



# THE LIVING LIGHT

---

*An Interdisciplinary Review of Catholic Religious Education  
Catechesis, and Pastoral Ministry*

SUMMER 2002

Volume 38-Number 4

SPECIAL FEATURE—

**The Mystery of Evil**



DEPARTMENT OF EDUCATION  
UNITED STATES CONFERENCE OF CATHOLIC BISHOPS  
WASHINGTON, D.C.

USCCB Publishing

# Contents

## **SPECIAL FEATURE: THE MYSTERY OF EVIL**

---

- 6 Theology After Disaster  
*Terrence Veling*
- 18 Why Teach the *Shoah*?  
*Karen Howard*
- 31 September 11, 2001: A Reflection  
*Stephen A. Privett*
- 34 Monuments as Memorials: Atrocities Have Names  
*Brian M. Doyle*
- 38 Christian Pessimism and the Need for Hope  
*Paul Crowley*
- 51 The New Image of Hero  
*Barbara Anne Radtke*

## **REVIEW ESSAY**

---

- 59 Evil and the Response of World Religions  
*Charles B. Jones*

## **ARTICLE**

---

- 68 In Memoriam: Mary Charles Bryce, OSB  
*Berard L. Marthaler*

## **BOOK REVIEWS**

---

- 73 Dunlap, Judith. *Practical Catechesis: Visions and Tasks for Catechetical Leaders*  
(rev. by Patrick E. Redington)
- 74 Cassidy, Richard J. *Paul in Chains: Roman Imprisonment and the Letters of St. Paul and Christians and Roman Rule in the New Testament: New Perspectives*  
(rev. by John J. Pilch)

- 76 Chriszt, Dennis. *Creating an Effective Mystagogy: A Handbook for Catechumenate Leaders*  
(rev. by Gerard F. Baumbach)
- 79 Edwards, Linda. *A Brief Guide to Beliefs: Ideas, Theologies, Mysteries, and Movements*  
(rev. by Jason King)
- 81 Mongoven, Anne Marie. *The Prophetic Spirit of Catechesis: How We Share the Fire in Our Hearts*  
(rev. by Maura Thompson Hagarty)

#### **NEW AND NOTEWORTHY**

---

- 84 Kilcourse Jr.: *Flannery O'Connor's Religious Imagination: A World with Everything Off Balance*  
Hall: *We Have the Mind of Christ: The Holy Spirit and Liturgical Memory in the Thought of Edward J. Kilmartin*  
Curran: *Catholic Social Teaching 1891-Present: A Historical, Theological, and Ethical Analysis*  
Ranft: *A Woman's Way: The Forgotten History of Women Spiritual Directors*  
Collinge: *The A to Z of Catholicism*  
Eanes, Richmond, and Link: *What Brings You to Life?: Awakening Woman's Spiritual Essence*  
Angrosino: *Talking About Cultural Diversity in Your Church: Gifts and Challenges*  
Chiffolo: *100 Names of Mary: Stories and Prayers*  
Carr: *The New Dictionary of Pastoral Studies*

#### **DEPARTMENTS**

---

- 4 Editor's Foreword  
88 Calendar  
89 Department of Education News  
92 Index to Volume 38

## EDITOR'S FOREWORD

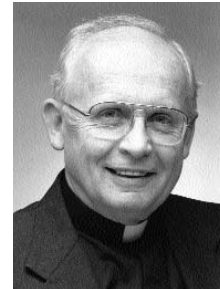
# The Book of Job Revisited

By BERARD L. MARTHALER

It is ironic that Job, all but neglected in catechetical works, finds favor in literary circles. Jack Miles, author of 1996's *God: A Biography*, lists a number of twentieth-century poets and playwrights—among them Hart Crane, Robert Frost, and Archibald MacLeish, “not to speak of comic playwright Neil Simon”—who based important works on this tragic figure who suffered every imaginable disaster. These writers and others, like William Safire in his 1993 work *The First Dissident: The Book of Job in Today's Politics*, are concerned with the dilemma of confessing the existence of a loving, caring God in the face of appalling atrocities and human suffering. Catechisms, if they refer to the Book of Job at all, mine it (as the *Catechism of the Catholic Church* does) for proof-texts. Perhaps the events of September 11, 2001, will return attention to this Old Testament classic and to a renewed examination of theodicy.

