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THE CHANGING LITURGY

RETURN TO OUR ROOTS
ROBERT F. TAFT

A NEW ROMAN MISSAL
PAUL TURNER

MORE THAN WORDS
JUDITH M. KUBICKI

ON APRIL 4, 1968, just hours before Martin Luther King Jr. was killed in Memphis, Tenn., Robert F. Kennedy's presidential campaign made a stop in Muncie, Ind. He wanted to talk to the 9,000 students who had assembled in the gymnasium at Ball State University about the meaning of life. "What really is our purpose in life?" Kennedy asked them before recounting the suffering of children who were literally starving in Mississippi. "In the last analysis, the only excuse, really, for our existence must be that we are to perform some act, do something on behalf of those who are less well off.... And I think that you should take this on as a burden."

Politicians did not usually talk like this. Most campaign stump speeches were (and still are) designed to appease voters and not challenge them, let alone demand that they take up a selfless cause. Yet the students connected with Kennedy. Perhaps it was his idealism, which seemed to mirror their own. But Kennedy's ideals were not young, and they were certainly not the product of a fanciful naïveté.

It is a cliché among Robert Kennedy's biographers that he changed dramatically after the assassination of his brother. Yet, like most clichés, there is some truth in it. Following that gruesome day in November 1963, Robert Kennedy became a man in touch with the world's pains. In confronting them, he found inspiration and consolation in his Catholic faith. He was always the most devout child in his famously Catholic family; but in his mourning, his faith had taken on greater urgency and necessity. In the brief 85 days of his presidential campaign, Kennedy's Catholicism and his politics converged, making him what Catholics today might call "a faithful citizen."

Kennedy rarely spoke directly about his faith, but it was evident in his actions, including his opposition to the Vietnam War and the death penalty and in his hesitation to liberalize the nation's abortion laws. It was obvious in his trip to Delano, Calif., where he attended a Mass with Cesar Chavez that ended the labor leader's long fast for workers' rights. Above all, it was present in speeches like the one at Ball State, in which he would begin with a plea for his audience to recognize the inherent dignity of the human

person. Our suffering fellow citizens, he said, "are not statistics; they are human beings...each with a right to lead a life of dignity and purpose...men, women and children, condemned to suffer by our inaction."

The dignity of the person, in Kennedy's mind, was both America's mandate for change and the governing principle of that change. He was a critic of Lyndon B. Johnson's war on poverty, believing that it violated the principle of subsidiarity, the idea that the dignity of the individual requires that decisions be made by those most closely affected by them. Top-down government programs like Johnson's could dehumanize people, Kennedy believed, and, more important, distance us psychologically from our personal moral responsibility for the suffering of others. "We can do this," he told the students at Ball State, "not by delegating power to a bureaucracy, not by sending more money and passing new laws, but by challenging the concern of

Of Many Things

our individual citizens—you and me." His calls for radical

change worried conservatives; his belief in private enterprise made liberals squirm. But Kennedy believed that the only way forward was to create a new political order built on a common moral imperative and practical reason. "There is...no separation between the deepest desires of heart and of mind and the rational application of human effort to human problems," he told an audience in South Africa.

Robert Kennedy was undoubtedly a flawed man. Prior to 1963, much of his life was characterized by a relentless and sometimes ethically blind exercise of power politics. By the time of his death in June 1968, much of that had changed, but some of it had not. It is not clear how successfully Kennedy's politics would have translated into governing or how he would have responded to some of the major challenges of the 1970s, like legalized abortion or the collapse of the post-war boom. He was, after all, a politician. Yet in the 40 years since his death, while other Catholic politicians have embraced the church's concern for the poor and its consistent ethic of life, few have come as close as Robert Kennedy did in his last campaign to appreciating the truly radical nature of our Christian call in the modern world.

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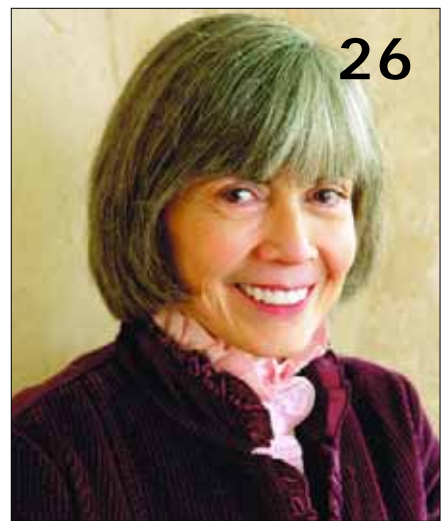
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Israel at 60

Jews and their friends everywhere marked the 60th anniversary of the founding of the State of Israel on May 7. Israel has become a home to Jews from Europe, the former Soviet Union, the Middle East and Africa. There they find dignity, identity, freedom and, in many cases, prosperity. In four wars Israel has triumphed over its enemies. Despite the costs of a vast security establishment, it has built a vibrant economy, and its alliance with the United States is unshaken. Zionism may be the most successful nationalist movement of the 20th century.

Israel, however, has yet to answer the question of its founding: Can it be both a Jewish state and a democratic one? While the young nation is routinely called “the only working democracy in the Middle East,” it is not a liberal democracy in the Western sense, in which minority rights are honored. Arab Israelis, a fifth of the population, are treated as second-class citizens. Since a landmark official study five years ago, there has been no improvement in the systematic discrimination against them.

More worrisome still is the growing desire of the Israeli public to reduce the number of Arabs in their midst. A decade ago proposals for “transfer,” that is, expulsion, of the Arab population, were regarded as morally repugnant. Recent polls indicate it is favored by a majority of Israeli Jews. As history moves ahead, the test of Israeli maturity will be whether it fully integrates the Arab minority into the life of the country. When Israel turns 70, it will have succeeded if it has become not only a Jewish homeland but also a state with equal rights for all.

Defend Religious Freedom

The letter of 138 Muslim scholars, “A Common Word,” addressed to Pope Benedict XVI and other religious leaders in October 2007, has been welcomed as a positive step in the process of Christian-Muslim dialogue. On May 6, Christian Troll, S.J., one of the foremost Catholic scholars of Islam and a professor at Kolleg Sankt Georgen in Frankfurt, Germany, presented a commentary on the letter at the Gregorian University in Rome and offered an analysis of the progress of the dialogue. Father Troll was joined by a Jesuit colleague from Cairo, Christiaan van Nispen, also a professor of Islamic studies.

The scholars noted that while there is no “magisterium” in Islam, high value is placed on consensus, and they consider the Muslim positive reaction to the letter to rep-

resent a broad consensus, given the number and variety of Muslim scholars who signed it or who have subsequently endorsed it. Father Troll also praised the beauty of the form and content of the letter, but cautioned that dialogue requires study, criticism and a desire to learn and inform. Noting that dialogue can take place only where both Christians and Muslims are free to practice their faith, he added, “That is why I ask my Muslim friends to do what they can to defend religious freedom.”

Father Troll praised those in many parts of the world who are engaged in serious dialogue and cooperative projects. This Christian-Muslim dialogue, he added, will be a long-term effort, requiring good will, prayer and much patience.

The Commencement Season

At thousands of college and university campuses across the United States this month, a familiar ritual will be reenacted. Graduates will be saluted, congratulated, warned and exhorted by commencement speakers, paid and unpaid, who have been selected for their achievements, prominence or even notoriety. Television personalities seem to be in fashion in this current graduation season; Tim Russert and Chris Matthews are said to be competing in the number of honorary doctorates they have collected for such services.

In 1982, the Irish poet Seamus Heaney spoke at a Fordham University commencement and wrote a poem for the occasion. After Mr. Heaney won the Nobel Prize in Literature in 1995, he received many similar invitations, but always declined the suggestion that he compose another original poem to celebrate the event. That singular day in 1982 had been threatened by inclement weather, but wise heads at Fordham had moved the ceremonies indoors.

Outdoor commencements, with the danger of overcast skies and possible showers, always pose a challenge to a commencement speaker. On one such occasion, when a light drizzle at the start of the ceremony progressed to a steady rainfall, the commencement speaker doggedly stuck to a rather lengthy text, his only concession to the weather a somewhat accelerated delivery. The graduates sat in polite silence until the speaker reached the last page of his manuscript. When he announced, “In conclusion,” the graduates immediately burst into applause, to the consternation of the speaker and the embarrassment of his host, the university president.

Meeting Development Goals

ERADICATING EXTREME POVERTY and hunger; achieving universal free primary education; promoting gender equality and empowerment of women; reducing child mortality; improving maternal health; combating H.I.V./AIDS, malaria and other diseases; ensuring environmental sustainability; and developing a global partnership for development—these are the eight ambitious yet attainable Millennium Development Goals that 189 U.N. member states agreed in 2000 to try to achieve by the year 2015. What is the current status of progress toward the goals?

The U.N. General Assembly held a two-day debate in New York recently to accelerate progress and to help tackle the most intractable problems. Among the speakers was Archbishop Celestino Migliore, the permanent observer of the Holy See to the United Nations and a strong supporter of the M.D.G.'s. He noted that there has been progress toward achieving universal access to primary education, with some of the poorest regions seeing a dramatic increase in enrollment. Secretary General Ban Ki-moon spoke of significant progress in reducing poverty and hunger in some places. Yet abject poverty, hunger, illiteracy and lack of even the most basic health care are still widespread and in fact growing worse in other regions.

Africa lags behind Asia in meeting the goals. According to U.N. statistics, the number of poor in sub-Saharan Africa is rising and is projected to stand at 360 million by 2015. Mr. Ban told an audience in Ghana, "We face a development emergency." Sub-Saharan Africa, in particular, "is most at risk. Not a single country is on track to meet all of the M.D.G.'s by 2015."

Globally, around 72 million children of primary school age are not enrolled in school. Every year more than half a million women lose their lives to causes related to childbirth, and almost 10 million children die before reaching their fifth birthday.

Why the slow progress? Three key factors are the costs of warfare, the economic downturn and the food crisis. Jeffrey D. Sachs, who directs the Earth Institute at Columbia University and heads the U.N. Millennium Project, explained in an interview on May 1 that the U.S. military spends \$1.9 billion every single day. Over five years, \$1.5 billion dollars could provide mosquito net cov-

erage to prevent malaria in all of Africa. The secretary general, for his part, also drew attention to the alarming rise in global food prices, which threatens to undo the gains achieved so far in fighting hunger and malnutrition.

The way forward? Focus on "the bottom billion," the poorest of the poor. The poverty, education and health goals are the areas where progress is most urgently required. Positive results in any of these areas have a catalytic effect on progress toward other goals. Thus investing in primary health care is one of the most cost-effective and successful ways to improve overall quality of life and the stability of families and communities.

Partnership among national leaders, corporations and private individuals is needed to make progress in achieving the M.D.G.'s. The United States remains a key actor. Sachs called upon the president to explain more clearly to the American people that we are a signatory to a compact with the rest of the world to reach these goals. He hopes that the M.D.G.'s will be mentioned in the inaugural address of the next president. In addition, the European Union must honor its commitment to double public development aid by 2015. The more than 1,000 billionaires of the world too can make a difference. Their total net worth is \$4.2 trillion. They certainly could set aside a small percentage of this wealth for foundations that could generate \$100 billion to \$200 billion a year.

GOVERNMENTS THEMSELVES must integrate the goals into their national development planning and ensure that funds go to the intended recipients. In many African countries, the food crisis has been worsened by corrupt and predatory government.

People are enthusiastic to be part of the solution rather than part of the problem. Consider St. Xavier School, Doranda, India. That school has adopted the M.D.G.'s as part of their curriculum. Students go forth to explain the goals and work with villagers to achieve them.

Another special high-level event on the M.D.G.'s will be held when the U.N. General Assembly gathers on Sept. 25. According to the assembly's president, Srgjan Kerim, it hopes to send a strong message to the rest of the world that "2008 is the year of action." Promises must be turned into action so that this will be a year of unprecedented progress for the "bottom billion."

Peter Schineller, S.J.

Pope Voices Concern for Mideast Christians

Welcoming Israel's new ambassador to the Vatican, Pope Benedict XVI urged Israel to help its Christian citizens remain in the country, where they could be a force for peace and understanding. "Christians are not alone in suffering the effects of insecurity and violence as a result of the various conflicts in the region, but in many respects they are particularly vulnerable at the present time," the pope told Mordechai Lewy, the new ambassador.

Presenting his letters of credential to the pope May 12, Ambassador Lewy asked the Catholic Church to continue working with Israel and Jewish groups in combating anti-Semitism, and he warned about increasing instability in the region, apparently in reference to Iran's nuclear program. "Against the backdrop of our traumatic experience in the middle of the last century," the ambassador said, referring to the Holocaust, "no one should be surprised that we take such threats seriously."

Offering his best wishes to Israel as it celebrates its 60th anniversary of statehood, the pope said, "The Holy See joins you in giving thanks to the Lord that the aspirations of the Jewish people of a home in the land of their fathers have been fulfilled and hopes soon to see a time of even greater rejoicing when a just peace finally resolves the conflict with the Palestinians." Many of the difficulties experienced by Christians in the region and the "alarming decline in the Christian population of the Middle East, including Israel, through emigration," are connected to the Israeli-Palestinian conflict, he said. "Accordingly, I would urge your government to make every effort to alleviate the hardship suffered by the Palestinian community, allowing them the freedom necessary to go about their legitimate business, including travel to places of worship so that they, too, can enjoy greater peace and security," he said.

