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Introduction

January 2009 marked a watershed moment in the history of the United States in general and a turning point in the midst of international political and economic crisis in particular with the inauguration of Barack Obama as the forty-fourth president of the United States. On January 26, 2009, President Obama gave his first television interview with the Dubai-based al-Arabiya Network: Not with FOXNews, CNN, or MSNBC, but with an Arab reporter. He spoke freely of his having lived in an Islamic country and having Muslim relatives. He struck a new chord in presidential rhetoric toward the Muslim world: “the language we use has to be a language of respect. . . .”

The theme of this issue requires some careful comment. At least in some theological circles, the language of “the other” has become a buzzword that has lost its original disruptive force and summons to respect. It is very easy to speak about a person or a group of people as being “other than us.” It is also very easy to demand a general theological engagement or ethical response to abstracted “others,” and then we can all call it a day. On the contrary, this naming of the “other” requires constant vigilance. As African American, Asian American, and Latin@ theologians have cautioned, the “other” is never an abstraction. The other is a particular person with a face and in a place. There is a radical particularity to the other that we must respect, not subsume into abstract categories or convenient labels. It is too easy to label the Muslim as Other and walk away because there is nothing more to say. Or to label the Buddhist as Other and then try to make the other more like us. Or to name the Jew as Other and then reconfigure our relationship to excuse the need for taking seriously our common history and complicity in violence against them. Naming an “other” can be a strategy of control or an exercise of power to keep the margins from displacing us from the center of the circle we have drawn. Our naming of the other in this issue is intended to be a summons to those whose very presence demands a response—the student in the classroom, the family down the street, the new person in our office, our new daughter-in-law, a guy asking for a bit of change as we drive downtown. Such encounter demands commitment, not just tolerance; a willingness to risk being changed, rather than stay the same. And we should remember that we are also “other” to someone as well.

Just as “other” is not an abstraction, dialogue is not something out there that only professional theologians are called to do. Amos Yong, a Pentecostal theologian, has called for a reconfiguration of interreligious dialogue (*Hospitality and the*

Other: Pentecost, Christian Practices, and the Neighbor [Maryknoll, 2008]). Yong argues that interreligious dialogue is “not only the formally organized discussions between academics about comparative religious and theological topics . . . but the dialogue of life focused on matters related to the common good and the flourishing of all of us” (156). He is careful to point out that formal dialogue and the daily dialogue are not separate or different options. They mutually inform one another and need one another. Moreover, the key to the dialogue of life is hospitality (see esp. 131–37). Inviting Muslims or Jews or Hindus to sit down to dinner with Christians can open a “free space” that creates relationships among the guests that “respects their integrity” (132). But hospitality is not only our inviting others to our house, it is also allowing ourselves to be guests as well—to make ourselves as vulnerable as we ask our guests to be (see 132). This dialogue of life leads to a deepening of our own tradition as we are enriched and chastened in the encounter.

James Fredericks leads us off in this issue, taking the concrete experience of Buddhist-Christian encounter seriously in light of the late Pope John Paul II’s expansion of Vatican II’s teaching. He argues that encounter cannot efface difference if it is to be authentic. Yvonne Haddad and Jane Smith take up Muslim-Christian relations and show the fruit that comes from not only hosting but being hosted, especially with the tremendous effort needed in the face of a legacy of disrespect since September 11, 2001. A further key to the encounter and dialogue between Jews and Christians is demonstrated by Lawrence Frizzell and Jean-Pierre Ruiz in their attention to the narration of history. Our encounter should generate a dialogue that encourages honest confrontation with the past, confession of sin, recognition of past and present possibility, and commitment to struggle to work together in a collaborative way.

A cue forward in the local parish work on these challenging themes and others like sexism, hostility, and fear comes from Barbara Reid, who lays out a rich vision for the task of preaching. Her call will provide rich fare for those willing to taste something new in their usual diet of homily preparation. Reid’s attention to the need to resist and to heal never loses sight of hope. Guerric DeBona challenges the church to think about the way that film culture has been shaped and shapes popular attitude toward priesthood. As a film like *Doubt* has been nominated for an Oscar as this issue goes to press, his article urges us to think about the role of media in the church’s mission. Our columns and reviews round out our issue to provide some further direction for you to plan for your summer reading and reflection.

Coming in August

Ministry in Changing Parish Structures

Solidarity with the Religious Other

A Reflection on Buddhist-Christian Dialogue

James L. Fredericks

Problems arise when the framework of John Paul II's fulfillment theology is brought to bear on Buddhism. Examples of the author's own experience of dialogue with Buddhists help us to think in more constructive ways about Buddhism's Otherness and welcoming the religious Other as neighbor.

Some years ago, I had a student in my class named Muhammad. His parents are from Pakistan, but Muhammad was born in Los Angeles. He is a devout Muslim. He was in my Buddhism course. In class, Muhammad used to sit near a student named Nom (a drastic contraction of her actual name), who was born in Thailand and came to Los Angeles as a child. Nom is a devout Buddhist. One day Nom asked Muhammad why he was so interested in her religion. What Muhammad said in reply bears repeating: "I live in LA, so I need to know my neighbors." Sometimes new neighbors, like Muhammad and Nom, pose a challenge to American

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society. For example, there have been problems when Sikh boys arrive at public high schools with their *kirpans*, the traditional sword or dagger worn by men of the Sikh tradition. A Muslim woman was required to take off her head scarf when she was on duty as a flight attendant. Not a few of the new neighbors have religious traditions that require them to slaughter animals. This is not always easy for Americans who grew up with the old Catholic-Protestant-Jew paradigm to take.

Our new neighbors pose a challenge to the church as well. There is, of course, the problem of religiously motivated intolerance, both within the church and in the wider society. We need to recognize, however, that our new neighbors bring with them an opportunity for the church as well. In the first section of *Lumen Gentium*, the Second Vatican Council taught that the church is “like a sacrament or as a sign and instrument” of “the unity of the whole human race” (no. 1). I want to reflect on the church’s mission to promote the unity of the whole human race in light of my two students, a Buddhist and a Muslim, neighbors in Los Angeles, studying together in a Catholic university. In welcoming the religious Other as a neighbor, the church is being faithful to its mission.

The Theology of Fulfillment

The second half of the twentieth century witnessed momentous developments in Roman Catholic thought about other religious communities. I want to summarize these developments by looking at the teachings of the Second Vatican Council and the writings of John Paul II.

At times, the council’s view of other religious communities has been interpreted in an overly optimistic manner. The council was quite clear about the universality of the offer of salvation to all human beings, regardless of their religious affiliation. The council was cautious, or ambiguous, about the role played by the many religions in the salvation of their adherents (Dupuis). For example, *Ad Gentes*, no. 3, teaches that God’s plan of salvation is not brought to fulfillment “secretly in the soul of [human beings].” Christian believers, therefore, should expect to find the saving work of the Holy Spirit mediated by social institutions, including religious institutions. Religions, however, are not mentioned. In fact, religions might have been intended for inclusion among the “attempts” that need to be “enlightened and healed,” as noted further on in *Ad Gentes*, no. 3. On the other hand, *Lumen Gentium*, no. 17 teaches that grace is available not only in the hearts of human beings, but also in their “rites and customs.”

John Paul II’s understanding of the diversity of religions is rooted in the council and at the same time a careful step beyond it. At the center of his theological vision is his understanding of the universal activity of the Holy Spirit. The pope’s thinking is clearly stated in *Redemptoris Missio*, no. 29, where he notes that the famous

Assisi meeting of October 1986, in which the pope invited religious leaders from many faiths together for prayer, was intended to confirm his conviction that “every authentic prayer is prompted by the Holy Spirit, who is mysteriously present in every human heart.” Moreover, in his first encyclical, *Redemptor Hominis* (1979), the pope recognized in the teachings of non-Christian believers an “effect of the Spirit of truth operating outside the visible confines of the Mystical Body . . .” which is so impressive, that Christians should be “ashamed at being often themselves so disposed to doubt concerning the truths revealed by God and proclaimed by the Church . . .” (RH, no. 6). Similarly, in *Dominium et Vivificantem*, the pope stated that “we ought to believe that the Holy Spirit, in a manner known only to God, offers every man the possibility of being associated with this Pascal Mystery” (DV, no. 53).

The background to the pope’s pneumatology can be found in *Gaudium et Spes*, no. 22, which first speaks of the power of the Spirit to conform the human person to the likeness of the Christ. After making this point, the pastoral constitution goes on to claim:

All this holds true for Christians but also for all individuals of goodwill in whose hearts grace is active invisibly. For since Christ died for all [cf. Rom 8:32], and since all human beings are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being associated, in a way known to God, with the Paschal Mystery.

The pope interprets this to mean that all human beings are called to the same supernatural destiny, regardless of their religious affiliation, and that the offer of salvation through the Spirit must in some way be universal. *Gaudium et Spes*, however, does not specify the means of this universal offering of salvation, except to say that “grace is active invisibly” in the hearts of all individuals of goodwill, presumably, individuals who are not baptized Christians.

If the council declined to state definitively that the supernatural grace is available in the other religious traditions, John Paul II moved decisively beyond the council in his pneumatology. The Holy Spirit is at work in every genuine human act of transcendence. This is because human acts of transcendence cannot be separated from the material, social, and cultural life of the human person. Therefore, the saving grace of the Holy Spirit empowers the human person’s self-realization through self-transcendence by means of our “rites and customs” as taught in *Ad Gentes*, no. 3. For John Paul, this must mean that a Buddhist is touched by God’s grace by means of Buddhist practice, not despite it. John Paul II took the council’s restraint as the starting point for his theology of religions, not the end point. In section 28 of *Redemptoris Missio*, for example, the pope teaches that the Holy Spirit is to be found “in human initiatives—including religious ones—and in mankind’s efforts to attain truth, goodness and God himself.” Section 28 should

be read in conjunction with section 10 of this encyclical; the pope affirms Christ as the one, universal mediation of grace, but also recognizes the possibility of “participated forms of mediation” in which other religious communities share in the one saving mediation of grace, which is Christ.

The pope’s pneumatological approach to religious diversity is an example of what has been called a “fulfillment theology of religions” (Knitter, 63–99). The universal human religious quest is marked by the working of the Holy Spirit in the various religions. This quest, however, finds its ultimate fulfillment in an explicit Christian faith in Christ and membership in the church. Thus, even while affirming the soteriological value of other religious traditions, John Paul II sees the relationship between the many religious paths and Christianity as one of aspiration and fulfillment.

The Buddhist Challenge

John Paul II’s pneumatology must be recognized, along with the teachings of the Second Vatican Council, as a milestone in Christian thinking about the challenge posed by religious diversity. He has advanced a comprehensive theology of religions based on his vision of the universal action of the Holy Spirit. Christian dialogue with Buddhism, however, challenges the adequacy of this fulfillment theology as a basis for interreligious dialogue. In our dialogue with Buddhists, Buddhists and Christians have discovered many points of similarity connecting the two religions, in spiritual practice if not in doctrine. Without calling these similarities into question, I want to underscore the fact that the differences that distinguish Buddhism and Christianity are of genuine theological interest. Furthermore, if we are to recognize our new religious neighbors as our Other instead of merely a paler version of ourselves, Christians will have to learn how to recognize and honor these differences and respond to their theological importance. My basic complaint with the Roman Catholic theology of religions is that the fulfillment approach tends to minimize the theological significance of religious differences. My position, then, is that the pope’s pneumatology is a dramatic step forward for Christian thinking, but still inadequate to the needs of the church today given the diversity of religions and the need for dialogue with these religions.

The Christian community needs a theological account of the meaning of religious diversity. The fulfillment theology of John Paul II, without a doubt, is more adequate to the demands of Christian faith than any of the other alternatives (Fredericks 2004, 11–29). But when this theology is brought to bear as a framework for dialogue with Buddhists, problems arise. The Buddhist *Dharma* becomes a version of Christian faith. In dialogue, Christians tend to focus on the ways in which Buddhist teaching is compatible with Christian faith. What is “true and good” in Buddhism (to cite *Nostra Aetate*) is what Christians already know, from their own

faith, to be true and good. The fulfillment theology of religions is necessary for the church, but also a strategy of control which succeeds in keeping the Otherness of Buddhism at bay. Buddhism's Otherness is, without a doubt, a danger to established formulations of faith—but it also comes to us bearing a gift: the potential to transform faith. The fulfillment theology of religions, to the extent that it shelters faith from the Otherness of the *Dharma*, also succeeds in keeping Christians from appreciating the Buddhist Other as a neighbor. Let me offer some examples gleaned from my own dialogue with Buddhists.

Christians are sometimes surprised to learn that Buddhists do not believe in God. After they learn this about Buddhists, these same Christians presume that Buddhists are atheists. In fact, Buddhists are neither theists nor atheists. They are not agnostics either. The Buddha taught that the path that leads to the ending of suffering requires us to let go of our attachments—our attachments to the gods and even our attachment to God. The Bible testifies to the God of Abraham, Isaac, and Jacob, who has entered into history in order to change the course of events in accordance with his plan of redemption. This is the God that utterly transcends the world as the eternal “Thou” that has created everything out of nothing. Buddhism teaches that we should renounce not only our belief in such a God, but even more important, our faith in this God. Buddhists do not seek mystical union with a deity that transcends us. In fact, Buddhism, especially Zen Buddhism, teaches that this transcendent God must be negated in the process of “awakening” to the true reality of all beyond which there is no transcendence (see Hisamatsu). Instead of the transcendence of the God of Abraham, Isaac, and Jacob, Zen Buddhists seek *shin-nyo*, the “true suchness of all”—pure immanence without any transcendence. Zen Buddhism and Christianity are quite different in the way they construe what might be called “ultimate reality.” To the extent that Zen offers a profound alternative to Christian faith in God, this fact should be of great theological interest to Christians. How does Buddhism challenge us to think in new ways about the doctrine of creation? Environmental ethics? The theology of revelation? When a fulfillment theology of religions is taken as a guiding principle for dialogue, however, Buddhism's Otherness tends to be pushed to one side in order to give more attention to points of Buddhist doctrine and practice that seem familiar to Christian believers. The “true suchness of all,” to the extent that it is taken seriously, has sometimes been

How does Buddhism challenge us to think in new ways about the doctrine of creation? Environmental ethics? The theology of revelation?

shoehorned into Christian mysticism or a Franciscan embrace of the natural world, ignoring it as a rejection of the “holiness” of the Christian God.

Another useful example has to do with the spiritual dimensions of anger. There is a long tradition within Christianity and Buddhism of looking at anger negatively as a “deadly sin” (Christianity) and as one of the “three poisons” (Buddhism). Dialogue on the similarity of these teachings is certainly worthwhile. Buddhists, however, are very skittish in regard to the practice of evoking anger in another in the search for justice (as with the nonviolent practice of Martin Luther King) and the notion of “righteous anger” is unintelligible to a Buddhist. This difference should be of genuine theological interest to Christians. The significance of the inability of our Buddhist dialogue partners to embrace the prophetic dimensions of anger is obscured by our fulfillment theology. In dialogue, attention is shifted away from this disagreement about anger as a virtue toward virtues that Buddhists and Christians have in common—that is, humility, self-renunciation, docility—as confirmation of the work of the Holy Spirit in the religious lives of Buddhists, in keeping with the official fulfillment theology.

A third example has to do with human rights. At least in official documents, Roman Catholics have embraced the notion of universal human rights since John XXIII’s *Pacem in Terris* (1963). Today there is a lively debate among Buddhists over the propriety of defending human rights as a spiritual practice appropriate for Buddhists (Fredericks 2003). Some Buddhists argue that human rights is a notion that is foreign to Buddhism and incompatible to it. Buddhist ethics is not based on the assertion of rights but rather the practice of compassion. A rights approach to social problems leads to an adversarial mentality and a negative notion of freedom (see Ihara; Junger). The hesitancy of Buddhists regarding human rights should raise stimulating questions for Christians as well. Like Buddhism, Christian ethics is a virtue ethics. How does the embrace of human rights distort the Christian notion of agape as something that is commanded of us? How compatible is the notion of human rights, a doctrine that comes not from Christianity but from Western liberalism, with Christian faith? No Buddhist condones torture. Many Buddhists, however, are dubious about the usefulness of human rights as a Buddhist way to address social problems. The Otherness of our Buddhist neighbors raises important questions for Christians. The fulfillment theology of religions, however, tends to obscure this Otherness.

Interreligious Dialogue as Solidarity

Claiming that the fulfillment theology of religions is inadequate as a framework for Christian dialogue with other religious communities implies that it is not helpful in assisting Christians to welcome the religious Other as a neighbor. I come to this conclusion even as I recognize the pope’s contribution to the theology of

religions as the most responsive to the universalist character of Christian faith in Christ as the one mediation of grace. In this final section, I want to reflect on inter-religious dialogue as an alternative *praxis* to this fulfillment theology and as relatively more adequate to the needs of the church today. Interreligious dialogue promotes solidarity among religious communities, and we need to carry on our dialogues with this purpose in mind.

For John Paul II, “solidarity” is a reflection of the nature of the human person. Human beings are spiritual subjects that achieve themselves by means of participation in a community of other spiritual subjects. The background to this vision of our humanity is the pope’s understanding of human interdependence today. Interdependence is assuredly an economic reality, but in addition, a political, cultural, and increasingly religious reality as well. The fact of our interdependence, however, is morally ambiguous. Interdependence can be coercive and dehumanizing. The fear of interdependence and its abuse can produce militant responses (sometimes religiously legitimated). But in addition, the fact of our interdependence must also be seen as an opportunity as well. Human dignity cannot be realized apart from our actual connection with other human beings. For this reason, interdependence is not something we should try to escape (this is the futile hope of all forms of individualism) or dominated (as in what the pope calls “savage capitalism”). Instead, interdependence is something to be embraced as a means to a moral end: the dignity of each and every human being and the common good of our entire community (including the environment).

The embrace of our interdependence as a way of promoting human dignity is what John Paul calls the “virtue” of solidarity. On this, the crucial text is found in *Sollicitudo Rei Socialis*, no. 38, where the pope calls us to embrace the fact of our interdependence on one another as something integral to our personhood:

It is above all a question of interdependence, sensed as a system determining relationships in the contemporary world, in its economic, cultural, political and religious elements, and accepted as a moral category. When interdependence becomes recognized in this way, the correct response as a moral and social attitude, as a virtue, is solidarity.

The pope taught that interdependence must be accepted as a “moral category,” which I interpret as meaning that our interdependence needs to be recognized as a means to a moral end, namely, the common good and the dignity of every human being. Alienation marks the failure to achieve this moral end. Solidarity must be counted a sign of success. Therefore, interdependence is far more than merely a curious fact having to do with our external circumstances that is imposed on us by the economics of late-capitalism and the global technologies of transportation and communication. Being interdependent is a reflection of the human situation and brings with it moral consequences. The embrace of our interdependence as a

means to promote human flourishing must be recognized as a virtue rooted in the nature of the human person as a social being. This is what the pope means by “the virtue of solidarity.”

In *Centesimus Annus*, we find a discussion of dialogue as a way to cultivate the virtue of solidarity. The first point that the pope makes is that dialogue is a way to realize solidarity because it creates “real communities of persons that strengthen the social fabric, preventing society from becoming an anonymous and impersonal mass” (CA, no. 49). Let me hasten to note that, in this encyclical, the pope is referring to political dialogue, not interreligious dialogue per se. However, I believe that the point the pope makes in regard to political dialogue has important ramifications for our appreciation of the social and theological significance of interreligious

dialogue for the church’s mission. We need to recognize that the church’s dialogue with its religious neighbors has the potential to create new kinds of community that strengthen the social fabric by bringing together those who follow divergent religious paths. The second point to be underscored in the pope’s teaching is that political dialogue promotes solidarity because it creates a space for difference, pluralism, a lack of consensus, and even opposition (CA, no. 22). This is because in the solidarity of dialogue we finally have an opportunity to get beyond passive tolerance to active engagement in a way that honors the real differences that distinguish us. Once again, the implications for interreligious dialogue are substantial. Dialogue with our religious neighbors can create solidarity by engaging what the fulfillment theology of religions marginalizes: religious

differences. A dialogue that is content to remain in the shallow water of similarity will lead to a shallow solidarity. The pope is saying that pluralism, difference, and the lack of consensus are ways of participating in the Other. To the extent that a fulfillment theology of religions renders the Other a version of the same truth that is already affirmed by Christian faith, the potential of interreligious dialogue for creating solidarity is diminished. The recognition of the Otherness of our religious neighbors in our dialogues with them leads to a solidarity more radical than that achieved by a fulfillment theology of religions.

Welcoming the religious Other as a neighbor demands more of the church than may first seem to be the case. The challenge of religious diversity cannot be limited to the problem of overcoming intolerance. The church’s own theology of fulfillment brings with it problems that are not generally recognized. Guided by this theology, we too easily recognize the Buddhist as neighbor while failing to appreciate this

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neighbor as truly Other. The fulfillment theology would have us believe that Buddhists are to be welcomed as neighbors because, fundamentally, they are like us. This is not solidarity. In my view, this is not even being truly neighborly. I also believe, however, that welcoming the religious Other also brings with it an opportunity for the church. At heart, it is an opportunity for ministry. In the introduction, I noted that the first section of *Lumen Gentium* envisions the church as “a sacrament or as a sign and instrument” of “the unity of the whole human race.” Almost always, these words have been interpreted in terms of a theology of fulfillment, in which the plan of God will be eschatologically fulfilled by the church as a universal community of faith embracing all human beings. In the shorter term, the words of the dogmatic constitution can also be interpreted apart from the theology of fulfillment. Beyond just tolerance of religious differences, the church should dedicate itself to promoting solidarity among religious communities today. Solidarity, as John Paul II envisioned it, does not presume a fundamental similarity in which differences have become insignificant. True solidarity creates a space in which difference can be recognized and even honored. This, I argue, is the proper goal of interreligious dialogue today and the best way for Christians to welcome the religious Other as neighbor.

