop Robert J. Baker toured tornado-ravaged areas in his diocese and comforted survivors of the devastating storms, but diocesan officials are still determining the extent of the damage. Spring storms of historic intensity ravaged communities broadly throughout the South and in Wisconsin and North Dakota, creating destruction in “unheard of proportions,” said the Rev. Larry Snyder, president of Catholic Charities USA.

Australian Bishop Removed

Pope Benedict XVI removed Bishop William M. Morris of Toowoomba, Australia, from office five years after he wrote a pastoral letter indicating he would be open to ordaining women and married men if church rules changed to allow such a possibility. In an open letter to Catholics in his diocese released on May 1, Bishop Morris said the 2006 letter “has been misread

NEWS BRIEFS

In an invitation to **pray with U.S. deportees**, Kenneth J. Gavin, S.J., assistant international director of Jesuit Refugee Service, said, “The most forgotten and vulnerable people in our country are largely housed in detention centers run by the federal government.” • The U.S. bishops’ program **First Fridays for Food**



Deportation protest

Security hopes to raise awareness about domestic hunger. On First Fridays until April 6, 2012, participants will limit spending on meals to the amount specified by the U.S.D.A. Modified Thrifty Food Plan. • In Londonderry, Northern Ireland, the Rev. Michael Canny offered on April 26 to meet “**Real I.R.A.**” **paramilitaries** who have threatened to execute Catholic members of Ulster’s police service. • On April 29 a federal appeals panel reversed an earlier decision that had blocked the use of federal funds for human **embryonic stem-cell research**. • Fifty-two **peace activists** were arrested on May 2 after blocking the gate at the construction site in Kansas City, Mo., of the first nuclear weapons production facility to be built in the United States in 33 years. • The annual **Spring General Assembly** of the U.S. Conference of Catholic Bishops will begin on June 15 in Seattle.

and, I believe, deliberately misinterpreted” by a small group within the diocese. He said he did not offer to resign as “a matter of conscience” because “my resignation would mean that I accept the assessment of myself as breaking ‘communio,’ which I absolutely refute and reject.” In a statement released on May 3 supporting Bishop Morris, the National Council of Priests of Australia said: “We are appalled at the lack of transparency and due process that led to this decision by church authorities.”

Homicides Menace Latin American Youth

The homicide rate among youth in Latin America is double or triple the rate in all other parts of the world

except Africa, according to the World Health Organization. “It’s a huge problem in Central America,” Richard Jones of Catholic Relief Services said. El Salvador, Guatemala and Honduras, which suffer gang violence, are seeing an increasing impact from drug trafficking. In El Salvador the homicide level in the age group 15 to 20 is 90 per 100,000 young people—nearly five times the rate that W.H.O. considers an “epidemic.” In Brazil the youth homicide rate rose from 41.7 per 100,000 in 1996 to 52.9 in 2008. Homicide rates in Latin America could be affected by the broad availability of guns, but efforts to calculate the impact of such factors as guns and drug trafficking are stymied by a lack of data.

From CNS and other sources.

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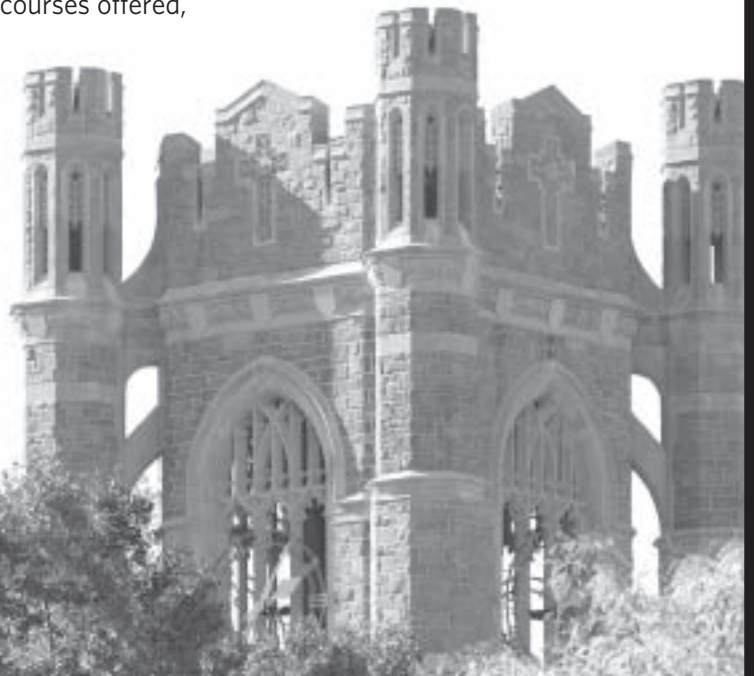
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Africa Rising

Two crucifixes in our home are useful in talking through Easter with our children. One is traditional. The other portrays the transformation from death to resurrection: the feet and one hand are nailed to the cross, but Christ's other hand is free and offers the dove of peace. As the children feel the nails, they have had different reactions. The girls expressed shock and sadness at the murder of an innocent. Our oldest cried for several days, "Why? Why did they kill Jesus?" Our youngest, a 2-year-old who is the exclamation point in our family, toddles and shouts, "They killed him!" stacks a few blocks and shouts louder, "With nails!" She is processing. Our 4-year-old son has questions about justice. "What happened to the bad guys who did this?" But he also seems taken with the optimism of the second crucifix. "Jesus was hurt, but he healed. When we are hurt, we heal. And then Jesus got alive again."

While we have been having these discussions at home, John Katunga, a colleague from the Catholic Peacebuilding Network, visited Catholic University to speak to our peace studies students. John was in the United States as a fellow at the University of Notre Dame's Kroc Institute for International Peace Studies; he is Catholic Relief Services' senior advisor for peacebuilding in East Africa, which includes war-weary Sudan.

C.U.A. students instituted Jesuit Refugee Service's first college action

MARYANN CUSIMANO LOVE, a professor of international relations at The Catholic University of America in Washington, D.C., is a member of the Catholic Peacebuilding Network.

team, with a focus on south Sudan. They asked Mr. Katunga why the referendum for the separation of Sudan into two separate countries, north and south, was largely peaceful. John's answer was that the power of prayer and pressure have so far kept a fragile peace in Sudan. C.R.S. sponsored "101 Days of Prayer for Peace in Sudan" in the countdown to the referendum. "Many Sudanese believe the power of these prayers brought peace," he said. The Sudanese churches and C.R.S. are working hard to build peace internally.

But John Katunga also believes that attention and pressure from the United States and the international community were key factors. "If I were writing the speech for the country's upcoming independence, I would call it 'From Blood to Sweat,' because now the hard work begins. We are not rebuilding a country after war; we are building it. According to the U.N., southern Sudan will be one of the world's poorest countries. Everything needs to be built: roads, schools, communities, relationships."

John Katunga is a Congolese native. The Democratic Republic of Congo is the site of the world's deadliest conflict and the rape capital of the world. The C.U.A. student government voted to make the university free of conflict minerals to ensure that its purchases of consumer electronics do not fund and fuel violence in the Congo. The aim is not to ban trade with the D.R.C. but to press for reform, to create modern mines and legal, transparent supply chains by which the Congolese people

benefit from their labor and land, not warlords and corrupt officials.

John delivers sober information with an upbeat smile, so the students asked how he keeps hope alive. "If you look at the Congo as a snapshot, the picture looks grim," John replied. "But if you look long-term at the Congo as a movie, the image improves." Beginning when he was 3, John and his family were forced to flee the violence three

times while John was young. He became an activist for peace and human rights. John stressed the importance of forgiveness and reconciliation in building social cohesion and peace. "How can you forgive?" the students asked. "How can I not?" John

'Reconciliation was Jesus' central mission. As his followers, it is ours.'

replied. "Reconciliation was Jesus' central mission. As his followers, it is ours." Demonstrating, John made the sign of the cross, vertically "reconciliation with God" and shoulder to shoulder "reconciliation with each other."