Pope Benedict also asked the Israeli government to keep its promise to act seriously and quickly in negotiations with

the Vatican on a treaty settling questions regarding the tax status and some financial questions related to church institutions in Israel. The negotiations have dragged on for years. Also, uncertainty over the legal rights and status of the Catholic Church in Israel, "especially with regard to the question of visas for church personnel," continues to create difficulties for the Catholic community. "Only when these difficulties are overcome will the church be able to carry out freely her religious, moral, educational and charitable works in the land where she came to birth," the pope said.

Caritas Increases Relief Efforts in Myanmar



Survivors of Cyclone Nargis stand in a line to get bread from a local donor in a village south of Yangon, Myanmar, May 12.

Caritas Internationalis is offering emergency response efforts in Myanmar's Irrawaddy Division and the Yangon District, two of the areas hardest hit by Cyclone Nargis. An estimated 40,000 people will receive vital relief, including food, shelter, water, medical care and psychological support. Catholic Relief Services is supporting C.I. and partners on the ground after one of the worst cyclones to hit the region in decades

struck on May 2.

As of May 10, 1,000 people have received food, and another 16,000 people are expected to receive relief supplies in the coming days. More than 100 local volunteers have been trained to play a critical role with assessments, market surveys, procurement and logistics as well as disposal of dead bodies. Local Caritas partners continue to procure food and shelter materials in Patheingyi and Yangon districts.

"Survivors have started to relocate into temporary shelters in churches and schools, which has helped us to provide aid more quickly," said Elizabeth Griffin, director of C.R.S. communications, from Baltimore. "Transportation remains a serious challenge though, and some of the most affected areas can only be reached by helicopter or boat." The latest government estimate for the cyclone's dead or missing is 62,000; unofficial reports place the figure closer to 100,000. Increased reports from affected areas indicate the most critical needs are food, shelter, water, sanitation and health care. "The international Catholic community is now providing critical support for our local Catholic Church partners in Myanmar to save lives. Through them, we are able to reach people in some of the most devastated areas with urgent humanitarian assistance," said Ken Hackett, president of C.R.S.

An added challenge for aid workers is the heavy rain that has continuously fallen in the affected area, with more expected through the weekend. "The weather will exacerbate conditions for the homeless, many of whom are living under an open sky. Thankfully, no serious outbreaks of bacterial, water or mosquito-borne diseases have been reported, but this could change in the next two to three weeks," said Griffin.

Chinese Priests Work Amid Quake Damage

Chinese priests worked around disrupted telephone systems and damaged roads as they tried to assess the damage from the May 12 earthquake in Sichuan Province in southwest China. Responding to

From CNS and other sources. CNS photos.

appeals for aid and prayers on Catholic Web sites, Catholics across China have begun donating money and clothes to help survivors, the priests told UCA News. The Rev. Simon Li Zhigang, administrator of the Chengdu Diocese, told UCA News May 13 that he could not reach by phone the priests serving in Wenchuan and Beichuan. About 100 Catholics live in Wenchuan and several hundred more in Beichuan, he said.

The magnitude 7.9 earthquake, which hit just after midday May 12, had its epicenter beneath Wenchuan County in Sichuan Province. Wenchuan is less than 60 miles northwest of Chengdu, the provincial capital. By May 13, government officials reported more than 12,000 people had been killed in the quake, but the death toll was expected to rise. Officials said that in one city alone more than 19,000 people were buried in the rubble.

African Bishops Seek to End Violence in Zimbabwe

The Southern African Catholic Bishops' Conference has appealed for international pressure to end violence and torture in Zimbabwe. International election observers should be deployed immediately as the country prepares for a runoff presidential election, said South Africa's Archbishop Buti Tlhagale of Johannesburg, the conference president, on May 13. "The current environment is not conducive to free and fair runoff elections," he said, speaking on behalf of the bishops' conference, which includes South Africa, Botswana and Swaziland. Reports of violence perpetrated by Zimbabwean President Robert Mugabe's ZANU-PF party in the wake of the loss of its parliamentary majority in March 29 presidential and legislative elections have been widespread. The official presidential election results, published in early May after a delay of more than a month, put opposition leader Morgan Tsvangirai, who garnered 47.9 percent of the vote, ahead of Mugabe, who took 43.2 percent. A minimum of 50 percent plus one vote was needed to avoid a second round of voting for the presidency.

Iowa Immigration Raid Spurs Church Response

The arrest of more than 300 employees at an Iowa meatpacking plant has left countless families in a "state of terror" and once again shows the need for comprehensive immigration reform, according to Archbishop Jerome G. Hanus of Dubuque. "Some of the weakest members among us are bearing the brunt of the suffering, while legislators and other leaders, as well as many of us in the general public, have failed to give this issue the priority that it deserves," the archbishop said in a statement following the largest immigration raid in the state's his-

tory. U.S. Immigration and Customs Enforcement agents executed a criminal search warrant May 12 at Agriprocessors Inc. in Postville for evidence relating to aggravated identity theft, fraudulent use of Social Security numbers and other crimes, as well as a civil search warrant for people illegally in the United States. The plant is located in the Archdiocese of Dubuque. Scrambling to assist the many people affected by the raids is the newly formed Immigrant Safety Network, which aims to improve services and communications in response to such a raid.

New Swiss Guards Take Oath at Vatican



The 33 new recruits of the Vatican's elite Swiss Guard march at the end of their swearing-in ceremony at the Vatican. New recruits are sworn in every year May 6, commemorating the date in 1527 when 147 Swiss soldiers died defending the pope during an attack on Rome.

Indulgences Available in Pauline Year

Catholics who participate in events connected with the 2008-9 jubilee year of St. Paul can receive a special indulgence, the Vatican said. Pope Benedict XVI authorized the granting of a plenary, or full, indulgence in order to highlight the Pauline year and open the way to the "interior purification" of the faithful during its celebration, according to a Vatican decree dated May 10. The decree was signed by Cardinal J. Francis Stafford, the American head of the Vatican tribunal that deals with indulgences and matters related to the sacrament of

penance. An indulgence is a remission of the temporal punishment a person is due for sins that have been forgiven. Pope Benedict established the Pauline year to run from June 28, 2008, to June 29, 2009, to mark the approximately 2,000th anniversary of the saint's birth.

The plenary indulgence is being offered to pilgrims who come to Rome, to Catholics who participate in local events connected to the jubilee year, and to those who may be too ill or otherwise prevented from physical participation.



Lessons of Bittergate

‘Not all Americans have reason to celebrate the 21st-century economy.’

THE MOST extraordinary presidential primary season since 1976, when Gerald Ford and Ronald Reagan competed for delegates right up to the eve of the Republican National Convention, is nearly over. Cynics and late-night comics no doubt will heave a well-practiced sigh of relief and pretend, as best they can, that the historic race between Barack Obama and Hillary Clinton was just another boring distraction from the important business of personal consumption and celebrity worship. Presumably, there are some of us who disagree and who would judge the last six months or so to be an important milestone in American history.

Now that we are on the verge of an election unlike any since 1928, when Al Smith became the first Catholic to win a major-party presidential nomination, it might be worth taking a look back at one of the more intriguing controversies of the primary season: Bittergate.

You’ll recall, of course, that Barack Obama found himself on the defensive before the Pennsylvania primary, when he described some working-class, small-town Americans as “bitter.” He went on to say, not very elegantly, that this bitterness may help to explain why so many working-class people “cling” to religion and guns.

Obama’s remarks were the rhetorical lowlight of a campaign notable for its remarkable facility with words. The senator from Illinois is the finest public speaker to run for president since Reagan. Obama’s supporters might well object to the comparison because Obama’s eloquence often is spontaneous and unscripted, quite unlike Reagan’s. That is true, but Bittergate suggests that perhaps a bit more

scripting would have come in handy.

Senators Clinton and McCain assailed Obama for his remarks, and to the extent that he seemed condescending toward small-town, less-than-affluent white voters, they were right to call him on it. Several commentators, including George Will and Michael Barone, pointed out that it is impossible to imagine Franklin D. Roosevelt speaking in such tones about Americans down on their luck during the Depression.

There is no question that Obama sounded like an upper-middle-class professional baffled by the irrational behavior of his social inferiors. I doubt Obama meant it that way, but I have been in the company of people who have made similar remarks about practicing Catholics, evangelical Christians and conservative Jews—and they meant every word of it. At the risk of generalizing, it seems likely that Obama’s formulation inspired more than a few nods of approval from one of his core constituent groups, the trendy left.

All of that being said, the lesson of Bittergate is clear. Political candidates had better be careful in discussing the plight of Americans who have lost jobs, health insurance and their optimism over the last quarter-century. If they dare suggest that some Americans have reason to feel left out and even betrayed by the nation’s economic changes, critics will question their patriotism and their sensibilities. Senator Clinton accused Senator Obama of elitism, which surely is the first time a major African-American political figure has been accused of such an offense. The charge was made not long after news reports showed that the Clintons have made more than \$100 million over the last seven years, suggesting that she and her husband have not exactly been lugging lunchpails to work since leaving the White House.

While nobody has done much

polling on the extent of bitterness among working-class American households, it is hard to imagine that Obama was far off the mark. Anybody who has traveled through the nation’s Rust Belt in recent years has witnessed the effects of globalization and free trade on American workers. The great American job began disappearing in the early 1980s, leaving behind workers who put their faith in the American dream and in politicians who said they wished to facilitate those dreams. Many of those very politicians were part of the free-trade consensus that shipped blue-collar jobs, with their health benefits and other expensive perks, overseas. Bitter? How could they not be?

Even those who are part of the bi-coastal, information-age, entertainment-rich, city-centered economy of the 21st century know that millions of Americans lack health insurance. News reports regularly remind us of parents who cannot afford medication for sick children and of families buried in debt because of a catastrophic illness or accident.

The free-marketeers explain that we cannot have national health insurance because the free market works best and government programs, like Canada’s, are terribly inefficient. The free-marketeers explain that globalization helps everybody, that government interference in the market slows down the dynamism of unregulated capitalism. But when an institution like the financial firm Bear Stearns nears the abyss, government rushes in to make sure that failure is not an option. A displaced worker or a parent without health insurance might well wonder why the free market is good for them but not for Bear Stearns.

Bitter? I’d be bitter, too, if I lived in Flint, or Gary, or Buffalo, or Allentown or any of the old industrial cities that have been stripped of jobs and dignity in the name of a new economic order that has enriched an elite few, the Clintons included.

Barack Obama could have and should have stayed away from his religion-and-guns formulation. But he was not wrong to suggest that not all Americans have reason to celebrate the 21st-century economy and the people who wrote its rules.

Terry Golway

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



PHOTO: CNS/BOB ROLLER

The Rev. Mark Morozowich kisses a cross held by Cardinal Lubomyr Husar of Kiev-Halych, Ukraine, during the Divine Liturgy in Washington, D.C.

Recovering Western Liturgical Traditions

Return to Our Roots

– BY ROBERT F. TAFT –

THESE ARE FRUSTRATING TIMES for Vatican II loyalists, as the council's mandated liturgical renewal comes under attack by those who "look back in anger"—to borrow the title of John Osborne's 1956 play—at real or imagined deficiencies of the liturgical renewal carried out after the Second Vatican Council. I have been asked to comment on the present situation from my perspective as a specialist in the liturgical heritage of the Christian East. Note that I am neither a liturgist nor a liturgical reformer, but a historian of the liturgy who believes his task is to point out the facts of liturgical history and

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what they might mean for today. As such, I maintain that the Roman Catholic liturgical renewal in the wake of Vatican II was an overwhelming success, returning the liturgy to the people of God to whom it rightly belongs. The reform mandated by the council was not perfect, because nothing but God is perfect. But it was done as well as was humanly possible at the time, and we owe enormous gratitude and respect to those who had the vision to implement it. So rather than re-examine what has already been done well, I will concentrate on what the reform did not do well.

My list of what was not done well or not done at all leaves aside the overly creative liturgies and other abuses that accompanied the reform. These were the fault of individuals, and not what Vatican II mandated. Nor does my list include anything the “reformers of the reform” want to reverse, like the celebration of liturgy in the vernacular, Communion in the hand, Mass facing the people or the removal of the tabernacle to a sacrament chapel.

A list of work still to be done would include the order of the Christian initiation of infants, the Liturgy of the Hours, the practice of taking holy Communion from the tabernacle during Mass and the retreat from any meaningful reform of the sacrament of reconciliation, which has left confession a disappearing sacrament, at least in North America. Regarding all of these except the last, Catholics might learn from the East.

Liturgical Renewal and the Christian East

In the pre- and post-Vatican II Roman Catholic liturgical renewal, the following were directly inspired by the East: the restoration of Holy Week and the Easter Vigil under Pius XII, liturgy in the vernacular, the Spirit-epiclesis in the new post-Vatican II Roman-rite anaphoras (which calls on the Spirit to consecrate these gifts), eucharistic concelebration, Communion under both species, the permanent (and married) diaconate, the recomposition of the ancient unity of Christian initiation in the justly famous Rite of Christian Initiation of Adults, revisions in the rites of ordination and confirmation, and the attempts (in my view unsuccessful) to restore the Liturgy of the Hours.

This influence resulted from a long process of maturation in two fundamental phases: a felt need and a search for solutions consonant with tradition. The need was to renew the Roman liturgy so that, as the council’s “Constitution on the Sacred Liturgy” says, the faithful might “be led to that

full, conscious, and active participation in liturgical celebration which is demanded by the very nature of the liturgy, and to which the Christian people...have a right and an obligation by reason of their baptism” (No. 14). The solution consonant with tradition demanded that the rites “be restored to the vigor they had in the tradition of the Fathers” (No. 50).