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In Search for a Common Word

Explorations in Muslim-Christian Interfaith Ventures

Yvonne Y. Haddad and Jane I. Smith

Much of Muslim-Christian dialogue in the last half century has been informal and local. Recently more formal dialogue efforts have grown across Christian denominations. Muslim initiative is also taking place, including a notable international effort begun in 2007.

It is difficult to imagine a time in American history at which there is greater need for serious interfaith engagement than this moment. Right up to the time of the 2008 presidential elections, relations between Christians and Muslims became increasingly polarized, fanned by anti-Islamic rhetoric and fear-mongering. Such sentiments are one byproduct of the collapse of the Soviet Union and the subsequent need for the United States to find an alternative “other” as the enemy. Islam was already in process of becoming that other when 9/11 occurred, and the apparatus put in place by the government for protecting national security against fundamentalist, terrorist, jihadist Islam sealed the deal.

Meanwhile, for many Christians the doors of ecumenism have been opened in an attempt to promote understanding among Christians and Muslims. But not all Christian denominations have responded to Islam and Muslims in the same way,

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with certain groups retreating into polemical and reductionist stances. Dispassionate, reasonable, and well-informed dialogue between American Christians and Muslims is essential, and through a number of combined efforts it is already well underway.

While a number of verses in the Qur'an call for treating Christians and Jews with respect as recipients of God's divine message, in reality most Muslims have found it difficult not to see Christians as polytheists. For their part, Christians have traditionally viewed the Qur'an as fraudulent and Muhammad as an imposter. Throughout the nearly fifteen centuries of Muslim-Christian encounter, individual adherents of both traditions have often lived peaceably with each other. At the same time, Muslim expansion into Christian territories and Christian penetration

into Muslim lands through mission activity and Western imperialism have fostered damning rhetoric on both sides. The events of September 11, 2001, and the resulting American invasion of Iraq and Afghanistan have led to ugly commentary reminiscent of medieval hyperbole. Right-wing Evangelical rhetoric against Islam has been fueled by incidents of international terrorism involving Muslims. Prominent Christian leaders have referred to Muhammad as a terrorist, a brigand, and a demon-possessed pedophile, while Islam is accused of being a violent and even a satanic religion (Smith, 53).

For seven years American Muslims, caught in a painful position, have decried the acts of the 9/11 terrorists and defended Islam as a religion of peace. At the same time they understand and are pained by the reality that because of American policies in the Middle East, including unwavering support for the state of Israel at the neglect of the

worsening plight of the Palestinians, anti-Western (in the eyes of many Muslims equated with anti-Christian) feelings are increasing in many parts of the world. American Muslims want to exercise their constitutional rights to free speech to express their objection to certain American foreign policies, at the same time that they fear the consequences of the Patriot Act and other assaults on their civil liberties.

American Muslims, despite their diverse cultures, ethnicities, and sectarian perspectives, often come from cultures in which Islam is the dominant religion. In the United States they are dealing with the reality of living as members of a minority religion in a land where Christianity is the dominant faith. Americans, at the same time, are struggling to understand that the Muslims with whom they interact

Much of the Muslim-Christian dialogue that has taken place over the last half century in the United States has been informal.

in businesses, schools, and neighborhoods are somehow different from the Muslim warriors and extremists who are calling for even more dire measures against the United States. This is the general context in which Christian-Muslim dialogue is now taking place and to which it must address itself if it is to be effective.

Local Interfaith Initiatives

Much of the Muslim-Christian dialogue that has taken place over the last half century in the United States has been informal, initiated by individuals or groups who recognized the importance of learning more about each other in a nation growing more religiously plural. Since the 1980s many local ecumenical councils have acknowledged the importance of inviting Muslims to join existing Christian-Jewish dialogue groups and have come to redefine themselves as interfaith as well as ecumenical organizations.

Until recently most dialogue has been initiated by Christians who come to the table with the experience of having engaged in dialogue with Jews since World War II. Muslims who join these conversations are relatively new to the game, although there are some dialogue groups in the Arab world. Sometimes the only kind of dialogue with which they are familiar is that of confrontation, where the atmosphere is charged and the goal is to prove one's own position right and the other's wrong. Muslims admit that they are a bit behind in knowing the protocols of nonconfrontational dialogue. Concerned that they have yet to develop a language of discourse, some are urging that discussion about the foundations of dialogue—rules, regulations, methods, and guidelines—should be on the agenda of local and national Muslim organizations.

The most common kind of local dialogue is simply a gathering whose goal is getting acquainted and learning some basics about the other's faith. The conversations usually promote good fellowship and lead to Christians learning a bit more about Islam, but seldom do they have much staying power. In some instances planners are more intentional about focusing on some particular issue or concern, such as ethics or spirituality. Participants may observe or even share in each other's religious rituals. Over the history of Christian-Muslim relations, to the rare extent that dialogues ever took place, they were scriptural and theological, with each side arguing from the authority of its own texts. Locally initiated dialogues seldom venture very far into theology, often because the participants do not feel personally qualified to represent the intricacies of theological interpretation within their own religious traditions.

Various efforts are being extended around the country to engage the process of Christian-Muslim encounter. Many Protestant denominations have made formal statements to foster a more tolerant, and even appreciative, stance in relation to Islam. Programs are being set up to bring Muslims from overseas to American

churches to help members see Islam from a personal perspective. The Presbyterian “Interfaith Listening Program,” for example, sends teams of one Muslim and one Christian to visit churches, colleges, and other groups to demonstrate working together for peace.

A number of specific initiatives cut across denominational and confessional lines. THE ISLAM PROJECT is one of a growing number of cooperative Christian-Muslim ventures designed to promote dialogue and understanding. Begun in 2001, the project has fostered a variety of campaigns in major U.S. cities. A “train the trainer” component helps leaders return to work with specific communities on dialogue and Christian-Muslim understanding (Smith, 145). Christian-Muslim interaction is often set in the context of three-way or “Abrahamic” encounters, which are being held regularly in many American cities and towns and can take the form of everything from dialogues to cooperative work projects and marches for peace.

Denominational Christian Interfaith Initiatives

Both Roman Catholics and Protestants have formalized their dialogue efforts through organizations such as the United States Conference of Catholic Bishops (USCCB) and the National Council of Churches of Christ (NCCC). In the more structured dialogues that have resulted, thinking about topics theologically has been much more the order of the day, especially for the Roman Catholics.

Catholics have been pioneers and innovators in working on interfaith relations in the United States. The Second Vatican Council, 1962–65, with its Declaration on the Relation of the Church to Non-Christian Religions, *Nostra Aetate*, seemed to open the door to new possibilities for understanding non-Christian religions. It expresses the esteem with which the church regards Islam and commends Islam for its theism, belief in one God, veneration of Jesus as a prophet, and belief in the final judgment. With this pronouncement Pope Paul VI established an extremely significant link between Christianity and Islam. While Catholic theologians have not all been in agreement about the full implications of this statement, most understand it to be revolutionary in terms of Christian approach to relations with Muslims. Paul Knitter, who credits Karl Rahner as the chief engineer of Vatican II, calls it “a watershed in Christian attitudes toward other religions” (Knitter, 74).

Subsequent writings, such as Paul VI’s position of the church toward non-Christian religions in *Evangelii Nuntiandi* (1975), make it clear that religious conversation with representatives of other faiths aims to bring non-Christians to Christianity (see EV, no. 53). On September 5, 2000, the Vatican issued the statement *Dominus Jesus*, which clarifies that all religions do not have equal status, and that the Catholic Church is a necessary vehicle for salvation. As Michael Fitzgerald and John Borelli state in their study of Catholic views of interfaith

dialogue, “[Vatican II] never puts [other religions] on a par with the One, Holy, Catholic and Apostolic Church” (Fitzgerald and Borelli, 41).

The USCCB, under the leadership of John Borelli, worked for over a decade in partnership with the largest Muslim American organization, the Islamic Society of North America, to organize Muslim-Christian dialogues on the East Coast, the West Coast, and in the Midwest. Groups made up primarily of priests and imams meet regularly to discuss a wide range of theological issues. The first group to organize was the Midwest Dialogue in 1996 in the Indianapolis area. It was followed two years later by the Mid-Atlantic Dialogue in New York. In 2000 the Orange County Shura Advisory Council worked with the USCCB to form the third dialogue group. The continuity of these groups in the same geographical areas and the preparedness of the participants allow the pursuit of significant theological exchange. Papers presented for discussion focus on highlighting similarities and differences between the two traditions. Worship offers opportunities for partners in dialogue either to observe or join in certain aspects of their respective services.

Protestants thus far have had less tangible results than Catholics in actually putting on dialogues. The Evangelical Lutheran Church of America, the Presbyterian Church, the Episcopal Church, the United Methodist Church, and the United Church of Christ have produced some interfaith publications, events, and dialogue initiatives. They generally agree that American pluralism necessitates the understanding of Islam and Muslims and have decried the public anti-Muslim rhetoric of some of their more conservative Christian brothers and sisters.

The National Council of Churches of Christ/USA includes mainline Protestant and Orthodox denominations but not Roman Catholics. The NCCC began formal interfaith work in the 1970s, focusing on educating Christians about Jews and Muslims. Its Task Force on Christian-Muslim Relations encouraged local conversations between Christians and Muslims. In the early days working for a national bilateral dialogue was not emphasized. The task force office, first located at Hartford Seminary, moved in 1992 to New York City. Former “Christian-Muslim” and “Christian-Jewish” task forces were restructured into an Interfaith Relations Commission. September 11, 2001, was the impetus for the NCCC and many of its member churches to redouble efforts toward dialogue with Muslims and Islamic organizations. Since that time a number of issues related to Christian-Muslim relations have engaged the Commission. These include: (1) setting up local conversations;

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(2) relating to the African American Muslim community; (3) working with Muslim leaders to establish guidelines for dialogue; (4) setting up a national consultation on Christian and Muslim understandings of law and human rights; (5) working with Muslims to counter negative media images of Islam.

The Commission has recently announced a national Muslim-Christian initiative created through the cooperation of Christian leaders within the National Council of Churches and American Muslim leaders. With the goals of mutual understanding, respect, appreciation, and support, the initiative will work to encourage local churches and mosques to engage with each other, to educate within religious communities for better knowledge of the other, to work toward healing the pain caused by a history of difficult interaction, to establish a mechanism for response in case of negative events or emergencies, and to publicize the work of the initiative so as to encourage positive interaction between the two communities (“An Ecumenical Response,” 2008).

Despite all these organized activities by Catholic and Protestant denominations and collectivities, and the many local efforts put forth to foster better understanding between Christians and Muslims, public voices are still heard on radio, TV, and in videos defaming the Prophet and his religion. While the more moderate wings of some Protestant denominations have opened wide the doors of ecumenism in an attempt to promote further understanding between Christians and Muslims, other more conservative branches of the same denominations have officially closed the door to dialogue. Certain groups have retreated into polemical, reductionist stances vis-à-vis Islam, characterizing Muslims as the enemy of the Gospel, to the point where major rifts within denominations have opened precisely on the issue of Christian-Muslim dialogue. Several videos have recently been produced propagating the myth that Muslims indoctrinate their children into a “culture of hatred,” as portrayed, for example, in the 2008 video *Obsession: Radical Islam’s War on the West*. Millions of copies of the video, in which radical Islam is equated with Nazism under the convenient label “Islamofascism,” have been distributed free of charge. The Commission on Interfaith Relations of the NCCC has issued a formal statement condemning the video and other hate propaganda against Islam.

Muslim Dialogue Initiatives

For many decades in the United States, efforts at Christian-Muslim dialogue have been initiated and carried through by Christians. Muslims have been the invitees and generally have had to make do with whatever agenda their hosts determined for them. Increasingly, Christians are coming to realize that a more successful dialogue can be achieved if Muslims are drawn in at the beginning stages to determine the goal of the dialogue, the format, and the appropriate

participants. Local ecumenical groups turned interfaith are taking advantage of the resources presented for cooperative planning and execution of dialogues.

As they become aware of the importance of seeing that a range of Muslim voices is heard—and not simply those who happen to be known by Christian initiators—Muslims have been forced to become more proactive. The events of 9/11 and the resulting impetus for Muslims to help other Americans know who Muslims really are and what Islam is all about have served to speed up the process of Muslim initiation of dialogue. Reluctant Muslims, suspicious about Christian motives, are increasingly encouraged by their fellow Muslims to see such conversations as an opportunity to educate Americans about their faith.

Not long after September 11, the Council on American-Islamic Relations (CAIR), a watchdog civil rights organization, started a project in which individual mosques were called on to offer “open house” opportunities at their local houses of worship. CAIR urged as many mosques in America as possible to take the opportunity to invite Christians, Jews, and others to come on a specified day to visit their facilities in order to learn *in situ* about how Muslims worship, carry out their educational tasks, and function as religious communities. A careful list suggesting things that should and should not be done was circulated in preparation for these visits to help make visitors feel welcome and comfortable. While not as many mosques ended up participating in this effort as had originally been hoped, a great many did. Most were able to report that they felt visitors left with a much better understanding of their Muslim neighbors.

A number of Muslim organizations are now inviting Christians to observe, and sometimes participate in, local and national conventions. The Islamic Society of North America (ISNA), the Islamic Circle of North America (ICNA), and the Ministry of (the late) Warith Deen Mohammed have all invited Christians to be part of their annual conventions, which last several days and draw large numbers of attendees. Sometimes special interfaith dialogue sessions are scheduled as part of the program. The Muslim Public Affairs Council (MPAC) has also taken the initiative to organize interfaith meetings and has specifically invited members of the NCCC and the USCCB, along with those from Jewish organizations, to participate in dialogue sessions (Nimir, 174).

Over the past eight or more years Muslim Students Association (MSA) groups on a number of college and university campuses have become interested in reaching

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out to non-Muslim students. Starting several years ago with Islam Awareness Week, geared to acquaint non-Muslim students with their faith, Muslim young people on some campuses have invited fellow students to attend special celebrations for Muslim holidays, sponsored talks on various aspects of Islam, and become much more open and vocal in their attempts to forge links with other campus religious groups. To some extent, especially in the last several years and especially on East Coast campuses, these efforts have been facilitated by the presence of Muslim chaplains. A number of local MSA chapters hold “Fastathons” during the month of Ramadan, in which non-Muslim students are invited to fast for a day with their Muslim friends and to contribute the money they would have spent on food to a local charity. Such efforts promote “dialogue in action,” a mode of inter-faith exchange that is often more popular with students than simply talking.

“A Common Word”

One of the most notable international efforts on the part of Muslims to reach out to Christians was the October 2007 document entitled *A Common Word Between Us and You*. Initiated by the Royal Aal al-Bayt Institute for Islamic Thought in Amman, Jordan, it was signed by 138 prominent Muslim leaders, both Sunni and Shi‘i, from the major Islamic countries in the world. The message came in the form of a letter to heads of Christian communions, inviting Christians to join with Muslims in promoting peace in these deeply troubled times. It was addressed primarily to Pope Benedict, followed by numerous Eastern Orthodox Patriarchs, heads of several Protestant denominations, and generally to leaders of Christian churches everywhere.

The Common Word (CW) document is generally understood as a response to Pope Benedict XVI’s 2006 address at the University of Regensburg, Germany, in which he made comments construed by Muslims to have been derogatory of the Prophet and Islam. It consists of three sections: (1) the scriptural basis for the call to love God in both religions, (2) the common theme of loving the neighbor, and (3) an invitation to both Christians and Muslims to dialogue. If the world is to be at peace, the document says, it is essential that Muslims and Christians engage each other peacefully. The theme of a “common word” comes from the Qur’anic verse 3:64: “Say: O People of the Book! Come to a common word between us and you. . . .” The implications of the invitation offered in the CW document, such as the call for justice and freedom of religion, were not fully developed, although they have been engaged by many of those who have responded to the letter.

While many American Christian communions received the document with enthusiasm, others have been more tentative. Episcopalians generally have followed the lead of Anglican Archbishop Rowan Williams, a supporter of dialogue efforts, who saw the CW as an opportunity for Christians and Muslims to explore their

distinctive understandings together. Other Episcopalians concerned with the rise of political Islam have been less enthusiastic. The Evangelical Lutheran Church in America welcomed the initiative as hopeful and encouraging, as did the Presbyterian Church (USA). The NCCC expressed its appreciation for the missive and saw it as validating the long-standing work that the NCCC has done over the years in fostering Christian-Muslim relations. Conservative Christians have been somewhat less enthusiastic in their reception of the CW, based primarily on their interest in religious freedom for Christians in Muslim countries. The Baptist World Alliance and the Mennonites expressed concern for Christians anywhere who are denied full religious liberty. Some, such as the Southern Baptists, have worried that the emphasis on commonality in the CW disregards the clear theological differences between Muslims and Christians and that the gesture may be part of an ongoing attempt by Muslims to “Islamize” Christianity.

Yale Divinity School took the occasion of the CW to take out a full-page spread in *The New York Times*, to which a number of scholars, theologians, and clergy have subsequently signed on. The gist of the Yale response was an emphasis on the common ground that exists between the two faiths in their fundamentals. The final version (November 2007) was slightly more theologically conservative than the initial one. Some of the more conservative signatories to the response, such as the president of the National Association of Evangelicals, were criticized by their sponsoring agencies.

To the disappointment of the Muslim signatories of the CW, the Vatican was somewhat cool in its initial reaction. Meanwhile the USCCB responded on October 13, 2007, giving several positive but nonetheless general comments about the CW. The Vatican’s Secretary of State Cardinal Bertone eventually replied to Prince Ghazi bin Muhammad bin Talal of Jordan, head of the Aal al-Bayt Institute, and invited a small group of Muslim signatories to come to the Vatican for a meeting in November 2008. While the theme of the CW is primarily love of God and of neighbor, the Vatican is concerned with respect for human dignity and basic human rights such as religious freedom.

It remains to be seen how the conversation between the Muslim delegation and the papal committee will proceed. At a conference on The Common Word at Georgetown University on March 13–14, 2008, Roman Catholic Professor Daniel Madigan expressed his appreciation of the growing group of Muslims who are trying to enter seriously into a relationship of mutual theological hospitality. Stressing the

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importance of theological clarity, however, he lamented the fact that Christians have not yet found a convincing way to express the fundamentals of faith—including Trinity, Christology, sin, and redemption—to the Muslim population and that neither community has succeeded in living up to its ideals of peace, justice, and service.

Hope for the Future

There is no doubt that the occasion of 9/11 and its aftermath have had serious consequences for Christian-Muslim relations in the United States. Clearly it served as the occasion for Muslims to think seriously about their approach to other religions. Motivated by the need to take every opportunity to share with non-Muslims their understanding of Islam as a peaceful religion, many Muslims who had previously avoided dialogue have found themselves drawn into and even initiating it. Major Islamic organizations are including interfaith exchange as a significant part of their current agendas. American Catholics, while leaders in establishing Christian-Muslim dialogues, have heard the response of the Vatican to any possible misinterpretation of Vatican II and in concerns of *Dominus Jesus* that interfaith relations must not lead to theological pluralism. Other Christian denominations have differed in their responses, with many stepping up efforts to be in communication with Muslims and others retreating into positions of fear of Islamic extremism and even vituperative public denunciation of Islam as a dangerous ideology.

Some hope may reasonably be put on the continuation of the USCCB regional dialogue initiatives, on the planned national dialogue efforts of the NCCC in collaboration with Muslim organizations, and in the various responses that have been made to the Common Word letter and the conversations that have been engendered by it. At the same time, small intimate interfaith conversations among people in local communities who know that they must live and work together, and solve problems together, may finally be the best hope.

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The Religious Other as Neighbor

Jewish and Christian Experience

Lawrence Frizzell

Growth in understanding and the possibility of collaboration are lessons that can be learned from the painful history of antagonism between Christians and Jews.

We can continue to build on new beginnings of more recent times and work to strengthen professional and personal collaboration.

A common pattern of thinking regarding identity has been to divide the human community into the categories of “us” and “them.” Often the group will describe itself in contrast to the rest of the world: Catholics and non-Catholics; Jews and non-Jews or Gentiles (the nations). It is traditional for the older generation of each community to pass on what makes the given group distinctive and to emphasize the importance of the vision and practices that bring coherence and meaning to its members. Unfortunately, this can lead easily to defensive attitudes of isolation with the corollary of suspicion and antagonism to others, whether individuals or groups. Among the roles of religion in any community is the development of self-identity in cohesion with the principles that hold the group together. A deep sense of security in a community’s sense of identity should be the basis for an openness to the world outside. But how should people engage in the process?

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In August 1970 I was one of four Catholic observers at a meeting of the World Council of Churches' Committee reaching out to the Jews. In a study of Romans chapters 9–11, the English-speaking group reflected on the pattern of St. Paul's description of divine election: Isaac rather than Ishmael, Jacob rather than Esau (Rom 9:6-14). "How wonderful that always the younger was chosen over the elder brother!" exclaimed a participant, "And it continues down through the ages: the Christian rather than the Jew, the Protestant rather than the Catholic!" I objected that this alone cannot be the criterion for election, because new groups will claim to replace the older Protestant communities! Often the danger to an older minority has been a vigorous, enthusiastic mission that refuses to accept the reticence of the other to convert. This has been the situation for the Jewish people in Diaspora, especially in Europe, but also in cultures that have built on this heritage.

Jewish and Christian Law of Love

For Christians, the parable of the Good Samaritan (Luke 10:25-37) is instructive. The immediate context must be recalled. A man learned in the Torah (Law) of Moses asked: "Teacher, what shall I do to inherit eternal life?" The answer was to recall the Scriptures, and the man pointed to two familiar principles (Deut 6:5 and Lev 19:18, linked by the verb "love"). Jesus challenged him to follow these age-old commandments, the first of which constituted part of the daily prayer for Jews. The Hebrew word *re'akha* (translated "your neighbor") consists of three unvocalized consonants that Jesus read to mean "the one who does evil to you" as the basis for his command to love one's enemies (Luke 6:27-31). In answer to the scholar's question about the identity of the neighbor, Jesus told the story of a Jewish victim of a brutal robbery.

As my colleague Rabbi Asher Finkel has explained, the people listening to this discussion would have anticipated that where a priest and a Levite fail a *layman* would make the proper response. But Jesus surprised them and introduced a member of the commonly despised Samaritan community as the hero.