The snapshot of enduring conflict in the D.R.C. and in Sudan looks like the traditional crucifix, a shocking, sad portrait of innocents slain, making us cry out: "Why? Where is the justice?" John Katunga and his co-workers remind us of the second crucifix, of Christ's mission and ours to heal and reconcile, of the fluttering wings of peace rising from a bloody hand. The resurrection is not merely a historical fact; it is something we are called to participate in today in Sudan and Congo and in all the other "dead" zones of our lives. Like our children, I am trying to learn what it means to be Easter people.



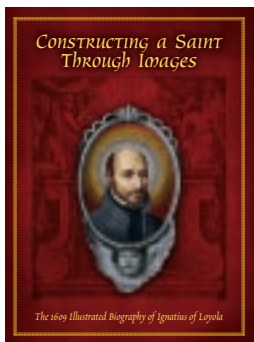
The Jesuits and the Arts 1540–1773

Edited by John W. O'Malley, S.J.,
and Gauvin Alexander Bailey

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—James Martin, S.J.,

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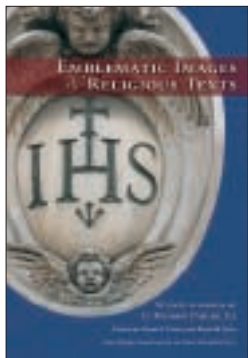
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How to Build a Better Student

BY KEVIN CLARKE

Eloquentia perfecta may sound like one of the more benign spells cast by Hermione Granger in a Harry Potter novel. Yet to those well versed in Jesuit tradition, the phrase evokes an elegance and erudition in learning and communication, whether in public speaking or writing, that is directed not toward the mere perfection of these skills but toward service to the common good.

Robert Grimes, S.J., the dean of Fordham College at Lincoln Center in New York, says that there are three components of *eloquentia perfecta*. “First of all is...the right use of reason; the second one is to be able to express your thoughts into words; and the third one is to [communicate] gracefully, that is, do it in a way so that people are willing to listen to what you say.” The *eloquentia* concept emerges out of the rhetorical studies of the ancient Greeks, but it was codified in the Jesuit tradition in 1599 with the *Ratio Studiorum*, the official plan of studies for Jesuit teaching institutions.

Fordham University has turned *eloquentia perfecta* into the organizing principle of a recent revision of its core curriculum. The university is finishing its second year of an effort that will direct students in each class year to four different *eloquentia perfecta* seminars. What distinguishes *eloquentia* classes from a typical course is an intense attention to developing students’ written and oral communication skills. Students devote a higher percentage of class time to preparing and presenting oral reports; they must complete more writing requirements; and each assignment is more thoroughly reviewed and revised by instructors and often by fellow classmates as well.

A number of other Jesuit institutions have been exploring ways to transplant this notion of “perfect eloquence” into a contemporary aca-

KEVIN CLARKE is an associate editor of *America*.



PHOTOS: COURTESY OF FORDHAM UNIVERSITY

democratic setting. That may not be as daunting as it sounds. Paul Lynch, an assistant professor of English at St. Louis University in St. Louis, Mo., and chair of the Jesuit Conference on Rhetoric and Composition, points out that in the discipline's earliest days, students in rhetoric posted their arguments on walls where other students could view, dispute or support their positions. Such thinking in public, he says, is not far removed from the "crowd sourcing" he encourages in his classes today as students share and contribute to a single text through Google Docs. According to Mr. Lynch, the St. Louis faculty are just beginning to discuss how to apply the principles of *eloquentia* in a coming revision of the core curriculum.

Steven Mailloux, President's Professor of Rhetoric at Loyola Marymount University in Los Angeles, Calif., says modern educators found a justification for the university's commitment to diversity studies through a concept out of the *eloquentia* tradition: "moribus gentium," a requirement to study the morals or customs of nations and peoples. Loyola Marymount has proposed a revision of its core curriculum around *eloquentia perfecta*. The plan has been approved by the university senate and must now be voted on by the full faculty before development can continue.

Not Really a Comeback

Do these efforts represent a 21st-century comeback for this 16th-century discipline? Part of the reason some Jesuit institutions are reviving *eloquentia* has to do with timing. Ann Mannion, an associate professor of history at Fordham University and director of its Center for Teaching Excellence, notes that every 10 years or so most institutions take a hard look at the structure and emphasis of their core curriculum to see whether adjustments or even major restructuring is in order.

Mr. Lynch says rhetoric itself has been enjoying a resurgence of interest in recent years, and since Jesuits have contributed much to that field, educators are naturally rediscovering aspects of the Jesuit tradition. "Part of it," he says, "is just people looking for a better way to teach writing."

Father Grimes suggests that thinking of *eloquentia* as a resurgence or rediscovery may not quite be fair to the ongoing reality of Jesuit institutional life. Elements of *eloquentia* have consistently been part of Jesuit learning. "The phrase had fallen out of use," he says, "not the ideas."

"We're trying to make explicit," agrees Professor Mailloux, "what may have been implicit."

In an era of texting and Gameboy thumb fatigue, one might suspect that concerns about the capabilities of incoming freshmen would partly explain Fordham's interest in restoring *eloquentia*. But while every generation of elders since Cicero seems eager to address the many deficiencies of the younger generation, Father Grimes says that was not the case at Fordham.

"I'm not so sure that [the caliber of students is] all that different from my own generation," says Father Grimes. "These are just skills that you really have to learn, and you learn them by doing them," he says. "With any core curriculum," he adds wryly, "most people hate [it] while they do it, and they fall in love with it 10 years later at alumni reunions."

Something as modern as the pace and technological capacity of the digital age also has driven the recovery of this centuries-old discipline. Mr. Lynch has been in the vanguard of St. Louis academics considering how *eloquentia*

might be incorporated into the university's core curriculum. The digital age represents a third great communication revolution after print and television. According to him, "There has always been a rhetorical revolution that follows the technological revolution."

Mr. Lynch says his students face a complex of sources and modes of communication—Wikipedia.com, Glenn Beck and iPads, flash media slideshows and embedded YouTube videos. All these vie for attention and claim a legitimacy and authority that will demand supple analytical skills. A primary goal of the tradition, Mr. Lynch says, is to give students the intellectual tools they need not only to absorb that digital cacophony and make sense of it, but also to recognize true authority among all the competing "facts" and positions that make up contemporary media.

"There is this onslaught of information and modes of communication," says Mr. Lynch. The Internet is a tremendous, if potentially hazardous resource. "We can find things out ourselves, but we can also find out things that aren't true," he adds. Are students ready to respond to the rapidity and omnipresence of communication in their lives? "We have to retool ourselves in order to deal with this," he says, "and, ironically, this old tradition can help."

Thinning Ranks

In the past, an institutional emphasis on *eloquentia perfecta* may not have seemed necessary. With so many Jesuits in the classroom, men who were steeped in the tradition and whose classrooms may have been unacknowledged labs of

Jesuit institutions have been exploring ways to transplant the notion of 'perfect eloquence' into a contemporary academic setting.