That is where the East came in, when the liturgical movement among francophone Catholics drew inspiration from contacts with the Orthodox of the Russian emigration who had found refuge in France in the aftermath of the Bolshevik Revolution of 1917. As a protagonist and historian of the liturgical movement, Dom Olivier Rousseau, O.S.B. (1898-1984), explained, this was because “the Orthodox Church has preserved the liturgical spirit of the early church, and continues to live by this spirit, to drink from it as from its purest source.... This church has never departed in its piety and its offices from the liturgical spirit of the early church, to which

Latin Christianity is just as apostolic, ancient, traditional, patristic, spiritual and monastic as that of the East.

it has always remained faithful.”

What the liturgical movement did, however, was not so much imitate existing Eastern usage, as make decisions on the basis of perceived pastoral need and then find justification and support in patristic and Eastern precedents, as interpreted in the light of those needs. In other words, Western Catholics’ view of Eastern liturgy and its presumed virtues is simply a mirror of their own deepest longings.

One such virtue is that Eastern liturgy has remained a stable, holistic, traditional synthesis of ritual and symbolic structure that permits liturgy to do what it is supposed to do without the self-consciousness of present-day liturgy in the West. There is a sameness, familiarity and repetitiveness at the very basis of day-to-day human culture, and Eastern tradition has retained this. Men and women who wish to gather to praise God need regularity and consistency in their prayer, which is why people object to having their worship changed every time their pastor reads a new article.

The West might learn from the East to recapture a sense of tradition, and stop getting tripped up in its own clichés. *Liturgy should avoid repetition?* Repetition is of the essence of ritual behavior. *Liturgy should offer variety?* Too much variety is the enemy of popular participation. *Liturgy should be creative?* But whose creativity? It is presumptuous

of those who have never manifested the least creativity in any other aspect of their lives to think they are Beethoven and Shakespeare when it comes to liturgy.

Where Vatican II Failed

With a view of liturgy as tradition in mind, let me return to my list of what the Second Vatican Council failed to do well or did not do at all.

Initiation. In the theology of the fathers of the church, the church's earthly song of liturgical praise was but the icon—in the Pauline sense of *mysterion*, a visible appearance that is bearer of the reality it represents—of the once-and-for-all accomplished salvific worship of the Father by his Son. God the Father saves through the saving economy of his incarnate Son, Jesus, who is the icon of that saving God's work. The church is the present, living icon of that saving Jesus, and the church's ministerial acts—what we call the liturgy—are the efficacious signs of Jesus' salvific ministry at work among us.

This is the unitary patristic vision that the Flemish Dominican Edward Schillebeeckx recovered in his sacramental theology, systematizing in modern terms what fathers like Pope Leo the Great said in his *Homily 74 on the Ascension*: "What was visible in our Redeemer has passed over into sacraments." What Jesus did during his earthly ministry remains permanently, visibly and tangibly available

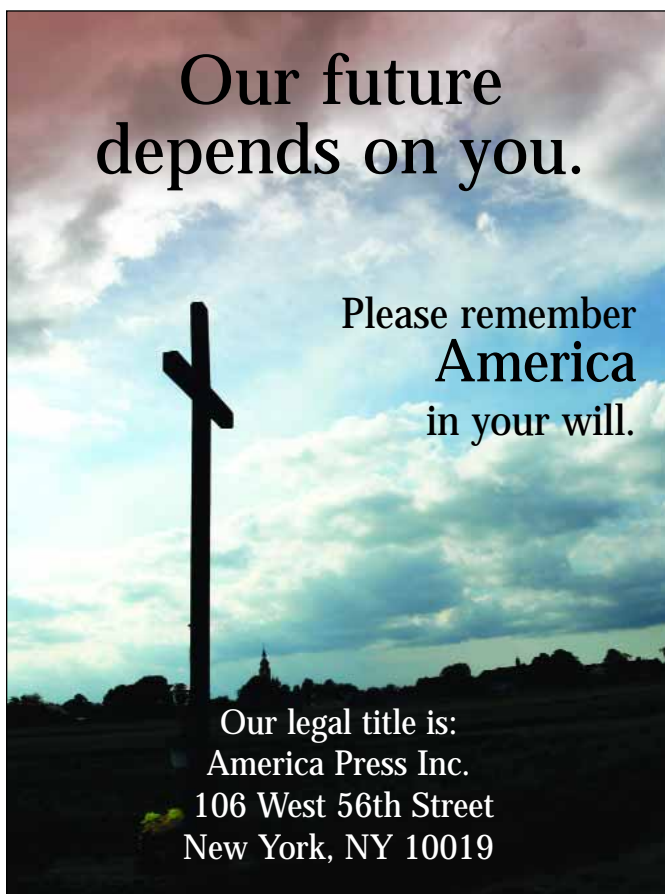
in mystery through the liturgical ministry of the church. The breakdown of this holistic patristic vision into its component parts in the medieval church—leading to a list of seven discrete sacraments—ultimately dissolved in the West the ancient order and unity of the triple mystery of initiation in baptism-chrismation (confirmation)-Eucharist.

The denouement of this collapse came, ironically, as a result of one of the most successful liturgical reforms in history: St. Pius X's decree *Sacra Tridentina Synodus* (1905) on the frequency of Communion, and his lowering of the age of first holy Communion from adolescence to the age of reason in *Quam Singulari* (1910). Pius X's stunningly successful reform had the deleterious side effect of shifting the time of first Communion to before confirmation—an unheard-of novelty totally contrary to the universal ancient tradition of East and West—and displacing first confession so that it preceded first Communion. This destroyed the age-old sequence of the rites of Christian initiation. And it turned the sacrament of penance, originally intended to reconcile grave sinners, into one of the rites of Christian initiation in the Catholic West.

The Liturgy of the Hours. Similarly, in the East the Liturgy of the Hours has remained what it was meant to be, an integral part of the worship of God's people. Here too the West has lost its balance, reducing the Divine Office to the prayer of clergy and monastics. In the discussions of the post-Vatican II commission for the reform of the Divine Office, the overriding concern was to produce a prayer book for clergy and religious that would be prayed for the most part in private. Celebration "with the people" was deemed desirable, but the whole tenor and vocabulary of the commission discussions show that this was not the point of departure for understanding the Liturgy of the Hours.

The historical basis underlying much of the debate was gravely deficient, based as it was almost exclusively on post-medieval Latin tradition, with its defects of clericalism, privatization and ignorance of early and Eastern tradition. Under these conditions, it is not surprising that the new Roman Liturgy of the Hours, despite its title, is no liturgy at all, but still just a breviary, or book of prayers.

Communion from the tabernacle. Distributing holy Communion during Mass from hosts already consecrated at a previous Eucharist was totally unthinkable in the early Christian East and West. It is still inconceivable in any authentic Eastern Christian usage today. Nevertheless, it would become and has remained a common practice in Roman-rite usage despite its repeated rejection by the highest Catholic magisterial authorities: in Pope Benedict XIV's encyclical *Certiores Effecti* (1742); in Pope Pius XII's encyclical *Mediator Dei* (1947); in the 1962-1965 instructions and norms for the distribution of holy Communion at Mass; and most recently in the third edition (2002) of the *General*



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Instruction of the Roman Missal (No. 85).

The reason for disapproval is obvious to anyone familiar with eucharistic theology. The dynamic of the Eucharist is one continuous movement, in which the common community gifts are offered, accepted by God and returned to the community to be shared as God's gift to us, a sharing of something we receive from God and give to one another—in short, a communion.

Communion from the tabernacle is like inviting guests to a banquet, then preparing and eating it oneself, while serving one's guests the leftovers from a previous meal. The symbolism of a common partaking of a common meal is completely destroyed. Holy Communion is the ecclesial communion of the faithful with one another in Christ by sharing together the fruits of his sacrificial heavenly banquet they are offering together. Communion from the tabernacle can hardly claim to signify this. The Latin Middle Ages had forgotten it, and the widespread continuance of the practice of Communion from the tabernacle, which as been repeatedly stigmatized by the highest magisterium, shows that Western Catholic eucharistic piety is still stuck in the same medieval rut.

In the last analysis, the solution to Roman Catholic liturgical problems lies not in an idealization of the Council of


Trent or the East. Western Catholics, largely ignorant of the riches of their own living tradition, mistakenly look elsewhere for what they already have. I am disappointed at the failure of contemporary Catholics to understand, appreciate and market the riches of their own Latin tradition. Stuck in the aridity of late-medieval theology, the Catholic West has stalled the great movement of patristic *ressourcement* initiated in postwar France by authors like Yves Congar, O.P., Marie-Dominique Chenu, O.P., Jean Daniélou, S.J., and Henri de Lubac, S.J.

The Catholic West does not need to turn East, or to a dead-and-gone-forever medieval or Tridentine past; it needs to return to its roots. Latin Christianity is just as apostolic, ancient, traditional, patristic, spiritual and monastic as that of the East. A Christian culture that produced Chartres and Mont-Saint-Michel; Augustine and Cassian; Benedictine monasticism and Cîteaux; Francis of Assisi, Dominic, Ignatius Loyola, John of the Cross and Charles de Foucauld; Teresa of Ávila, Thérèse of Lisieux and Blessed Mother Teresa; and the popes of my own lifetime does not have to copy anybody except Jesus Christ. **A**



From the archives, Robert F. Taft, S.J., on "Mass Without the Consecration?" at americamagazine.org.


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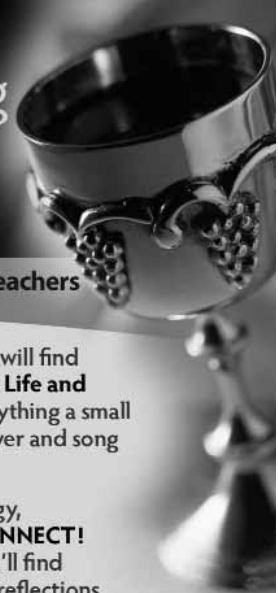
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A New Roman Missal

What to expect from a new translation of liturgical texts

BY PAUL TURNER



EUCCHARISTIC PRAYER III

The priest, with hands extended, says:

Father, you are holy indeed,
and all creation rightly gives you praise.
All life, all holiness comes from you
through your Son, Jesus Christ our Lord,
by the working of the Holy Spirit.
From age to age you gather a people to yourself,
so that from east to west

Celebrant alone

CATHOLICS EXPECT SOME CHANGES to the words in the liturgy from time to time. But they will soon be using the first Mass texts since the Second Vatican Council that have been created according to a different theory of translation. The revision will have a noticeable effect on the style and sound of the texts of the Mass. Some Catholics are looking forward to these changes with hungry anticipation; others are hoping that the laborious process of translation and approval will drag on and never produce a result. Still others, including many priests, are blithely unaware of the changes to come.

The current Sacramentary is an English translation of the second Latin edition of a book entitled *Missale Romanum*. The third Latin edition was promulgated in 2002; its translation into vernacular languages is in progress. Many of the changes made will slip beneath the radar: new vigil Masses for the Epiphany and the Ascension, some new votive Masses, a rearrangement of the Masses for various needs and occasions, and the addition of several saints' days

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on the universal calendar, to name but a few. The most notable changes are a consequence of the Vatican's decision to apply a different theory of translation in preparing the text. So even though the Latin words have not much changed from the second to the third edition, the English words have. It will sound like a very different book, starting with the title: instead of calling it the Sacramentary, we will be praying from the Roman Missal.

Some Catholics are wary of the new translation because other recent changes to the Mass have been controversial, from the restriction of duties for extraordinary ministers of holy Communion to the revised translation of the lectionary. Those who worked on the first English translation of the Sacramentary 40 years ago now find their contributions criticized, often unfairly.

The new translation will affect the people in the nave, not just the ministers in the sanctuary. Everyone will notice alterations to the texts they say and hear. A church that has been praying the same English words for four decades may rightly wonder whether the revisions will improve its common prayer. Surely that is the intent of the new translation. Still, any new translation represents a change, and change is always difficult.

Some Proposed Changes

While this article quotes several draft texts of the revised

FROM THE SACRAMENTARY OF THE ROMAN MISSAL ©1985

missal, none of these has reached its final form, although a revised Glory to God and Holy Holy have been approved for limited use at World Youth Day this summer in Sydney, Australia. All the proposed texts are subject to final approval from the Congregation for Divine Worship and the Sacraments. That approval will probably come at the end of the entire project—not piecemeal—so that the missal may be reviewed as a complete unit.

Catholics will immediately notice changes to some of the most common texts of the Mass (see sidebar for a few examples). What people hear—not just what they say—will also change. New translations have been proposed for all the presidential prayers, including the eucharistic prayers. The grammar will be more complex, the word order more varied and the vocabulary more expansive.

The draft of the opening paper, or collect, for the First Sunday of Advent, for example, reads, “Grant, we pray, almighty God, that your faithful may resolve to run forth with righteous deeds, to meet your Christ who is coming, so that gathered at his right hand they may be worthy to possess the heavenly kingdom.” The sentence is longer than we are accustomed to hearing in English, but it is the same length as the one currently in use for this prayer in French, Italian and Spanish.

The proposed collect for the Fourth Sunday of Advent is similarly complex, but it already enjoys popularity as the concluding prayer of the Angelus: “Pour forth, we beseech you, O Lord, your grace into our hearts, that we to whom the incarnation of Christ your Son was made known by the message of an Angel may by his Passion and Cross be brought to the glory of the resurrection.”

The elevated style of these prayers will surely cause an adjustment in the way the priest speaks them and in the way the people hear them. Some fear that the prayers of the Mass that are already hard to comprehend will become even more remote. Others think that the richness of the vocabulary and style in the proposed translations will stand up to repetition, study and prayerful reflection.