Finkel notes that the priest and the Levite were returning from pilgrimage; touching a dead body would have rendered them unclean for a week (see Num 19:11-13), unable to fulfill their spiritual responsibilities (see Finkel 1992). Thinking that the man was dead, they kept the required distance from the body. They thought that a layman would perform the commandment of burying the dead. What should a person do when there is a conflict between an obligation toward God and a duty toward neighbor? They chose the former, whereas Jesus taught that *imitation* of God's love leads to the service of those most in need.

There has been a tendency even among scholars to interpret this illustration of Jesus simply as a sharp critique of Jewish spiritual leaders. Rather, as Rabbi Finkel's work has shown, the Gospel should be interpreted with a benign understanding

of contemporary Jewish practices. The lessons of the Gospel can be presented best when the background is understood properly.

The Other as Neighbor

Many stories are told about antagonism between Christians and Jews, especially in countries with a large Jewish minority. The history of persecution should be told and lessons learned for our time. A brief review of examples whose participants were neighbors, either in reality or in principle, may be instructive. We will move through the centuries in a rapid survey, recalling friendly contacts or benign exchanges between Christians and Jews.

Justin Martyr (ca. 100–ca. 165), a philosopher converted to Christianity, composed a long *Dialogue with Trypho* as an extended debate on the Bible and its interpretation in Judaism and Christianity. To what extent does the text represent a real-life encounter? For our purpose, it is sufficient to note the tone of reported exchanges. On several occasions Justin addressed Trypho and his companions as “friends” and twice as “brothers.” At the end, Trypho is recorded as saying that the exchange was pleasant and the Jews wished Justin a safe voyage and deliverance from every disaster. “I in turn prayed for them saying: ‘I can wish you no greater blessing than this, gentlemen, that, realizing that wisdom is given to everyman through this Way, you also may one day come to believe entirely as we do that Jesus is the Christ of God’” (142:3 in Slusser, 212).

In subsequent centuries, as the church emerged from the time of persecution, Christian teachers often presented the perceived inadequacies of Judaism to their own congregants with far less courtesy than that shown by Justin. Debates with Jews continued to be based on the Septuagint or the Latin translation thereof; this text was criticized by Jews, so Eusebius Sophronius Hieronymus, known as Jerome, made a Latin translation of the Jewish Scriptures directly from the Hebrew original. During a stage of his life as a monk in eastern Syria, Jerome had learned Hebrew from a monk who was a convert from Judaism. In 385 Jerome settled in Bethlehem, where he had contact with Jews. He hired teachers for both Hebrew and Aramaic; they gave him access to works that he transcribed (Epistle 36). Was he grateful? Unfortunately, because of the controversies among contemporary Christians concerning his translation directly from Hebrew to Latin (which became the Vulgate, the common translation of the Roman Church), Jerome became defensive. In an *apologia* written around the year 400, we find the following harsh statement:

Moreover if it is right to hate any men and despise any race, I am certainly a bitter enemy of the circumcised. For even to this day they persecute our Lord Jesus Christ in their synagogues of Satan. Why then should anyone bring it up against me, that I had Jews as my teachers? (Epistle 84:3, my translation)

What would it take for one to rise above the hostile climate of the time in which one lives? The competitive situation in the Holy Land and in Mediterranean cities with a considerable Jewish population, as well as tensions among scholarly Christians on theological issues, combined with Jerome's own irascible nature to foster such a negative attitude toward the "religious other."

Peter Abelard (1079–1142) was a noted theologian and provocative debater in France. Among his lighter works is *A Dialogue of a Philosopher with a Jew and a Christian*. He dreamed that he was asked to evaluate the positions of the three protagonists. The philosopher reflects Abelard's position but does not engage in a typical anti-Jewish polemic. The Jew is presented with a certain sensitivity, which may indicate some contact of Abelard with Jews; observations about the daily situation of Jews is expressed with poignancy. Written about 1136 or later, the dialogue tries to ring true for the Jewish experience in France.

In the context of the Jew's comment on keeping the Law one reads:

Whoever thinks that our persevering zeal, which puts up with so much, is without reward, affirms that God is most cruel. Surely, no people is known or is even believed to have endured so much for God as we constantly put up with for him; and no one ought to claim that there can be any dross of sin which the furnace of this affliction has not burned away. Dispersed among all the nations, alone, without an earthly king or prince, are we not burdened with such great demands that almost every day of our miserable lives we pay the debt of an intolerable ransom? In fact, we are judged deserving of such great contempt and hatred by all that anyone who inflicts some injury on us believes it to be the greatest justice and the highest sacrifice offered to God. For they believe that the misfortune of such a great capacity has only befallen us because of God's supreme wrath, and they count as just vengeance whatever cruelty they visit on us, whether they be Christians or pagans. The pagans, indeed, remembering the oppression of long ago by which we first occupied their territory and afterwards weakened and destroyed them through continual persecutions, reckon as just vengeance whatever they inflict on us. The Christians, however, seem to have a greater cause for persecuting us because, as they say, we killed their Lord. (Payer, 32–33)

Abelard's contemporary and theological adversary Bernard of Clairvaux was a counselor to Pope Eugene III, and in 1147 he preached the Second Crusade. Knowing the terrible attacks by Crusaders on the Jewish communities along the River Rhine in 1096, Bernard exhorted his listeners to spare the Jews, for they are "the pupil of God's eye" (Zech 2:8). This fact was noted with gratitude in the Jewish Chronicles of that time.

The great commentator on both Hebrew Bible and the Talmud, Rabbi Solomon ben Isaac (Rashi) lived in Troyes, northern France, from 1030–1105 (see Hailperin, 107). He founded a "dynasty" of scholars who, it seems, shared Rashi's contributions

with monks in the School of St. Victor. Did Hugh of St. Victor (1097–1141) learn enough Hebrew to consult written work of Jewish scholars or did he learn details of biblical interpretation from personal contact with contemporary Jews in Paris? Recent studies confirm the conclusions of investigations fifty years earlier, that it was most likely the latter. The absence of autobiographical details from the Victorine writings does not allow confirmation concerning details of contacts with Jewish scholars (on Hugh, see Moore, *passim*).

In 1510, almost a decade before Martin Luther promulgated his ninety-five theses, Johannes Reuchlin (1455–1533) responded to the Holy Roman Emperor Maximilian in defense of the Jews in Germany against the threatening decree that their volumes of the Talmud be burned. This philosopher and legal scholar composed a long and erudite defense of Jewish literature. He argued: “We may not take their books away from them against their will, for books are as dear to some as their children. . . . If our purpose in confiscating a Jew’s books is precisely to bring him over to the Christian faith, then such an action would be tantamount to force.” This effort was appreciated highly by the leader of the German Jewish community, Josel of Rosheim, who wrote: “Our enemies, and the oppressors from among our own people [Pfefferkorn], arose to abolish the written Torah; then God demonstrated a double miracle to us, for the Torah was returned to its former glory [the books were returned] by a sage among the nations [Reuchlin]” (Wortsmann, 85–86).

In the turbulent times of the French Revolution, a French priest, Henri Baptiste Grégoire (1750–1831), argued that Jews should be given full rights as citizens. He wrote eloquently of the burden borne by Jews in the European Diaspora and of their potential for participation in the political, social setting that would accept them:

You nations, for eighteen hundred years you have trampled on the remnants of Israel. The severity of divine vengeance has fallen on them—but has God appointed you his instruments? The fury of your fathers chose its victims from among this tormented flock. What kind of treatment have you saved for those frightened lambs that escaped the slaughter and fled into your arms? Is it enough to let them stay alive, all the while robbing them of the things that make life bearable? Will you bequeath your hatred to your children? Do not judge this people except in the light of their future. . . . A new age is about to begin. . . . The Jews are members of that universal family that is bound to establish brotherhood among all peoples. Over them, as over you, revelation spreads its majestic veil. Children of the same Father, rid yourselves of every pretext for antipathy towards your brethren. Some day, they will be united with you in the same fold. Give them homes where they may rest their heads in peace and dry their tears. Then the Jew will return tenderness to the Christian and embrace in me his fellow citizen and his friend. (Oesterreicher, 43–44)

An example of Jewish outreach from June 1935 in Prague is noteworthy, especially when one recalls Nazi oppression in nearby Germany. As Catholics gathered in the city for a national conference, the chief rabbi and his associates offered a message of welcome. The bishops of Moravia and Bohemia responded with a similar salutation of peace from Psalm 122:7. Then they offered the following comment:

Mankind is divided today into only two camps, the camp of those who proclaim faith in God and the camp of his foes. We also trust that the common values of faith and morality be, without exception, a rampart to those who build their lives on the sacred truths of divine revelation. The sublime commandment of the love of God and of neighbor, already contained in the Old Testament, is the common base of all that is sacred to Jews and Catholics.

The message of peace that goes out from this National Assembly of Catholics is addressed to the entire world and to all men without distinction. For every human soul is of infinite value before God. You have greeted this Congress with the words of the singer of the Lord. Permit us to respond with the high priestly blessing, with these lofty words:

May the Lord bless you and keep you
May He let His face shine upon you,
And give you peace (Num 6:24-26). (Oesterreicher, 44–45)

Perhaps no recent story of a neighborly attitude between a Christian and a Jew has a wider impact than that of Irene Harand (1905–1975) and Moritz Zalman of Vienna. She was a Catholic housewife without an academic degree but with a passion for justice. A Jewish attorney offered to help her defend a destitute old man; his generous waiver of fees led her to overcome a prejudice that Jews were greedy. From 1930 they worked together to counteract the ominous rise of anti-Semitism. She published a critique of Hitler in March 1933, and they founded a weekly paper *Gerechtigkeit* (“Justice”), which appeared in four European languages and had a wide circulation. In October 1933 Harand and Zalman founded the “World Organization against Racial Hatred and Human Need,” which grew to almost forty thousand members and was established in twenty-seven countries. Harand recognized that bad economic times and poverty foster anti-Semitism, so her work always included efforts to offer social assistance. Fortunately for her safety, Harand was in London on a lecture tour when the Nazi *Anschluss* (annexation) of Austria took place on March 12, 1938 (on Harand’s work, see Greenberg, 92–115).

These examples, presented but briefly, show that some people recorded attitudes that provided hints of understanding and the possibility of collaboration. The terrible crimes of Nazi persecution cast a dismal shadow over Europe and beyond; the heroism of all who rescued Jews during that time should be remembered as well.

New Beginnings

Decades ago the Council of Christians and Jews in some countries fostered the exchange of speakers for events such as “Brotherhood Week.” Very often sixty years ago the encounters among clergy were only incidental, perhaps in a death-bed setting when a person might revert to the religion of his or her youth. Fifty years ago the development of local clergy associations brought religious leaders together on a regular basis, with a focus on the discussion of practical issues created by a pluralistic, even secular, society. Various religions, in spite of sharp differences, do share common social challenges; a unified approach to these questions is more impressive to the community’s decision makers than lonely voices. Usually Reform or Conservative Rabbis were the Jewish leaders who interacted with other clergy, often Protestant and a few Catholic priests. For Catholics in many lands the Second Vatican Council (1962–65) brought a change toward openness and collaboration.

The council wanted “to foster and recommend that mutual understanding and respect which is the fruit, above all, of biblical and theological studies as well as fraternal dialogues” (*Nostra Aetate*, no. 4). In several cities a rabbi was appointed as an adjunct professor in undergraduate Religious Studies departments or would be asked to offer a course in a Catholic seminary. The Jewish Chatauqua Society offered books on Judaica to Catholic colleges and seminaries and sponsored speakers for programs or lecturers for courses.

The Other as Colleague

Asher Finkel, a graduate of the Rabbi Elchanan Theological Seminary of Yeshiva University with a doctorate in comparative religion from the University of Tübingen, was hired as a full-time professor in the master’s program in Seton Hall University when it was founded in 1975 by Monsignor John M. Oesterreicher, the first graduate program in Jewish-Christian Studies. Along with two Jewish and two Catholic adjunct professors, Rabbi Finkel and I helped to initiate a wide-ranging program grounded in the biblical heritage and covering the major periods of Jewish-Christian relations from the first century to the present.

As the Second Vatican Council recognized, the university is a favored setting for research and teaching that can move beyond the urgent issues of a given time to reflect upon the foundations and developments in intellectual and spiritual orders for religious communities. At Seton Hall the Jewish and Catholic faith experiences have been the center of attention, without ignoring the contributions and questions brought by others, for example, Protestant churches and Muslim thinkers.

For more than thirty years I have been the beneficiary of a unique intellectual experience of working with a rabbi, team teaching courses on “The Fall of Jerusalem: Jewish and Christian Perspectives,” “Eschatology: Jewish and Christian,” developing programs for the meetings of the Society of Biblical Literature and the International Congress on Medieval Studies, and joint publications on a topic selected by the editors in *SIDIC Review* (Rome) and the *Journal of Dharma* (Bangalore), as well as other projects.

In courses and publications Rabbi Finkel has drawn on the riches of Jewish worship and prayer to elucidate the allusions to the Passover meal in the gospel accounts of the Last Supper, Jesus’ preaching, and the way that Jesus’ teachings draw upon pilgrimage traditions of the Second Temple period. Thus the ingredients of a journey to Jerusalem for a pilgrimage feast become the demands for the apostles on their mission: simple garments, no money for daily sustenance (Matt 10:5-15). He made an important contribution to Christian understanding of the Gospel in his doctoral dissertation, where he showed that Matthew’s record of Jesus’ woes against the Pharisees is a critique of the positions espoused by the House of Shammai. If the evangelist would have specified this precision much of the Christian misunderstanding about the Pharisee movement might have been avoided! As with other groups, some Pharisees may have been legalistic and hypocritical but the movement included many sincerely faithful Jews. Some, like Saul of Tarsus (see Phil 3:4-6), were intemperate in their zeal but they strove to follow the challenge of prophets and psalmists, “to walk blamelessly, do what is right and speak the truth from the heart” (Ps 15:2; see 24:4).

For a long time scholars have debated about the Lord’s Prayer: Is Matthew 6:9-15 or Luke 11:2-4 the original? Drawing on the forms of the great intercessory prayer in the synagogue, Rabbi Finkel has shown that Jesus offered two versions of the prayer. Matthew’s text is for a liturgical assembly and Luke gives a “prayer on the road.”

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Appreciating Our Jewish Neighbor

In the past fifty years the age-old interpretation of the Gospel as antagonistic to the Jewish way of life has become more nuanced and fair to the intricate dynamics of worship and study, of debate and confrontation between religious leaders in the

first century. Along with the advances of archeology, especially the discovery of the Qumran (Dead Sea) Scrolls, work of those knowledgeable about Judaism of the Second Temple period has contributed greatly to an appreciation that Jesus built carefully on biblical and Jewish foundations in presenting his message.

The faithful in many Christian communities have come to appreciate their Jewish neighbors as people of integrity with a strong sense of justice and service. This real-life experience should be reinforced in the education they receive through religious education and preaching. “All should see to it, that in catechetical work or in the preaching of the Word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ” (*Nostra Aetate*, no. 4).

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From Disputation to Dialogue

Jews and Latinos/as toward a New Convivencia

Jean-Pierre Ruiz

If Latinos/as and Jews are to understand each other in the twenty-first century, it will be important for Latino/a Christians in the United States to reckon with the whole complexity of our non-innocent history. That reckoning will necessarily be a matter of small and tentative steps, of relearning the lessons of the past as we revisit our history with new and urgent questions in our quest for an authentic *convivencia* that will be more than grudging tolerance of proximate others.

In a *San Diego CityBeat* column, Judd Handler waxed nostalgic:

Remember the 1970s TV show *Welcome Back, Kotter*? One of the juvenile delinquent “Sweathogs” who made teaching a laborious chore for Mr. Kotter was Juan Epstein. A Puerto Rican-Jew, the Epstein character was an extremely rare representation of any sort of Latino-Jewish coupling. True enough, Latinos and Jews don’t exactly go hand in hand like chocolate and peanut butter. At least they didn’t used to.

United States Latino and Latina theologians have come to recognize how important it is to take social location seriously in all of its complexities. As a result,

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we understand both viscerally and intellectually the importance of dialogue and of consciousness-raising across the boundaries of ethnic difference and of religious diversity. One such boundary that has received increased attention is Latino-Jewish dialogue, even if it was considered “rare” back in the days of Mr. Kotter. Such initiatives by U.S. Latino/a Christian theologians to date have been limited, and the reasons for this are more complex than we have the opportunity to explore here. In fact, U.S. Latino/a Christian theology is a relatively recent arrival on the scene, a development of the last thirty years at most, making it something of a younger sibling to the now flourishing theologies of Catholic-Jewish understanding that are the rich fruits of *Nostra Aetate*. United States Latina/o Christian theology is an enterprise that traces some of its roots to Latin American liberationist theologies, yet it must be emphasized that U.S. Latino/a theology is by no means the same as Latin American liberation theology.

One particular approach that Latina/o Christian theologians in the United States embrace in our work is called *teología de conjunto*. This expression is shorthand for an approach that places the responsibility for engaging in analysis and investigation not on the shoulders of the individual scholar but in the give-and-take of the community. We Latina/o theologians recognize that we are not the ones who invented this approach, for we are at least indirectly (even sometimes unconsciously) indebted to the tradition and present practice of Jewish scholarship, in which the animated give and take of inspired study is the milieu in and from which understanding emerges, the milieu in which G-d is unseen but ever present.

I offer here an initial foray into Latino/a-Jewish dialogue, by attending to the particular historical relationship of Latinos/as and Jews, reconsidering the notion of *convivencia* (“living together”) from Jewish, Christian, and Muslim experiences in medieval Spain, and revisiting the disputations that occurred between Christians and Jews in the same period to expand our understanding of dialogue. What follows here is programmatic in intention and scope, an effort to survey territory that should be explored in much greater depth and detail in the future. No mapping is innocent; maps can claim and divide as well as mark the way. I hope my charting the territory here will help us rethink boundaries that were imposed to divide and control, to minoritize and exclude.

Lessons of a Non-Innocent History

Bearing in mind the Latin American legacies that U.S. Latinas/os share, U.S. Latina/o theologies take into serious consideration the particularity of the experiences of Latinas and Latinos in the United States, the experiences of immigrants and their children and grandchildren. In the light of what will follow, it is also important to point out that U.S. Latinos/as are *not* Iberian. Neither Spanish nor Portuguese, we Latinas and Latinos in the United States are heirs of a complex

legacy, and we bear both on our bodies and in our souls the marks of the Iberian colonization of the Americas as a complex and often violent encounter between Spanish and Portuguese *conquistadores*, on the one hand, and the first peoples of the lands that came to be mapped and marked as America by the Europeans, an encounter that also came to involve those Africans who were brought across the Atlantic against their will.

In a presentation that had its beginning as a speech to the Interreligious Affairs Commission of the American Jewish Committee—a speech that was delivered in Midtown Manhattan on September 10, 2001—I explained, “Ours is not an innocent history, for we are heirs of the threefold violence of 1492” (Ruiz 2002, 40). I invited that audience to “listen to how Christopher Columbus set out his program of conquest and conversion to his royal patrons Ferdinand and Isabella.” Columbus wrote:

By knowing the language of the Indians, devout and religious persons could see to it that all [the Indians] would become Christians, and I hope in our Lord that your Highnesses would be determined to act in this matter with great diligence, so as to turn to the church such great peoples and convert them, just as you have destroyed those who did not want to confess Father, Son and Holy Ghost [Moors and Jews], and at the end of your days (for we are all mortal), you shall depart your kingdoms in a very peaceful state and clean of heresy and wickedness . . . to increase the Holy Christian religion.

I explained that, as the words of Columbus himself make clear, “bound up with the *Reconquista*, the victory over the Muslims, and the expulsion of the Jews from Spain, the program of colonial missionary activity in the Americas began as part and parcel of the ideology of empire” (Ruiz, 40–41). Yet matters were not nearly as straightforward as Columbus imagined, for the complex and conflicted history of the relationship between Iberian Christians and Iberian Jews traveled with him across the sea. Reyes Coll-Tellechea explains:

Accompanying Christopher Columbus on board the Santa María as it left the Iberian Peninsula on August 3, 1492, was Luis de Torres. De Torres, a polyglot, was the expedition’s interpreter. Like many other Iberian Jews, de Torres had recently converted to Christianity in an attempt to preserve his right to live in Sepharad, the land Iberian Jews had inhabited for twelve hundred years. The edict of expulsion, dated March 31, 1492, deprived Jews of all their rights and gave them three months to put their affairs in order and go into exile. Implicit in the edict was exemption if Jews converted to Christianity. It was only implicit, of course, because neither the laws of the land nor the laws of the Catholic church provided for forced conversion. . . . Those who did not accept conversion would be expelled from the land forever. The fate of Sepharad was irreversible. (3)

As Cuban-American church historian Justo González reminds us, our history as Latinas and Latinos in the United States is not innocent. This consciousness calls for a sober awareness that, as Coll-Tellechea tells us, “Remembrance cannot restore that which has been lost, but it is essential to recall the limitless power of human action to create as well as to destroy. Memory is not a matter of the past but a fundamental tool for analyzing the present and marching into the future with knowledge and conscience” (3).

For Latinas/os in the United States, the importance of such remembrance as the first step toward rebuilding understanding is underscored by the controversial findings of the Anti-Defamation League’s (ADL) May 2002 survey on anti-Semitism in America, according to which:

Hispanic-Americans born outside of the U.S. are much more likely than other Hispanics and other Americans to hold anti-Semitic views. . . . Forty-four percent of foreign-born Hispanics fall into the most anti-Semitic category, while only 20% of Hispanics born in the U.S. fall into this category. As a result, it is only foreign-born Hispanics whose anti-Semitic propensities are significantly above the national average (44% vs. 17%). The anti-Semitic propensities of U.S.-born Hispanics are only slightly above the national average (20% vs. 17%). (ADL, 23)

Yet, the report also notes that “once Hispanics have been assimilated into the U.S. population, their attitudes about Jews appear to change significantly” (ADL, 23).