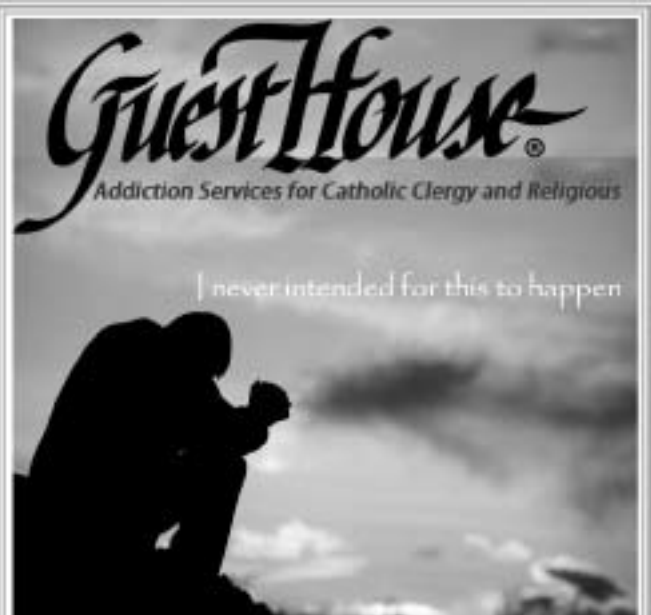
eloquentia perfecta, a specific structural emphasis on the tradition might have felt redundant. These days, however, fewer Jesuits walk the halls of Jesuit schools, and a clerical version of the glass ceiling in Jesuit education has been cracking for some years. Only 19 of the nation's 28 Jesuit colleges are currently headed by Jesuit presidents, and only a handful of Jesuits remain as deans of students. Loyola Marymount just appointed the first non-Jesuit president in its 100-year history—David Burcham, the son of a Presbyterian pastor. In some schools, the “second line of defense,” as Mr. Mannion describes the Catholic lay teaching staff, has also thinned out as appointments and advancement in scholarship became driven by credentials, and questions about religious beliefs during job interviews became prohibited by law.

“All the 28 Jesuit colleges have to deal with it,” says Mr. Mannion. “Yes, they’re private institutions,” she says, “they’re Jesuit; they’re Catholic.” But now: “What does it mean to be a school in the Jesuit tradition?” Revisiting the dictums of the *eloquentia* tradition may allow institutions to shore up their Jesuit identity while reinvigorating their curriculum.

It is that Jesuit identity that distinguishes the rhetorical skill-building of *eloquentia* from what students might expect in a rhetoric program at a secular institution. Loyola Marymount’s Professor Mailloux says Jesuit faculty members can integrate attention to critical-thinking skills with the development of moral discernment and social responsibility among their students. Making use of Ignatian spirituality, perhaps even introducing students to the Ignatian spiritual exercises, an *eloquentia perfecta* core also integrates “concrete imagining, affective consciousness and the use of emotions with critical thinking and learning.” It is a powerful combination that cannot happen elsewhere. “It’s not all about logic,” Professor Mailloux says, “it’s not all about dialectic; it’s about combining it in a responsible way with imagining and emotion.”

Can this Jesuit style be properly interpreted by lay and even non-Catholic teaching professionals? Mr. Mannion says Fordham’s experience with its revised curriculum has been positive; its faculty has rallied to the challenge. After the renewed curriculum was approved, Fordham’s teaching professionals attended a series of workshops designed to familiarize them with the tradition and work through techniques that would allow *eloquentia* to become an effective part of their syllabi and classroom experience. “You can’t impose this kind of thing,” she says.

The E.P. seminars, as the students and even faculty members have begun to call the classes, begin with a freshman seminar in English composition, a logical starting point given the concept’s emphasis on perfecting writing skills. But *eloquentia* is not limited to English or



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rhetoric and communications classes. The concept has been successfully incorporated into a number of different academic disciplines. Mr. Mannion says an E.P. class in natural sciences has been among the program's most effective.

Have the students noticed the difference? Some, products of Jesuit secondary education, were already familiar with *eloquentia perfecta* and its intentions. Others, not so much. "I would say that most people know what E.P. stands for," says one freshman, Graham Smith, "but most, including myself, don't really know what that means. I just noticed that in the E.P. classes I've taken there's more work and it's more varied because there are oral presentations and more essays."

Mr. Smith is not saying that extra work was a bad experience for him. "No, those were my two most interesting classes; I enjoyed them," he says. He especially liked the discussion-based learning the seminars built upon, a new experience for him: "I think it's the only way a class should be run."

A fellow freshman, Patrick Dooley, agreed. "I think it's important to be able to not just sit there and let the professors lecture to you and take notes." In the E.P. seminars full of "a lot of talking and discussion.... I felt like a more mature student who was able to take responsibility for my own education."

Agony and Education

At St. Louis University, Mr. Lynch hopes students who have internalized the skills and intentions of *eloquentia perfecta* can move beyond the mere capacity to be wise consumers of information. He hopes the new emphasis can recover the "publicness" of learning, "the idea of agonizing or rivalry or contention as generative of knowledge." Learning in the past involved a struggle to think things out in contention with teachers and other students. But active learning is not just the fruit of contending arguments and ideas. "In Greek, *agon* meant struggle or fight," he says, "but it also means a gathering or assembly."

"To argue with someone is to be with them, to be in community with them," says Mr. Lynch. He worries that in contemporary public discourse what is retained is "all the struggling and the fighting with none of the togetherness." It is critical, he argues, for young people to learn how to contend over ideas, how to conduct themselves in disagreement without sacrificing community.

With E.P. 3, its third-year seminar looming on the horizon, Fordham has begun to develop rubrics for evaluating the success of its restoration of *eloquentia*. Survey results from sophomores have been positive. "We definitely got response from students that they felt their writing had improved," says Father Grimes. "They felt more prepared to speak in class; they felt more prepared to read assignments

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to be ready to go into class.”

Walter Johnson, a Fordham freshman, agrees. He says the program has allowed him to “become comfortable with being uncomfortable” as he has stretched himself in oral presentations before his peers. Other students credit the interaction with professors and the frequency of writing assignments and thoroughness of their evaluation with improving their basic academic skills. “We get used to college writing in our first semester,” says Mr. Johnson, “and I think that’s a blessing.”

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Fordham’s final E.P. seminar, Senior Values, focuses on integrating what the students have learned and the skills they have developed with contemporary moral issues. What should a graduate of E.P. 4 look like? Ann Mannion proposes this answer: “They should be as articulate and good critical thinkers as we are capable of making them,” she says, with “a degree of moral and ethical sensitivities and, in the ideal sense, a degree of spiritual development.”

“They should be the product of a Jesuit education,” Mr. Mannion says. **A**

Eloquentia

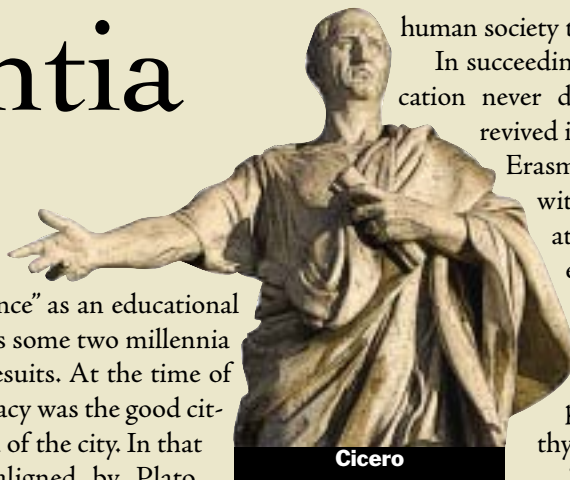
A short history

BY JOHN W. O’MALLEY

The history of “perfect eloquence” as an educational goal begins in ancient Athens some two millennia before the founding of the Jesuits. At the time of Pericles, the hero in Athenian democracy was the good citizen who could contribute to the good of the city. In that democracy, the Sophists, much maligned by Plato, helped make their compatriots aware of the power of speech. As Gorgias put it, “Speech is a great power, which achieves the most divine works, for it can even put a stop to fear, remove grief, create joy and increase pity.”

Isocrates, a younger contemporary of Plato, responded to Plato’s criticism of a morally neutral approach to eloquence by relating it to virtue and worthy causes. He opened his school around the year 390 and taught the “art of the word.” By studying great authors, of which Athens had plenty, students learned to put word to thought or, better, learned how thought was begot through the right word; you do not have the thought until you have the word to express it. For Isocrates skill with words was to be directed to the common weal. He was not training ivory-tower philosophers but men ready to assume public responsibility.