The Book of Job dramatizes the mystery of evil. It continually raises the questions: Why did God allow Satan to afflict Job, an innocent, God-fearing man? Could God have prevented the

disasters that befell his property, his family, and finally himself? The modern authors answer, “If God couldn't protect Job, then God is not omnipotent. If God could have spared Job and did not, how can it be said that God is loving and caring? If God is both omnipotent and loving, why is there evil in the world? Why genocide—the killing fields of Cambodia, the atrocities in Rwanda, the *Shoah*?”



Richard Rubenstein confronted these questions boldly and bluntly in his 1966 work *After Auschwitz: Radical Theology and Contemporary Judaism*. The experience of the *Shoah*—or the Holocaust, the systematic extermination of six million Jews—led Rubenstein to repudiate two cardinal beliefs of historic Judaism. After Auschwitz he found it untenable that there exists a God who is Lord of history and that this God has a special relation to the Jewish people. If these assertions were true, he reasoned, the Holocaust must have

been part of God's plan—a premise he could not accept. Rubenstein professed a willingness “to believe in God, the holy nothingness who is our source and our final destiny, but never again in a God of history” (68).

Rubenstein's denial of the fundamental belief in God as Lord of history and the election of Israel as God's people implies clearly a repudiation of the Christian tradition as well. Catechesis, following the teaching of theologians, ancient and modern, accepted the Genesis account of creation at face value. The universe that God created was “good,” harmonious and orderly, idyllic and without suffering. The evil in the world is the result of creaturely malfeasance—the revolt of angels and the disobedience of humans. Moral evil is the consequence of sin; physical ills are a punishment; and according to some, both are designed to make humans recognize God's rule and power. In the West, theologians adopted St. Augustine's explanation: evil is negative; it does not exist apart from good. Evil is not merely a lack, an absence of good; it is a deficiency of something that should be. Evil is the absence of right order—but God can bring order out of chaos, and even make evil serve the cause of good. *O felix culpa!*

Other than recapitulate the main points of St. Augustine's explanation, catechesis has little to say about theodicy. In fact, “theodicy” (from the Greek for “justification of God”) is not a common term in Catholic vocabulary, even though the mystery of evil is a peren-

nial, perhaps *the* basic challenge for every belief system. How does one account for evil in the world? Jews and Christians are more specific. For them theodicy represents the attempt to explain God's reasons for permitting cosmic disasters, (in)human atrocities, and personal suffering. The terrorist attacks on the World Trade Center and the Pentagon are a reminder to catechists that the mystery of evil is everyone's concern. Theodicy is not simply a topic of discussion for philosophers and theologians.

Edward Schillebeeckx says that suffering and evil present “an unfathomable, theoretically incomprehensible *mystery*” that defies explanation. In his 1980 work *Christ, the Christian Experience and the Modern World*, Schillebeeckx writes that the only meaningful reaction to the history of suffering is resistance. Resistance implies a refusal to rationalize. In practice it means “people must refuse to allow evil the right to exist: they must espouse the cause of the good and refuse to treat evil on the same level” (725-726). On the other hand, we cannot simply brush aside disasters and atrocities. Memorials that stand as reminders of vicious acts of violence and destruction serve as a stimulus to resistance and a deterrent against evil.

The Book of Job does not resolve the mystery of evil, but it is a good place to begin a reflection on the wisdom and power of the Creator-God. ■

## SPECIAL FEATURE

# Theology After Disaster

*In the wake of the Holocaust and other atrocities, the question is asked, "How can we continue to live together knowing that we are capable of such inhumanity?"*

By TERRENCE VELING

I thought of God and sighed,  
I pondered and my spirit failed me.

You stopped me closing my eyes,  
I was too distraught to speak;  
I thought of the olden days,  
years long past came back to me,  
I spent all night meditating in my heart,  
I pondered and my spirit asked this question:

"If the Lord has rejected you, is this final?  
If he withholds his favor, is this forever?  
Is his love over for good  
and the promise void for all time?"

"This," I said, "is what distresses me:  
that the power of the Most High is no longer what it was."  
(based on Psalm 77:3-7)

Even God needs a witness.—Maurice Blanchot<sup>1</sup>

## POETRY AND DISASTER

In her book *What Is Found There: Notebooks on Poetry and Politics*, Adrienne Rich considers the relationship between poetry and politics.<sup>2</sup> She wonders what point there is in writing poetry in the face of the world's atroc-

ities and injustices. Surely what is called for is political action, rather than the writing of poetry. What point is poetry against the actual claims of suffering?