The ADL report goes into detail, describing how the attitudes of what it calls “foreign born Hispanics” (who, according to the report, constitute 63 percent of Hispanics in the United States) differ from the attitudes of U.S. born Hispanics (who constitute the remaining 37 percent):

Perceptions regarding Jewish control, influence and power as well as more traditional canards about Jews, religion and ethical practices appear to be driving anti-Semitism among foreign-born Hispanics. . . .

For example, over half of foreign-born Hispanics (55%) agree with the assertion that “Jews don’t care what happens to anyone but their own kind,” compared to 26% of Hispanics born in the U.S. . . .

Forty-four percent of Hispanics born outside of the U.S. agree with the assertion that “Jews were responsible for the death of Christ,” compared to 26% of those born in the U.S. . . .

Forty-six percent agree with the statement that Jews are “more willing than others to use shady practices to get what they want,” compared to 22% of those born in the U.S.

Finally, over half (52%) of foreign-born Hispanics believe Jews have too much power in the business world, compared to 26% of Hispanics born in the U.S. (ADL, 24)

Explaining the difference in attitudes between “foreign-born” Hispanics and U.S.-born Hispanics as a function of assimilation is not especially helpful, particularly in the light of the ways in which the enormity of late twentieth- and early twenty-first-century Latin American (im)migration to the United States is challenging previous understandings of assimilation (see Alba and Nee). Roberto Suro explains:

Immigration from Latin America has added more than 13 million people to the U.S. population, with three-quarters of them arriving since 1980. The Hispanic second generation—the U.S.-born children of Latino immigrants—now stands at more than 10 million people, average age 19 years old, and is growing faster than any other native-born sector of the population. Those two pieces of data and many other similar formulations have erased any doubts that Latinos are the major engine of demographic change today and will be for the foreseeable future. (14)

Whether or not assimilation has anything to do with it, the change in attitudes can be attributed at least in part to the likelihood that the children and grandchildren of immigrants from Latin America will interact with Jews in the United States more often than did their parents and grandparents in Latin America. Ilan Stavans, the Mexican-born son of an Eastern European Jewish family who is regarded by many as a leading interpreter of Latino language and culture in the United States, points out that:

About half a million Jews live in Latin America . . . the fifth-largest concentration of Jewish population on the globe . . . most Latin Americans are not familiar even remotely with the word *shoah*. . . . They would not understand what it means, how it connects. . . . They wouldn't understand it in any way as connected to the genocide that Indians suffered or that other segments of the Latin American population have undergone. The semantics of the word is totally foreign to the region.

The *Despite Treblinka* web site notes that “ignorance of Jewish history is further aggravated by the fact that some Hispanic youngsters have never had any contact with Jews in their lives.” One web site reports that the 6,362,943 Jews in North America constitute 1.426 percent of a total population of 446,088,748; and the 5,914,682 Jews in the United States constitute 2 percent of the U.S. population and 40.5 percent of the world's Jewish population (American-Israeli Cooperative

Enterprise). Looking at a different set of numbers, in July 2005 the U.S. Census Bureau projected an estimate of 42,687,244 Latinos in the United States, more than 14 percent of the U.S. population. In some sense, the issue before us—Latino/a-Jewish understanding—is not a matter of numbers, yet what has brought the growing Latina/o reality to the forefront of public consciousness in the United States is a clear consequence of the larger and larger demographic footprint that persons of Latin American origin represent in the United States.

Suro writes: “Jews and Latinos live in two different Americas, and the situation will not change in the next generation or two, so it needs to be understood and accepted. Both Jews and Latinos stand apart from the white Christian majority and the black minority, but they are not natural allies, not necessarily even natural friends, given the differences of class, generation, and demographic prospects” (34–35). It seems to me that Suro’s sketch of what he regards as the status quo between Jews and Latinos/as leaves very little room for even a very modest hope. I would argue that understanding and accepting the status quo—as Suro sketches it—does no service either to Jews or to Latinas/os in the United States. Even the smallest steps toward understanding each other are better than no steps at all, and the distance covered in the accumulation of such small steps can carry both Latinas/os and Jews further down roads that we can travel together:

For Latinos and Jews to understand each other, it will be important for both to realize that they have very different experiences of group identity. That should be obvious from their histories. There is nothing in the Latino past that approximates the Holocaust, either in its horror or its continuing power to draw Jews together in common purpose. Nor do Latinos share a bond comparable to the religious beliefs and liturgical traditions that connect all Jews, despite their disparate practices. It would be an easy mistake for Jews to assume that in a community mobilization effort Puerto Ricans and Dominicans would naturally work together. Similarly, Latinos might easily conclude that Orthodox and secular Jews embrace such different lifestyles and are in conflict on such basic issues as the very nature of religion that they are disparate communities, without realizing that on issues that touch on the fate of the Jewish people as a whole, such as the endurance of the State of Israel, they can overcome seemingly enormous differences in the interests of ethnic unity. (Suro, 24)

While all this may be true, it is equally true that if Latinos/as and Jews are to understand each other in the twenty-first century, it will be important for Latino/a Christians in the United States to reckon with the whole complexity of our non-innocent history. That reckoning will necessarily be a matter of small and tentative steps, of relearning the lessons of the past as we revisit our history with new and urgent questions, in search of models and metaphors that can shape our current

quest for the sort of authentic *convivencia* that will be more than grudging tolerance of proximate others.

I would submit that two pieces of the Iberian legacy that call for further attention include, first of all, the very notion of *convivencia* itself. A second element I would invite us to retrieve from history for the sake of reconfiguration and re-deployment is the engagement of Christians and Jews in serious discussion with each other about matters of faith—even (and perhaps especially) those that divide Christians and Jews—an engagement for which I would invite us to take another look at the disputations between Jews and Christians that took place in medieval Spain, with a view toward moving from disputation to dialogue.

Reconsidering Convivencia

María Rosa Menocal reflects on the payoff of history's learned and unlearned lessons in the light of the events of September 11, 2001. She writes that after the events of that day, "It seems impossible to understand the history of what was once, indeed, an ornament of the world without seeing reflections of that history right at our own front door" (283). She observes:

The complex problem at the heart of the cultural history of medieval Europe was first and foremost how the great monotheistic religions of the Children of Abraham . . . struggled to define what they were and what they might become. When they managed to find it within themselves to be truly first-rate, admirable achievements followed. . . . But when, instead, the centers of such tolerance did not hold, irreparable damage often followed." (Menocal, 283)

These are especially important lessons for Latino/a Christians in the United States in the twenty-first century, where intolerances of many sorts have caused and continue to cause irreparable damage.

Many historians of medieval Spain have sought to debunk a romanticized notion of the *convivencia* between Jews, Christians, and Muslims in medieval Spain, suggesting that the notion of peaceful coexistence is more a matter of wishful thinking than of reading the evidence at hand. For example, Joseph Pérez insists:

We need to challenge the preconception of a Spain in which the three religions based on sacred books—Christian, Muslim, and Jewish—existed tolerantly together throughout the first centuries of Muslim domination and continued to do so in the Christian Spain of the twelfth and thirteenth centuries. Tolerance presupposes an absence of discrimination against minorities and respect for the points of view of others. In the Iberia of the eighth century to the fifteenth, such tolerance was nowhere to be found. The Christians and the Muslims were equally

convinced that it was they who held the truth and that their own respective faiths were incompatible with the faiths of all others. If they acted with tolerance, that was because they could not do otherwise: unwillingly, they accepted what they had no means of preventing. It was the force of circumstances that made possible the presence of Christian communities in Islamic territory and Mudejars (Muslims) in the Christian kingdoms—not to mention the Jews, who were to be found everywhere. The idea of a tolerance peculiar to medieval Spain thus calls for qualification. It was a *de facto* tolerance, suffered rather than desired. (1–2)

In his study of the Spanish Inquisition, Henry Kamen makes it plain that in medieval Spain, “The communities of Christians, Jews, and Muslims never lived together on equal terms; the so-called *convivencia* was always a relationship between unequals” (4). That much, at least, is clear. Yet I believe that the claim Pérez makes—that is, “If they acted with tolerance, that was because they could not do otherwise: unwillingly, they accepted what they had no means of preventing”—should be rethought. The givenness of the situation in which Jews, Christians, and Muslims in medieval Spain found themselves *did not* determine in some inevitable way the ways in which they would necessarily behave toward each other. Quite the contrary, the givenness of the coexistence of Jews, Christians, and Muslims in the Iberian peninsula was the setting for a variety of different intergroup and interpersonal responses. While a romanticized understanding of the *convivencia*—the several centuries of *de facto* religious heterogeneity in the population of the Iberian peninsula—overlooks the difficulties that these centuries of coexistence entailed, a realistic appreciation of the *convivencia* as *tiempos mixtos* of extraordinary opportunity as well as extraordinary tension, might well offer lessons for twenty-first-century Christian Latinos/as and twenty-first-century Jews who find ourselves living side by side in the United States.

I would suggest that from the standpoint of contemporary U.S. Latina/o Christian theology, the category of lived daily experience, the experience of *lo cotidiano*, makes it possible to take the small steps that will lead to greater Latino/a-Jewish understanding as we reconsider the *convivencia* and its implications. The category of lived daily experience, *lo cotidiano*, is crucial to making sense of the ways in

These are especially important lessons for Latino/a Christians in the United States in the twenty-first century, where intolerances of many sorts have caused and continue to cause irreparable damage.

which Latinas/os make our way in the world (Nanko-Fernández). The fact that the lived daily experiences of ordinary women and men rarely leave their footprints in the documents through which history gets written does not mean that the small steps of ordinary people past and present are not of considerable significance. As we begin to reconsider the *convivencia*, the faint traces of those footprints call for our careful attention. For the sake of our discussions today, one example will have to suffice. As Kamen notes: “Diego González remembered that in Huete in the 1470s when he was a poor orphan, as a Christian he received alms from ‘both Jews and Muslims, for we used to beg for alms from all of them, and received help from them as we did from the Christians.’ The kindness he received from the Jews, indeed, encouraged him to pick up a smattering of Hebrew from them. It also led him to assert that ‘the Jew can find salvation in his own faith just as the Christian can in his’” (Kamen, 5, citing Parrondo, 103). Sadly, the story of Diego González did not have a happy ending. Kamen reports that “twenty years later when he had become a priest,” González “was arrested for his pro-Jewish tendencies and burnt as a heretic” (5). What González learned on the basis of his own lived daily experience—“the Jew can find salvation in his own faith just as the Christian can in his”—may have been a lesson that was centuries ahead of its time (as his subsequent arrest and execution evidences). Yet it is precisely this sort of experience, and the important insight that came as its result, that suggests a way in which the givenness of the religious heterogeneity of medieval Spain led ordinary people to achieve interreligious understanding that moved well beyond mere tolerance toward authentic insight.

From Disputation to Dialogue

I would also suggest that Latino Christians in the United States have much to learn from revisiting the history of the disputations that took place between Christians and Jews in medieval Spain, particularly from the disputations of Barcelona (1263) and Tortosa (1413–14), the two about which the most documentary evidence has survived (on Tortosa, see Baer, 170–243). Robert Chazan underscores an important fact:

Surely, the first step toward proper understanding of the Barcelona debate is a simple one—recognition that there was no equality in the encounter. The Barcelona “disputation” was not an open intellectual engagement between two equal opponents operating under the same rules; it was in no sense a debate on the relative merits of Christianity and Judaism. This intellectual confrontation involved fundamental inequality, with the two sides operating under widely disparate regulations. Evidence of this inequality is reflected in (1) the obvious

Christian—more specifically, Dominican—initiative in calling the event into being, with corresponding Jewish reluctance to participate; (2) the offensive position accorded to the Christian spokesman and the correspondingly defensive position accorded to the Jewish representative; and (3) structuring of the engagement in such a way as to obviate any real embarrassment to the Christian side. (50–51)

The July 1263 encounter that brought together Dominican friar Paul Christian (a converted Jew) and Rabbi Moses ben Nahman of Girona (Ramban) in public colloquy in the presence of King James of Aragon was anything but a dialogue—in the way that bilateral and multilateral interfaith dialogues have taken place in the decades since the Second Vatican Council (for more about Friar Paul, see Roos). The Barcelona disputation was not staged in order to lead both sides to a clearer understanding of each other's beliefs and practices. Its intention was “that the truth of the [*Christian*] faith be made manifest in order to destroy the Jews' errors and to shake the confidence of many Jews” (Chazan, 64). For the Christian side, the working assumption was simple enough: “Were Jews brought to the point of questioning their received beliefs . . . the result would be acceptance of Christianity” (Chazan, 64). For its Christian instigators, the Barcelona disputation represented an effort toward missionizing, with an approach that was somewhat innovative inasmuch as it made use of Jewish sources, capitalizing on the convert Friar Paul's familiarity with the Talmud. As for debate's agenda, the opening statement of Rabbi Moses set the stage:

I opened and said: “The dispute between Christians and Jews concerns many issues in the customs of the faiths which do not involve essentials of belief. However, I do not wish to dispute in this honored court except over matters which are essential.”

They all responded and said: “You have spoken well.”

Therefore we agreed to speak first of the matter of the Messiah—if he has already come, according to the faith of the Christians, or if he is yet to come, according to the faith of the Jews. Subsequently we shall discuss whether the messiah is actually divine or if he is fully human, born of man and woman. Subsequently we shall discuss whether Jews possess the true law or whether Christians fulfill it. (Chazan, 65)

The insistence by the Jewish disputant at Barcelona that the debate attend to “matters which are essential” has important resonances across the centuries. These resonances are echoed in the 1413–14 disputation at Tortosa in what Hyam Maccoby calls “a plea for toleration” voiced by Rabbi Astruk that is “remarkably similar to modern notions of the inviolability of separate religious traditions” (86). Rabbi Astruk contended:

I say that all disputation about a principle of religion is prohibited, so that a man may not depart from the principles of his religion. It seems that only sciences should be made the subject of dispute and argument; but religion and belief ought to be consigned willingly to faith, not argument, so that he may not retreat from it. When we say, "We do not know," and cease disputing, we are doing what is right for every religious adherent. . . . Further, we do not say absolutely that we do not know any more; we mean that our previous arguments were sufficient to reply to the questions raised by Master Geronimo, and that at present we do not know any more. Therefore, with regard to this kind of ignorance we should not be regarded as defeated at all: firstly, because our declaration is due to faith, to which we are asserting our loyalty; secondly, because knowing more is not necessary for us with regard to the question raised. (Quoted in Maccoby, 86)

Maccoby correctly concludes, "Rabbi Astruk is saying here that religious disputation can be carried only so far. Eventually, the disputants must come to a point where there is nothing more to say, because bedrock principles of faith have been reached on one or both sides which are too axiomatic to be questioned" (86). This point, "where there is nothing more to say" can only be construed as an impasse according to the very limited rules according to which the disputations were conducted, rules under which the outcome of the encounter was predetermined, rules of a zero-sum game where there had to be a clear winner and a clear loser. The move from disputation to dialogue, I would suggest, involves a significant change in the rules. No longer is it necessary to marshal arguments that seek to unsettle or subvert the convictions of one's interlocutor, and no longer is it necessary to understand the aim of the encounter as a matter of winning the argument or converting one's interlocutors. Dialogue is not a zero-sum game. In some sense, all come out as winners in a successful dialogue, where the aim is a *convivencia* that is more than mere tolerance.

New Possibilities

I am not suggesting that a course in medieval Iberian history is the only answer or even the most important priority in advancing understanding between Latina/o Christians and Jews in the United States. By no means. On the other hand, the lessons this history offers—both by way of roads not to be followed and by way of doors it opens to new possibilities, ought not to be ignored. I would venture to suggest, though, that it is the lesson of Diego González, the orphan from Huete, that is the most telling. González arrived at the insight that "the Jew can find salvation in his own faith just as the Christian can in his" not through study or debate, but through the experience of daily life, through the daily generosity of

Jews from whom he received the alms that kept him alive. This is *convivencia* in the strongest sense.

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A Waiter at the Table of Holy Wisdom

The Spirituality of a Preacher

Barbara E. Reid, O.P.

Focusing on the task of the preacher as a waiter and the hearers as those feasting at the banquet of Holy Wisdom can help preachers respond to the challenging realities of our day in a way that offers hope, healing, and resistance.

In his book *Preaching Better*, Kenneth Untener took as his first task identifying just what a homily is (Untener 1999). Once one has a clear image of what the task of the preacher is, then one can proceed to speak about the spirituality that a preacher needs to embrace. When Untener had finished writing his book, he confided that he was startled to discover that this very first task of defining a homily was perhaps the most difficult. In Catholic tradition, there are four significant images, as Robert Waznak outlined: Herald, Teacher, Witness, and Interpreter (Waznak 1998). The latter is the prime image put forward by the U.S. bishops in their landmark document *Fulfilled in Your Hearing* (Bishops' Committee on Priestly Life and Ministry 1982). Edward Foley proposes another image: liturgical preaching as “a ritual conversation between the assembly and God with the help of the homilist” (Foley, 8). Mary Catherine Hilbert has developed the notion of preaching as “naming grace” in her book by that title (Hilbert 1997). Taking all these various images into consideration, Ken Untener proposed another of his own—that of a waiter: one who helps to serve what God is already cooking. Untener carefully

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spelled out that the preacher's task is not to be the cook, not to go into the pantry (the readings) to see what's there, then come up with the menu (the main thought), and put the meal (the homily) together and then serve it. Rather, he says, a preacher comes into the kitchen filled with the smell of something already cooking (God is doing it). God does the menu, the cooking, and the serving; we are simply God's helpers (Untener, 11). James Wallace elaborates this metaphor further in his book *Preaching to the Hungers of the Heart*: the task of the preacher is to feed God's people, as in Mark 6:37, where Jesus says to his disciples who face a hungry crowd, "You give them something to eat" (NRSV).

While each of these metaphors has a great deal to offer, I would like to focus on the task of the preacher as a waiter and the hearers as those feasting at the banquet table of Holy Wisdom. How is a preacher to give people something to eat in light of the present hungers in our world? I suggest a three-course meal—three movements that can help preachers respond to the challenging realities of our day. You will recognize these three movements from classic spirituality as the *via positiva*, *via negativa*, and *via unitiva*. Dorothee Sölle has renamed them: "Be Amazed," "Let Go," and "Resist" (Sölle, 45–51). I focus my reflections on the spirituality of the preacher, with the intent that the hearers also recognize the invitation into these same movements in their own spiritual journey. What follows is relevant not only to those who exercise a formal ministry of pulpit preaching, but to all Christians, as we preach with our lives in both word and deed.

Be Amazed

First, a waiter at the banquet of Holy Wisdom is far more than a simple messenger between the chef and the diners. A good waiter is not a robot that simply ferries the order to the cook and delivers the food to the table; rather, she facilitates an unforgettable dining experience that satisfies physically, emotionally, and spiritually. In the best restaurants, the waiter knows the chef well and is intimately familiar with the menu. A good waiter will have sampled the whole menu and will know from personal experience the exquisite savors and aromas of each dish. Expert waiters are also able to share these experiences with other diners, to read their hungers, and to know what dish will satisfy best. Like St. Paul with the Corinthians, such waiters will know whether a diner needs pabulum or adult fare (1 Cor 3:2). The finest waiters have not just tasted each dish once but repeatedly, in different seasons and circumstances. They do not just take a little nibble on the run but have themselves sat still and relaxed and let themselves be fed by the head chef at a long, lingering banquet, so that on days when there is only time for a snack, the memory and experience of the feast can sustain them.

A preacher in any age, but particularly in our time when there is so much noise, both inner and outer, must be a deeply contemplative person, one who is totally

in love with Holy Mystery and all of divine creation. Only a passionate and committed love affair with the Source of all Love and Life can sustain the preacher for the arduous demands of sharing that love in word and deed with others over the long haul. Whether in fast-food restaurants, internet cafes, or intimate dining rooms, the preacher in love with Holy Wisdom hears and responds to her persistent invitation: “Come, eat of my bread and drink of my wine” (Prov 9:5).

But how do we attune our ears to hear Wisdom’s invitation? Abraham Joshua Heschel wrote, “Awareness of the divine begins with wonder” (Heschel, 46). Wonder, or “radical amazement,” he continues, “has a wider scope than any other human act [in the original Heschel wrote “act of man”]. While any act of perception or cognition has as its object a selected segment of reality, radical amazement refers to all of reality; not only to what we see, but also to the very act of seeing as well as to our own selves, to the selves that see and are amazed at their ability to see” (Heschel, 46). Radical amazement transports us beyond ourselves and our preoccupations, rescues us from triviality, and fuels hope—a contagious hope that ignites awe in the hearers of those preachers who abandon themselves to awe-inspiring grandeur and mystery.

Amazement at the beauty, intricacy, and fecundity of the created world leads us into the very heart and mind of God. Saint Paul says to the Romans, “For what can be known about God is plain to them, because God has shown it to them” (Rom 1:19). He is referring to the Gentiles, who, he insists, have no excuse for not knowing God, even though they do not have the Mosaic Law. Paul continues, “Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made” (Rom 1:20).

Today our understanding of the universe is going through a Copernican revolution, enabling us to be amazed in ways not formerly possible. It is amazing to contemplate the magnificence of the explosion of light by which our universe flashed forth fifteen billion years ago, and it is amazing to know that scientists can now actually see that fireball. As Brian Swimme describes, “the light has always been there, but the ability to respond to it required a tremendous development of the human senses. Just as an artist learns to see a lakeshore’s subtle shades and contours, the human race learns to develop its sensitivities to what is present. It took millions of years to develop, but humans can now interact with

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the cosmic radiation from the origin of the universe. We can now see the beginnings of time—a stupendous achievement” (Swimme 1985).