With the conquests of Alexander the Great, the system Isocrates and his successors promoted spread broadly and eventually conquered Rome itself. There it found theorists of the first order in Cicero and Quintilian. The ultimate goal was to produce a certain kind of person, whom Cicero described as “a good man, skilled in effective communication,” a man “for others.” He reminded the Romans: “We are not born for ourselves alone. We are born for the sake of other human beings, that we might help one another and bring



Cicero

human society together in peace and harmony.”

In succeeding centuries, this tradition of education never died out, but it was powerfully revived in the Renaissance by persons like Erasmus. Then came the Jesuits, who without a second thought appropriated this humanistic philosophy of education and made it their own. At that philosophy’s core was a belief in the power of words and an even deeper belief that that power should be directed to worthy causes.

“To help souls” was the expression Saint Ignatius used on almost every page of the letters he wrote to Jesuits to explain what the Society was all about. The schools helped boys get an education, but the education equipped them with the skills and ideals they needed to help others. Juan Alfonso de Polanco, Ignatius’ brilliant secretary, described the ultimate purpose of the schools thus: “Those who are now only students will grow up to be pastors, civic officials, administrators of justice and will fill other important posts, to everybody’s profit and advantage.”

Although “perfect eloquence” was an ideal long before the Jesuits, they in 1599 codified the expression—*eloquentia perfecta*—in their official plan of studies, the famous *Ratio Studiorum*. Rhetoric continued as the culminating discipline in Jesuit schools into modern times. It was not “mere rhetoric,” insincere and vacuous trifling with words, but a discipline that implied a sophisticated and fully developed philosophy of education—indeed, a philosophy of life.

The Jesuits stole their educational philosophy from an older tradition and ran with it, developing it far beyond what other educators were doing. They were among the first to be devoted to “active learning” by students, who did not merely read a speech by Cicero but had to deliver it. Students not only read plays; they performed them, sometimes before large audiences, with a full complement of



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music, dance and “special effects.” The students were thus made accustomed to the public’s gaze and scrutiny before they left school.

Education is an imperfect enterprise. By the 19th century the philosophy underlying the rhetorical tradition had begun to fade from memory even among Jesuit educators. Great enemies of the tradition appeared. Ernst Renan denounced rhetoric to the Académie Française as “the only error of the Greeks” and blamed the Jesuits for foisting that error upon society at large.

Meanwhile, other disciplines and academic programs proliferated. Rhetoric (and the whole humanistic program) became increasingly marginalized, as the powerful philosophy that underlay it was modified and updated to respond to contemporary challenges and then virtually forgotten. Thus things stood until very recently. It is encouraging to read in these pages of **America** about the current revival of the ideals of “perfect eloquence” in Jesuit schools. May it flourish!

JOHN W. O’MALLEY, S.J., *university professor in the theology department of Georgetown University*, is author of *The First Jesuits and What Happened at Vatican II* (Harvard Univ. Press).

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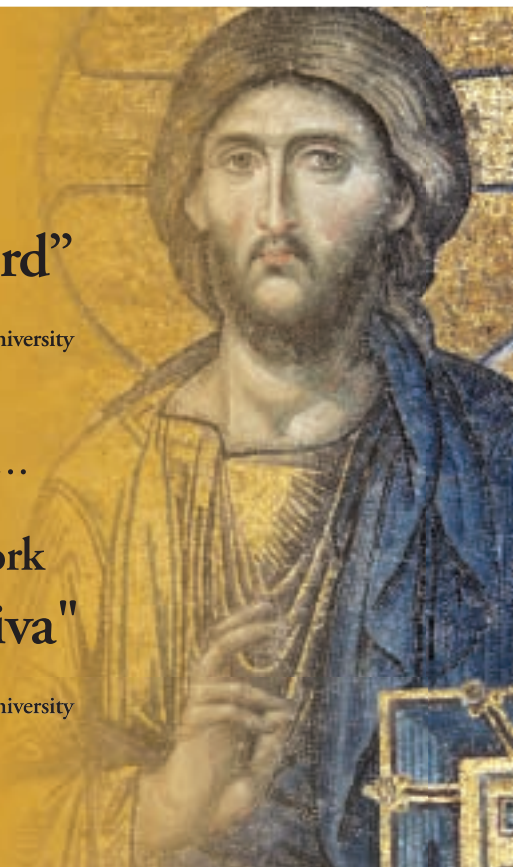
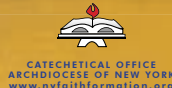
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FILM | KERRY WEBER

DRAGON-SLAYER

Roland Joffé presents a prehistory of St. Josemaría Escrivá

In an early scene in Roland Joffé's newest film, "There Be Dragons," the camera offers the audience an unusual point of view. A shot, angled upward, encompasses a room in which two boys sit in chairs, side by side. In the foreground, a pair of glasses rests on a table, and each lens frames one of the boys.

One is a young Josemaría Escrivá; the other is Manolo, a foil and fictional childhood friend of Escrivá. In the film, as one might expect of a future saint, Escrivá takes to heart the values of faith, community and forgiveness. Manolo takes a different path, one of revenge, betrayal and solitude. As sym-

bolized by this shot, each boy views life through a distinct lens, and these vastly different perspectives will shape the men they become.

Fast forward a few decades, and we find Manolo (Wes Bentley) an old, wrinkled man, angry and estranged from his son, Robert. Robert is a journalist researching the life of Escrivá (Charlie Cox). In the course of his research, Robert learns more than he expected about the sins of his father and is forced to face his own demons. These internal struggles are what is referred to by the titular dragons. Joffé makes clear that although they are not fire-breathing, internal demons can be

just as perilous.

The phrase "There be dragons" is a loose translation from the Latin *Hic sunt dracones*, which appeared on ancient maps to warn travelers of potential dangers in unexplored waters. Although the title is hard to parse and sounds more like the name of a sword-filled fantasy flick than a fictionalized historical drama involving the Spanish Civil War and a saint, the message is an apt one for this film, thick with symbolism.

Manolo is the film's most conflicted character and often represents humankind at its most fearful or selfish. Yet his name is the Spanish equivalent of Emmanuel, "God with us," which shows how close to him God actually is despite his sins. Mirrors and lenses play a significant role in the film's imagery. Often, the aged Manolo is seen first through a distorted reflec-



Charlie Cox as Josemaría Escrivá and Wes Bentley as Manolo (inset)

PHOTOS: MICHEL LICHTENSTEIN

tion, as if to demonstrate the change that takes place over a lifetime of violence and regret and the difficulty he

has seeing himself clearly.

Using many long, fluid takes, the narrative moves back and forth between Robert's present-day storyline and scenes from the lives of Manolo and Escrivá as young men. The bulk of the story occurs in 1930s Spain, then a country in the midst of civil war. Escrivá serves as a priest during a time when many Communist rebels saw the clergy as part of a system that caused only pain and despair. Despite the hostility, Escrivá pushes on and tries to continue "God's work" by building the first Opus Dei community.

Years later, the real-life Escrivá would encourage Catholics to lead a rebellion of a different sort: "But you and I, we have to be rebels, the kind that give solutions, solutions based on justice and charity, Christian solutions," he said. In the film, Escrivá's attempts to live out this advice in his own time are met with suspicion and anger by many. Even his fellow Opus Dei members, a cheerful bunch, criticize Escrivá's pleas to refrain from retaliation against the persecution. The surrounding tensions are evident as a priest is hunted down and killed before his eyes. Manolo, on the other hand, takes up as a Fascist spy among the Communists and has trouble straddling the two worlds.

Joffé looks closely at the issues and emotions that divide us, the paths that separate us, those that create internal and external wars. But he does not leave view-

ers without a remedy. Forgiveness and reconciliation are prevalent themes, even in the most difficult of circumstances. And nearly all the characters must decide whether or not to forgive themselves and those who have hurt them.