The new translation strives throughout for texts that can be proclaimed in an understandable way. That is not always easy to accomplish. Some of the longer orations are being

broken up into independent parts, and some words are being reworked to facilitate understanding. For example, an early draft of the collect for the Feast of the Visitation began this way: “Almighty, everlasting God, who inspired the Virgin Mary to visit Elizabeth while bearing your Son in her womb....” It was not clear here whose womb was carrying the Son of God. A later revision proposes: “Almighty, ever-

lasting God, while the Blessed Virgin Mary was carrying your Son in her womb, you inspired her to visit Elizabeth....”

Many of the texts will be sung, so their cadence and rhythm have received extra attention. The conclusions to the prefaces, for example, are drafted in a way that draws the text to a strong close and signals the start of the Holy Holy. Two examples are “forever crying out to your glory,” and “we sing the hymn of your praise and acclaim without end.” Phrases such as these are designed to produce a good sound when sung.

Inclusive Language

The use or avoidance of inclusive language can have a serious effect on the ability of some worshipers to pray. It can be argued that the Sacramentary brought these

issues to the fore; before the vernacular translations, inclusive language was not much debated. But once the Sacramentary was published, people began reacting to its choice of words. The 1974 version of the words of consecration, for example, included the phrase “for you and for all men.” By 1985 the word “men” was dropped.

Almost all the current opening prayers address God as Father. Decades ago, this was thought to be a warmer word than “God,” which would have been a more literal choice for the Latin word “Deus” that begins these prayers. “Father” is more familial, but it also carries gender-specific freight. The new translation consistently uses “God” in these instances, a form of address that many worshipers will find more appealing. Almost universally throughout the draft of the missal, “brothers” now appears as “brothers and sisters,” and such words as “man” have been recast as “humanity,” “people” or “men and women.”

The pronouns referring to God remain masculine. And sometimes the draft leaves the word “man” in place, largely because it was difficult for the translators to find a different

What You Will Notice

Here are samples of new wording for passages from the greeting, the Glory to God, the Creed and the memorial acclamations. (These texts have not received final official approval.)

The Lord be with you. And with your spirit.

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory.

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

We proclaim your death, O Lord, and profess your resurrection until you come in glory.

Other proposed changes are less dramatic. Consider, for example, the Confiteor and the Holy Holy:

I confess to almighty God and to you, my brothers and sisters, that I have sinned greatly...through my fault, through my fault, through my most grievous fault.

Holy, Holy, Holy is the Lord God of hosts. Heaven and earth are full of your glory.

Other parts of the Mass, such as the Lord's Prayer and the Lamb of God, are not expected to change at all.

solution, even after having discussed several alternatives. Still, those concerned about inclusive language will discover many improvements designed to ease their entrance into the spirit of prayer.

Some significant changes will probably never be evident to worshipers. For example, an early draft of the collect for the Mass for persecuted Christians prayed to God for those “who suffer because of your name.” The word “persecution,” which appears clearly in Latin, was missing from the draft after the word “suffer,” making the prayer sound tepid. Since the persecution of Christians continues in many parts of the world today, religious persecution demands the prayerful attention of the church. The word “persecution” was restored to make the intent of the prayer more explicit. Probably no one will notice the refinement, but the very unobtrusiveness of the phrase signals its success as a translation.

Editorial Improvements

Beyond the issues of translation, the third edition of the missal will include some editorial improvements that should make a difference in how the Mass sounds. The presider’s texts will be divided with greater attention to sense lines and page turns. The Eucharistic Prayer for Masses for Various Needs and Occasions, currently available only in a volume

separate from the Sacramentary, will appear between the same two covers as all the other eucharistic prayers. Such accessibility should increase its usage. Single-use prefaces will appear on the same page as other presidential prayers for the feast in question. These small editorial matters will enhance the smooth celebration of the Mass.

The date for the release of the missal is still unknown. Over the next few months the work will pass from the International Commission on English in the Liturgy to the various English-language episcopal conferences, who will vote on it section by section. The Congregation for Divine Worship and the Sacraments will give its approval, which it prepares in consultation with the Vox Clara commission. Pope Benedict will be involved, because the draft calls for changes to the formula of consecration: “Take this, all of you, and eat of it, for this is my Body,” “the Blood of the new and eternal covenant; it will be poured out for you and for many.” The best guesses now put the publication date at 2010 or 2011.

The new translation will have a new style and will put different words into the mouths of both worshipers and ministers. The process of changing will be difficult for many Catholics. The hope is that it will be worth the effort. The missal will attempt to do better what no translation can do adequately: give us words to praise our God. **A**

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More Than Words

The many symbols of the liturgy

BY JUDITH M. KUBICKI

SINCE THE REFORMS that followed the Second Vatican Council, the church has evinced a renewed interest (some might call it an obsession) with the language of the liturgy. The council fathers understood the importance of language and took the bold step of voting to allow the use of the vernacular in the liturgy. That decision, as graced and wonderful as it was, also unleashed an avalanche of verbosity that hit some local parishes harder than others. The impulse to explain and comment on even the smallest liturgical detail may have been inspired by good will, but a barrage of words quickly wearied congregations, some of whose members were tempted to pine away for the old days when Father mumbled under his breath in Latin.

The recent Vatican promulgation of *Liturgiam Authenticam* (2001) and *Summorum Pontificum* (2007) highlighted different concerns regarding language. *Liturgiam Authenticam* focuses on the regulation of translations, while *Summorum Pontificum* reduces restrictions on the celebration of the Eucharist in Latin according to the so-called Tridentine Rite. This strong focus on the literal translation of Latin texts and the increased leeway to celebrate the old Latin Rite have kept language at the center of much liturgical debate. Many of the concerns raised are important and deserve attention. The liturgy—because it is ritual activity—speaks in many other ways, however, than simply through words. These nonverbal ways of speaking are often neglected to the detriment of meaningful liturgical prayer.

JUDITH M. KUBICKI, C.S.S.F., is an associate professor of theology at Fordham University in New York, and president of the North American Academy of Liturgy. Her most recent book is *The Presence of Christ in the Gathered Assembly* (Continuum, 2006).

The language of liturgy is more than texts on a printed page read aloud at the proper time. The language of the liturgy, itself a symbol, also includes other symbols and symbolic actions. All elements of the liturgy (bread, wine, cup, water, fire, book, vesture, altar, crucifix), all gestures and postures (processing, bowing, eating, drinking, signing, singing, sprinkling, standing, kneeling) and all environmental elements (art and architecture, color and texture, light and darkness, sound and silence) can be said to make up the



ART BY JULIE LONNEMAN

matrix of symbols that constitute the liturgy. The dynamism of this interplay of symbols can perhaps be more easily understood by considering a fundamental principle of quantum physics. As Diarmuid O'Murchu explains it, quantum physics describes the universe as a place where everything is interconnected or interrelated. Connections are realized by energy concentrated in packets, called quanta, that flow throughout all of reality. Like the bundles of energy described in quantum theory, liturgical symbols interact with each other, transferring and increasing energy, shedding light and unfolding meaning. The meaning of which they speak concerns Christian faith and identity, our relationship with God and each other and our participation in the paschal mystery of our Lord Jesus Christ.

If we hope to promote full, active and conscious participation in the liturgy, more care and attention must be given to the way we celebrate the nonverbal symbols of the liturgy. In addition to promoting participation—one of the primary goals of the liturgical reform—such care and attention will also enable nonverbal symbols to speak the message of the Gospel with greater clarity, integrity and inclusivity.

Full and Active Participation

There are various dimensions to active participation. Sometimes it calls for fulfilling a specific role, such as that of presider, cantor, altar server or choir member. For most of us, however, participation involves assuming the role of the worshiper in the pew. Even so, the congregation does not adequately fulfill its responsibility for active participation by simply responding to the prayers or singing the hymns and acclamations. The greater responsibility comes later: it is the response of one's life to the compelling invitation of the Gospel message. That invitation can be made more compelling through the interplay of symbolic activity that captures both the hearts and the imaginations of the worshipers.

Oftentimes a dissonance can be set up between the text of the liturgy and its nonverbal symbols. The text of the Easter Vigil rite, for example, proclaims "Christ our light." Instead of experiencing this great mystery in the midst of genuine darkness, we often sing the proclamation in full daylight. Or in other cases, only the altar servers see the ritual blessing of the Easter fire that flickers out of sight in the rear of the church. Another example would be the many Communion hymn texts that speak of eating Christ's body and drinking Christ's blood. Such a message is contradicted when the cup is withheld from the congregation and only the host is distributed. This is even more problematic when the Eucharist includes a large number of concelebrants, who partake of the cup in full view of a congregation that is not given the same opportunity.

Communicating the Message

The assembly that gathers to celebrate the Eucharist each Sunday has been told by means of a variety of verbal messages (including Scripture, the fathers of the church, the *General Instruction of the Roman Missal* and papal and curial statements) that it is the body of Christ. Furthermore, the worshipers are told that it is baptism that incorporates them into Christ's paschal mystery and is the source of their call to ministry and their individual dignity as temples of the Holy Spirit. Their unity as a gathered assembly is essential to the experience of and witness to these truths. These messages, however, will be nothing more than words unless they are supported by the many nonverbal symbols through which the liturgy can speak these truths with eloquence and grace. These include the sprinkling rite, which serves to remind members of the assembly of their baptism and its link to celebrating the Eucharist. Even things as simple as the placement, size and beauty of the baptismal font speak of the centrality of this sacrament to Christian life. In addition, including the congregation in the incense rite highlights the assembly as one of the modes of Christ's presence.

Other significant nonverbal symbols include the postures and movements of the assembly. The *General Instruction* is both clear and emphatic when it states that "a common posture, to be observed by all participants, is a sign of the unity of the members of the Christian community gathered for the sacred Liturgy." But posture can become a source of dissonance when a common posture is not observed or when the opportunity is not provided to take advantage of the options acknowledged in the *General Instruction* as appropriate in certain circumstances.

Of course, it is also the case that recent changes in the observance of rubrics have sometimes made it more difficult for nonverbal symbols to speak with clarity and authenticity. Numerous texts (in the categories mentioned above) speak about one bread and one cup symbolizing our oneness in the one body of Christ. Yet today our altars are covered with countless cups and plates full of small hosts before the celebration of the fraction rite. Such actions can make our words incoherent and the fraction rite superfluous.

The reforms of the Second Vatican Council teach us that celebrating the Eucharist is not an action performed solely by the presider and watched by the congregation. Rather, the Eucharist is an action performed by a gathered assembly under the leadership of an ordained priest and with the assistance of a variety of ministers. Parish liturgy committees often puzzle over why they cannot convince their assemblies that this is the case. Perhaps it is because nonverbal symbols and symbolic gestures are communicating a different message. When all the ministers who serve in proximity to the altar handle objects of quality and beauty—liturgical books, sacred vessels and the like—while the

assembly sings and prays from throwaway missalettes that look shabby after the first weekend of use, it is not surprising that the congregants do not perceive themselves as integral to the liturgical action. If we want to signal the fact that the eucharistic action is occurring within the entire assembly, why not decorate all areas of the church for festivals such as Christmas and Easter—sanctuary and nave alike?

Diversity and Inclusivity

This past Palm Sunday I attended Mass in my hometown of Buffalo, N.Y. At the door of St. Joseph's Church, greeters offered each person a copy of the reading of the Passion. In my past experience, the assembly is usually assigned the parts of the rabble-raising crowd, the "bad guys." To my surprise and delight, however, the congregation was assigned the part of Jesus Christ. Just think about that for a moment. Usually the part of Christ is automatically assigned to the priest. But in this case, the church community took the part of Christ. Such a gesture says volumes about how this parish (or the liturgy planning team) understood the assembly as the body of Christ, truly an instance of the presence of Christ in that time and place. The message, both verbal and nonverbal, was loud and clear.

Nonverbal symbols should not only speak in harmony with the verbal messages of the liturgy and faith in general; they also need to speak words of hospitality and inclusion. In a church where cultural and social diversity are fast becoming the norm rather than the exception, our gestures, postures, music, art and architecture can both express the heterogeneity of a community and welcome new members with their unique gifts and heritage. A tone of respect and appreciation can be heard in the way a parish or diocese incorporates the richness of its diversity, not with token gestures but with genuine hospitality and openness. This requires patience, planning and a willingness to learn new music, new customs and new ways of expressing our Catholic tradition.