As preachers who become enraptured in awe at our universe, we realize that every category of how we previously told the story of our God, ourselves, and our cosmos, needs to be rethought and reformulated. If ours is an ever-expanding universe, exploding with life from the center outward, in gorgeously creative, chaotic, irreplaceable patterns, then it no longer makes sense to talk about God as “up in the heavens” or about God “sending Jesus down” to us. Rather, God abides deep within, drawing us inward into love and impelling us outward in mission in ever creative patterns of generative love. As we learn to tell the New Universe Story (Swimme and Berry), it is good to recall Thomas Aquinas’s warning that

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“a mistake in our understanding of creation will necessarily cause a mistake in our understanding of God” (Cannato, 7, quoting Gilby, 76). The New Universe Story is now revealing to us the mistaken notion that has prevailed in the West for the past several centuries, that it was within human-kind’s province to understand the workings of the universe and to gain complete mastery over physical matter. A mechanistic and dualistic view of the universe has had profound repercussions with regard to our notions of God, our bodies, and our organizations, both secular and religious (Wheatley, 17). Models of governance based on command and control break apart as we become attuned to the expansive capacity of humans in an ever-expanding universe (Wheatley, 21). The floodgates to awe and grandeur open up, drawing

us inextricably into participation with the Holy One in the ongoing work of creation.

This radical amazement leads us into radical gratitude, where nothing is taken for granted. Abraham Heschel says, “Taking things for granted, regarding events as a natural course of things,” is alien to the spirit of a religious person (Heschel, 45). He even goes so far as to say that “indifference to the sublime wonder of living is the root of sin” (Heschel, 43).

It would be a mistake to think that living in radical amazement means that preachers simply float along in a cloud of unknowing instead of doing the hard work of critically analyzing the realities of our world and studying rigorously the Scriptures and tradition. As Heschel admonishes, “The sense of wonder and transcendence must not become ‘a cushion for the lazy intellect.’ It must not be a substitute for analysis where analysis is possible; it must not stifle doubt where doubt is legitimate. It must, however, remain a constant awareness if one [in the

original, Heschel wrote “man”] is to remain true to the dignity of God’s creation, because such awareness is the spring of all creative thinking,” and I might add, of all creative preaching (Heschel, 51).

Likewise, radical amazement does not prevent preachers from hearing the cries of suffering in the world; it does not insulate us from grief for the crucified peoples of our world today and for our damaged planet. Rather, beauty and awe can bring about “transformation at the very roots of the beholder’s sensibility” (O’Connor, 53, quoting Scarry). Consider Job, who, after unspeakable losses, is on the brink of despair when God speaks to him out of the whirlwind, the uncontrollable chaos. God is not admonishing Job or trying to put Job in his place when God asks, “Where were you when I laid the foundation of the earth? . . . on what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy?” (Job 38:4-7). Rather, God is directing Job to let the awesome beauty of creation turn him away from his pain so he can be directed outward by beauty and awe toward the transformative power that is at the heart of the cosmos. Such heart-stopping beauty can transform us in three ways: (1) it focuses us outward so that we see that we and our troubles are not the center of the universe; (2) it creates sharpened attentiveness to injustices, opening us more fully to care for the world; (3) it incites creativity (O’Connor, 54). “Job’s experience of beauty does not explain his suffering, but it transforms him” (O’Connor, 54). So we, when we cultivate radical amazement, let beauty incite in us creativity and endless joyous labor for justice for earth and all creatures.

Letting Go

Returning to our metaphor of preacher at the banquet of Holy Wisdom, the second course is to Let Go. When we have given ourselves full-heartedly to the first course, to radical amazement, we learn to recognize and let go of false hungers, false wishes and needs, of desires to overeat. We let go of fear that would cause us to hoard everything that is in the pantry for ourselves. We let go the false notions that there is not enough to go around, and we allow Holy Wisdom to teach us her ways of taking a few loaves and fishes and ending up with leftovers after all have had their fill. We let go our desire to feed ourselves first, as we tend to those who do not have the means to feed themselves. And at times we do not feed ourselves at all, choosing to fast with those who are hungry not by choice.

We let go the need to always use our own recipes. We become willing to taste spicy salsa or to try tortillas in place of Wonderbread. We let go our predilection for forks and knives and become adept at using chopsticks. We let go some of our seemingly great inventions, such as genetically modified seeds, as we open ourselves to learn ancient ways of cultivating food from indigenous peoples. We let go our fear of one another, so we can let Holy Wisdom seat us at her table with

people we would never choose to eat with. We let her teach us how to go out into the streets and alleys to find those who are starving and invite all into the feast.

For us in the post-9/11 U.S.A., it is a particular challenge to let go the fear that has permeated our psyche and fueled hostility toward “the other.” As Robert Schreiter says, if we acquiesce to fear, we are likely to respond in two interconnected ways: numbing and narrowing.

Numbing . . . is a way of surviving by shutting down our capacity to feel and be affected by what is going on around us. This shutting down is an attempt to preserve ourselves. What results is a diminishing of our ability to have care, compassion, and empathy with others. Narrowing is a consequence of this . . . we retreat into niches and enclaves of the like-minded, so that we end up being affirmed in our own convictions and escape the give-and-take of living in a pluralist society. [This narrowing]. . . restricts our vision about the world, develops a smaller and more restricted basis for identity. Restricted senses of identity make us more brittle, and less able to adapt to changed circumstances. We are more likely to react impulsively to them rather than engage them creatively. (Schreiter 2008)

Fear, numbing, and narrowing are some of the greatest inhibitors to our capacity for radical amazement.

As our capacity for amazement and gratitude increases, we also let go our desire to be the only or the best waiter. Even as Holy Wisdom transforms us into the very image of herself, we let go any false notions that it is our banquet or that its success depends solely on us. We let go the attitude that no one else can serve as well as we can, as we teach others, especially youth, the joys of serving at Wisdom’s feast.

All this letting go leads us into the ultimate self-surrender to love—where we let go even our desire for radical amazement, and finally, we let go of life itself.

Resist

The third movement is the one that helps us identify what is poisonous, what has not come from Sophia’s kitchen, the arsenics that slowly lead to death for Earth and its inhabitants. It is not only a matter of identifying the poison but also of being about the work of healing its victims. The list of attitudes and actions that preachers should resist and heal is endless. I will name only two: sexism and unforgiveness. I invite you to add your own.

First, in a world and church where women are still considered and treated as second best, preachers and hearers must do all they can to resist patriarchy and

sexism. In a world where women still do two-thirds of the world's work but earn only one-tenth of the world's income and own only one hundredth of the world's property (see Gutestam); in a world where 70 percent of the 1.3 billion people living in poverty are women (see U.N. End Poverty); in a country where one-third of our households are headed by women (see California Department); and where women make up 47 percent of the workforce, but where 62 percent of them are at or below minimum wage (see Clinton); in a country where women between the ages of fifteen and forty-four are at greater risk of dying at the hands of a partner or ex-partner than they are from car accidents, muggings, and cancer deaths combined (see Koop); and in a church where 80 percent of the lay ministers are women and where 90 percent of those parishes that do not have a resident priest as pastor are led by women (Gray and Gautier) and where women who have no opportunity to test their vocations to presbyteral ministry are barred from preaching at eucharistic celebrations—Holy Wisdom reveals the poison of patriarchy. She upholds the equal value of females, revealing that the divine is just as adequately spoken of in female form as in male. For many preachers the invitation of Holy Wisdom to recognize and speak of the Divine in female language and images remains a savory course yet untried. Some think of it as merely a side dish that can be added for a little extra flavor; they have yet to recognize the importance of using these female metaphors for God as main-course standard fare. They have yet to digest fully the implications of how Jesus spoke of himself as Wisdom's child (Luke 7:35) and how he told parables that invited his followers to speak of God as a woman who searched for a lost coin (Luke 15:8-10), who hid subversive yeast in a mass of dough (Luke 13:20-21), and who relentlessly demanded justice from a corrupt judge (Luke 18:1-8) (see Reid 2001).

A second poison is unforgiveness that fuels violent retaliation. As analysts of conflict transformation agree, true peace and reconciliation begin with the aggrieved party being willing to offer forgiveness to the aggressor. In the ideal situation, the wellsprings of compassion are unleashed in those who are deeply aware of how they have undeservedly received lavish compassion and mercy from God, which then enables them to offer forgiveness to another who has hurt them. This ability to forgive springs from the awareness that it is impossible to “repay” God for undeserved compassion; the only response is to “pay it forward” to another. Jesus makes this point graphically in the parable of the servant who does not forgive his underlings in the manner in which he has been forgiven (Matt 18:23-35).

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As the parable illustrates, to refuse to forgive another (the rat in my life) is like eating rat poison and expecting the rat to die.

Today preachers must be willing to try to forgive the church for the hurts we have suffered: the shattered trust in our priests and bishops in the sex abuse crisis and its cover-up; for the wasted talents of women who have not been allowed to exercise their gifts for preaching and leadership; for the vilification of those who commit themselves to love another of the same sex, to name a few. To explore the complexity of processes of forgiveness, repentance, and reconciliation is not possible in this short essay (see Schreier 1992 and 1998). But in a world torn by violence and vengeance, a preacher who does not devote significant time to learning, practicing, and teaching spiritualities and practices of forgiveness and non-

violent resistance to evil runs the risk of offering poison instead of nourishing fare to our hungry world.

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This third course, our practices of healing and resistance, can take us into times of desolation—times when we feel like we are sitting at an empty table—with not even a crumb to hold our hunger at bay and with no companions to share our longing. Even Holy Wisdom seems to have abandoned her kitchen. We reach those times of impasse, that dark night of the soul where none of our efforts seem to have a good effect. Our systems and institutions in which we had trusted and within which we had known our place seem thoroughly corrupt. Our sense of self and our relationships are all in turmoil, and there seems to be no viable way out. All the creative work that our amazement and letting go and resistance has fed is not

having any effect. To continue it seems futile. There is no going back to what was before, but there seems no good way forward. As Constance FitzGerald describes this in her classic essay “Impasse and Dark Night,” “Every normal manner of acting is brought to a standstill, and ironically, impasse is experienced not only in the problem itself but also in any solution rationally attempted” (FitzGerald, 288). Friends on whom we could previously count do not understand. We can no longer depend on leaders whom we used to admire. And there seems to be no consolation even from Holy Wisdom. This death-like experience can last for months or even years. We have learned recently that Mother Teresa suffered this for most of her ministry with the dying.

What is the way out? FitzGerald offers that we must let impasse drive us into contemplation. But, she says, it is hard to believe that this is what we must do. She observes:

We do not really believe that if we surrender these situations of world impasse to contemplative prayer that new solutions, new visions of peace and equality, will emerge in our world. We dare not believe that a creative re-visioning of our world is possible. Everything is just too complex, too beyond our reach. Yet it is only in the process of bringing the impasse to prayer, to the perspective of the God who loves us, that our society will be freed, healed, changed, brought to paradoxical new visions, and freed for nonviolent, selfless, liberating action, freed, therefore, for community on this planet earth. Death is involved here—a dying in order to see how to be and to act on behalf of God in the world. (FitzGerald, 301)

And so we find ourselves returning to the second course, to the letting go, abandoning ourselves to faithfulness, trusting that the only way out of the darkness is to go through it as Jesus has done before us, and as his mother did when she said “yes” to a frightening unknown.

Then we find ourselves returning to the first course once again as the dark night drives us back into contemplation, to radical amazement, to awe and wonder, as a new menu for a new age is being prepared. FitzGerald wonders, “Is it possible these insoluble crises are signs of passage or transition in our national development and in the evolution of humanity? Is it possible we are going through a fundamental evolutionary change and transcendence, and crisis is the birthplace and learning process for a new consciousness and harmony?” (FitzGerald, 300).

Well-Balanced Diet

As we savor these questions we see that the three courses—Amazement, Letting Go, and Resistance—are not appetizer, entrée, and dessert, to be served in sequence. Rather, they are intimately intertwined, a combination platter, if you will, all of which must be tasted and digested in various sequences as we let them do their transformative work in us. Moreover, we will need to experiment with new recipes to feed the hungers of today’s world. While leftovers and comfort food are tempting as tried and true, they alone may not be able to provide the nourishment we now need. As we preach the Good News, it may be helpful to reflect on how well balanced our diet of these three courses is. To which of the three courses do we find ourselves most often drawn? Which course might we need to taste more deeply as we let Holy Wisdom lead us into amazement, letting go, and resistance?

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Angels with Dirty Faces

Priestly Images in Contemporary Cinema

Guerric DeBona, O.S.B.

The depiction of priests in American film over the last decades has been shaped by our communal values, conventions, and understandings, especially clerical celibacy. This article explores a few examples to show how and why these narrations have shifted and the issues these open up for the U.S. church.

A few years back, I suggested in the pages of this journal that religion and film in America formed a stalwart relationship in the 1930s and '40s and that Hollywood's use of priesthood as a "cultural icon" became a powerful agent of commercial success and social respectability for the American film industry (DeBona 2004). Even a cursory inquiry into the cinematic history of priests on the silver screen tells us that religious figures tend to mirror their respective time and function with varying degrees of signification. I intend to deal briefly here with the image of priesthood in American film culture over the last century since World War II. What are the narrative dynamics in these movies and how have the representations of priests depicted in these films been shaped by our communal values, conventions, and understandings, especially clerical celibacy? How has the image of the "studio period priest" altered since the early days of feature film? I hasten to add that the scope of these pages is meant to be speculative, impressionistic, and perhaps suggestive for launching a point of departure for future discussion

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on the cultural politics of religious figures in film. While a formalistic reading of some of these films might prove valuable, that is not my purpose. For those interested in a close reading of film and its relationship to theology, Paul Schrader's *Transcendental Style in Film* (1972) is a seminal guide. That said, my aim here is really quite simple: I am interested in how American film culture has written stories involving priests and how and why these narrations have shifted over the years.

For reasons of space, I am confining myself to a reflection on Hollywood's use of priest-as-cultural-symbol over the last several decades. A longer treatise on the subject would undoubtedly include a more exhaustive interrogation of the stylistics of the film, together with production histories and directorial issues involved. In my view, we also need a methodological apparatus to begin to understand the important dialogue that exists between popular film culture and religion, again a subject for a longer and sustained investigation elsewhere. I am hoping here in this short piece to suggest some coordinates that might make such an investigation possible.

The Collar and the Camera

The American film industry's self-censorship in the early sound era helped to establish religious figures, particularly priests, as reliable tools for cultural stability. In 1934 Hollywood implemented the Production Code of America, a self-regulating mechanism in response to organizations like the Catholic Legion of Decency. The PCA, which Thomas Doherty has recently explored in fascinating and great detail (2007) and which prohibited degrading religion or ridiculing any religious faith, specifically stated that, "Ministers of religion in their characters of ministers should not be used in comedy, as villains, or as unpleasant persons" (quoted in Pinsky, 60; see also Black 1994, 308). Besides the Production Code and its enforcer Joseph I. Breen, himself a Catholic, the image of the priesthood was shaped by the so-called social problem film or a version of that genre (at its peak from the 1930s–1950s), which specialized in revealing the plight of the disadvantaged and the working class. In a certain sense, the priest and the social problem film emerging in the Great Depression were made for each other: they were partners for Catholic immigrant audiences, eager to see the weaknesses of the social system explored in the culture at large. If priests were not subjects of the social problem film per se, they functioned as agents of good will in these narratives and, more often than not, societal change. With tight industry regulations in place and a useful genre to support his work, the studio period priest in the Golden Age of Hollywood could valiantly express the humanist interest of a film industry that supported FDR's New Deal and other economic and social reforms on into the 1950s. Thus, American film culture could use ministers of religion to further

advance (secular) public agenda while guaranteeing the place of enshrined institutional establishments, such as the church.

Priests played both a serviceable and symbolic role in feature films because of their celibate status as well. Since the early days of the silent pictures, Hollywood features had been the province of heterosexual romance. Now celibate priests could be used effectively and deliberately segregated from the romance plot of feature films for the symbolic interests of the narrative; that role was especially true for the social problem film or movies that dealt with domestic problems. They might be prison chaplains (Fr. Dolan in Fritz Lang's *You Only Live Once*, 1937); a double to a friend gone bad (Fr. Jerry in *Angels with Dirty Faces*, 1938); a crooning pastor rebuilding a neighborhood (Fr. O'Malley in *Going My Way*, 1944, and *The Bells of*

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St. Mary's, 1945); urban reformers (Fr. Flannigan in *Boys Town*, 1941, or Fr. Barry in *On the Waterfront*, 1955); rescuers in a crumbling city (Fr. Mullin in *San Francisco*, 1936); or patrons of ex-cons (Fr. Dismas in *The Hoodlum Priest*, 1961); but never troubled lovers with a hint at a sexual history. As Mary Gordon says of Father Chuck O'Malley, "The model that Fr. Chuck offers is that of an endlessly giving ego, a position made possible not only through the suppression but the complete excision of desire. . . . Ever suggesting, by his informality, the possibility of intimacy, he is in fact rigorously refusing intimacy. An impermeable shield protects his life from outside contact" (74-75).

The "excision of desire" guarantees the very legibility of the priest as a religious and cultural symbol. His essential *lack* of emotional and sexual expression makes possible what Karl Rahner says is an experience of transcendence in the very act of seeing. "Every time we see an object, we look, as it were, beyond it, into the expanse of all that may be seen. We see something as well determined because, in this seeing, we are also aware of the unseen fullness of what may be seen" (158). Thus the clerically collared Crosby, O'Brien, and Tracy establish their viability not as vulnerable men who fall in love as much as religious representations of what might be disclosed—social justice, good works, the priest as "endlessly giving ego." Robbed of any form of natural self-disclosure, especially any hint of sexual expression, priests were very useful symbols. In the social problem film, they were important signifiers of an unambiguous message for urban culture of poverty and violence, and became all the more legible when the symbol was not compromised by a personal sexual

history. Parenthetically, a similar symbolic revelation is at stake in the parallel case of women religious. As Rebecca Sullivan observes, “By making sacrificial labor a crucial element of their religious identity, they brought the feminine ideals for working women to a higher, spiritual level. That delicate balance between self-abnegation and heroic purposefulness became central to the representation of nuns in popular culture” (57). But as we shall see, the function of the priest as a traditional symbol of transcendence and cultural stability begins to unravel shortly after World War II. The “endlessly giving ego” becomes both needy and vulnerable.

Trouble in Paradise: Two Missionary Priests

John Stahl's *The Keys of the Kingdom* (1944) invites us to consider the priest with a romantic past, who even had plans for marriage until that call was interrupted by a vocation to the priesthood. Based on A. J. Cronin's novel of the same title and set in Scotland, Francis Chisholm loses both parents in a tragic accident, only then to discover that his former girlfriend has fallen into a fatal illness. Hardly a symbol of cultural stability, he is something of a loner when Chisholm's rector takes him under his fatherly wing, and he eventually becomes a priest. Further, Chisholm is a bit unconventional, even unorthodox, which only intensifies his marginality. The priest has a global vision of his religion and society (his best friend is an atheist doctor). Soon after arriving in China, Chisholm adopts a native cassock instead of the more formal Roman variety. He visits Protestant missionaries and offers to collaborate with them. He even authorizes cremation (then forbidden by canon law) after the rebel soldiers kill several villagers. Chisholm's relationship with Mother Marie Veronica, the stern German nun who comes to the Chinese village to help run the school with two of her companion sisters, takes another look at celibacy as well. A woman of noble birth, Mother Veronica is at first resistant to Chisholm's blue-collar ways (he works the fields and cooks), but gradually becomes much enamored with the priest. They have an evolving, though distant, respect for one another that gradually becomes a poignant, amicable relationship. When Father Chisholm leaves the mission after many years there, Mother Veronica says, “My dear friend. I shall never forget you.”

Father Chisholm is a kind of post-World War II representation of a noirish, wounded male haunted by a romantic past, and *The Keys of the Kingdom* gives us a rare glimpse of romantic love transformed into a spiritual friendship. The romantic plot in the film shifts toward a more familial one: Chisholm's parents are killed, but his father is replaced, giving him lifelong guidance and a reason to remain boyish, devoted to the patriarch, and sexually inactive. Chisholm's romantic interest dies off only to be replaced by a lifelong female companion (Mother Veronica)

engaged in similar work. While there is not even a tiny spark in the film that the priest and the nun might be more than friends, the “impermeable shield” that helped Father Chuck fight the good fight has been laid aside. Chisholm is capable of adult love for a woman and his parting, tender remarks to Mother Veronica are a far cry from what Gordon calls “the most formal minuet” between Sister Benedict and Father Chuck in *The Bells of St. Mary’s* (1974).

Another film concerning a missionary priest also proves to be an illustrative window into the world of priestly celibacy and sexuality, albeit more provocatively. Father O’Banion in *Satan Never Sleeps* (1961) remains in a kind of persistent sexual jeopardy from the very first moments of the film. Produced and directed by Leo McCarey (who, interestingly enough, also directed *Going My Way* and *The Bells of St. Mary’s*), the film is obviously informed by both political and sexual revolutions occurring in the early 1960s. Like Chisholm, O’Banion (William Holden) is a missionary in China come to replace Father Bovard, an elderly pastor anxious to move on. But a young Chinese woman, Siu-Lan, has followed O’Banion and, since she has fallen in love with him, endlessly attempts to gain O’Banion’s sympathy and affection. “Stop tantalizing me!” O’Banion shouts. “Priests don’t marry,” he tells her again. “Become Protestant,” she says.

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Celibacy has taken a major turn in the film from previous representations by becoming a major structure of the plot, certainly a legacy of the Hollywood of the 1960s, which would produce more and more sexually provocative narratives. The use of a major star, famous for his virile romantic leads, to play the part of a sexually skittish priest also contributes to the tension in the film. Unlike Gregory Peck, who was an unknown and appears mild and boyish in his work as Father Chisholm, William Holden was at the height of his career as a matinee idol and that image only underlines his

fight to stay the course of celibate chastity. Unlike his priest-predecessors in earlier films, who could rely on conventional modes of behavior and a strong Catholic (immigrant) culture to support and sustain them, Holden is awash in China, surrounded by a few Christian martyrs (who, like the priest, remain faithful) and communist revolutionaries. O’Banion rarely appears in full clerical dress. With a rugged bomber jacket, he spends most of the movie looking much more like William Holden in *Stalag 17* or *Bridge Over the River Kwai* than a familiar priestly

symbol. O'Banion spends most of the film in a kind of sexual jeopardy, wrestling with the demons that tempt him to break his promise of celibacy.