Just as perspective plays a key role in the lives of the characters, it plays a role in the viewer's experience as well. Those viewers who are already supportive of Opus Dei and Escrivá will likely have few complaints about the portrayal of either. The Opus Dei of the film is small, with less than a dozen members, which reflects the slow start of a group, now a prelature, that claims close to 90,000 members today. There are no signs of the controversies to come and, thankfully, no references to any albino monks. Those with skepticism toward Escrivá might see the film as an entry point for learning more about the saint and his early motivations and a chance to examine the film's larger themes.

Escrivá's real-life emphasis on the holiness of ordinary life is not lost in the film. It portrays both the priesthood and the lay vocation as valid and holy, showing the joys and struggles of each. When Manolo dismisses his time in the seminary, saying "I wasn't priest material," Escrivá replies, "That doesn't mean you're not saint material." Escrivá is extraordinarily conscious of his own strengths and weaknesses and, in one scene, cheerfully admits his failed attempts to teach Latin and trades tasks with a fellow Opus Dei member, handing over his chalk and taking up the washing of a large stack of pans.

The alleged faults of Escrivá—temper and vanity—are not portrayed, nor are common criticisms of him directly addressed—like his supposed sympathies for Francisco Franco. And despite Escrivá's alleged distaste for the changes that accompanied the Second Vatican Council, the early days of Opus Dei, as shown in the film, seem to exemplify a Vatican-

Her First Communion

She remembered.

She remembered waiting on them.

Passover.

Watching over the waiting women.

So, the men could focus.

So, her son would not be distracted

The setting. Utensils. Food.

Sauces. Herbs.

All beautifully laid out.

Set in order. Centuries old tradition.

She remembered him serving;

solemn weight of bread,

lingering force of words,

hum of imminent crisis.

This meal before her now
received from John's hands.

This meal. Her son. Her flesh.

She remembered the shared agony. Watching
him bleed dry. When his wounds could
not feel her touch.

His blood drying on her fingers.

And, now this. Another son

places in her same fingers

the body, the bread.

Making herself breathe, she receives
while recalling her own youthful voice,

Yes.

LOUIS TEMPLEMAN

LOUIS TEMPLEMAN, of Jacksonville, Fla., is editor of the Web site www.takerootdevotions.com.



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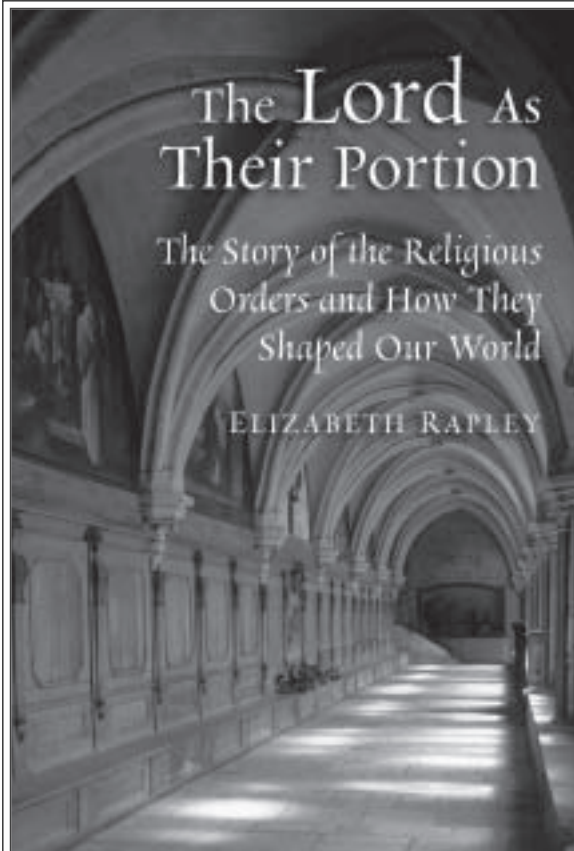
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II mentality, encouraging the full, conscious and active participation of the laity.

Escrivá works diligently to keep peace within his small community. When Escrivá himself grows angry at the Communists who have killed a fellow priest, his guilt over this anger is such that in a brief but difficult scene, he uses self-flagellation during prayer to show his repentance.

Yet Escrivá's story is only one portion of the film. Every scene involving Manolo and Ildiko (the stunning Olga Kurylenko), a rebel, propels the film forward. Both actors are as beautiful as their characters are conflicted. The battle scenes are compelling without being graphic or gratuitous. And Unax Ugalde is more than convincing in his role as the rebel leader Pedro.

Roberto's internal battles in the film often mirror the physical ones of the war. But when placed side by side, the pace of his interior conflict does not always keep up with the fight scenes and chase scenes involving Manolo and Escrivá.

As in Joffé's earlier film "The Mission" (1986), about Jesuits in South America, the characters in "Dragons" face the challenges of war and choose to fight their battles, both interior and exterior, using very different methods. Manolo recoils from suffering and turns away from the support of others, isolating himself, while Escrivá does his best to accept his struggle, finding refuge from it in community, service to others and faith.

Both "Dragons" and "The Mission" are aimed more at achieving an emotional impact than at historical accuracy. Still, both offer enough real history to pique the interest of viewers and inspire them to learn more about the events described, and enough spiritual material to enable viewers to think more deeply about their own choices and spiritual paths.

Even as he encourages others, Escrivá sometimes has difficulty mak-

ing sense of his world. He hides in an insane asylum to escape persecution, and there he is counseled by an insane woman, who complains that God stays silent. It seems the priest might be on the verge of believing this himself until he receives a sign. In the end, the character of Escrivá, though faced at times with deep doubts and internal struggles, is more accessible because of these struggles.

In the church today it is easy to lionize those whom we admire or to write off those whose spirituality does not resonate with our own. But after watching "Dragons" or "The Mission," Catholics may find reasons to rethink their prejudices.

ON THE WEB

An exclusive Q&A with director Roland Joffé.
americamagazine.org/culture

In one of the film's final scenes, Escrivá is fleeing with friends through the mountains to a safer region in an attempt to escape from the civil war's violent anticlericalism. But in the midst of the journey he suffers deep pangs of guilt for leaving his loved ones behind.

Alone, he spends time praying and receives the sign he needs. Returning to the group, he grabs a cup of coffee and says, "Haven't we further to climb?" Their answer is yes, a response conveyed not with words but with actions. Step after step, they move forward together.

KERRY WEBER is an associate editor of *America*.

CONSTANCE M. MCGOVERN IN LASTING PARTNERSHIP

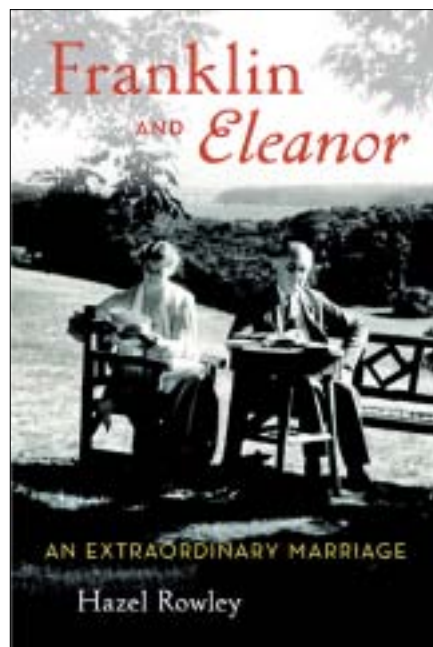
FRANKLIN AND ELEANOR An Extraordinary Marriage

By Hazel Rowley
Farrar, Straus and Giroux. 368p \$27

On Sept. 12, 1918, the "bottom dropped out" of Eleanor Roosevelt's world. She had just discovered a stack of love letters from Lucy Mercer tucked in the luggage of Franklin Delano Roosevelt, her husband of 14 years. Eleanor offered Franklin a divorce, asking him, however, to consider the effects on their five children and insisting he never see Mercer again. Meanwhile, his mother, Sara Roosevelt, threatened disinheritance and his political advisor, Louis Howe, warned of the end of a promising political career. Franklin and Eleanor chose to remain together, forging a new approach to their relationship and creating a marriage unusual for their time and one of the most written

about in American history.