Magnanimity and Bodiliness

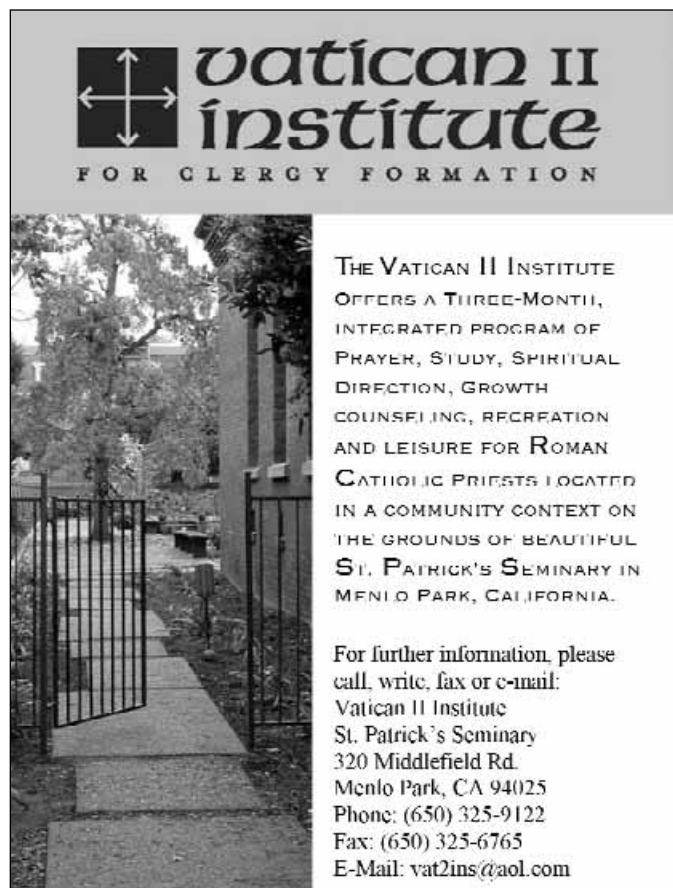
Perhaps if only one suggestion could be made to improve the way nonverbal symbols are celebrated in the liturgy, it would be to work at developing a sacramental imagination or a sacramental worldview. In other words, we need to develop an ability to recognize the invisible workings of the divine presence active in the mundane elements of everyday life. Then, within the liturgy, these elements need to be celebrated with largesse, with a magnanimity that acknowledges that they mediate a *sacrum commercium*, that is, a sacred exchange between God and humankind. No other response than this type of prodigality is appropriate in the face of the boundless generosity of God.

Reducing symbols by either artificiality or miserliness

inhibits their ability to serve as sacraments of our encounter with the divine. This is one of those clear cases where less is *not* more. Instead, we need to use plenty of water and oil for baptism, burn real candles, decorate with fresh flowers, process with grace and dignity, begin the Easter Vigil in the dark, build dramatic Easter fires, make music that erupts from the depths of our being and enter into communal prayer with generous amounts of silence.

Communal silence is one of the primary ways we can learn to see all of liturgy's symbols as expressions of God's activity in our lives and in our rituals. We can know our Christian faith only in and through our bodies. Yet our spirits need the deeper silence that dwells in the sacred mysteries; we enter it by pondering these signs and living into them. Opportunities for silence include not only longer pauses after the readings or after Communion, but also those moments when, gracefully and unhurriedly, we move from one ritual action to another. Silence will enable us to contemplate and become open to the myriad ways in which nonverbal symbols speak to us of God and invite our response.

We must pay closer attention to the nonverbal symbols of the liturgy and celebrate them well. In addition to our experience of liturgical texts, and oftentimes even more powerfully, they enable us to get in touch with the presence of God that, like the illusiveness of energy, permeates all of creation but can be apprehended only when it is embodied. ▣



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Ireland's Jewish Patron Saint

A Bloomsday summons to the Irish people

BY THOMAS G. CASEY



The actors Mahon Kelly, Jim Corcoran and Shane Lillis enact a passage from *Ulysses* to celebrate Bloomsday in Dublin's city center on June 16, 2007.

FEW SAINTS' DAYS are more widely celebrated throughout the world than March 17, the feast of St. Patrick. No date is commemorated more widely than June 16, Bloomsday, which marks the day in 1904

THOMAS G. CASEY, S.J., is an Irish Jesuit and professor of philosophy at the Gregorian University in Rome. From October 2008 to January 2009 he will be a visiting professor at the Hebrew University of Jerusalem. His most recent book is *Music of Pure Love* (Templegate, 2006).

on which the fictional events of James Joyce's *Ulysses* unfolded. Both days are major fixtures in Irish cultural life. St. Patrick's Day is firmly enconced as the big party day in the Irish national calendar (and there are no signs of anyone abandoning that cherished tradition), but Bloomsday is steadily growing in popularity. With each succeeding year it garners more publicity and draws greater numbers. On June 16, devotees will once again don period costumes and re-enact scenes from *Ulysses* all across Dublin. There will be innumerable public readings from

Joyce's masterpiece, and many revelers will stop for a drink in one of the pubs immortalized in the sprawling novel.

Bloomsday attracts the Irish because they are inveterate storytellers, and *Ulysses* is the tallest tale of them all, a multilayered and bewildering novel about Leopold Bloom's daylong walk around Dublin, during which nothing much happens. Even those who enthusiastically take part in the celebrations are not sure whether Joyce was really onto something great or merely providing endless fodder for future university professors with the ultimate

PHOTO REUTERS/FERRAN PAREDES

shaggy-dog story, a novel full of terribly clever and thoroughly mystifying accounts that culminate in Molly Bloom's endless yarn of a monologue, which frustrates all our yearnings for a neat and tidy ending.

A Radical Summons

Despite huge differences between the real person Patrick and the fictional character Bloom, both share the status of outsiders. For too long the Irish conveniently overlooked the fact that Patrick was English. But now that the newly moneyed Irish feel they have finally arrived, they are no longer so threatened by the realization that they owe their faith to someone from England. (Not that Christianity is something the secularized Irish pay much attention to these days.) Likewise, Leopold Bloom is the son of a Hungarian Jewish immigrant father, and although twice baptized, both as a Catholic and a Protestant, Bloom's cultural Jewishness makes him feel a constant outsider throughout the novel.

Both Patrick and Bloom are so remote that the Irish can be tempted simply to use them as another excuse to party. Yet ideally we are meant to hear from saints and great literary creations the radical summons issued at the end of Rilke's poem "Archaic Torso of Apollo": "You must change your life." Of course, it can be difficult to be challenged by someone like Bloom, who never really existed in the first place. Even his Jewish identity in the novel is precarious, since he is uncircumcised and his mother is not Jewish.

An Immigrant Voice

But the Irish people could benefit from allowing Leopold Bloom a more than folksy reality and from permitting this outsider to provoke reflection on the new Ireland that has emerged in recent decades. This does not mean holding up Leopold Bloom as a model to be imitated, since he is far from perfect, and there are aspects of his character that no sane person would want to emulate. But something about his status as an outsider can give today's Irish fruit for reflection. It is no accident that James Joyce puts a man so uncertain of his standing at the heart of *Ulysses*. One reason for choosing Leopold Bloom may have been the fact that a Jewish "good Samaritan" named Alfred Hunter came to the rescue of Joyce him-



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self when he was mugged in Dublin in 1904. Another reason was surely that Joyce was struck by parallels between the Jewish and Irish experience: persecution, a lost homeland, exile and a global diaspora. But probably the most significant reason was the 16-year period in which Joyce lived in Trieste, Italy, where he became friends with many members of the Jewish community, the most famous of them being Italo Svevo, whom Joyce took under his wing, championing this previously ignored writer.

Leopold Bloom, whom Joyce affectionately portrays as the meekest and most caring of men, would not have been the kind of voice that anyone in the Ireland of 1904 would have taken seriously. With its huge tide of immigrants, today's Ireland has multiple new voices, especially from such countries as Poland, Nigeria and Lithuania. In relation to its population, Ireland has the same proportion of immigrants as does the United States. So far in Ireland, there have been no signs of the discrimination and conflict that immigration has provoked in other European countries. But the native-born Irish still look on the new arrivals as outsiders. They are welcome as workers, but they are not seen as offering a serious contribution to the future of the country.

The Fifth Province

Bloomsday is not just about the past; it has to do also with the Irish future. Each year

it provides another opportunity for the Irish to begin a dialogue about the kind of Ireland they want to imagine and create.

Ireland is composed of four provinces: Leinster, Ulster, Munster and Connaught. The Gaelic word for "province" literally means "fifth." Building on this etymological curiosity, creative artists have coined the phrase "fifth province" to refer to the realm of the imagination. Leopold Bloom inhabits this fifth province of Ireland, an imaginative space that can help the real Irish enlarge the actual dimensions of their lives.

For Leopold Bloom, being Jewish is not about law or ritual, nor is it expressed through religious affiliation. It is more about being inserted into a collective memory that gives him identity and assuages his feelings of social alienation with the knowledge that his ancestors were exiles as well.

There is a wonderful and stirring scene in *Ulysses* when Bloom unambiguously claims his Jewish, and indeed Irish, identity. Finding himself confronted in Barney Kiernan's pub by a drunken and rabidly nationalistic character called the Citizen, Bloom insists on his Irishness. The Citizen, full of disdain, spits an oyster into the corner. Bloom becomes emboldened and even heroic: "And I belong to a race too, says Bloom, that is hated and persecuted. Also now. This very moment. This very instant." Bloom is finally fighting his corner and naming bigotry for

what it is. As he leaves the pub, the Citizen hurls insults after him. Bloom's response is ingenious in its simplicity: "Your God was a Jew. Christ was a Jew like me." While Joyce is far from canonizing Bloom, the similarity between Bloom and Christ nonetheless extends beyond a common ethnicity. Bloom, in fact, shares some of Christ's goodness. As though to confirm this, Bloom "preaches" love in the face of the hostile rabble gathered in Kiernan's pub:

Force, hatred, history, all that.
That's not life for men and women,
insult and hatred. And everybody knows that it's the very opposite of that that is really life.

What? says Alf.

Love, says Bloom. I mean the opposite of hatred.


No less than others, the Irish are tempted to label people who are different. They too are afraid of the other. Like the character Leopold Bloom, Ireland could make a stand in the world. Like Joyce, Ireland could enter a generous imaginative space and usher in new horizons. Like their most famous writer, the Irish could insist, despite the obstacles, on a future in which both self and others are affirmed, similar to the yes that resounds throughout Molly Bloom's long soliloquy that marks the end of the novel. In this long stream of affirmation, Molly Bloom, this woman of Mediterranean origin whose mother was possibly Jewish, says yes to life, yes to otherness, yes to liberating possibilities.


This kind of yes does not close us in on ourselves, but opens us toward others. Of course, Molly's yes is as fragile as she and all of us are. It is a yes that has to be chosen and rechosen in the face of the perennial temptation to reduce others to less than they really are. It is a yes that has to be said and resaid, as is the case in the closing words of Joyce's great novel: "yes I said yes I will Yes." **A**

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A Church to Hope In

What should distinguish the future church?

BY JOHN MCGINTY

IN HIS SECOND ENCYCLICAL letter, Pope Benedict XVI affirms the centrality of hope as a Christian virtue, one that carries those imbued with it to the doorway of salvation. The Christian's ultimate hope is in Christ the savior. Here and now we carry hope also for the church, Christ's body, in days to come. What might the church look like, feel like, live like in a future worth hoping for? I propose seven hopes for the future church.

A Church of In-spirited Structures

Church structures are in-spirited, vessels of the divine Spirit, able to inspire believers and potential believers with the living presence of Jesus Christ. In the church of the future, ecclesial structures will be living, open channels of effective, transforming communication. The sacramental principle that is the foundation for such a claim is one of Catholicism's richest contributions to the Christian tradition: the assumption that created things can carry within and communicate without the transforming presence of God. It is the

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principle embodied in the seven sacraments, in the church itself as the presence of Christ in the world and in Jesus



Christ recognized as the visible presence of God's unending love of the universe. One of its implications is that the institutional realities that render the church visible and effective in the world are capable of being vehicles of grace, lifting up and celebrating the light of the Spirit within the community.

A Church of Porous Borders

The church of the future should be a church of porous borders. Its frontier will be less a wall and more an area of give and take. We can learn from the borders within living organisms, in our own bodies. Individual cells have their perimeters, their margins, a point at which they are in contact with the next cell. But the very life of the individual cell, and ultimately of the organ and organism of which it forms a part, depends on the fact that the borders of living cells are porous. They live because their margins are permeable. They allow organized exchange. Nutrients enter. Waste products exit. Electronic impulses are passed from one nerve cell to the next, and the next. Their borders are designed for communication, and the communication itself—built into their very structure—is vital to life and growth and strength.

The church of the future will be recognized by its distinctive frontier; but that frontier will be a porous border, because it will be a line of living communication with other Christian churches, with other faiths and with nonbelievers. The church does not need a wall as a border to prevent aliens from entry. If the church of Christ understands itself as grounded in the Scriptures and the ministry of Jesus, there are no aliens. There is no one to fear.

A Church of Servants

In Ephesians, Paul teaches that there are in the church apostles, teachers, prophets

ART BY JULIE LONNEMAN

and more, each undertaking his or her proper role. But whatever the individual Christian's distinctive role, all Christians have in common the call to serve. We are called by God to serve one another in the church, and the church as a body is called to serve the world. Every call in the church, even the call to hierarchical leadership, is a call to service. This is the defining mark of the community that bears Christ's name. It is a community of loving servants, each one seeking not the good of self, but first the good of the other.

A church of servant-leadership embodies two critical truths. The servant stands in contrast to a world in which authority is seen primarily as power over a subordinate. And the servant exemplifies how to live well and effectively, able to accomplish in the present something that will last in the future, by living as a servant of all, beginning with the most powerless. This way of service must characterize the church of the future, a church in which to hope. This is the fundamental identity of the whole body of Christ and all of its members.

A Transparent Church

The church of the future ultimately seeks invisibility in the sense that it will always strive toward transparency. We look toward the church, yes, but only so that we may see the face of Christ. We hear what

the church says, yes, because we hear in its voice only the voice of Jesus. Whatever is a barrier to that transparency—property, modes of dress, ways of acting that may bear the imprimatur of centuries of usage or new ways that may be suggested to respond to new needs—each will be examined in the light of a single question: Does this help to make clear and accessible to the world the message and the life of Jesus? There may never be unanimity in the church over the response to that question on a particular issue, but the very fact that the question is posed in all honesty will assure the church that it does not seek its own glory but seeks to fulfill the mission of Jesus.