The German social philosopher Theodore Adorno raises this troubling question most starkly when he claims that no one can write poetry after Auschwitz. Similarly, Rabbi Irving Greenberg maintains that in the wake of the Holocaust, no statements should be made—theological or otherwise—“that would not be credible in the presence of the burning children.” This is the severest of criteria. What could possibly be written that would not, in the end, face the interrogation of these words? Everything now stands accused. Even hopeful words seem lost. Answers appear impossible. Nothing can be said.

It is in this sense that Maurice Blanchot, in his book *The Writing of Disaster*, says that disaster ruins writing and wrecks language. How do we write in the aftermath of disaster? What words suffice? Is writing possible? What type of writing? There are no words. But do we just remain silent? Are blank pages adequate? Is silence the only testimony—or must we speak? And if silence is not enough, how do we begin to speak with words that must be spoken even as they cannot be spoken?

“How do we keep watch,” asks Blanchot, “over absent meaning?” (2). Absence is a difficult “text” to read. Is it possible to read absence? Is it not an impossible task? On the other hand, is it not an absence so unavoidable that we cannot escape reading it? Does it not present itself to us in everything that is haunting, no-saying, unfulfilled, left unsaid, blank, silent, concealed, repressed, excluded, oppressed, killed, broken, banished, exiled? When we keep watch over absence, we are keeping watch over a vast text full of questions, cries, and desperate yearnings.

*The unimaginable takes two forms:  
that of grace,  
and that of disaster. (Blanchot, 4)*

## THE POETRY OF WITNESS

Carolyn Forché introduces her volume *Against Forgetting: Twentieth-Century Poetry of Witness* with the following story.<sup>3</sup> In 1944, the Hungarian poet Milós Radnóti was sent to a forced-labor camp. While in the camp, he managed to find a small notebook in which he wrote his last ten poems. When the Germans realized they were facing defeat, they decided to evacu-

ate the camp and return the prisoners to Hungary. Radnóti volunteered for the first march and recorded it in his poetry. When they arrived in Hungary, the soldiers could not find a hospital room for the prisoners, so they took Rad-

---

*The twentieth  
century began self-  
assured, yet it ended  
as a wounded  
century.*

---

nóti and twenty-one others to a mass grave and executed them. Had Radnóti not volunteered for this march, he might have been saved by advancing troops who liberated the camp.

However, Radnóti's story does not end as millions of other such stories ended, "with execution and the anonymity of a mass grave."

After the war was over, Forché tells us, Radnóti's wife went back with others who found and exhumed the mass grave in the village of Abda. The coroner's report for "corpse no. 12" described the scene. There was a visiting card with the name Dr. Miklós Radnóti printed on it. There was also an ID card stating his mother's name as Ilona Grosz and that he was born in Budapest on May 5, 1909. The report listed the cause of death as a gunshot in the nape. In the back pocket of his trousers was a small notebook soaked in bodily fluids and blackened by wet earth. This was cleaned and dried in the sun.

Radnóti's final notebook entry, dated October 31, 1944, read as follows:

I fell beside him; his body turned over,  
Already taut as string about to snap.  
Shot in the back of the neck. That's how you too will end,  
I whispered to myself; just lie quietly.  
Patience now flowers into death.  
"Der springt noch auf," a voice said above me.  
On my ear, blood dried, mixed with filth. (Forché, 32)

Forché tells us that this verse describes the death of his fellow prisoner Miklós Lorsi, a violinist, "and remains the only trace of his dying" (32). The poetry of witness calls on us from the other side of a situation of extremity and is often our only evidence that an event has occurred—it exists for us as the sole trace of an occurrence.

We all know that atrocities have occurred on an unprecedented scale over the past century. We also know that they continue today. Such horrendous acts have come to seem almost normal. It becomes easier to forget than to remember. According to Forché, the poetry of witness refuses to allow this

“diseased complacency.” These poems come to us “with claims that have yet to be filled, as attempts to mark us as they have themselves been marked.” They come to mark, to inscribe, to change, to impress, “but never to leave things as they are” (32-33).