In *Franklin and Eleanor: An*



Extraordinary Marriage, Hazel Rowley (most recently the chronicler of the

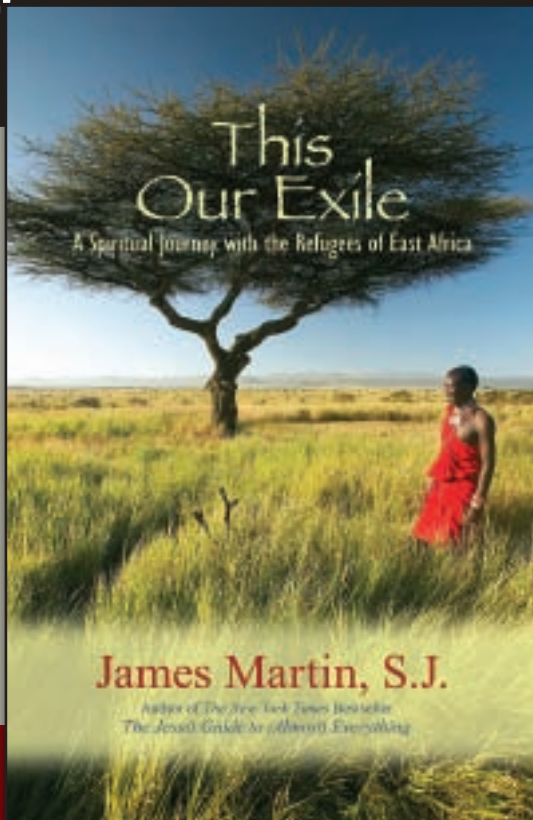


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relationship of Simone de Beavoir and Jean-Paul Sartre) acknowledges that the Mercer affair caused a shift in the emotional life of Eleanor and Franklin, but it was not the most important catalyst in their political marriage. Franklin's struggle with polio and Eleanor's determination to manage his future were the main events that drove these two passionate political figures to shape their marriage consciously in radical ways. Despite Franklin's stint as

a New York state senator and as assistant secretary of the Navy, his bout with polio and its aftermath made him into a different, more serious politician. Eleanor, too, escalated her public role well beyond dabbling in teaching and a speech or two on the local campaign trail.

Together, deftly directed by Louis Howe, they forged F.D.R.'s return to politics. F.D.R. acquired the polio rehabilitation center Warm Springs,

practiced "walking" for hours, and in 1924, on the arm of his son James, moved to the podium to speak as the crowd of Democratic conventioners in Madison Square Garden cheered. Four years later he was barnstorming across New York on his own behalf as the Democratic candidate for governor.

Eleanor was no less busy. Urged on by Howe, who told F.D.R. "your Missus is gaining in political wisdom every day," she spoke at fundraisers, started and edited the monthly magazine *Women's Democratic News* and generally kept "politics alive in the Roosevelt household and the family name in front of the public" while establishing herself as a political force. From that point on, the marriage worked, albeit in a different fashion than either might have earlier imagined.

Rowley chronicles this new marital course as the Roosevelts moved into the governor's mansion, launched the 1932 presidential campaign and governed through the Depression and war years. In this lightly limned historical account, Rowley moves between Eleanor and Franklin. F.D.R.'s entourage of companions after Mercer included his devoted secretary Missy LeHand, his fun-loving distant cousin Daisy Suckley and the adoring Princess Martha of Norway. In the early years, Eleanor found encouragement and support from Nancy Cook and Marion Dickerman, later from her "dashing and chivalrous" driver, Earl Miller, and especially from the hard-driven journalist Lorena Hickok. Yet F.D.R. continued to rely on Eleanor for political advice and motivation, liked her friends, invited them to Hyde Park and encouraged their activities at Val-Kill. Eleanor used her own considerable talents on Franklin's behalf, gained a political voice of her own, was admired for her "superb courage and determination" and, for the most part,



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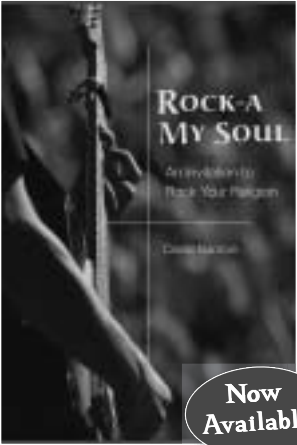
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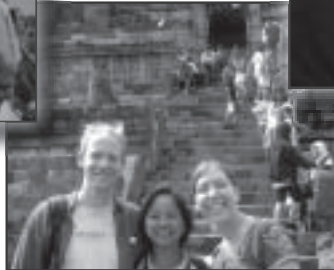
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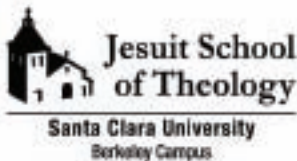
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liked Franklin's companions. They were deeply fond of one another. Franklin always addressed Eleanor as "Dearest Babs" and sent "much love"; Eleanor's sentiments were the same.

Theirs was an "extraordinary marriage" for more than 40 years. It was, at least at its inception, a "Victorian marriage" as well, according to Rowley. Eleanor once told her daughter Anna that sex was "a burden to be borne," and for most Victorian women that would have rung true. Eleanor Roosevelt bore four children during her first four-and-a-half years of marriage, and she was nearly six months pregnant while running the gamut of the Washington political scene when Franklin was working in the Navy Department and while she was managing family moves between Hyde Park, Washington and Campobello, the summer home in Maine. Eleanor's words were not so much prudish as realistic.

Whether her frequent pregnancies or the Lucy Mercer affair interrupted the Roosevelts' sex life or whether friendships turned into trysts or companionships were sexual are less important questions than the part Franklin and Eleanor played in the course of American history. Regardless of the role of various people in their lives or even the nature of their marriage, Franklin and Eleanor together laid a new path for American democracy in the 20th century.

The serious follower of the Roosevelts, of course, will have read Joseph Lash, Blanche Wisen Cook, Geoffrey Ward, Doris Kearns Goodwin and Jean Edward Smith, among others, and even Jonathan Daniels's 1966 revelation of the Mercer affair and Joseph Persico's more recent (some would say, salacious) tale of the women in F.D.R.'s life. For the beginner, Hazel Rowley's *Franklin and Eleanor: An Extraordinary Marriage* is a short,

readable account filled with familiar characters and anecdotes. It is briefer than Lash, Cook, Ward, Goodwin or Smith and more balanced than either Daniels or Persico.

Perhaps the last words on their marriage should be Eleanor's. Writing in her autobiography that she learned the lessons of "adaptability and adjustment and finally of self-reliance," she

believed that she and Franklin "had come through the years with an acceptance of each other's faults and foibles, a deep understanding, warm affection, and agreement on essential values," values

that sustained not only the Roosevelts, but all Americans.

CONSTANCE M. MCGOVERN is *emerita professor of history at Frostburg State University in Maryland.*

ON THE WEB

John A. Coleman, S.J., reviews the PBS documentary "Forgiveness." americamagazine.org/culture

JEROME DONNELLY FICKLE FREETHINKER

ANDREW MARVELL The Chameleon

By Nigel Smith
Yale Univ. Press. 416p \$45

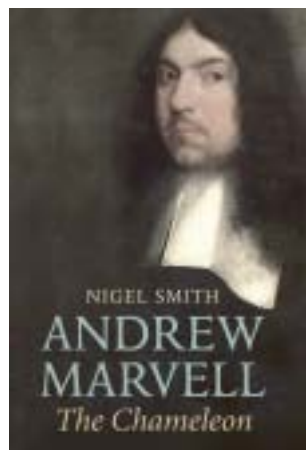
The British poet Andrew Marvell died in 1678, a few months after he had anonymously published a book-length diatribe that accused "conspirators" of plotting to introduce into England "absolute tyranny" and "downright popery." Those who are familiar with Marvell are unlikely to be at all familiar with this side of him and probably know only his poetry—"To His Coy Mistress" and perhaps a few of his other fine lyrics, like "The Garden." Only in recent years have Marvell scholars revisited his ideas and politics. This is fitting because Marvell served for two decades as a member of Parliament and was an important, if anonymous, controversialist in prose.