A Person-Centered Church

The future church will be distinguished by its consistent gentleness toward each person. The value of each person is founded in the individual's identity as a creature of God, brought into being as a unique person by the will of God, destined for salvation in the house of God. The community of the church values each and every person, particularly those who are least able to assert their own worth. Thus the poor, the lonely, the helpless, the distressed, the homeless, the broken-in-spirit, the children, the unborn, the domestically abused women, the victims of violence and of war (of whatever people or faith)—all of these

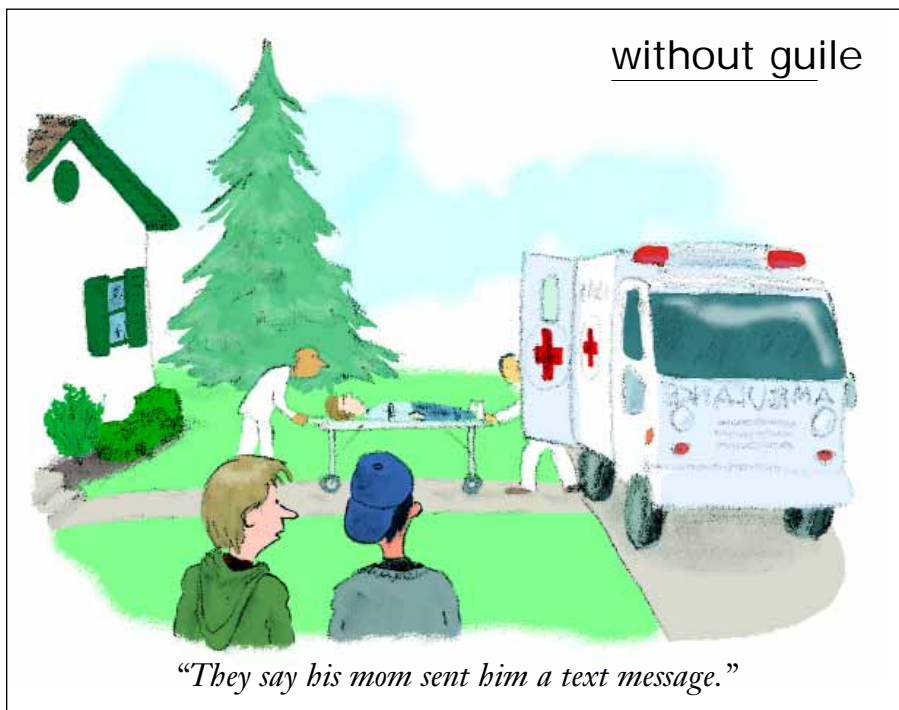
are the concern of the church community as a whole and of each individual believer. The resources of church life—spiritual and material—are placed at the service of these brothers and sisters. How else could they ever know that they are our brothers and sisters?

The church must be the place where gentle regard for each person is the universal and unbreakable rule. This will be possible only in the measure that the church is true to its own understanding of the inner life of God. Each person of the Trinity is uniquely held, and their unity provides the very ground of all that is. The God we worship is a community of mutually indwelling love. The inner life of God, though only glimpsed through faith, is the everlasting model of what the church is called to be: a community of persons of equal dignity, of equal worth, all with their own proper work complementary to that of the others, united in the perfection of love.

A Church That Looks Outward

We must understand "church" as a verb. It denotes an action, an ongoing activity. The church, rather than having a mission, is a mission. Defined by the action of Jesus Christ in the world, the church's orientation is not toward itself, toward its own constitution or the protection of its own assets. The church's movement is *ad extra*—that is, directed outward toward all those others, who, unlike the members of the church, have not heard a saving word, who stand in terrible need or terrifying fear, whose experience of the church in the past may have left scars.

The church of Christ is oriented in three fundamental directions, and each one commands the community's attention. First, the church is oriented toward the world. The Second Vatican Council's "Pastoral Constitution on the Church in the Modern World" insists from its opening words that the church must be concerned about the cares of the world and labor to bring healing to its deep and pervasive wounds. The council asserts as foundational that we, as the church, have been entrusted with the assurance of divine love and that this gift is not only for ourselves, but for us to share generously with all on the planet. This is as fundamentally true as is the statement that Jesus did not rise from the dead to new and last-



CARTOON BY PAT BYRNES

ing life for his own sake. He rose so that we all could share in that rising and in that new life.

Second, the church is oriented toward the kingdom. The church does not live to build up a kingdom of its own, no more than we as individual believers live for our own sake. The church lives as an instrument in the hand of God for the establishment of God's kingdom. Jesus Christ preaches not himself, but the kingdom of God. The community gathered in the name of Jesus preaches Christ. But the message of Jesus in the Gospels is: "The kingdom of God is among you!" To carry this message requires the community of faith to assess all that we do in the light of that proclamation. Does this undertaking—this commitment of resources, this new project, this renewal of an aspect of the tradition—proclaim the truth that this world, wounded by sin, has been saved, and is destined for greatness? Even to pose this question is to recognize that we as the church do not belong to ourselves; we belong among those who yearn for the fulfillment of God's reign over all.

This orientation toward the kingdom

grounds this truth: our call is to worship God, to praise God together. Not because the kingdom has entirely come. Not because all is well in the church, but because God is worthy of our praise and worship. We give worship and praise because God is God. The church of the future, forward phalanx of the kingdom, is known as the people who constantly open mouths and hearts to praise God.

Third, the church of the future is oriented from the southern hemisphere. The growing edge of Christianity in Africa and South America challenges the church in Europe and North America: Do not give us money alone, as if solidarity in money would fill up what we owe to one another. Rather, listen together with us to what the Gospel of Jesus says to our present circumstances and to our hopes and possibilities for the future. Act together with us to strengthen and expand the community of believers throughout the world.


This orientation of a church "that looks outward" highlights the problem when the church is primarily concerned with itself, consuming energy either in agonizing over the state of affairs inside the church or looking fearfully at sup-

posed enemies "outside." When it is necessary for the church to concentrate on putting its own house in order, something is wrong in the house. The commitment of energy to inward problem-solving must be made as swiftly and effectively as possible. Why? Because it is in turning attention outward again that the church lives and grows in communion with its founder and guide.

A Joyous Church

The future church is a church of joy. It does not ignore humanity's pain. But it is a community marked by absolute trust in the presence and faithfulness of God. This church—even when it knows itself to be sharing the darkness of the tomb with a war-weary and wounded humanity—affirms the Resurrection and manifests its joy. The church is eschatological by nature, straining forward with confidence.


These seven hopes for the future church are but an opening, an initiation. Developing this opening and deepening this initiation is the continuing work of all who are and will be the church. **A**




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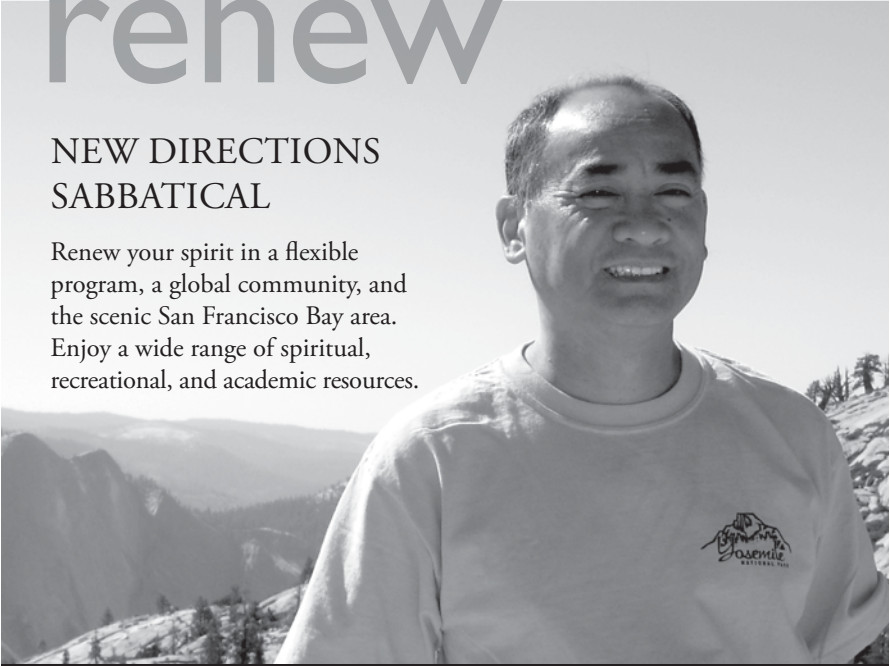
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Imagining Jesus

Anne Rice discusses the hidden life of Christ.

BY BILL MCGARVEY

KNOWN FOR DECADES as the best-selling author of erotically charged vampire novels, Anne Rice spent nearly 40 years as a “card carrying atheist” before returning to the Catholic Church in 1998. Having sold more than 100 million books worldwide, Rice ultimately decided to leave “the undead” behind and devote her work exclusively to Christ. She envisioned a four-part “autobiography” of Jesus and began the exhausting process of researching the work of countless Scripture scholars. The first book in the series, *Christ the Lord: Out of Egypt*, was released in 2005. The interview below took place at Rice’s home in Rancho Mirage, Calif., just before the release of *Christ the Lord: The Road to Cana*.

Most of your new novel, *Christ the Lord: The Road to Cana*, deals with the time just before Jesus begins his public ministry. There is scant scriptural material, so you fill out an entire world with extended family, tensions and even the loves he has. What inspired you?

As a writer I’m taking the Bible completely seriously. I’m seeing Jesus as a man growing up in Nazareth; he’s a man people whisper about. I mean, angels came at his birth, his mother was a virgin—that’s bound to make talk in a town like Bethlehem. So I had to imagine, what is it like for him as the years pass and nothing happens? Nobody knows, really, what’s going to happen. The family all remember the shepherds and magi but they’re get-

BILL MCGARVEY is editor in chief of BustedHalo.com, an online magazine for spiritual seekers in their 20s and 30s. The following edited excerpt is drawn from a videotaped interview, which is available on the Web at bustedhalo.com.

ting a little anxious. What is that like for him? How did he answer them? How did he remain patient when people would challenge him about that sort of thing? And what was day-to-day life like for a carpenter?



I believe Jesus is God and man; he knows everything. But I think we have clear indication in Scripture that he put aside that knowledge to experience things in a human way. In the Gospel of Mark he is surprised when the hemorrhaging woman touches his garment. He says, “Who touched me?” The apostles say, “Lord, you’re in a crowd and you’re asking who touched you?”

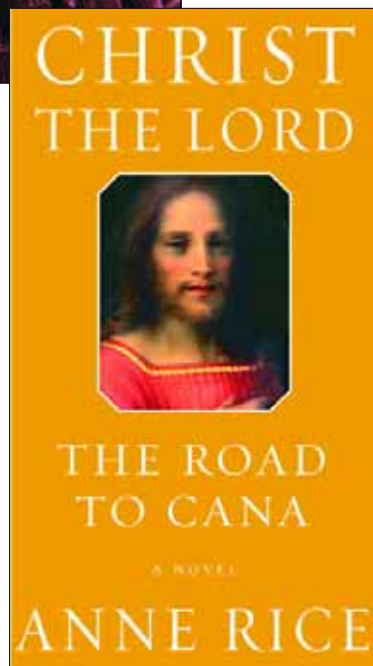
We also hear in the

Gospels that he marveled at the unbelief of people, that he got angry at various times. And we know when he goes into the passion that he prays in Gethsemane with tears and lamentation. So I felt like there was a lot of scriptural warrant to imagine that he had put aside his omniscience and was experiencing things day-to-day. What was it like? I thought, well, it’s got to be extremely lonely. A friend had suggested this to me years ago, Amy Troxler. She said, “Think how alone he must have been.” I wanted to get just the end of those Nazareth years, right before the baptism in the Jordan, and capture a sense of what they had been like for him, how hard.

Also he is giving up any question of getting married; he’s giving up intimacy.... What is that like for him? We know our Lord was a man. We forget sometimes that he is still a man...that he is human and divine; that is his mysterious nature. What’s it like for him to know he’s never going to know the warmth of a wife, never going to know that companionship? I guess the origin of the first half of the book is trying to imagine what that’s like. And this firm belief in everything in the Bible is what gave me the framework.

You’re self-taught as far as the Bible goes. Are some Scripture scholars engaging you and taking issue with what you’ve written?

Definitely. But



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their books are helping me, too: Craig Keener and Donald Carson, two great Protestant scholars, and many Catholic scholars like Raymond Brown and John Meier and the theologians, [like] Karl Rahner—I can read just a few lines of him and it will open up Scripture for me.

In the first half of the novel, Jesus knows he's not to be married, yet he has a deep love for a young woman in Nazareth named Avigail. That's territory Nikos Kazantzakis and others have covered in novels. Did you feel nervous writing on a controversial topic like that?

Oh sure; I was walking a fine line. One friend called me after he read the early draft of it and he said: "I read this book afraid that with each page I might have to throw it in the trash can. And then I got through it and I thought it was wonderful." I wrote it aware that I was walking a very fine line, but I believe that Jesus' humanity is just as important as his divinity—otherwise he wouldn't have come down here for over 30 years. And so, yes, he loves Avigail, but he loves all of the people in Nazareth. He explains this to his mother: he is not in love with Avigail. He loves her, yes. If he was going to marry, Avigail would probably be the person, and he has to give up that intimacy. But there's no lusting after Avigail.

Was it tough to stay away from that sense of his sexual desires?