The poem that bears witness is *itself* an event, a trauma, that exposes us. Yet unlike the poet, we must enter voluntarily. We have to read and listen—we have to be willing to accept the trauma. The extremity of poetic witness is a protest against violence and against forgetting; it is an attempt “to redeem speech from the silence of pain, and integrity from the disintegrating forces of extremity” (45).

### MEANINGLESS VIOLENCE

The twentieth century began self-assured, yet it ended as a wounded century. It began with a great surge of confidence in the ideals of human progress, yet its high hopes have been dashed by a litany of suffering and shattered dreams. Today, we are less likely to speak as confidently about an enlightened age of steady progress, scientific advancement, and human achievement. Robert Schreier notes that the twentieth century has been “the most violent of all centuries known to humankind,” citing the numbing statistic that “more than 100 million people have perished so far in wars and civil conflict.”<sup>4</sup>

It is understandable that people of moral and religious sensitivity struggle to discern a meaning to the disasters of history, to the acts of cruelty and terrorism that have rent the fabric of human life. We do not want to consign these deaths to a void-like meaninglessness. Yet to find a “meaning” to these horrific deaths runs the risk of suggesting that somehow they were “meant” to be—that they are explainable (and hence understandable) within the realms of history or other explainable causes. We cannot situate these horrific events within a whole or a totality (i.e., an overarching theory or framework) that lends them “meaning.” In a sense, terrorism should remain “meaningless” rather than “meaning-ful.” Terrorist acts are not meaningful acts. Rather, they are acts that are robbed of any light of truth or any shred of goodness. They must remain what they are: acts performed within a void, without any light of truth or any trace of goodness. This is precisely why we call them acts of “terror.”

According to Emmanuel Levinas (1906-1995), the Jewish philosopher, Talmudic commentator, and survivor of Nazi atrocities, the question of

“meaning” carries no sense on its own unless it is first underwritten by the question of the ethical and the “Good.” Levinas was born in Kaunas, Lithuania, and was naturalized as a French citizen in 1930. In 1923 he began to study philosophy at Strasbourg University, where he came into contact with Charles Blondel, Maurice Pradines, and Henri Carteron. It was also during these student years that Levinas began his lifelong friendship with Maurice Blanchot. In 1928 Levinas went to Freiburg University to pursue studies in phenomenology under Edmund Husserl. At Freiburg he also encountered Martin Heidegger, whose *Being and Time* (1927) was to have a profound and lasting influence on his thought.

Levinas suffered the tragic loss of much of his family in the *Shoah* and was himself incarcerated as a prisoner of war. His writings come to us as a radical attempt to re-envision the world of religious and ethical thinking in the face of tragedies of our era. Two of Levinas’s most important works are *Totality and Infinity: An Essay on Exteriority* and *Otherwise Than Being or Beyond Existence*.

Whether existence is ethical and carries the value of the Good is a more urgent question that claims priority over whether existence is meaningful and carries the clarity of the “True.” “Morality,” writes Levinas, “presides over the work of truth.”<sup>5</sup> The Good must preside over the True, in the sense that the value of my life for you presides over the meaning of my life for me. The question of existence cannot be answered within the realms of my own self or from the resources of my own self-reflection. Rather, it is given to me by the other who *provokes* the question of my existence, even as I try to justify its meaning. It is given to me by the one who is suffering, even while I live. It is given to me by the stranger and the immigrant, even while I recline at home. What is always first, what is always prior, is not the meaning of my existence as “being-there,” but the responsibility of my existence as “being-for.” All of Levinas’s thinking hinges on this one crucial affirmation: that we are responsible for each other—that my existence is not an existence unto myself, but an existence “to you” and “for you.”

### **THE IMAGO DEI**

While violence is an ever-present reality of the human condition, it is important to note that the human heart is not “founded” in violence. Indeed, as the biblical testimony constantly affirms, love is stronger than death (Sg 8:6-7; Rom 8:38-39). Human beings have restless hearts. We are full of desire.

We yearn. We ache. We search. This human experience is already an experience of self-transcendence. “I was sleeping, but my heart kept vigil,” the Song of Songs says (5:2); “I am faint with love” (5:8). This experience is a prime indicator of an otherness toward which we are always turned. I feel this “more-than”—this transcendence—in the very depths of my soul. I am “structured” by expectation and anticipation, by a desire that reaches far beyond “the given,” that knows there is more than “just this.” In the midst of so much that is innocuous and shallow, we still feel, deep down, that life is vocational—that life is speaking and calling out to us.