Nigel Smith—a professor of English at Princeton University—attends skillfully to the poetry, but he also provides extensive information

about the period as well as the complicated development of Marvell's political and religious views. Much is unknown about Marvell's life, as Smith acknowledges, and his is probably the most complete biography of Marvell we are likely to see. Marvell was a secretive person; and even though he had a public career, he left few traces of how he used much of his time. He allied himself with powerful people who could further his career, yet he was not a social creature and, indeed, had a repellent manner.

His father was low-church, a Puritan-inclined cleric in the trading port city of Hull. While a student at Cambridge, Marvell became interested in Catholicism and, "alarmed by a rumor that his son was about to become a Jesuit," Marvell Sr. tracked him down and "remonstrated with him."

The son relented and from that time consistently supported toleration for dissenting sects toward which his father leaned and for the values of the city that had provided his father's income. After travelling on the conti-



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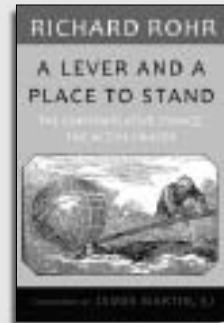
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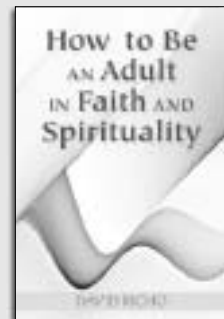
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ment during the Civil War years, he became the tutor to the daughter of Thomas Fairfax, who formerly had commanded the rebel forces, until he refused to make a pre-emptive invasion of Scotland and was replaced by Cromwell. During this period, Marvell wrote his masterpiece, "Upon Appleton House." During Cromwell's protectorate, Marvell worked as an assistant to John Milton, then the Latin secretary, a government office whose duties included censorship. At the demise of the Cromwellian government (1659), he was elected to Parliament, where he served until he died, dutifully representing the business interests of Hull, which had sustained his father's church. His parliamentary career was largely one of silence during the legislative debate. He was more effective behind the scenes and with his pen, writing anonymous political pamphlets, variously attacking the bishops, the monarchy, the French or Catholicism.

Smith presents all we are ever likely to know about Marvell, though his myriad speculations on everything

from his travels to his sexuality draw attention to how much of Marvell's life remains a mystery. Why Marvell was expelled from Cambridge without a degree; how he spent his time on the Continent, to which he went during the Civil War; what he was doing when in 1662 he absented himself from Parliament and spent 18 months in Holland; and whether he was married to his housekeeper, as she claimed after he died at 57, are just a few of the many unanswered questions about his life.

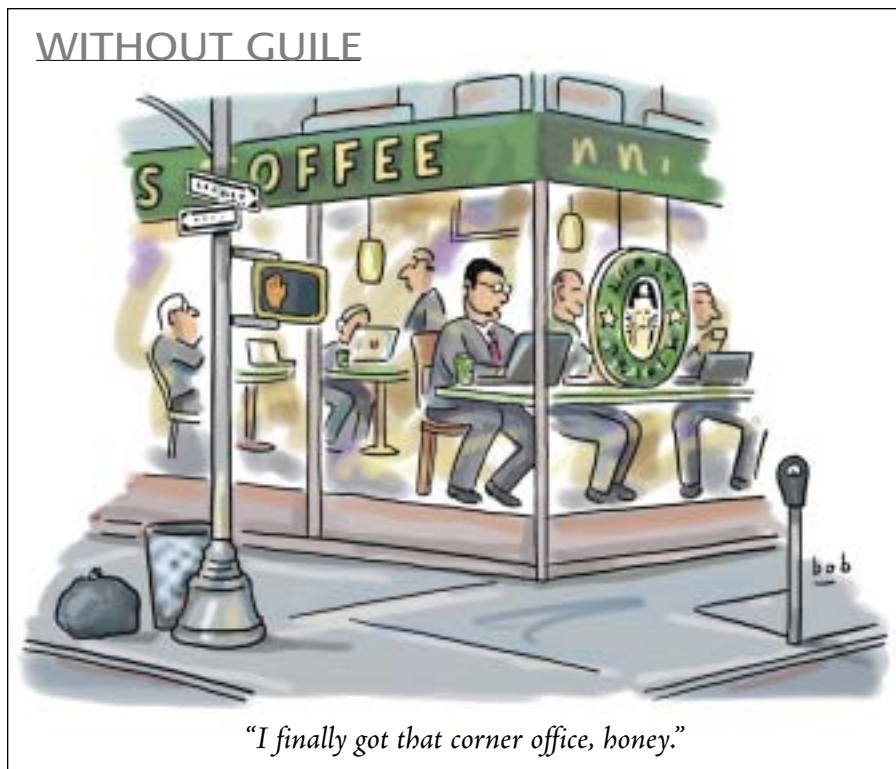
The Whig hagiography of Marvell institutionalized in the 18th century remains largely intact even now among the coterie of scholar-critics who have created a veritable Marvell mini-industry. Smith says that Marvell "resisted all corruption in an age of corruption," even though he was a conduit for bribes, took some himself, became part of a fifth column consorting with Dutch Protestant spies and almost certainly spied for the Dutch, even as England was still technically at war with Holland. Smith refers vaguely to Marvell's "surreptitious and subversive tactics," yet seems uncomfortable in

explicitly discussing them. He is more forthcoming about a scheme in which Marvell assisted a crooked Hull banker in a criminal enterprise to hide money.

Marvell's book-length pamphlet, *An Account of the Growth of Popery* (1677), stokes fears of Catholicism, arguing that conspirators in league with France were attempting to turn England into an "absolute tyranny" and its religion into "downright popery." Smith refrains from quoting any of the pamphlet's opening pages of religious hate-speech, and he passes off Marvell's anti-Catholic tirade as simply "a form of political behavior." This implies that, following the pamphlet's publication, neither the increase in pope burnings, the ensuing and false allegations of a popish plot, and the jailing and execution of Catholics were also simply "political" and had nothing to do with religious hatred. Smith, like other Marvell critics, leaves the false impression that Marvell was a champion of religious tolerance, even though he opposed toleration for Catholics.

The fever that killed Marvell might have been contained had he been willing to take quinine, but he may have refused it because of its religious association with those who had introduced it into Europe. It was commonly known as Jesuit powder. (Smith omits this incident.) Marvell died 10 years before the Revolution of 1688, too soon to see the triumph of the politics he had promoted as M.P. The change in government under William of Orange led to the rise of the Whigs, who had opposed monarchy but now supported a new version of kingship. The difference, as the historian Derek Jarrett puts it, was that England would now be ruled by a "government of men of property for men of property." Marvell's contribution to that shift is perhaps his most lasting legacy.

JEROME DONNELLY, now retired, was an English professor at the University of Central Florida.



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LETTERS

Short on Moral Courage?

In the editorial "Paths of Conscience" (5/2), the editors seem almost to be of two minds regarding the refusal by Roy Bourgeois, M.M., to recant his beliefs. They acknowledge that in calling for him to recant what he believes, the church authorities are asking him to lie; and they note that he has chosen "authenticity." On the other hand, the editors seem to compare Father Bourgeois's situation with those who have been "silenced" at times by the church and imply that maybe he should simply "be quiet" about the subject of women's ordination while continuing to work for other causes.