In retrospect, *Satan Never Sleeps* appears at the juncture of an important displacement of the once familiar image of the Roman Catholic priest. It was at this very moment in the early 1960s when the studios themselves—and, indeed, American culture—was experiencing a significant upheaval. By early '60s, Hollywood became less and less preoccupied with social problems in the local urban neighborhood, for which priests were the ideal mediators, and more interested in global markets and the international scene. (Both *Keys of the Kingdom* and *Satan Never Sleeps* deal with priests involved with foreign missions, not domestic problems.) Furthermore, *Satan Never Sleeps* simply underlines the sexual confusion and eclectic vision of the 1960s. What use would the studio period priest of the 1930s have as a force of cultural stability in a changing society that was undergoing a sexual revolution? Or, for that matter, how would Pat O'Brien's or Spenser Tracy's priestly and Irish signification speak to the growing number of second- and third-generation immigrants of diverse cultural origin? Tellingly, the rough-and-ready, all-American priest O'Banion replaces his fussy elderly counterpart in the mission, Bovard, even as the old Hollywood image of priesthood appears to be on the wane. In the end, the old priest is done away with completely by the end of the movie, killed attempting to halt communist insurgents. Moreover, with the gradual collapse of the studio system and then the Production Code itself, it became clear that the industry was incapable of keeping up with self-regulation; that gradual collapse would indelibly mark the filmic narrations and influence the box office. In 1953, Otto Preminger made a daring, racy comedy, *The Moon Is Blue*, and released it without the seal of approval of the Production Code. Not only did the film do well at the box office, but it received Oscar nominations. Ironically, the film starred the man who would soon play Father O'Banion, William Holden. By 1968 the Code and its censors had collapsed, replaced by the familiar ratings system (G, PG, R, X—now NC17).

The Fall from Grace: Stumbling into the '70s and '80s

As its very title *Satan Never Sleeps* seems to suggest, the film is at the verge of asking the question: is celibacy possible? The Kinsey report on the "Sexual Behavior of the Human Male" released in 1948, as well as the study published on women five years later, both made explicit what was occurring in feature films. Hollywood melodramas, highly influenced by the rise of neo-Freudianism—increasingly popular in the 1950s with melodramas such as *Peyton Place* (1957) and *Splendor in the Grass* (1961)—show that sexual urgency and need determines both the plot and human happiness. Therefore, the human side of priesthood

becomes readily apparent in Stanley Kramer's *The Runner Stumbles* (1979) and intimates a complete break with the image of the studio period priest. The excision of desire gives way to the explosion of passion. Based on a true story of Father Brian Rivard, who falls in love with the new religion teacher, Sister Rita, the priest eventually finds himself accused of her murder. The tone of *The Runner Stumbles* is dark and moody, very untypical of studio films depicting religious. Set in the 1920s, Father Rivard (Dick van Dyke) is disillusioned with the church and exiled to a small, grimy, anti-Catholic community in Solona, Washington. Sister Rita enlivens the place, the students—and Father's affections. After trying to repress his feelings, Rivard explodes with emotion for Sister Rita, removing her veil and passionately kissing her in the rectory. More distressing, we learn later that Sister Rita has been killed and Father Rivard accused of her murder.

With a viable romantic entanglement between a priest and a religious woman, *The Runner Stumbles* is the first film I can think of in which the symbolic image of priesthood becomes completely deconstructed: first by sexual desire, then by a murder accusation, and then, finally, by complete institutional abandonment. By the end of the movie, Father Rivard is exonerated from the murder, but stripped of his priesthood together with his collar. Is he being punished for his sexual desire? The film seems to be suggesting that he is. The closing shots show him broken and weeping at Sister Rita's grave, with only a child to comfort him. The film is clearly informed by the politics of institutional disillusionment available almost everywhere in America in the late 1970s. "Priesthood"—or Hollywood's narrative construction of it in the late 1970s—becomes the site for rewriting the culture's distrust of authority, organizations (especially the church and its stand on sexual issues like contraception) and the conventional wisdom that celibacy is viable way of life. The final scenes of *The Runner Stumbles* contrast sharply and ironically with the studio period priests' triumphant building of a new church, an orphanage, or community in the midst of a Great Depression or a World War: though innocent of murder, the priest is disgraced because he has fallen from human desire, then defrocked and lead into the unknown. The film's claim is that the storm is not in society (the former province of priests on film) but within the interior space of the sexual self. In a certain sense, then, the cemetery scene at the end of *The Runner Stumbles* is the place not only for Sister Rita, but for the patriarchal image of priesthood; both have been laid to rest. Abandoned by the church and even God, Rivard faces a society devoid of both.

More redeeming but still disturbing is *True Confessions* (1981), an underrated gem directed by Ulu Grosbard, and recently restored on DVD. *True Confessions* is an indictment of how far the Earthly City remains from its Heavenly counterpart. In a way, both *The Runner Stumbles* and *True Confessions* are revisionist films with their respective refashioning of a subgenre, the priest film. Like *The Runner Stumbles*, *True Confessions* dismantles the cultural mystique of priesthood while leaving us with a more authentic witness. The film portrays an ambitious

monsignor, Desmond Spellacy (Robert DeNiro), and is set in an ugly, corroded, and moody Los Angeles of the 1940s. The police are called to a cheap whorehouse, only to find that a priest has died having sexual relations with a prostitute. Based on the novel of John Gregory Dunne, *True Confessions* portrays a church that traffics in sex and dishonesty and the priest who paid the price because of his willful contamination with evil. Police detective Tom Spellacy (Robert Duvall), the gritty brother of Monsignor Des, must investigate the murder of a porno star, and that graphic inquiry sets in motion the revelation of a secret world beneath his brother's activities, the business with which he is engaged and the church with which he is entwined. As chancellor of the archdiocese, Des has been awarding building contracts to Jack Armstrong, a corrupt and shrewd Irish developer. When Tom learns that Armstrong has been sexually involved with the dead woman (and morally compromised in everything except the murder), he arrests him. But the investigation also connects Des to the murdered prostitute, whom he coincidentally and innocently picked up hitchhiking. Guilt by association eventually lands Des in a lifetime appointment in a tiny parish in the desert, where he learns from an older pastor, Father Shamus, "what it means to be a priest." Unlike Father Rivard (who appears to be abandoned not only by the church but also by God), Des Spellacy is restored to another priesthood—more authentic, prophetic, and humble—and on the margins of society.

True Confessions is full of wonderful ironies that dismantle previous constructions of priesthood on celluloid. For instance, the mother of the dead prostitute says that the girl's favorite film was *Going My Way*. With a remark that gestures toward earlier, more pious depictions of priesthood at the cinema, the only honest person in the entire film (Fr. Shamus), ousted in a political maneuver to a small parish, tells his cardinal, "Show me a priest with a twinkle in his eye and I will show you a moron." Further, the usual doppelgänger literary device that uses priests as a foil to an evil Other in a film like *Angels with Dirty Faces*, contrasting the good Father Jerry Connelly (Pat O'Brian) and the criminal Rocky Sullivan (James Cagney), is problematized in *True Confessions*. Far from polarities, Des and his brother are both very human with the stain of sin on them both. DeNiro plays Des like a lithe, sinewy acrobat, effortlessly gliding on a trapeze—untouched and never a hair out of place. His body movements suggest his careful, flawless manner that hopes to access power. Paradoxically, it is the crude and foul-mouthed

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brother cop who becomes the priest's instrument for redemption. Just about everyone is dirty from someone else's corruption—or guilty by contamination and association. Indeed, Des hears the confession of both his brother and Jack Armstrong, and the shadows that cover the priest in both scenes suggest that he is literally infected by other people's sins. By the end of the film, however, we realize that the priest's involvement with human evil and power will be the source of both his downfall and redemption. As Des tells his brother when they reunite shortly before the priest's death, "I thought I was someone who I wasn't. . . you were my salvation."

As its title implies, *True Confessions* is a film about a double world: the salacious and seedy underworld of corrupt cops, prostitutes, and criminals, and the church with which it is entwined. The film brings these formally polarized worlds of heaven and earth together; it is ultimately a movie about the transformation of ambition and power into servitude for the love of God through an unlikely grace. In the end, the film hints at the resurrection beyond the corruption from which the priest has emerged. The "image" of priesthood, once so carefully cultivated by Des, may have collapsed (his older self, now riddled with cancer, is a far cry from his earlier, pristine image), but something of the suffering servant remains faithful and true.

The Mass Is Ended

The Runner Stumbles and *True Confessions* disclose a reality of priesthood formerly hidden only in symbol. Rivard's struggles with celibacy and Des's will to power remind us of the human face behind the image. Des's downfall from a well-constructed image to a flesh-and-bones, suffering servant may serve as a kind of allegory of the priest film in Hollywood. At first a cultural icon emptied of humanity (especially sexual desire) and signifying religious stability (guaranteed by censorship), "the priest" was a constructed reality, Hollywood's buoyant dispenser of patriarchal wisdom and architect of dreams. Like all straw men, even those wearing a collar, the priest imagined in Classic Hollywood was dismantled, much as the knot of a repressed culture became undone with the sexual revolution. From my perspective, I think that *True Confessions* brilliantly unwraps and then dissolves the powerful aura of an imagined, fictional cleric, while restoring the grace-filled symbol of the priest as a marginal prophet, a suffering servant. In the end, the kind of mass appeal that a Bing Crosby or Pat O'Brien priest had on a generation has long since disappeared.

Our look at representations of priests, particularly as Hollywood has managed that image over the last seventy-five years, opens up deeper issues that have yet to be researched. As far as I know, there exists no comprehensive cultural history of the American priesthood. The church could benefit from a look at popular and

cultural representations of clerics as they were portrayed, say, in the 1950s, the way that Stephanie Coontz writes of the American family in *The Way We Never Were: American Families and the Nostalgia Trap* (1992). Indeed, an investigation of the way in which priests have been portrayed over the years in American culture would help us to understand the current use of religious figures in contemporary cinema or other forms of popular culture. It should be obvious from this short inquiry that the church no longer has control of its images the way it once did when it was closely allied to the Production Code. Recognizing how religious images shape our society remains an important tool for evangelization. Until such a cultural study of priesthood is written, we will have to piece together the artifacts left to us by Father Flannigan in *Boy's Town* or Father Des in *True Confessions*. Or “just dial ‘O’ for O’Malley.”

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Angela Senander

**To Vote or Not to Vote:
Stem Cells and Faithful Citizenship in the 2008 Election**

Responding to a decade of research on and legislative responses to human embryonic stem cell research around the world, Archbishop William Levada, prefect of the Congregation for the Doctrine of the Faith (CDF), signed *Dignitas Personae*, an instruction addressing certain developments in bioethics, on September 8, 2008. This instruction updates *Donum Vitae* (DV), written by the CDF more than two decades earlier in response to developments in reproductive technologies. Since prior teaching about embryos and scientific research in DV and in the 1995 papal encyclical *Evangelium Vitae* (EV) provides sufficient moral guidance, the Vatican's release of the instruction on December 12, 2008, a little over a month after the presidential election in the United States, was wise or fortuitous (DV, nos. 1–2; EV, no. 63). This delayed release saved the instruction from being received as a means of trying to influence voters to choose the extraordinary route of selective conscientious objection to voting, first articulated by the U.S. Catholic bishops in their 2007 statement "Forming Consciences for Faithful Citizenship."

The 2008 Election

The day after Levada signed *Dignitas Personae* (DP), Democratic vice presidential candidate Joe Biden suggested on the campaign trail that Republican presidential candidate John McCain was opposed to stem cell research. In response, McCain aired a stem cell research radio advertisement as part of his 2008 presidential campaign:

. . . John McCain will lead his congressional allies to improve America's health. Stem cell research to unlock the mystery of cancer, diabetes, heart disease. Stem cell research to help free families from the fear and devastation of illness. Stem cell research to help doctors repair spinal cord damage, knee injuries, serious burns. Stem cell research to help stroke victims. And John McCain and his Congressional allies will invest millions more in new NIH medical research to prevent disease. Medical breakthroughs to help you get better faster. . . .

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As the political advertisement advocates stem cell research, it emphasizes the potential health benefits but fails to consider the moral significance of the source of the cells. Drawing attention to and reiterating the moral significance of their source, DP highlights the moral relevance of the degree to which obtaining stem cells harms a subject (no. 32). In light of this evaluation of the degree of harm caused, one could conclude that the use of stem cells from adults and umbilical cord blood obtained at birth is morally legitimate, while the use of embryonic stem cells is not because of the destruction of human life necessary to obtain embryonic stem cells (DP, nos. 18–19).

The voting records of both Barack Obama and McCain reveal legislative support for such embryonic stem cell research; they have voted to lift the federal funding restrictions on embryonic stem cell research that President George Bush implemented in 2001. Some voters might have concluded based on this record that they could not vote for either candidate. A Catholic could even find justification for this position in the most recent episcopal statement on faithful citizenship, “Forming Consciences for Faithful Citizenship,” which recognizes the possibility of selective conscientious objection to voting under particular circumstances. Yet, “Forming Consciences for Faithful Citizenship” does not advocate either abstinence from voting or the reduction of political participation to a single-issue response. To better understand this, we will examine the centrality of the obligation of political participation articulated in the episcopal statements on faithful citizenship and the prior need for conscience formation emphasized in the most recent statement.

The Obligation of Political Participation

Lack of political participation, including a significant decline in voter turnout in the

United States, was the sign of the times that motivated the first episcopal statement on political responsibility in 1976 (Administrative Board, 567). In anticipation of each presidential election since then, the bishops’ conference has underscored the obligation of political participation. That obligation remains a central theme of the most recent episcopal statement on faithful citizenship (USCCB, no. 9). Even as “Forming Consciences for Faithful Citizenship” acknowledges that one could in good conscience abstain from voting when all candidates support policies that legitimate an intrinsic evil, it identifies this course of action as “extraordinary” (no. 36). This new acknowledgment of selective conscientious objection to voting responds to a concern raised by some Catholics, particularly those informed by Catholic Answers’ “Voter’s Guide for Serious Catholics” (12). In the rare instances in which individuals discern that they cannot vote because of the candidates’ positions on embryonic stem cell research, they need to be attentive to the other forms of political participation in which they engage so as to contribute to the common good. Opposition to one evil is not sufficient since there are other evils that need to be avoided and many ways in which the good needs to be realized (USCCB, no. 24). The bishops call Catholics to engage the many moral issues facing the United States (USCCB, nos. 63–88).

Catholic teaching about justice and peace recognizes that violations of human life are a fundamental injustice that societies have an obligation to prevent. Human lives are at stake in the abortions performed, in the wars waged, in the criminal executions carried out, and the health care policies adopted. The Catholic faith teaches that life needs to be valued whether a person is innocent or guilty, and it needs to be protected not only through preventive actions but also through constructive actions. As people lose their homes, jobs, and life savings, Catholic

social teaching reminds citizens that these economic issues are also moral issues involving basic human needs. As energy prices increase, consumers are reminded that the earth's resources are limited, and Catholic teaching about caring for creation seems particularly relevant. These issues, as well as many more, weigh on people's consciences.

The Catholic moral tradition helps one understand how a Catholic could vote for one of the candidates, despite his position on embryonic stem cell research, rather than abdicate responsibility for choosing a leader to address the many challenges to the common good (USCCB, nos. 34–36). The Catholic moral tradition's principle of material cooperation helps an individual evaluate one's intentions, the degree to which one is contributing to evil, and the degree to which an action contributes to the good. In so doing, it challenges those who argue that the end justifies the means as well as those who are only concerned about subjective intentions. As one votes for a candidate whose policies do not reflect one's values in particular ways, the vote serves as an invitation to other forms of political participation to share those values not reflected in one's vote.

Conscience Formation Prior to Political Participation

The Catholic Church does not tell one whom to vote for and even recognizes that one's conscience might prevent an individual from casting a vote, but the church reminds everyone of the obligation of political participation and the importance of conscience formation prior to this participation (USCCB, nos. 7, 9, 36). One who reads "Forming Consciences for Faithful Citizenship" might conclude that conscience is the voice of God (no. 17). That, however, is not the intent of the document, given the stated desire to affirm past teaching (USCCB, no. 3).

Gaudium et Spes does not describe conscience as the voice of God but rather as a dimension of the human person to which the voice of God speaks (no. 16). Conscience is a human capacity in need of formation, and the communities to which one belongs impact formation in both positive and negative ways. For those that allow the Catholic community to contribute to their formation, Scripture, liturgy, the lives of saints, and magisterial teaching all have a role to play in shaping perceptions. With these perceptions and values, one then needs to exercise the virtue of prudence, which allows one to reason well in the process of making practical judgments in light of values. Since conscience is not the voice of God and is capable of error, attentiveness to God in prayer needs to be an essential part of conscience formation.

Political Participation

When Catholics attribute a decision not to vote to candidates' positions on embryonic stem cell research and their understanding of "Forming Consciences for Faithful Citizenship," they invite reflection on questions about abstinence from voting as a form of political participation. In particular, to what degree is it an easy way to make a decision in the midst of complex challenges to the common good? To what degree is it an extraordinary action resulting from an informed conscience? In the latter case, what forms of political participation complement selective conscientious objection to voting? These questions are worthy of discussion so that the origin and purpose of the statements on political responsibility are not lost. As the first statement on political responsibility reminds us, political participation (including voter participation) is necessary for the sake of the common good (Administrative Board, 567).

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KEEPING CURRENT

SYSTEMATICS

Stephen Bevans, S.V.D.

Vatican II: Fifty Years Later

January 25, 2009, marked the fiftieth anniversary of Blessed Pope John XXIII's surprising announcement of the ecumenical council that would be called Vatican II. In the last several years we have seen the completion of several major projects that present a kind of "second generation" assessment of the achievements of the council. A "first generation" assessment had been presented soon after the council by people who had, for the most part, been active participants in the conciliar process, the most notable among these works being the five-volume *Commentary on the Documents of Vatican II* (New York: Herder and Herder, 1968) edited by Herbert Vorgrimler, and the commentaries appearing in the French *Unam Sanctam* series, published in Paris by Les Éditions du Cerf. In the 1970s the massive Ante-Preparatory and Preparatory documents were published by the Vatican Press, followed by the *Acta Synodalia* or word-for-word daily proceedings of the council.

In early 2009, Paulist Press published the last of its eight-volume "Rediscovering Vatican II" series, written by scholars who

were alive during the council, but who have only come into their own as theologians in the post-Vatican II years. While these volumes offer readers serious scholarship, they are not meant to be highly academic or technical studies. They are rather more accessible commentaries that will help general readers understand the complexities and developments of the sixteen documents that the council issued. Cardinal Edward Idris Cassidy, the highly respected former president of the Pontifical Council for Promoting Christian Unity, authored the first volume on the documents on Christian Unity and Non-Christian Religions (*Ecumenism and Interreligious Dialogue* [2005]); the documents on the church, bishops, and Eastern Churches are authored by noted ecclesiologist Richard R. Gaillardetz (*The Church in the Making* [2007]); Australian theologian Maryanne Confoy has written the commentary on the documents on religious life, priesthood, and priestly formation (*Religious Life and Priesthood* [2008]); missiologist Stephen Bevans and ecumenist Jeffrey Gros are the authors of the final volume in the series on the Decree on Missionary Activity

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and the Declaration on Religious Freedom (*Evangelization and Religious Freedom* [2009]); lay theologian Dolores Leckey presents commentaries on the two documents on the laity and on Christian education (2006). The other three volumes in the series deal with the documents on the liturgy (by Rita Ferrone [2007]), on revelation (*Scripture*, by Ronald Witherup [2006]), and on the church in the modern world (by Norman Tanner, *The Church and the World* [2005]).

Each book treats the document or documents under study in exactly the same way. A first section discusses the history of the document, while a second section presents a summary of its content. Then a reflection on the document's implementation is presented, followed by a discussion of the "states of the questions" that the document had engaged. The result is a set of commentaries that help readers understand the background of the council documents and also orients them to the present and future. These volumes should be immensely helpful for students of the council in the future and a great review for those of us who lived through the council a half century ago.

Perhaps the most important work by the "second generation" of Vatican II scholars is the four-volume commentary on the council edited by eminent theologians Peter Hünermann and Bernd Jochend Hilberath and published in 2005. These commentaries are followed by a volume edited by Hünermann on the council and the "signs of the times" today, published in 2006 (Hünermann and Hilberath, *Herders Theologischer Kommentar zum Zweiten Vatikanischen Konzil* [Freiburg: Herder]; Hünermann, *Das Zweite Vatikanische Konzil und die Zeichen der Zeit Heute* [Freiburg: Herder]). Unfortunately for those who do not read German, these volumes have not been translated into English. Still, no serious study of Vatican II can afford to ignore this work of truly amazing scholarship.

On the other hand, the six-volume *History of Vatican II*, edited by U.S. theologian Joseph A. Komonchak and the late Italian historian Giuseppe Alberigo, completed in 2006, has been published in a number of languages and is easily the most important history of the council to be published to date (Leuven: Peeters / Maryknoll, NY: Orbis Books). More comprehensive histories of the council will certainly be written in the future, and written perhaps with more objectivity. Nevertheless, the several decades' distance between the council's end in 1965 and the appearance of the first volume of this history in 1995 have been able to give the various contributors access to the volumes of material that appeared after the council, as well as to private papers, memoirs, and diaries of bishops and theologians who participated in the council's deliberations and debates (though they did not have access to the papers of Paul VI). This is not necessarily a set that one would want to read cover to cover at one time, but it provides a treasury of resources—in text, notes, and bibliography for any close study of the council and its development from its convocation in 1959 to its conclusion in 1965. Giuseppe Alberigo also published a shorter, far less complex history of the council that probably every pastor or pastoral worker should read. It is entitled *A Brief History of Vatican II* and was published by Orbis in 2006.