Reflecting on this experience, Martin Buber brought to the world his philosophy of the I-Thou relation. It is as though Buber finally broke through the Western tradition’s obsession with the *I*, exposing it to the alterity of the other, to the transcendence of the *Thou*. According to Buber, it is not just the “I” that exists; it is always the “I” and the “Thou,” which he joined in this way: “I-Thou,” “I-You.” There is never “just me”—there is always “you,” the “other.” This otherness, however, is not *impersonal*. It is not some vague realm consisting of anything and everything. We can fill up our lives with “things,” but the otherness of “You” remains nevertheless. Desire cannot be quenched by things or commodities; desire is intimately related to the *personal* and *relational*—to You. Buber does not say “I-Thing” as the primary word; he says “I-Thou.” The personal is his primary word: to treat the Person, and the Person-al and relational mode of existence, as the ultimate metaphysical category.<sup>6</sup>

The face of the other person breaks into my world and calls out to me. I am not an *I* unto myself, but an *I* standing before the other. The other calls forth my response, commands my attention, refuses to be ignored, makes a claim on my existence, tells me I am responsible. “Where can I hide from your spirit? / From your presence, where can I flee?” the psalmist asks (Ps 139:7). “The poor you will always have with you,” Matthew’s gospel says (26:11; cf. Dt 15:11). I will never be freed from the face of the other. So much so that Levinas says that we are always held “hostage” to the other, that we are never released from the other’s speaking to us and calling forth our

---

*Levinas’s thinking hinges on one crucial affirmation: that we are responsible for each other—that my existence is not an existence unto myself, but an existence “to you” and “for you.”*

---

response: “It is impossible to evade the appeal of the neighbor, to move away” (128). Being faced by the other means I am no longer able to stay within the realms of my own being; rather, I am exposed to another who calls out from beyond my existence: “It is as though I were destined to the other before being destined to myself.”

Levinas brings us face-to-face with the other:

The Other becomes my neighbor precisely through the way the face summons me, calls for me, begs for me, and in so doing recalls my responsibility, calls me into question. . . . Ethics begins before the exteriority of the *other*, before other people, and, as I like to put it, before the face of the other, which engages my responsibility by its human expression. . . . An ethics that is not a servitude, but the service of God through responsibility for the neighbor, in which I am irreplaceable.<sup>8</sup>

The world, according to Levinas, is constantly charged with the call/demand/obligation to respond, to answer, to say, “Here I am” (*Of God*, 75). This “prophetic signification” (“here I am—for You”) is the human vocation par excellence—the act of answerability.

Humanity is made in the image of God (Gn 1:27). This is a simple and yet increasingly stunning thought for me. The human, the person, those that I encounter every single waking day of my life—on buses and trains, in the streets, at work, on television—everywhere, everyday, the image of God is before me. When I wake in the morning, I open my eyes almost immediately to the faces of life around me. Yet I rarely notice that these faces represent the most tangible and accessible image of God available to me, that the *humanum* represents the *foundational* symbol of the Holy. Then, in the morning newspaper, the pages are filled with stories about human life-tragedies, and conflicts and political debates grab the front page. And I feel as though I am facing the *humanum*, in this world, as the arena where the fate of the *imago Dei* is being determined. If humanity is made in the image of God, then this sacred image is being polished or de-faced everyday in our society and relationships. The concrete face and fate of the *humanum* is being determined every day in the arena of human affairs.

In the Jewish tradition, the act of service to another human being is an act of *imitatio dei*: that is, it reproduces or represents God’s mercy and compassion. Offenses against a fellow human are seen as a denial of God’s own self. “It was for this that *Adam* was created singly,” the Mishna says, “to teach you that the one who destroys a single soul is, in the eyes of Torah, as

one who destroyed an entire world. And the one who saves a single soul is as one who has saved an entire world.”

### SAVING THE NAME

“This is the century,” writes Levinas, “that in thirty years has known two world wars, the totalitarianisms of right and left, Hitlerism and Stalinism, Hiroshima, the Gulag, and the genocides of Auschwitz and Cambodia.”<sup>10</sup> And this mark of the twentieth century seems to have so quickly and so readily marked the opening years of the twenty-first century.