But of course the situation faced by those silenced by the church (Yves Congar, O.P., John Courtney Murray, S.J., and others) is not the same as that faced by Father Bourgeois, who is not being asked not to publish or speak of his beliefs publicly but is being asked to recant—to lie about what he believes. The difference is clear, as is his choice. He has chosen not to lie.

Are some in the clergy made uncomfortable by his choice for honesty and integrity in preference to going along with the church authorities? There are many, many members of the clergy who agree with Father Bourgeois and will say so privately but fear to say so publicly. Perhaps some fear, but try to deny, that they lack his moral integrity and courage, and would like very much for him to "go along," so they are not forced to come face to face with their own consciences and their own lack of moral courage.

ANNE CHAPMAN

Los Angeles, Calif.

What Does Rome Fear?

As I read your editorial "Paths of Conscience" (5/2), I am halfway through Dr. Elizabeth Johnson's book. Why do you call her Sister? She is a doctor of theology. Referring to her as

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Sister, her personal vocation, rather than as a theologian is to denigrate her status as a theologian.

Cardinal Wuerl and his minions sanctioned her because if one accepts the trajectory of her theology, the male caste system and absolutism that have characterized the church since the time of Constantine would collapse. No wonder the cardinal feels threatened!

On Father Bourgeois, I notice that several times Maryknoll's Orbis Books is cited in Dr. Johnson's book. Orbis has been a powerful voice in speaking truth to power, in developing new theological horizons that support women, the poor and the oppressed. It is ironic that Maryknoll speaks the truth to secular power where freedom of speech and intellectual autonomy are guaranteed, but it collapses when the time comes to support Bourgeois and speak truth to Rome's ecclesiastical power, where there is no intellectual autonomy or freedom of speech. Is Maryknoll's superior afraid that Rome will shut Maryknoll down if the order takes a courageous stance on repression within the church?

BILL WILSON
Hedgeville, W.Va.

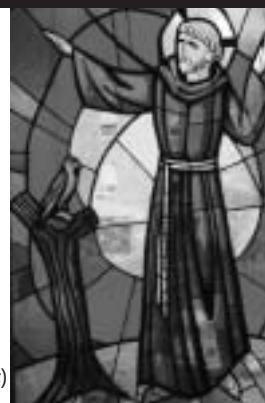
Greediest, Not Greatest

Tax the rich? In answer to your "Let's Be Clear on the Budget" (5/2): What of the rich going along with their being taxed, in effect taxing themselves at a very high rate? The 90 percent rate from the early 1940s to the early 1960s surely couldn't have been maintained if the wealthy then had the mindset they have now. Then they were part of the Greatest Generation, not the Greediest.

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down sector could not do.

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JIM LEIN
Minot, N.D.

Let's Look at the Record

Before the bishops who are described in Signs of the Times ("Bishops Divided on Pro-Choice Politicians," 4/25) pop a knee-jerk condemnation of pro-choice politicians, they should reflect on the performance of the politicians who claim to be pro-life. Ronald Reagan claimed to be pro-life; George H. W. Bush was pro-life, depending on which day you asked him; and George W. Bush also voiced a pro-life stance. But what did any of these men ever do about abortion? Nada.

The Reagan-Bush administrations had a total of 20 years, but their only pro-life action was a friend-of-the-court brief to the U.S. Supreme Court during Reagan's second term. The truth is that politicians are pro-life when they are campaigning. When they are in office, they do not want to touch it. It is too controversial and will alienate about half of their constituents. It's better to stay mum on abortion and give their time to popular causes like tax cuts for the rich and bashing immigrants. So I hope we take a look at politicians' performance instead of their rhetoric and take a seamless-garment approach to public affairs.

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Untroubled Hearts

FIFTH SUNDAY OF EASTER (A), MAY 22, 2011

Readings: Acts 6:1-7; Ps 33:1-5, 18-19; 1 Pt 2:4-9; Jn 14:1-12

“Do not let your hearts be troubled. Believe in God; believe also in me” (Jn 14:1)

There are people who have the extraordinary gift of being able to exude a calm, non-anxious presence, even in the most trying of times. They are not oblivious to suffering and troubles, but they do not allow these to turn them into grim bearers of sad tidings. Nor are they bright-eyed optimists who resolutely see the sunny side of every situation. It is not that they absolve themselves from involvement in caring for those who are suffering or from rectifying injustices. Rather, their outward joy is a reflection of a deep-seated hope and trust in God no matter what the circumstances. They have been able to take to heart in a profound way Jesus’ admonition to his disciples in today’s Gospel, “Do not let your hearts be troubled.” You know people like this. Are you one of them?

In today’s Gospel, Jesus not only exhorts his disciples to have untroubled hearts but helps them know how to find the way there. The setting is the Last Supper, and the disciples have plenty of reasons to be distressed. Jesus has been speaking of going away and of being handed over and of being denied by two of his closest friends. The disciples are confused and anxious. Where is he going and how can they know the way to be with him? Unlike the Gospel of Mark, where a central question is “Who is this?” (2:7;

4:41; 8:29), throughout the fourth Gospel the prime concern is “where.” The first potential disciples want to know “Where are you staying?” (1:38). Jesus knows from where he has come and to where he is going, but his enemies do not (7:27; 8:14; 9:29). In Jesus’ trial Pilate demands to know, “Where are you from?” (19:9). At the empty tomb, Mary Magdalene’s distress centers on Jesus’ whereabouts: “we do not know where they have laid him” (20:2; see also 20:13).

Throughout the fourth Gospel, *where* does not refer to a geographical space but to inner communion with Jesus, which rests on belief in God and belief in him. Jesus desires for his followers the same kind of indwelling that he enjoys with the Father, as he prays, “As you, Father, are in me and I am in you, may they also be in us” (17:21). Oftentimes Jesus’ assertion that there are many dwelling places in his Father’s house and that he is going to prepare a place for the disciples (14:2) is taken literally. Some Christians envision a heavenly mansion, where Jesus is reserving “a room with a view” for those who are faithful to him. But the dwelling place of which Jesus speaks is a profound union with him that is both a present reality and a continually deepening movement that will be brought to completion in the fullness of time.



This is not an easy thing to grasp, nor is it an easy journey. Yet in another sense, there is nothing more simple: Jesus himself is the way. Thomas, who in John’s Gospel always voices the believer’s doubts and misunderstandings, blurts out, “Master, we do not know where you are going; how can we know the way?” (v. 5). An easy sidestep is to claim not to know the way. Another diversionary tactic is voiced by Philip, “Master, show us the

PRAYING WITH SCRIPTURE

- Let Jesus, the way, lead you into the place of deep indwelling with God.
- What troubles your heart? Talk to Jesus about it.
- Ask Jesus to lead you beyond your hesitations into that place that is prepared for you.

Father, and that will be enough for us” (v. 8). His willingness to settle for a mere glimpse of the One who invites us into deep, abiding union is like stopping at a cheap motel when palatial accommodations are offered. We do know the way into the untroubled heart of God, and we have seen the fullness of the divine visible in Jesus. Believing and following him, even in the face of death, our hearts can be “stilled and quieted...like a weaned child on its mother’s breast” (Ps 131:2).

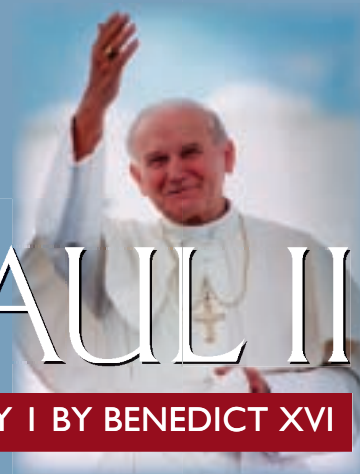
BARBARA E. REID

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.

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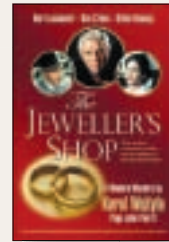
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