Alberigo's and Komonchak's perspective on the council has not gone unchallenged. In 2005, for example, Italian Archbishop Agostino Marchetto published *The Ecumenical Council Vatican II: A Counterpoint for Its History (Il Concilio ecumenico Vaticano II: Contrappunto per la sua storia* [Vatican City: Libreria Editrice Vaticana, 2005]), in which he spoke strongly against Alberigo's interpretation. For Marchetto, Alberigo's and Komonchak's magnum opus has an anti-curial bias, paints an unflattering picture of Pope Paul VI, and—most

damningly—urges an interpretation that emphasizes the council's discontinuity with past church teaching. Marchetto's position, on the other hand—and this is a position seemingly backed by high Vatican authorities—is that what is most important about the council is its *continuity* with the past, not its novelty. It is in continuity with the past, Marchetto argues, that Vatican II needs to be interpreted, not in some vague “spirit of the council.”

In his 2005 Roland Bainton lecture at Yale Divinity School, U.S. American church historian John W. O'Malley set forth to refute Marchetto's position. The lecture was subsequently published in the journal *Theological Studies* (March 2006), and after two astute responses to O'Malley's article were received (written by U.S. historian Stephen Schloesser and Australian theologian Neil Ormerod and published in the June and December 2006 issues of *Theological Studies*), the three articles were collected in a book. Added as well was a fourth article by Joseph Komonchak in *Vatican II: Did Anything Happen?* edited by David Schultenover (New York: Continuum, 2007). All the articles are brilliant contributions to the debate about the significance of Vatican II, but O'Malley's clearly sets the tone. After laying out several ways in which Vatican II is clearly discontinuous with other ecumenical councils—its

sheer size, the length and quality of its preparation, its international participation, its duration—O'Malley emphasizes one particular aspect of difference that he considered particularly important. This was the council's *tone*: not, as in previous ecumenical gatherings, one of Roman legal language and authoritarian rhetoric, but a language that was pastoral, a language of persuasion. This, to my mind, is one of the most significant pieces ever written about the council and one that every woman and man engaged in pastoral ministry needs to read. The entire book is important; O'Malley's article is a must.

Almost twenty years ago, at a lecture at Catholic Theological Union, the late Cardinal Joseph Bernardin urged its faculty and students to continue studying and researching the documents and the history of the Second Vatican Council. Their profound significance, the Cardinal said, had not yet been fully grasped by the church. Twenty years later and fifty years since the day in St. Paul Outside the Walls when John XIII surprised the church and the world with the announcement of a council, these words are still true—and perhaps even more so. The several newly completed projects surveyed by this essay will certainly help the church to pursue Cardinal Bernardin's charge—and his legacy.

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WORD AND WORSHIP

Richard E. McCarron

More Change in the Air

While the work on the translation of the *Missale Romanum* 2002 moves forward, there have been a few recent developments concerning the Missal and the Order of Mass that merit some further reflection.

In October 2008, a corrected edition of the third authoritative Latin edition of the Roman Missal was released (formally called the *Missale Romanum tertia editio typica emendata*). It was formally presented to Pope Benedict XVI in November. The notice of this revision had already been given by the CDWDS earlier in 2008. Most of the changes are deemed as minor, typographical corrections or changes: for example, correction of accents, punctuation, and mistakes in the ink color (some “rubrics” appeared in black rather than red) as well as attention to page turns to avoid breaking up a prayer. However, there are two more substantive changes worth noting.

New Dismissals

The first more substantive change is the addition of three new formulas to the Order of Mass for the dismissal. It may be a surprise to most people that there was only one before. The official Latin editions of the *Missale Romanum* 1970, 1975, and 2002, gave one

formula: *Ite, missa est* (translated into English as “Go, the Mass is ended.”) The current U.S. vernacular edition (1985) offers three additional formulas, namely “Go in the peace of Christ”; “The Mass is ended, go in peace”; and “Go in peace to love and serve the Lord.” While these are the only approved adaptations to the dismissal, the impulse to make a deeper connection between the liturgy, mission, and daily life often gives rise in many parishes to further variations. One example comes from the practice in Life Teen Masses of replacing the dismissal with expressions like “The Mass never ends, it must be lived.” The use of this improvisation was formally rejected by the congregation in 2004. It is also interesting to note by comparison that the 1983 Italian-language Missal offers five variations.

The impetus for the inclusion of new formulas for the dismissal was the 2005 Synod for the Eucharist. In his post-synodal apostolic exhortation *Sacramentum Caritatis*, no. 51, Benedict XVI explained:

I would like to comment briefly on the observations of the Synod Fathers regarding the dismissal at the end of the eucharistic celebration. After the blessing, the deacon or the priest

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dismisses the people with the words: *Ite, missa est*. These words help us to grasp the relationship between the Mass just celebrated and the mission of Christians in the world. In antiquity, *missa* simply meant “dismissal.” However in Christian usage it gradually took on a deeper meaning. The word “dismissal” has come to imply a “mission.” These few words succinctly express the missionary nature of the Church. The People of God might be helped to understand more clearly this essential dimension of the Church’s life, taking the dismissal as a starting-point. In this context, it might also be helpful to provide new texts, duly approved, for the prayer over the people and the final blessing, in order to make this connection clear.

It is interesting to note how developments in the vernacular liturgy that helped to expand this sense of a connection between dismissal and mission have now been brought into the official Latin liturgical tradition of the church.

Cardinal Arinze, then prefect of the CDWDS, explained that the congregation narrowed down a list of seventy-two possibilities to nine from which the pope himself picked the final three (see Cardinale). The new options are: *Ite ad Evangelium annuntiandum*; *Ite in pace, glorificando vita vestra Dominum*; and *Ite in pace*. In English-speaking regions, these will be rendered respectively as “Go and announce the Gospel of the Lord”; “Go in peace, glorifying the Lord by your life”; and “Go in peace.” The original *Ite, missa est* will be rendered as “Go forth, the Mass is ended.” Unfortunately, “Go in peace to love and serve the Lord” appears to have been cut in this process, but perhaps it can be retained as a U.S. adaptation in addition to the new translations.

Eucharistic Prayers for Children

Another more significant change concerns the future placement of the three Eucharistic Prayers for Masses with Children (EPMC). They will no longer be in the *Missale Romanum*; rather, they will be issued in a separate booklet. Some uninformed media reports led to sensationalism around the reputed demise of these prayers. It is important to set this change in perspective. The prayers were first issued in 1974, following the publication of the *Directory for Masses with Children*. They were sent to the conferences of bishops who had requested them, along with the two Eucharistic Prayers for Reconciliation in the same booklet. In the United States, they were added to the 1985 *Sacramentary* in appendix 6, so we became used to having them at hand. While the directives restrict these eucharistic prayers to Masses where children are the totality or majority of those in the assembly, many priests avail themselves of these prayers on a more regular basis for primarily adult assemblies.

Only in 2002 were the EPMC included in the official *Missale Romanum* for the first time, in an appendix (with several emendations to the 1974 texts). There are two things to note here. First, the EPMC would now be seen as fully part of the Roman Rite, albeit a minor one given their position in an appendix. However, at the same time, the prayers are not meant for use in Latin, so there is not much reason to include them in a book destined for celebration. The texts were headed, “Textus typicus seu exemplar” (MR2002, p. 1271). The introduction indicates generous norms for their translation and local adaptations (see nos. 9–13), as identifying them as a “model” seems to indicate.

Concerning the decision to move them out of the *Missale Romanum*, Cardinal Arinze explained: “Actually, it was preferred that these two [sic] eucharistic prayers not be

seen as obligatory for the whole Church. Perhaps, then, it is not as necessary to have eucharistic prayers appropriate to children. This said, if there are conferences of bishops who want to keep them, they can do it in national missals” (Cardinale). The USCCB vote on the new English-language translation of the EPMC was tabled in November 2008. Bishop Serratelli, chairman of the Bishops’ Committee on Divine Worship, explained the intention would be to “publish a separate text at a later time” (in O’Brien).

We can hope that this development presents an opportunity to explore some further options for celebrations with children, shaping them for full, conscious, active participation in the liturgy. For example, in 1976 the Italian Bishops’ Conference published the EPMC in a separate volume together with presidential prayers adapted to children and special music for the acclamations found in those eucharistic prayers. Contrary to Arinze’s estimation, the prayers have proved pastorally to be a valuable addition to vernacular celebration with children.

Sign of Peace

One further development under discussion, not related to the release of the corrected Missal, was also inspired by the Synod on the Eucharist. It concerns the rite of peace at Mass. In *Sacramentum Caritatis*, the pope extolled the great value of the exchange of the sign of peace and noted, “In our times, fraught with fear and conflict, this gesture has become particularly eloquent, as the Church has become increasingly conscious of her responsibility to pray insistently for the gift of peace and unity for herself and for the whole human family” (no. 49). However, he went on to note that it can become “exaggerated,” causing “a certain distraction in the assembly just before the reception of Communion.” Thus, he says, it should be marked by “sobriety” and exchanged only with “one’s immediate neighbors” (no.

49). This positive estimation and call for its continued use challenge those who dismiss the sign of peace as “merely” an option that creates, in the words of Cardinal Arinze, the “boisterous spirit” of a “jamboree” just before communion (see Biccini).

The pope makes further comment on this matter:

Taking into account ancient and venerable customs and the wishes expressed by the Synod Fathers, I have asked the competent curial offices to study the possibility of moving the sign of peace to another place, such as before the presentation of the gifts at the altar. To do so would also serve as a significant reminder of the Lord’s insistence that we be reconciled with others before offering our gifts to God (cf. *Mt* 5:23 ff.). (no. 50, n. 150)

Thus, the CDWDS undertook a wide consultation and reported back to the pope. The pope then asked the CDWDS to write the conferences of bishops and ask them their opinion on choosing between leaving the rite of peace where it is or moving it after the prayer of the faithful before the preparation of the gifts. In the United States, eighty-nine bishops responded to the survey. Of those responding, 66 percent favored moving the sign of peace, while 32 percent wanted to retain its current position. Two percent provided alternatives (Committee on Divine Worship 2008, 42). Interestingly, the proposal to offer the option of moving the sign of peace after the prayer of the faithful had been proposed a U.S. adaptation for the 1998 *Sacramentary*. It was rejected by Rome at the time.

Arinze reported that results from around the world had been received and that the congregation would offer some comments on them before bringing the matter back to

the pope, who will make the final decision himself (Biccini). This would be a significant change in the Order of Mass, given the long history of its current location before communion.

A Living Liturgy

This consideration of the continuing deliberations on and emendations to the Order of Mass and the Missal shows that even once a liturgical book is published, there is a continuing process of reception, adaptation, and revision. Local variations in the vernacular liturgy have come to influence and shape the future of the Roman Rite—the more expansive dismissals and the enthusiastic implementation of the option of the sign of peace as two current examples. Liturgical tradition is a living event, not a book frozen in time that collects dust on the sacristy shelf. Likewise, we will learn from the repeated celebration of the liturgy the strengths and weaknesses of the new translations, just as we did with those from the 1970s.

There is also another crucial reminder to glean from the progress in the past few years. When the revised English-language Missal is finally ready to be implemented, we certainly need to help people to understand the changes in a positive way. But this is only the first step. We also need to be ready to lead them to become more aware of their attitudes and bodily participation at Mass, so that they may enter more deeply into the celebration of the liturgy. Liturgical catechesis is not just a matter of offering some instructions about Mass or explaining what has changed. Too often we think we have “done catechesis” when we help people understand the mechanics of the liturgy. Rather, the ultimate goal of liturgical catechesis is to lead people, through the words, symbols, and gestures of the liturgy, to enter more deeply into communion with Jesus Christ (see *General Directory for Catechesis*, no. 80). Then, out of that communion, the connection between liturgy and life can begin to bear fruit.

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BOOK REVIEWS

God's Gift Giving: In Christ and Through the Spirit. By R. Kevin Seasoltz. New York: Continuum International Publishing, 2007. Pages, vi + 246. Paper, \$29.95.

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R. Kevin Seasoltz integrates material from the social sciences, the church's tradition of theology and worship, biblical scholarship, and liturgical practice in his latest contribution on the significance of the Eucharist. The combination of scholarly rigor and pastoral insight will make this book valuable for those who approach it from either perspective.

Beginning with the image of God as "a community of givers" (13), Seasoltz explores the meaning of Eucharist as "God's gift of food and love for us . . . given so that we might be food and love for one another . . . [and may] become the poor world's dinner" (242). In the course of his reflections, he retrieves the concept of Eucharist as both meal and sacrifice and offers a rich soteriology grounded in the teaching that Christ died to save us while effectively ruling out images of an angry or injured God who must be appeased by blood and suffering. He concludes by suggesting key areas for continuing growth in the pastoral practice of eucharistic liturgy.

Seasoltz's reflections on trinitarian faith are necessarily brief, but include main lines of current discussion in the field, and as the subtitle of the book suggests, they comprise

the foundation for the rest of the work. The phrase "in Christ and through the Spirit" reflects an important pattern of early Christian worship. The liturgical context, in which trinitarian faith was expressed for some time before the creedal and dogmatic statements were articulated, is also the context in which we maintain the proper awe in the face of the mystery to which our doctrines point. His chapter on the Holy Spirit, interestingly located after the chapter on Word and Sacrament, offers further insights, and is heavily influenced by the work of Edward Kilmartin and by the rich pneumatology of the Eastern tradition.

Contemporary explorations in psychology and sociology show humanity's need and longing for the kind of relationship offered to us by God in Jesus Christ by the power of the Holy Spirit (22). Accustomed to contractual relationships in which exchanges must be weighed to determine equality and knowledge may become a source of power over another, we meet—in the life and work of Jesus Christ—knowledge of us that is grounded in love and leads to utterly loving self-gift. That is God's saving love for us and the shape of the love we are called to offer one another. Seasoltz proposes a partial retrieval of patricianism in the light of God's compassion as it is revealed in the whole of salvation history.

The exploration of sacrifice as it is found in the Old Testament is especially important for Christians who are sometimes tempted to oversimplify things. Seasoltz shows that far from being primarily acts of appeasement to power, sacrifices among the people

of Israel signify multiple aspects of their relationship with God including adoration, thanksgiving, and communion, as well as atonement. Seasoltz goes on to examine the influence of biblical themes of atonement for sins, homecoming for exiles, and freedom for slaves on various Christian theologies of salvation. Greater attention to the whole history of salvation provides numerous images for articulating what God does for us in Jesus Christ. Finally, Seasoltz makes practical suggestions for liturgical practice that grow out of the theology of God, Christology, soteriology, and anthropology.

Overall, the book provides both challenge and inspiration and deserves a thoughtful reading. For all its scholarly depth, it is clear and readable and should be especially appreciated by those whose interests lie in sacramental theology or liturgical practice.

Living Justice: Catholic Social Teaching in Action. The Classroom Edition. By Thomas Massaro. Lanham, MD: Rowman and Littlefield Publishers, Inc., 2008. Pages, v + 191. Paper, \$19.95.

Reviewed by

Dawn M. Nothwehr, O.S.F.

Catholic Theological Union

The present volume is the classroom edition of the original larger 254-page volume published by Sheed and Ward in 2000 as part of the "Come and See Series." It is a substantial rewrite of the earlier work, and the author intends it to be a brief introduction to the tradition of Catholic Social Teaching. It is written in a manner that presumes no prior knowledge of theology, ethics, or theories of justice, yet it presents a tremendous amount of information that will satisfy more advanced and interested readers. All along the way, Massaro provides clear definitions of technical language and thus

assists readers in building a social justice vocabulary.

Chapters 3, 4, and 5, which address historical background, sources, methods, and themes respectively, stand at the heart of the book. Several questions are raised. How did the popes select the topics of their respective encyclicals? What is the contribution of social analysis, Scripture, natural law, or various theological traditions to the style and substance of Catholic Social Teaching? These chapters also outline the nine major themes found in the church's social encyclicals. The first two chapters of the book lay out the link between private and public faith and how our understanding of particularly public faith has developed throughout the history of Christianity. The various ways the social teaching documents provide guidance for individuals and the church within a pluralistic society are addressed. The social mission of the church is also discussed in some detail. The final two chapters address the importance of Catholic Social Teaching in affecting present and possible future concrete world events and ideologies, such as free market libertarian-style capitalism.

There are many very helpful features that make this volume useful for teachers and students. The book is laid out thematically. Thus one need not read it all in sequence but can move about it according to one's interests. Historical and methodological points are summarized nicely in eight concise tables. Numerous web resources are included in the listings of materials for further reading, and there are intriguing sets of discussion questions at the end of each chapter. Topics for further discussion and research are also found at the end of each chapter.

The index is rather extensive, but depending on what one is looking for, it may take some creativity to find some topics. For example, if one looks for the "sin" of racism,

one needs first to find “racial discrimination” not “racism” or “the sin of racism” in the index to locate where the author actually discusses the link between prejudicial behavior and structural sin and the personal sin of racism.

What Patricia A. Lamoureux said in her review of Massaro’s 2000 work in the August 2001 issue of this journal (79) is similarly true of the current volume: It is “[A] splendid little book. Massaro achieves his aims well in this very readable resource, useful not only for the general Catholic population, but also for Church leaders, educators, and activists.”

Christians in China: A.D. 600–2000.

By Jean-Pierre Charbonnier. Translated by M.N.L. Couve de Murville. San Francisco: Ignatius Press, 2007. Pages, 605. Paper, \$24.95.

Reviewed by Roger Schroeder
Catholic Theological Union

Christians in China, a translation of the original French edition *Histoire des Chrétiens de Chine* (2002), stands as the most extensive work in English covering the entire Christian history of China. This massive work is the fruit of years of research and writing by Jean-Pierre Charbonnier, one of the most recognized authorities on Christianity in China. Furthermore, M.N.L. Couve de Murville not only produced an excellent translation, but he also added some references to works published in English since 1992 and some new material in certain chapters for further background and clarity.

The book is divided into five major historical periods, each of which consists of six chapters. Section 1 traces the less-known story of the arrival of East Syrian monk-missionaries in the capital of China already in the seventh century and the role of Central

Asian Christians and Franciscan friars in the Christian movement in China later under the Mongol Empire. In the second section, the author gives an in-depth account of the meeting of Catholicism and Confucianism during the sixteenth and seventeenth centuries, particularly through the Jesuits and key Chinese Christians. The material of section 3 on the eighteenth and early nineteenth centuries includes not only the continuing work of religious congregations and the events surrounding the Rites Controversy but also the significant contributions of Chinese clergy and laity. Section 4 begins its coverage of the complex period of colonialism in 1840 and ends with the declaration of China’s independence in 1949. The final part treats the intriguing and equally complex situation of Chinese Christians around the world in the second half of the twentieth century.

Charbonnier has written a balanced and insightful survey of fourteen centuries of Christian history and situated it very well within the particular social and political contexts. Furthermore, the book title itself hints at the author’s priority and one of the outstanding strengths of this work “to tell the stories of actual Chinese Christians at every period” (13). The stories of Christian scholars, eunuchs, dignitaries, catechists, consecrated virgins, bishops, priests, sisters, missionaries, social reformers, church founders, evangelists and other unnamed women and men are woven into the fabric of this text. Noteworthy attention is also given to the movements of and interactions with world religions. While the book is written from a Catholic perspective, the ecumenical tone and substantial inclusiveness of Protestant, evangelical, and Orthodox movements, events, and persons are very admirable. Four appendices provide a chronological timeline, a lexicon of Chinese expressions, personal names with Chinese equivalents, and a martyrology. Separate

English, French, and Chinese bibliographies are excellent sources for further in-depth study. Very fine maps (by David Notley), color photographs, black-and-white illustrations, and a list of abbreviations further enrich the text. On a critical note, the index should be more fully developed.

Christians in China is an excellent historical narrative and reference for teachers, researchers, and other professionals. Its well-written, almost journalistic style makes this material accessible for non-academics as well. In terms of pastoral ministry, the final six chapters covering 1949–2000 address the present state of Chinese Christians not only in China, Hong Kong, Taiwan, and Singapore, but also in North America. Furthermore, Charbonnier makes interesting connections between historical moments and current realities throughout the entire book. In addition, this book responds to the heightened interest in and concern for China demonstrated and generated most recently by the events surrounding the Olympics. Finally, this account and witness of Chinese Christians over fourteen centuries is an inspiration and important part of our own world Christian history and tradition.

Liberating the Bible: A Guide for the Curious and Perplexed. By Linda M. MacCammon. Maryknoll, NY: Orbis Books, 2008. Pages, xv + 269. Paper, \$24.00.

Reviewed by

Edmund Kee-Fook Chia

Catholic Theological Union, Chicago

As the title suggests, this is an interesting book, even bordering on being provocative. The author's starting point is that the Bible needs liberating. From what? From a simplistic view of the Bible as an "unchanging, divinely sanctioned rulebook," which furnishes answers to all problems for all time;

from literal readings of the Bible, which ignore the different contextual realities under which each of the texts was written; and from its intimidating status as "Word of God" so that the "curious" and the "perplexed" can have intelligent access to it. This was what Linda M. MacCammon set out to do, and she successfully achieved her goal. Especially suitable for undergraduates and adult Bible study groups, the book shows that the Bible does not only teach us "what" to think but also "how" to think.

As a Yale and Boston College graduate who currently teaches at St. John Fisher College, MacCammon is basically a theological ethicist who dabbles in biblical research, apart from feminist and comparative religious studies. One sees evidence of all these throughout the book, though she made it clear that this was going to be a book on biblical exegesis and that she would avoid "smuggling in" theological opinions to influence the reading of the texts.

Having written her dissertation on Paul Ricoeur, MacCammon employs the Ricoeurian "economy of the gifts" to frame the structure of the entire book. Thus there is a chapter on the gift of the Covenant, which is an exegesis on Genesis; a chapter on the gift of the Law at Sinai, on Exodus; a chapter on the gift of the prophets, on the prophetic literature; a chapter on the gift of the gospels, on the four gospels; and finally a chapter on the gift of Jesus, on the Pauline epistles. She envelops these five gifts with a beginning chapter to explain the what, why, and how of the Bible as well as an ending chapter where she declares that the Bible has indeed been liberated! There is also a chapter in between, which provides some historical and sociocultural background to understanding the intertestamental period, especially the roots of Jewish-Christian animus.