Theology can no longer go its way without the weight of these atrocities imposing upon it, questioning it, urging it to respond. How can we maintain that love and grace (“being-for-the-other”) is fundamentally structured into life, when we have witnessed such unbounded suffering and evil? “It might astonish some,” writes Levinas, “that faced with so many unleashed forces, so many violent and voracious acts that fill our history, our societies and our souls—that I should turn to the *I-Thou* or the responsibility-of-one-person-for-the-other to find the categories of the Human” (*Outside the Subject*, 42). Being-for-the-other is simply too high-minded. It posits an ideal world that is not realistic, an impotent moral demand that none of us can live up to.

I recall attending a seminar on the Holocaust sponsored by the Temple Emmanuel Synagogue in Sydney, Australia. Making a regular appearance at the seminar is Cantor Deutsch, who for more than thirty years has served the synagogue with his passionate and beautiful voice. Deutsch is a survivor of the Nazi atrocities; each time he speaks to the seminar of his trauma, tears inevitably well in his eyes, as though his memory only needed the slightest prompting and he was there again, reliving those unlivable days. Clumsily, yet instinctively, we ask him, “What is the hardest thing in recalling this time?” “How have you kept going?” “What of your belief in God?” In other words, we were asking him (the survivor) about questions of survival: How do you survive? How does faith survive? How can we survive? He tells us that the hardest thing is not so much trying to maintain his faith and belief in God. What is even more difficult and unbelievable, he says, is trying to fathom how one

---

*If humanity is made in the image of God, then this sacred image is being polished or defaced everyday in our society and relationships.*

---

human being could perform such acts of cruelty and violence toward another human being. For Deutsch, this is the question that continues to haunt him

---

*How can we continue to live together when we know that we are capable of such inhumanity?*

---

ever since those horrific days, that still visits him in the middle of the night, that still leaves him pained and disbelieving. How can human beings do this to each other? This is the unbelievable question. This is the trauma of our times.

It seems that this question demands all of our attention and concern at this crucial juncture. How can we continue to live together when we know that we are capable of such inhumanity? At question here is our salvation. How do we preserve the fabric of our existence together, our love and respect for each other, when these human bonds seem to have been torn apart, leaving us with nothing but a few fragile threads to remind us of our human fraternity? Surely we cannot shirk this question. It is up to us. It is our responsibility. We must answer. If we do not respond, if we do not act, then who will?

“Hatred of the other” is the root of all evil, and “being-for-the-other” is the sign of all goodness, even the “small goodness” enacted every day in the world yet often unnoticed and unreported. To save the name of God is to save the name of this “being-for.” Indeed, as Catherine Mowry LaCugna, author and professor of theology, claims, the mystery of God and the mystery of salvation are inseparable. We cannot speak of God *in se* without speaking of God *pro nobis*. God’s name is fundamentally *God-for-us*. It is the name of goodness, love, grace, and compassion. To save the name of God is not to save the name of a faceless God, a God of impersonal Being, a God of the swirling cosmos. Rather, it is to save the life of each other in relation to each other, bound and responsible one-for-the-other. To save the name of God is to save the name of the other, every other, each other. We live in a world that cares too much about idols that are just dead things—idols that have no soul, no sense of the human, the living, the life of speaking, touching, responding—healing, giving, forgiving.

Their idols are silver and gold,  
 the work of human hands.  
 They have mouths but do not speak,  
 eyes but do not see.  
 They have ears but do not hear,

noses but do not smell.  
 They have hands but do not feel,  
 feet but do not walk,  
 and no sound rises from their throats.  
 Their makers shall be like them,  
 all who trust in them. (Ps 115:4-8)

To save the name of God is to save the name of humanity against all the dead and lifeless idols of our world. It is to save the name of the other—the one who has a mouth that speaks, who has eyes that look, who has ears that listen—not a faceless God, but the God who is face-to-face, the God of the living. “One follows the Most High God,” writes Levinas, “above all by drawing near to one’s neighbor, and showing concern for ‘the widow, the orphan, the stranger and the beggar.’ . . . The Justice rendered to the Other, my neighbor, gives me an unsurpassable proximity to God.”<sup>11</sup>