Sure. But I was determined to stay within the biblical framework. We know that he is sinless: this is what we believe. That was the challenge: can you write a realistic novel about a vital character who is God and man, and be absolutely true to the creeds and to the Bible? I am trying to do that.

There's probably no other character or person in history that you could write something about as difficult as Jesus.

It is extremely difficult—certainly the most thrilling challenge I've ever faced. A lot of prayer, a lot of meditation and a lot of fear is involved as I approach this material. The challenge was to make a story there, a sub-story even—what went on in the village? How does this sinless man, who is God, how does he respond with compassion to people in the village who insult him? **A**



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Book Reviews

Glory Days

We Would Have Played for Nothing

Baseball Stars of the 1950s and 1960s Talk About the Game They Loved

By Fay Vincent

Simon & Schuster, 336p \$25
ISBN 9781416553427

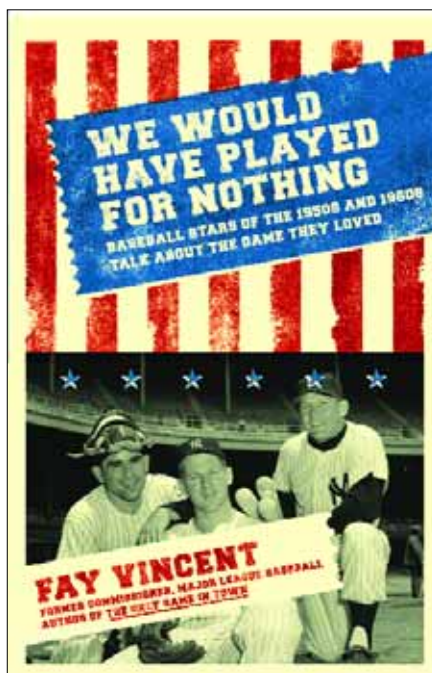
At a time when baseball fans are dealing with disappointment and disillusionment in the face of the steroid scandals, 11 star players from the 1950s and 1960s find a voice in Fay Vincent's latest venture into oral history. Listening to them tell, in their own words, what it was like to play in those days is like looking back on a time of lost innocence. It puts in perspective many of the fascinating changes that baseball has undergone in the last 50 years.

In one sense, the game has never changed. Young men trying to make a name for themselves have always had to master the same basic skills—throwing, catching, hitting and running. The first great change of the modern era came in the 1920s, when home runs multiplied and scoring in bunches replaced the old station-to-station approach—a trend that continued for decades. Duke Snider, Harmon Killebrew and Frank Robinson tell what it was like to compete in the era defined by Aaron, Mantle, Maris and Mays. Since the last years of the 20th century, pitching strategy has undergone a basic alteration. Starters now take the mound every five days instead of four and expect to turn the ball over after six or seven innings to a highly specialized corps of relievers. Robin Roberts, Carl Erskine, Whitey Ford and Lew Burdette take us back to a time when they hoped to go nine innings every four days, shared bullpen duties and hoped to win 20 or more games a year.

Was it a better game than the one we have now? The answer is not simple. Many of today's players are bigger and stronger. They come to spring training already in shape. They wipe out one record after another. They play to bigger crowds, make many times more money and set some standards of achievement

that most of the men of the mid-century could not match. Unfortunately, many of these accomplishments have been tainted by the steroids scandal, which left the public with good reason to wonder how much is to be admired and how much is phony.

Of course, the juiced-up generation did not invent cheating. The Black Sox scandal and Pete Rose's illicit gambling were bad enough. And in this volume



Ralph Branca relates, in fascinating detail, how Bobby Thomson's famed home run in the 1951 playoffs was made possible by stealing catchers' signals, not in the accepted way of looking for giveaway movements but by setting up a telescope in the Polo Grounds center field clubhouse. So the Patriots didn't invent Spygate, after all. And the "Little Miracle of Coogan's Bluff" wasn't a miracle, either, but an act of thievery. But there is an important difference between those acts of dishonesty and the present scandal. They were isolated instances. The use of performance-enhancing drugs, on the other hand, was so pervasive that decades of records and statistics are rendered suspect in a way that never touched the players of the 50s and 60s.

There was, however, one dishonorable aspect of the game in those days. The men in this book were victims of real social injustice. Those were the last years before the advent of free agency. Younger readers may be surprised to learn that

these great stars and their teammates were locked into an unfair system determined by the infamous reserve clause. Salaries were decided unilaterally by the owners, and players had but two choices: accept the terms offered, or find another way to earn a living. Listening to these men recount how they were repeatedly bullied into accepting terms far below what they deserved makes the title of this book seem more than a bit of hyperbole. And it is the reason Vincent dedicated the book to Marvin Miller, the man who made free agency possible.

All this may sound a bit grim, but don't expect much negativity from the reminiscences that make up this book. As with his earlier volume of oral history (*The Only Game in Town*) the author again has chosen a group of truly admirable men who achieved great things in their chosen sport. They took pride in what they did, and deservedly so. Over and over again they look back on such distinctions as being elected to the Hall of Fame and say they got there not just through talent but by dedication and hard work.

Listening to them relive their active years, one is struck by the way they speak about the men who played with and against them. Warm personal relationships shine through their descriptions of those they encountered on the field and in the clubhouse. They really loved the game; they saw in it more than just a path to fame and fortune. When they look at the way so many of today's players seem like instant millionaires, and remember how they themselves had to find off-season jobs in order to make ends meet, you would expect them to be resentful, if not bitter. But there is not much envy in these pages, only a sense of satisfaction and genuine gratitude for the game they loved.

So how good were the good old days? The crowds were smaller, the salaries lower, and many of the records have long since been surpassed. But there was a sense of integrity that is hard to come by today. That won't cut down on the atten-

The Reviewers

James DiGiacomo, S.J., a Cubs fan, is the author of many books on religious education and youth ministry.

Nancy J. Curtin is a professor of history at Fordham University in New York City.

dance and the excitement, but readers of this book may well feel a bit of nostalgia.

James DiGiacomo

Lessons Ignored

Reappraisals

Reflections on the Forgotten Twentieth Century

By Tony Judt

The Penguin Press. 464p \$29.95

ISBN 9781594201363

Tony Judt, a distinguished university professor at New York University, director and founder of the Remarque Institute dedicated to the study of Europe, is the author of about a dozen books, mostly on 20th-century European history. That alone might make us question the argument, explicit in his subtitle, that the 20th century is somehow forgotten. Forgotten? For most of us it is autobiography. Memorials, commemorations, even postage stamps constantly call to mind the catastrophes as well as the triumphs of the 20th century. At my university students flock to 20th-century history courses, dismissing the more remote past as irrelevant to their lives.

Judt acknowledges all this, but distinguishes the ubiquity of 20th-century history in popular and academic culture from a genuine understanding of our most recent past. The history that is most with us is the history we are “seeking actively to forget.” That which we choose to remember is confined to a “moral memory palace: a pedagogically serviceable Chamber of Historical Horrors.” The lessons it might have taught us are being willfully ignored.

This is one of two key themes that the author identifies within 23 reviews and essays collected in this volume, most of them written between 1994 and 2006 and published in *The New York Review of Books*. The book’s other theme is the “role of ideas and the responsibility of intellectuals” in the shaping of our world. Judt is foremost an intellectual historian, whose earliest work was on the French left, with its dazzling array of engaged luminaries, two of whom, Albert Camus and Louis Althusser, are represented here. But a wide swath of 20th-century intellec-



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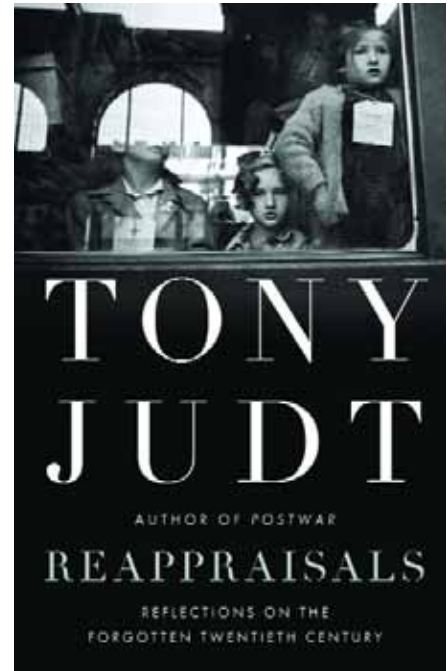
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tual history is comprehended in this collection, from the famous Communist apostate Arthur Koestler to the Holocaust survivor Primo Levi to John Paul II and the post-colonialist Edward Said, among others. And we are constantly reminded that in the world we have lost or forgotten, intellectuals had a greater stature and impact than they have today.

Forgetting the past and demoting the intellectual are both connected to the discrediting of ideology by the short-sighted, present-minded of today. The fact

that ideologies were so hard-fought in the 20th century and responsible for the extraordinary death tolls associated with its wars and revolutions certainly makes us want to “turn the page,” as a current political campaign would implore. This is part of the forgetting, transcending the past and embracing the present as a new beginning, where the formerly divisive issues no longer signify. We are complacently celebrating the end of ideology, marked by the collapse of European Communism. This has taken the form in the United States of triumphalism, not only the end of ideology but the end of history as the Hegelian liberal state is fully realized. Ideas have become anachronistic, and so their partisans, the engaged intellectuals, can no longer claim a prominent place in public discourse. Ideas have been so degraded that it has become necessary to create ahistorical new ones, like Islamofascism, to extend the American century into the 21st century—inflating a tactic into an ideology that announced itself on Sept. 11, 2001.

The United States and Great Britain are also victims of the triumphalism of the free market, vindicated by the fall of Communism. One of the consequences of forgetting the past has been, Judt argues in several essays here, the decline of the welfare state. There are some things—education, health, responsible energy and environmental policies, basic social services—that cannot be left to the free market, and the provision of these can be secured only through the vast resources of the modern state. Judt reiterates the alarming slippage of the United States in categories such as worker productivity, infant mortality and health care. “We may find that a healthy democracy, far from being threatened by the regulatory state, actually depends on it.” It is ironic that the provision of an adequate safety net created the conditions of security in which the welfare state could be discarded. Will that



discarding create again the social conditions based on insecurity and desperation that necessitated its rise in the first place? It is useful to remember that the welfare state was not the ideologically freighted creation of wild-eyed socialists, but a bipartisan attempt to balance market forces and the public good. Judt's acerbic essay on Tony Blair and New Labor reminds us that the post-ideological is profoundly ideological. It is the flattening and distorting of history that allows this sleight of hand to succeed.

Reappraisals is an engagingly written book of innumerable pleasures and deep insights. The essays provoke a mental conversation with the author. Ideas and observations are thrown out as something of a tease, leaving the reader eager for fuller, lengthier discussion. There are essays on uniquely national experiences—British, French, even post-Communist Romanian—several pieces on the cold war, two rather controversial and critical essays on Israel, views on the Holocaust from both victims and the banally evil perpetrators, and brooding, pessimistic ruminations on George W. Bush's America and how a past forgotten or distorted has surely come back to haunt us.

One may agree or disagree, but intellectual engagement with recent history has been made. The 20th century is seen as both useful and necessary for understanding the present.

Nancy J. Curtin

After Loss

In the middle of God's will
where you find yourself when
the mind has lost its map and
your memory has come down to

hunger: let your hand drift
into the colorless stream; let
your heart cease trying to make
a neat room of the minute; let

nothing but a single fly enter
that room, his impatient wings
grow still and grow stiller; let
him cease altogether—Nothing

enters this room now that is not
your life. Nothing defines it. You
are more light than matter. You
round like a sun. You are so grateful.

John Savant

JOHN SAVANT is emeritus professor of English at Dominican College, San Rafael, Calif. His essays are collected in *Out of Anger, Out of Love* (Paxavant Publishing, 2005).

Classifieds

Artwork

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Books

UNDERSTANDING THE BIBLE: A Layman's Guide to the Historical-Critical Method, and Purgatory: An Historical and Contemporary Analysis, two new must-read books from Edward J. Hahnenberg. Available online from Amazon, Borders, Barnes & Noble, etc. Check out author's Web site, Hahnenberg Productions: www.hahnenberg.org.

Playwrights

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Positions

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EDITOR. The Catholic Health Association of the United States (St. Louis, Mo.). This full-time position directs the publication and administration of C.H.A.'s journal, *Health Progress* (H.P.), by setting editorial philosophy, building relationships with internal and external authors, editing and writing, working with internal and external

contributors and reviewers, and coordinating the H.P. editorial advisory committee.

Responsibilities include managing journal staff and supervising the work of proofreaders, designers, artists and illustrators; monitoring external printing; and creating and monitoring the editorial calendar, production schedules, procedures and standards for the publication. Additional accountabilities include ensuring integration of C.H.A.'s mission, goals, strategies and policies in H.P. editorial efforts; and contributing as needed on other communications projects of the association. Some travel is required (approximately 10 percent).

Experience: seven-plus years in journal editing or publishing; three to five years in health care, health science, Catholic or nonprofit health care publishing yielding knowledge of Catholic teaching, Catholic health ministry and health care industry desired. Three-plus years' supervisory experience. Education/certification: bachelor's degree (or equivalent work experience) in English, communications, journalism or related field.