In fact, this background to the biblical text is the most enlightening part of the book. For example, when exegeting Genesis

1, MacCammon took great pains to explain why the Priestly creation account was inserted into the original Yahwist creation account of Genesis 2. She points to the Enuma Elish myth and the contextual reality that, by the time the Pentateuch was being redacted, the Jewish culture was encountering threats of assimilation by the Babylonian imperial forces. Another enlightening and lighthearted aspect of the book is that MacCammon does not hesitate to include editorials in her exegetical enterprise. In the discussion of Genesis 3:21, she comments, "This very maternal gesture is reminiscent of a wise and loving mother who bandages her children's scraped knees and then sends them back outside" (41).

The fundamental thesis of the book can best be summed up in the cover blurb by Boston University's John Hart: "MacCammon's presentation of Jesus as teacher and prophet not only provides common ground for Christians and Jews to recognize their common spiritual origins and to seek rapprochement, but stimulates appreciation for spiritual insights inherent in the sacred texts of all religions." I end this review the same way Hart did: "Highly recommended."

Gathered for the Journey: Moral Theology in Catholic Perspective.

Edited by David Matzko McCarthy and M. Therese Lysaught. Grand Rapids, MI: William B. Eerdmans Publishing Co., 2007. Pages ix + 356. Paper, \$28.00.

Reviewed by

Thomas A. Nairn, O.F.M.
Catholic Health Association

One of the constant criticisms of Catholic moral theology, both before and after the Second Vatican Council, is that it has not been properly theological. In fact, the conciliar document on the training of priests,

Optatam Totius, called for "special attention" to be given to the teaching of moral theology so that "drawing more fully on the teaching of holy Scripture," it may highlight "the lofty vocation of the Christian faithful and their obligation to bring forth fruit in charity for the life of the world" (no. 16). *Gathered for the Journey* is an anthology of fifteen essays by thirteen authors that clearly attempts to provide such a properly theological grounding of morality and then to examine what such a morality looks like.

The book is divided into three parts. The first deals with theological foundation, the second explores the understanding of virtue, and the third uses the insights articulated in the first two sections to investigate particular moral issues. Collaboration is evident throughout the book. Even though the book is an anthology, there is a close interconnection among the chapters and (as the editors note) among the three sections. In fact, the editors acknowledge that later chapters are meant to build on earlier ones and discourage reading the book in an order different from the one presented.

The four chapters that comprise the first section articulate the authors' theological foundations, notably liturgy, Scripture, the understanding of God as Trinity, and the church, in that order. In the words of the authors, the second section "attempts to present basic themes in the Catholic moral tradition" relying primarily on Thomas Aquinas's treatise of virtue in the *Summa Theologiae* (116). The chapters in this section ground Christian moral living in one's baptismal call and then discuss the meaning of human fulfillment, natural law, and grace. The final section looks to how the Christian deals with practical issues in her or his concrete moral living under the rubric "the imitation of Christ." These chapters deal with both expected and some perhaps unexpected areas of moral living such as Catholic social teaching, consumerism,

childrearing (and homeschooling), war and peace, bioethics, and the environment.

The authors are clear that they are not concerned as much about abstract moral reasoning as about living the moral life. It is therefore significant that liturgy is the first theme developed in the book. Paul Ramsey once suggested that to the traditional maxim *lex orandi, lex credendi* (the law of praying is the law of believing) one should add *lex bene facendi* (. . . is the law of acting well). The authors would concur. They see worship as the “beginning of Christian ethics” (36). Throughout the book, many of the authors return to this theme. In chapter 4, for example, William Cavanaugh speaks about “gathering people in communion” (91) and shows the relationship between virtue and practices, suggesting that the sacraments are “visible practices that constitute the communal life of the People of God” (102). In chapter 5, James Donohue roots the moral life in the sacrament of baptism, which he refers to as the source of all Christians’ participation in the mission of Christ (123). In chapter 14, Therese Lysaught uses Cardinal Bernardin’s description of his practice of prayer to look in a new way (which interestingly is actually a medieval way) at death and dying. She proposes that the practices of prayer “instill specific virtues” and “habituate us to more readily see the world not under the descriptions our culture gives us as normative” (326).

It is obvious that the book is meant to be a college text. Each chapter ends with suggested further reading, and each section ends with a summary that unites and further focuses the chapters under consideration before moving the reader to the primary concerns of the following section. The book would also work very well as a text for an adult formation class. It is readable and engaging, presenting the Christian moral life as an exciting journey rather than as a list of “dos” and (more likely) “don’ts.”

Hospitality and the Other: Pentecost, Christian Practices, and the Neighbor. By Amos Yong. Maryknoll, NY: Orbis Books, 2008. Pages, xvii + 169. Paper, \$25.00.

Reviewed by Gemma T. Cruz
DePaul University, Chicago

This is a must-read for Christian scholars and ministers, especially those interested in interreligious dialogue, mission studies, and even contextual theology. For starters, though the publishers are Roman Catholic, the author is from the Pentecostal tradition. Amos Yong is a clergyman with the Assemblies of God Church and professor of theology at Regent University, the flagship school for Pentecostals. For Yong to be engaged in interreligious dialogue is already a big leap, but for him to very open theologically is, of course, not typical of those from his tradition. This might have to do with Yong being Asian American and his exposure to Asian theologies. His principal thesis is that peoples of other religions are certainly not objects for conversion but neighbors to whom we must extend and receive hospitality. Christians in Asia have been doing just that for millennia and so have a lot to teach the rest of Christendom, especially those in the West. Yong cites lavishly from works of Asian theologians. This book is, in fact, a culmination of a lecture series, which he delivered in my home country, the Philippines.

Hailing from a strong biblical tradition, it comes as no surprise that a major part of the book is scriptural hermeneutics. Yong’s greatest contribution is in how he interprets the early church’s practices in light of their beliefs and teachings. Diversity is his thrust: many tongues make for many practices. He uses Scripture to show that the conventional tripartite paradigm of Christian attitudes toward other religions (exclusivism, inclu-

sivism, pluralism) was very much present in the early church. Examining the context from which such attitudes arose, Yong points to the “no other name” doctrine as marking Christian self-identity in the face of persecution, the “how shall they believe if they have not heard” kerygma as setting the stage for Christian evangelism, and the “no salvation outside the church” declaration as establishing the boundaries of the Christian community.

Methodologically, Yong uses the speech-act theory of J. L. Austin, which was further developed by J. R. Searle, to tease out a basic understanding of theology as performance. This sets the basis for establishing a connectedness between beliefs and practices. Yong then looks at the way George Lindbeck employed Austin’s theory in light of Wittgenstein’s philosophy of language as well as Geertz’s cultural anthropology to propose a cultural-linguistic theory of doctrine. From Lindbeck, Yong arrives at the following two conclusions: (1) that religious traditions are comprehensive wholes and cannot be compared with one another; (2) that in order to fully understand a religion one needs to participate in it and embrace its practices.

Does this mean that each religious community can legitimately dismiss criticisms about its beliefs and practices? This is where Yong argues that “the space for self-reflexivity and criticism is opened up precisely in the hospitable encounter with the stranger, the alien, and even the religious other” (53). To ensure continuity within the Christian tradition, Yong employs Kevin Vanhoozer’s works on how to re-center Scripture in the theological task as applied to the model of dramatic performance. Because the enterprise is pneumatologically sustained, he then postulates what he calls “a performative pneumatological theology of religions” (57). Thus he proposes that “the many works and tongues of the Spirit of

Pentecost open up to many practices vis-à-vis the religions” (57).

One could say that this book’s contribution to those in ministry lies primarily in how it drives home the point that there are sources or resources within the Christian traditions that make it possible for us to engage the religious other. Most important, it is an eloquent reminder of the need to engage the religious other, especially in this day and age of shrinking spaces, where being religious inevitably means being interreligious.

Essential Catholic Social Thought.

By Bernard V. Brady. Maryknoll, NY: Orbis Books, 2008. Pages, ix + 294. Paper, \$26.00.

Reviewed by

Dawn M. Nothwehr, O.S.F.

Catholic Theological Union

This volume brings a fresh approach to the study of Catholic social thought. In Brady’s words: “This book title includes *Essential* because its fundamental objective is to provide the reader with a broad view of the basic features of this rich tradition of Catholic reflection and action on social issues.” Overall, Brady is successful in achieving this goal.

Unlike other recent volumes on this topic, the author’s approach does not require the reader to plow through the entirety of the often dry magisterial encyclicals in order to benefit from the text. Rather, he includes carefully abridged versions of the documents that lead the reader to the meat of the subject, though providing the document’s source of origin, should the reader desire more detail. Brady’s work also provides a considerable amount of well-crafted commentary and summaries of important literature that was developed around a particular document at the time of its promulgation.

The major principles of Catholic social thought are included in Brady's approach as well. In short, what Brady presents here is a fine example of how Catholic social thought (the work of theologians, activists, pastors, and philosophers) has come together over the centuries with the work of popes, bishops, and councils to create the corpus at the heart of Catholic social doctrine. By reading each chapter, one learns how the Catholic tradition approaches issues, interprets situations, and then takes a position based on both reason and faith. Especially significant is that each chapter incorporates elements of prayer, liturgy, or spiritual practices that have enriched and fortified the Catholic social tradition through the centuries.

The book is divided thematically into nine chapters. Each chapter is constructed around two or three of the key magisterial documents as they developed through history. Brady carefully builds the discussion of the theme(s) using the important figures, historical developments, published works, or grassroots movements that most heavily influenced the church's social doctrinal development. Description of a few chapters will serve to illustrate this method.

The first two chapters treat social Catholicism. Chapter 1 distinguishes formal and informal Catholic social teaching and social thought and exposes the lists of principles—that of the U.S. bishops and of the Pontifical Council for Justice and Peace. An interesting “Who's Who” of contributors to social Catholicism concludes the chapter. Themes of personalism, conscience, and vocation are treated in the second chapter. One surprise is that neither Cardinal Joseph Cardijn (1882–1967) nor the Young Christian Workers Movement are mentioned, though the “See, Judge, Act” model is discussed. The early foray of the church for justice in a global world is the topic of Brady's fifth chapter. Here he utilizes *Gaudium et Spes*,

Nostra Aetate, *Lumen Gentium*, *Dignitatis Humanae*, and Paul VI's *Populorum Progressio* to show the church's contributions to dialogue about a just social, political, and economic order, human and social development, freedom, and the public church. The key figures who led the way for the implementation of *Pacem in Terris* in the United States are the focus of chapter 4. Here Brady draws on the works and actions of Jacques Maritain, John F. Kennedy, John Courtney Murray, and Dorothy Day to show the direction this document provides for human rights as the basis for a just social order and for just international relations.

As a textbook and teaching tool, this volume is a treasure of “nearly ready for the classroom” material. Each chapter is like walking into a candy shop of resources for study. There are numerous lists, charts, prayers, Scripture excerpts, bibliographies, discussion questions, and organizational resources, along with extensive footnotes and a comprehensive index. The book is designed particularly for the undergraduate or adult-learner audience, but experts could find this useful as a ready reference tool. I recommend this book for parish, undergraduate, and seminary libraries and for anyone who wishes to understand the essentials of Catholic social thought.

Towards Another Future: On the Christian Faith and Its Shape between Today and Tomorrow.

By Marcel Heyndrikkx. Leuven: Peeters, 2007. Pages, x + 358. Paper, \$40.00.

Reviewed by
Robert Schreiter, C.P.P.S.
Catholic Theological Union

This book by independent Belgian scholar Marcel Heyndrikkx looks at the state of

Catholic theology and the church since the Second Vatican Council. It was originally published in Dutch in 1991, and this English version has only been slightly updated. Inasmuch as the author concentrates on the struggle between progressive and conservative (he prefers the term “restorationist”) forces over the meaning and implementation of the council, we do not get a view of what has transpired in the last fifteen years in these debates. Nonetheless, it does provide a useful guide to what had happened up to the beginning of the 1990s, and how events were being interpreted at that time from the progressive wing of the debate.

Heyndrikx frames his narrative of what brought about the council, what happened there, and what has happened since by opposing a static versus dynamic view of the world and of history. Thanks to developments of a more human-centered philosophy and of science and technology, the western world moved toward a more dynamic view of the human being and history (Heyndrikx’s focus is on Europe). The church, on the other hand, recommitted itself to a static worldview in the face of the growth of European liberalism. There was a breakthrough with the council as bishops with a more dynamic view were in the majority.

After the council, the Roman Curia reasserted a restorationist vision of the church, modeled on the latter half of the nineteenth century and reiterating its anti-modernist tendencies. This became increasingly consolidated during the papacy of John Paul II. The book is divided into three parts. The first part explores the philosophical development of modernity and the church’s reaction to it. The second part looks at the consequences of the development of modernity in the second half of the twentieth century, with the worldview and the vision of the human being that was engendered. The third part tells the story of the council and its aftermath, closing with a final chapter

on where the author thinks we need to go next.

The book is written very clearly and will be useful as a guide to much of the historical development in modernity. Its reading of the council documents also forms a good introduction to them. Because of when the book was first published, it could not take into account many of the developments in Europe that are central to current thinking: the fall of the Berlin Wall, the impact of immigration, shifting ideas about secularization, and a post-utopian sensibility. The book exudes the optimism of the 1980s and will thus seem dated, especially to those who have no living memory of the council. Thus the “another future” of the title will not be as compelling to today’s readers as it might have been twenty years ago.

Human Sexuality in the Catholic Tradition. Edited by Kieran Scott and Harold Daly Horell. A Sheed and Ward book. Lanham, MD: Rowman and Littlefield Publishers, 2007. Pages, vii + 233. Paper, \$27.95.

Reviewed by

Kenneth J. Anich, S.V.D.

Divine Word College, Epworth, IA

There is no lack of books on the topic of the Catholic church and human sexuality on the market today, some defending traditional church positions on the range of sexual topics and others attacking. This volume, edited by Kieran Scott and Harold Daly Horell, stands out for the breadth of topics that are covered in an open, thoughtful, and respectful way regarding issues around sexuality and today’s church. Scott and Horell noted that the goal of the book, inspired from a 2004 pastoral conference on

the topic of “Human Sexuality in the Roman Catholic Tradition,” is to “repair the rift and bridge the gap between official teaching and the lived reality of Roman Catholics” (4). This work is thus an effort to open a dialogue on sexuality that in many ways is stifled in the church. The editors believe that it is this lack of open dialogue on these sexual topics that contributes to a loss of credibility when the church speaks out on such issues.

The book consists of thirteen essays divided into two parts. The first part addresses the “Foundational Issues in Human Sexuality.” The second part deals with “Specific Issues” such as cohabitation, the role of sexual pleasure in marriage, homosexual intimacy, and adolescent sexuality. The holistic approach to the topic is evidenced by the diversified backgrounds of the authors who are experts in religious education, spirituality, ethics, psychology, New Testament, moral theology, anthropology, ecclesiology and pastoral theology. Some of the contributors are lay ministers; others are private practitioners.

What is most impressive in this work is the integration of current social scientific and biological research with theology as it relates to human sexuality. It recognizes the complexity of human sexual behavior and convincingly proposes that sexuality cannot be solely treated as simply right or wrong, male or female, gay or straight. As a whole the authors consistently point out that sexuality in its various expressions exists on a continuum of attitudes, desires, behaviors, and beliefs. The text moves from the very well-grounded presentation of the psychological stages toward sexual maturity in John Cecero’s essay “Toward Christian Sexual Maturity,” to a more heady, philosophical/anthropological discussion of John Paul II’s theology by Jennifer Bader on “Engaging the Struggle: John Paul II on Personhood and Sexuality.” There is a very

personal discussion of why sex is good for marriage in chapter eight, which states, “Crucial to the effectiveness of sexual intercourse as the sacramental symbol of marriage is the pleasure that it involves” (127). The essay on “Cohabitation: A Reassessment” by Kieran Scott integrates psychology’s developmental approach. In noting that marriage is also a developmental process, Scott raises an interesting question whether it is possible to consider three forms or stages of marriage, progressively involving a stronger, more developed spiritual component. The first form would be the civil marriage registered with the state yet also recognized by the church. The second would be the “welcomed civil marriage” in which the couple wishes to recognize a still deeper religious commitment. The third, which is a sacramental marriage, would be celebrated by a couple of deep faith.

Probably the one significant weakness in this volume’s treatment of human sexuality is its lack of a discussion of the cultural dimensions of human sexuality. Cultures on the continuum of being collectivist or individualist bring their own experiences, expectations, and histories of the expression of human sexuality. In reality, the church exists in a variety of cultures and must reflect on practices within those cultures. The question then becomes what is the church’s role in the discussion of human sexual practice, especially when there is a clash of what is normative among cultures?

Overall this book is consistently well written and accessible to a range of audiences. It addresses the important questions around sexuality in the western world and would make an excellent companion textbook for courses on sexual ethics or sexual morality. While this book is well suited for teachers and students, it is also quite beneficial for the average reader who wants to deepen his or her understanding of today’s issues on sexuality. Highly recommended.

The Duty of Delight: The Diaries of Dorothy Day. Edited by Robert Ellsberg. Milwaukee, WI: Marquette University Press, 2008. Pages, xxxiv + 669. Hardcover, \$42.00.

Reviewed by C. Colt Anderson
Washington Theological Union

The publication of Dorothy Day's diaries has long been anticipated by those of us who are fascinated by the extraordinary career of a woman who pushed the Catholic Church to live out its own teachings concerning social justice. This publication of Day's diaries will be invaluable to both the serious scholar and the enthusiast. It includes her extant journal entries from 1934–1980. The editor, Robert Ellsberg, omitted materials that simply referred to the weather, recorded the time she went to Mass, noted her breakfast menu, etc. Even so, there seems to be many entries that simply point to whom Day met with or where she had been that are of limited interest. Ellsberg said that he wanted to preserve some of the “dailiness” of the record, but the question is whether he preserved too much for the general reader.

If readers are willing to skim through some of the less interesting entries, which are frequently only a few lines long, they will find themselves rewarded with many insights into her faith and life. The material from the thirties and forties is the most interesting theologically as Day reflects on her faith at length, but in many ways it is quite close to the materials she published in this period. Yet the entries reveal more about her struggles within the Catholic Worker movement. For example, she complained that the discussions at Catholic Worker retreats frequently offered little more than criticisms of the shortcomings of spiritual writers, orders, clergy, and education. As a result, she wrote:

“Discouragement sets in and discouragement is a temptation of the devil” (74).

The chapters on the fifties and the sixties are full of reflections on her experiences during the Red Scare, the Civil Rights Movement, and the Peace Movement. Day was frequently in the company of figures like the Beat poet Allen Ginsberg, the Trappist monk Thomas Merton, the labor organizer Cesar Chavez, and the radical priest Daniel Berrigan. Her positions in support of *Humanae Vitae*, her disappointment that protestors eschewed participating in Mass and Catholic devotions, and her responses to feminist thought may surprise many readers. In September 1968, she wrote that reform of the church always begins with prayer, fasting, and penance, which sounds more consonant with 1268 than with her time (428).

Many entries reveal a woman struggling with her own frailties, the nature of suffering illness, and the effects of aging. On Valentine's Day, at the age of forty-six, she reflected on the effects of growing old and concluded, “But this aging flesh, I love it, I treat it tenderly, but I also rejoice that it has been well used. That was my vocation—a wife and mother, I gave myself to husband and children, my flesh well used, droops, my breasts sag, my face withers, but my eyes and lips rejoice and love and laugh with happiness” (74). Beyond chronicling her various ailments, she reflects on feeling like a “has been” in 1979 when the *Catholic Worker* reprinted one of her early articles (634). Yet the thrust of the material from the seventies and eighties reveals a woman who was still curious and engaged in the world even as she struggled to fight off confusion and sadness at the loss of her friends.

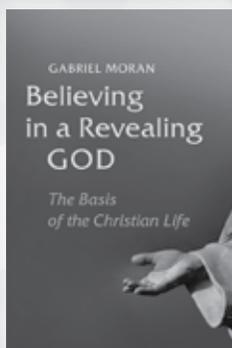
Many of the entries are touching and reveal a deep sense of the weakness and beauty of human life. This book will help those who wish to get to know Day better and provides insight into the struggles,

fears, and joys of a woman who was influential both inside and out of the church. Though I would be surprised if most people would find themselves in agreement with everything Day held together in the living

vessel of her person, most readers will find themselves enriched by encountering the private thoughts of a great Catholic woman who lived through so many social, religious, and political changes.

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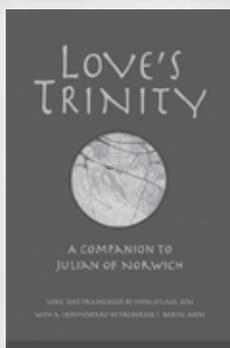


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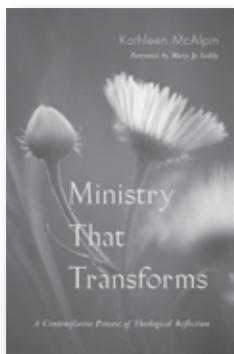
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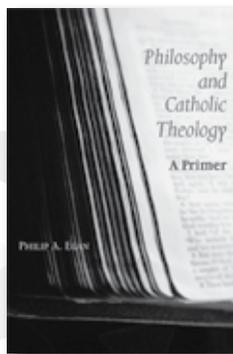
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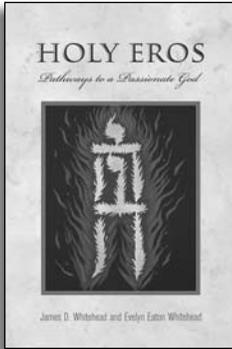
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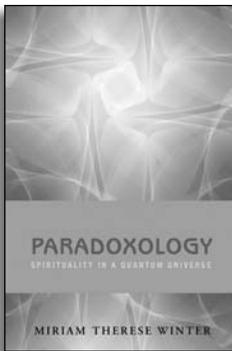
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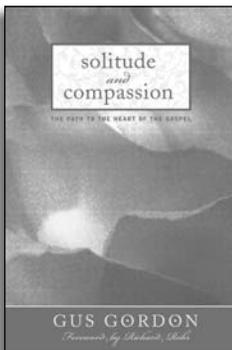
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