“I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendents may live” (Dt 30:19). What will we choose: “being-for-the-other,” which spells life, or “hatred-of-the-other,” which spells death? One wonders whether the Deuteronomic writer offers such a stark and seemingly simplistic choice out of frustration. What appears so simple is usually that which is most ignored, or dismissed as a remote, impractical ideal. And yet,

[It] is not too mysterious and remote for you. It is not up in the sky, that you should say, “Who will go up in the sky to get it for us and tell us of it, that we may carry it out?” Nor is it across the sea, that you should say, “Who will cross the sea to get it for us and tell us of it, that we may carry it out?” No, it is something very near to you, already in your mouths and in your hearts; you have only to carry it out. (Dt 30:11-14)

We can speak words of despair. We can speak words of hope. We can speak and enact words that destroy, or words that heal. Which of these two shall we privilege? Which will claim priority? The unimaginable takes two forms: grace and disaster. At every moment existence confronts us with the choice between life and death; at every moment we are asked to give an answer. Theology carries the burden of disaster’s unimaginable despair, and salvation’s unimaginable hope. Every word of theology is thus weighed on the scales of disaster and grace. Which weighs more? What will tilt the balance? In this struggle with heavy words that matter, theology takes a risk. It

makes a judgment: grace, hope, love—these words weigh more, they matter most. Life is on the side of love, on the side of goodness. It is not being-in-itself; it is not sheer being, indifferent being—it is “being-for.” We are con-

---

*To save the name of God  
is to save the name of  
humanity, against all  
the dead and lifeless idols  
of our world.*

---

fronted with a truth and a goodness that seems impossible and unbelievable in these broken-hearted times.

To argue for the possible is an easy thing. It is not that difficult to argue for the foreseeable, the plan-able, the possible. It is much more difficult, and yet maybe more necessary, to argue beyond the realm of the foreseeable and the possible,

to argue instead and more daringly for what is impossible, which is like arguing on the side of “amazing grace,” or arguing for a strange, impossible “kingdom of God” where a different logic of love is operative, where a different “rule” applies. Especially when the world in which we live seems to be spinning around an axis of violence and disregard of the other, we are asked to believe that it is spinning otherwise, that it is tied to a gravitational “being-for” of gratuitous love and response and self-donation . . . unbelievable! The unimaginable takes two forms: grace and disaster, blessing and curse, life and death, being-for-the-other and hatred-of-the-other. The capacity to be-for-the-other is much larger and more primordial than the capacity for hatred. It is this “capacity”—this great “size”—this generous being-for-the-other, this name of God, that we need to hallow in life. It is this hope of salvation that must call forth our response, our “yes,” our “amen.”

Levinas cites from Rabbi Volozhiner’s work, *Nefesh ha’Hayyim* (“Soul of Life”):

Let nobody in Israel—God forbid!—ask himself: “what am I, and what can my humble acts achieve in the world?” Let him rather understand this, that he may know it and fix it in his thoughts: not one detail of his acts, of his words and of his thoughts is ever lost. Each one leads back to its origin, where it takes effect in the height of heights, in the worlds. . . . The man of intelligence who understands this in its truth will be fearful of heart and will tremble as he thinks how far his bad acts reach and what corruption and destruction even a small deed can cause.<sup>12</sup>

Our actions and words are not performed or spoken in a vacuum. They can do good or harm; they bear responsibility; they carry the weight of life and death, good and evil. We can “condition or block the association of God with the world” (*Levinas Reader*, 230). The Mishna offers a commentary on a verse from Isaiah 43:12: “You are my witnesses, says the Lord. I am God.” According to the Mishna, this means, “When you are my witnesses, I am God, but when you are not my witnesses, I am not God.”<sup>13</sup> Only the “here I am” assures us of a living testimony to God in our midst. “To live and suffer humanly with and for the Other, this is how God realizes fidelity to the unique world of human being. To the extent to which humans act in this way, God is alive.”<sup>14</sup> This is what it means to bear witness to God’s name, the God of love who is “bent on humanity.” ■

TERRENCE VELING is an associate professor of religious studies and pastoral ministries at St. Thomas University in Miami, Fla.