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PRESIDENT. Regina Dominican High School, Wilmette, Ill., a well-respected and vibrant Catholic college preparatory secondary school for young women, founded by the Adrian Dominican Sisters and located in Wilmette, Ill., is seeking a creative and visionary President. The position is available in July 2008. The successful applicant will possess effective communication and leadership skills and will be responsible for continuing traditions of excellence in academics, the empowerment of young women in a female-centered educational environment, relationship-building with all constituent groups, and institutional advancement, including a capital campaign. The successful applicant must be a practicing Catholic in good standing with the church, possess the minimum of a master's degree from an accredited institution, embrace the mission and vision of the Adrian Dominican Sisters, demonstrate a commitment to Catholic education for young women

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The candidate should demonstrate a professional history of effective communication, the ability to work collaboratively with diverse internal and external constituencies, and effective public speaking and presentation skills. Health care experience and an understanding of the *Ethical and Religious Directives for Catholic Health Care Services* is preferred.

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Interested individuals should review the job description and application process at www.bshsi.com/employment/hso-employment/index.htm.
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and make evident an understanding of and the ability to work effectively with a board of directors and sponsoring congregation governance structure. Salary is competitive and commensurate with experience.

Interested and qualified candidates are asked to submit electronically a letter of introduction; résumé; the names, addresses, telephone numbers and e-mail addresses of five professional references; and a statement addressing the significance and importance of Catholic secondary schools for young women to: Regina Dominican High School—President Search, Catholic School Management, Inc., Attn: Lois K. Draina, Ph.D., at office@catholicschoolmgmt.com. Review of applications will commence immediately and continue until the position is filled. Interviews are scheduled for late June 2008.

PROJECT MANAGER, Young Adult Formation Program. The Jesuit Collaborative seeks a part-time project manager for a pioneering leadership program to be piloted this September in New York City. "Contemplative Leaders in Action" will engage a cohort of approximately 20 young adult "emerging leaders" from many fields for a yearlong series of monthly evening meetings, occasional retreats and other formation experiences to nurture Christ-centered leaders who will affect society. Good organizational skills required; knowledge of Ignatian spirituality preferred. Details at www.jesuit-collaborative.org under "latest news." Successful candidate begins as soon as possible.

SENIOR CHAPLAIN, Rome Center. The John Felice Rome Center of Loyola University Chicago seeks a priest of the Society of Jesus for the position of chaplain to the "study abroad" students in residence at the Rome Center. The primary responsibility of this 10-month, full-time position, which reports to the director of the John Felice Rome Center, is to provide pastoral care and support for the students in a creative and flexible manner. Qualified candidates for this position must be a priest of the Society of Jesus; have a minimum of a master's degree in divinity, pastoral studies or related field; have three or more years' experience in campus ministry; and be fluent in Italian or have a willingness/ability to learn. Review of applications will begin immediately and continue until the position is filled. For more detailed information on the position or for consideration, interested individuals must apply online to: <http://www.careers.luc.edu/applicants/Central?quickFind=51911>.

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Bush and Branches

Your editorial, "Abuse of Office" (4/28), needs clarification. You assert that President Bush made so-called "power gains" with the acquiescence of the legislative and judicial branches. Really? My dictionary defines "acquiescence" as acceptance without protest. There has been nothing but protest from Congress over the last two years, but the protesters lost. As for the judiciary, the Bush administration has largely won in the courts, with a few genuine setbacks. But the branches have all had their say, and they said "keep going" to President Bush.

Vincent J. Gaitley
Bryn Mawr, Pa.

Dangerous Waters

Two articles in **America** on 4/28 ("Ending the Death Penalty," by Dale S. Recinella, and "The Court at a Crossroads," by Antony Barone Kolenc) refer to "the five Catholic Supreme Court justices." I don't think religious affiliation should be a factor in their decision-making or our interpretations of their decisions. This approach disturbs me as a "thinking Catholic," but something else disturbs me more: what is the definition of a Catholic, and who does the defining? Is it No. 837 in the *Catechism of the Catholic Church*, or the slogan "once baptized, always counted" or something in between?

These are dangerous waters in which to swim. Let us not be in haste to embrace someone who may later embarrass us!

(Msgr.) John M. Ryan
Buffalo, N.Y.

Surrendering the Field

The author of "Aiding and Abetting?" (Letters, 5/5) criticizes **America** for publishing a U.S. Army advertisement recruiting chaplains. The ire of the writer is understandable from an anti-war position, but the argument overlooks a critical reality beyond the immorality of our current conflict.

Rightful opposition to the war has resulted in the avoidance of chaplain service by numerous members of the clergy of mainline faith communities, apparently leaving the field wide open for those of



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BISHOP JOSEPH SULLIVAN

FEAST OF THE EXALTATION
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Life and Death in the Lord,
FR. MYLES SHEEHAN, SJ, MD

34TH SUNDAY IN ORDINARY TIME,
NOV. 23, *Not for Extra Credit*,
FR. ROBERT LAMPERT, Ph.D.



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Letters

fundamentalist persuasion to become the majority of current chaplains. Many of these chaplains can find ample opportunity in both military academies and on the battlefield for proselytizing and proclaiming what seems to others to be a simplistic, “magic-wand” solution to every concern: “Believe in Jesus as your savior.” But the truth of that Christian belief goes far beyond the view of the Lord as a mere problem-solver.

Chaplains should not, of course, offer blessings on the war, but the blessings of a listening ear for deep suffering, of a builder of community and prayer amid violent chaos and of wise direction for military men and women facing unspeakable challenges.

I am acquainted with a pastor who, with immense agony of spirit, has served as a chaplain in both wars in Iraq, seeing his mission as bringing an expansive faith to challenge and support both service personnel and other chaplains.

*M. Gratia L'Esperance, R.S.M.
Rochester, N.Y.*

Subtle Artistry

Tad Dunne's image of the Trinity that accompanies “Who Is God for You?” (5/12) is awesome. The Creator holds the world in gentle hands; the Word made flesh is symbolized by a mother's body; the Spirit of love is visualized in the heart shape at the neck of the garment. And is the world also the womb of this gentle, peaceful image of God? Thanks to Dunne and **America** for quietly publishing this image on Mother's Day.

*Jim Hasse, S.J.
Cincinnati, Ohio*

Not So Subtle Artistry?

I would like to draw attention to the photo of two religious sisters used in your coverage of the visit to the United States by Pope Benedict XVI (“Benedict in America,” 5/12). You selected a picture of two religious sisters in full habit, the likes

To send a letter to the editor we recommend using the link that appears below articles on **America's** Web site, 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.



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Response:

REV. J. CLETUS KILEY
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*Presentation of the
Annual Cardinal Bernardin Award to*
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of which most of us never see today. I'm sure such sisters do exist but am flummoxed by your choice. Perhaps the editors thought it more appropriate or more obvious than a picture of sisters wearing the ordinary dress of women in general? Do you find women in full habit ironically more glamorous than their middle-aged contemporaries in the ordinary apparel of most sisters today?

As someone who has worked with sisters of many religious orders over the major part of my life and admired the dedication and strength of these women, I find it insulting and ominous that **America** chooses a photo like this to accompany an article about the pope's visit. Are you using photos of the nuns you wish to see?

*Denise J. Doyle
 San Antonio, Tex.*

The Great C

I was grateful for "Shadows in Prayer," by James Martin, S.J. (3/17), in which he describes the "seven D's" of the spiritual life. The significance of the great spiritual traditions of the church often seems underplayed to me, both in the life of the church itself and in mainstream religious periodicals. No wonder people (including Mother Teresa herself) were thrown by her experiences of spiritual darkness.

Articles like this help shed light on what prayer is really about: learning to surrender to God's mysterious ways of transforming us into our best selves. We need to remember that darkness and desolation are only parts of this mystery. There is also the great C of consolation, where experiences of God's love, life and deep joy ground and give impetus to most of the D's Martin mentions. The many spiritual traditions of the church are wonderful tools to help people through the transformation process.

*Cissy McLane
 Seattle, Wash.*

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Like a House Built on Rock

Ninth Sunday in Ordinary Time (A), June 1, 2008

Readings: Dt 11:18, 26-28, 32; Ps 31:2-4, 17, 25; Rom 3:21-25, 28; Mt 7:21-27

“Everyone who listens to these words of mine and acts on them will be like a wise man who built his house on rock” (Mt 7:24)

TODAY WE REJOIN the Sunday cycle of Ordinary Time, only to encounter the verses that form the conclusion of the Sermon on the Mount. To appreciate this conclusion, it may be helpful first to look back at the sermon as a whole. With the Beatitudes Jesus sketches the values and attitudes needed to enter and enjoy God’s kingdom: poverty of spirit, hunger and thirst for justice, compassion, meekness, mercy, integrity, peace-making and willingness to suffer persecution for justice.

Then with the images of salt of the earth, light of the world and a city set on a hill, Jesus emphasizes how important we are in our world. After proclaiming that he came not to abolish the Mosaic Law but to fulfill it, he challenges his followers to practice a better righteousness than the scribes and Pharisees; he shows us how to go to the root of the commandments about murder, adultery, divorce, taking foolish oaths, retaliation and love of neighbor. Next he instructs his followers to carry out the three great acts of Jewish piety—almsgiving, prayer and fasting—without drawing undue attention to themselves. He offers advice on various topics treated by Jewish wisdom teachers: trust in God, integrity, money matters, steadfastness in prayer and the Golden Rule (“Do unto others...”).

The sermon concludes with warnings to enter through the narrow gate, to avoid false prophets and to build a life on the firm foundation of Jesus’ wise teachings (which is the topic of today’s Gospel passage). In today’s selection Jesus contends

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ART BY TAD DUNNE



that it is not enough simply to say “Lord, Lord” or to prophesy or to exorcise demons. Rather we must hear Jesus’ wise teachings and also act upon them. The text reminds us that the Sermon on the Mount is not merely an interesting historical document or a stirring piece of rhetoric or an ethical treatise, though it is all of those things. Preeminently it is a practical document—something to be lived out, acted upon and practiced in everyday life.

Jesus’ wise teachings in the Sermon on the Mount and throughout the Gospels are part of the larger narrative of the one whom we revere as the Son of God and the Word of God, the one who gave his life so that we might be the children of God alongside him. The teachings are intended for all his followers, not just for the 12 Apostles or an elite inner circle or the first few generations of Christians. They are surely difficult and challenging teachings, and often we may fall short of their perfect fulfillment. Yet they represent the best wisdom that Jesus has placed

before us. Those who hear the teachings and act upon them will be like one “who built his house on rock.”

The wise teachings of Jesus provide us with the rock on which to build our lives. It is then our privilege and responsibility to make the house the best house we can. His teachings are meant to be acted on and put into practice, but always with the help of God’s grace given to us through Jesus’ life, death and resurrection.

Praying With Scripture

- Read the whole Sermon on the Mount in Matthew 5–7. What appeals especially to you? What do you find most difficult?
- If the sermon sketches what Jesus’ followers must be and do, how do you measure up?
- On what values have you built your life? Are they the values of the Sermon on the Mount? If not, what are they?

Surprising Dinner Companions

Tenth Sunday in Ordinary Time (A), June 8, 2008

Readings: Hos 6:3-6; Ps 50:1, 8, 12-15; Rom 4:18-25; Mt 9:9-13

“Why does your teacher eat with tax collectors and sinners?” (Mt 9:11)

ONE OF THE MOST striking and controversial features of Jesus’ public ministry was his custom of sharing meals with marginal or disreputable persons. Both the Pharisees and the Essenes conducted communal meals with religious over-

tones. But their meals were exclusive in that only the “right” people could participate.

In the biblical tradition meals were important occasions rich in symbolism. It was customary to ratify agreements or covenants at meals, and the sacrifices

offered in the temple often involved meals. The figure of Wisdom invites those in search of wisdom to her banquet. Jews in Jesus' time pictured the kingdom of God as a great banquet, sometimes with the Messiah presiding. The meal was an image of hope for the fullness of God's kingdom.

In today's reading from Matthew 9, we are told that Jesus ate with "tax collectors and sinners." Tax (or toll) collectors were suspected of skimming off the revenues for themselves and of collaborating with the Roman occupiers and their Herodian clients. Sinners were those who displayed immoral behavior or engaged in occupations that precluded them from observing all the precepts of the Mosaic law. These were not the kind of persons with whom a pious Jewish religious teacher like Jesus was expected to associate at meals and elsewhere.

Nevertheless, Jesus invites a tax collector named Matthew to follow him and become his disciple. Then he shares a meal with "many tax collectors and sinners." In doing so, Jesus was performing an "enacted parable" about God's king-

dom and his role in it. With this symbolic action, Jesus was saying that some surprising persons will be part of the banquet in God's kingdom, and that only those who recognize their need for God's mercy can hope to enter it. The Pharisees failed to understand Jesus' symbolism. Their own fellowship meals, which were central to their piety and lifestyle, would not admit such persons. Why would Jesus, with whom they had much in common, eat with such marginal and disreputable persons?

In response to the complaint of the Pharisees, Jesus gives two answers. The first sounds like a proverb: "Those who are well do not need a physician, but the sick do." Observing that the sick need doctors, Jesus presents himself as offering spiritual healing to marginal and disreputable persons by reconciling them to God and setting them on the right path of wise living. Jesus' second answer is a quotation from Hos 6:6, "I desire mercy, not sacrifice." He presents himself as the agent of God's mercy by offering those in spiritual need an opportunity to turn to God and enjoy the fullness of God's kingdom.

Jesus had his greatest success with marginal and disreputable persons. His meals with them were signs of hope not only regarding God's kingdom but also regarding the kinds of persons who might participate in it. People came to Jesus in the hope of spiritual healing and divine mercy, and they found them in him.

Daniel J. Harrington

Praying With Scripture

- Why were Jesus' meals with sinners so controversial?
- What messages was Jesus putting forth with these meals?
- Do you ever come to the Eucharist in the hope of spiritual healing and divine mercy?

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