1. Maurice Blanchot, *The Writing of Disaster*, trans. Anne Smock (Lincoln, Neb.: University of Nebraska Press, 1995), 8. Subsequent references are given in the text.
2. See Adrienne Rich, *What Is Found There: Notebooks on Poetry and Politics* (London: Vergo, 1990).
3. See Carolyn Forché, ed. *Against Forgetting: Twentieth-Century Poetry of Witness* (New York: W. W. Norton, 1993). Subsequent references are given in the text.
4. Robert Schreiter, *The Ministry of Reconciliation* (Maryknoll, N.Y.: Orbis, 1998), 1.
5. Emmanuel Levinas, *Otherwise Than Being or Beyond Essence*, trans. Alphonso Lingis (Dordrecht, The Netherlands: Kluwer Academic Publishers, 1991), 304. Subsequent references are given in the text.
6. Martin Buber, *I and Thou* (New York: Scribner, 2000).
7. Levinas, *Of God Who Comes to Mind*, trans. Bettina Bergo (Stanford, Calif.: Stanford University Press, 1998), 165. Subsequent references are given in the text.
8. Levinas, *Outside the Subject*, trans. Michael B. Smith (Stanford, Calif.: Stanford University Press, 1993), 113. Subsequent references are given in the text.
9. *Tractate Sanhedrin*, 4.5.
10. Levinas, *Entre Nous: Thinking-of-the-Other*, trans. Michael B. Smith & Barbara Harshav (New York: Columbia University Press, 1998), 97.
11. Levinas, *Difficult Freedom: Essays on Judaism*, trans. Sean Hand (Baltimore: The John Hopkins University Press, 1990), 81.
12. Levinas, *The Levinas Reader*, ed. Sean Hand (Oxford: Blackwell, 1989), 230. Subsequent references are given in the text.
13. *Sifre Deut.*, 346.
14. Adriaan Peperzak, *Beyond: The Philosophy of Emmanuel Levinas* (Evanston, Ill.: Northwestern University Press, 1997), 190.

## SPECIAL FEATURE

## Why Teach the *Shoah*?

*The Shoah has a legitimate place in Christian teaching because it symbolizes the universal problems of evil and suffering.*

By KAREN HOWARD

While most people of good will would agree that the Holocaust, or the *Shoah*, was an immense tragedy, many Catholics might ask, “Why should this be part of Catholic Christian teaching?” “Isn’t this a Jewish problem, or a Jewish concern?” On the contrary, the *Shoah* is a human problem. After all, it was in the modern twentieth century—when we thought people were well educated and civilized—that one of the most brutal forces of destruction against humanity was created and used. This essay aims to demonstrate the critical caveat borne by this evil, and then to explicate the meaning of the *Shoah* for Christians, to stipulate a theological rationale for teaching it, and to exhort Catholic educators to begin the immense challenge to incorporate *Shoah* education into all phases of Catholic curricula.

Yehuda Bauer, one of the world’s premier Holocaust historians, revisits his perceptions about the event in his book *Rethinking the Holocaust*. While most will agree that the Holocaust was an unprecedented type of genocide, he explains, he recognizes an amazing phenomenon in the last two decades of the twentieth century: “The Holocaust has become a symbol of evil in what is inaccurately known as Western civilization, and the awareness of the symbol seems to be spreading all over the world.”<sup>2</sup> For example, one can find a memorial to Auschwitz near Hiroshima, Japan. When people search for analogies to the “ethnic cleansing” of the Balkans or to other mass murders, they often compare the atrocity to the Holocaust. Books, films, and movies return continually to the historical event for inspiration and storylines. The television industry presents shows, documentaries, and conversa-

tions about it again and again. Why? Bauer contends that the realization is finally dawning that the Holocaust has something terribly important to say about humanity. It has become a symbol for genocide, racism, hatred of foreigners, and, of course, antisemitism. It has become a symbol for evil.

In February 2001, the Secretariat for Ecumenical and Interreligious Affairs of the United States Conference of Catholic Bishops released a book entitled *Catholic Teaching on the Shoah*.<sup>3</sup> The document provides educational guidelines for Catholics to teach the *Shoah* in response to the mandate from the Vatican's 1998 statement *We Remember: A Reflection on the Shoah*.<sup>4</sup> In that earlier document, the Holy See's Commission for Religious Relations with the Jews called all Catholics and all Christians to the duty of remembrance and to the moral imperatives that the tragedy of the *Shoah* requires.

### THE EVIL THAT HUMANS DO

How can evil exist in the face of a loving God? Theologians have proposed a number of theories and theodicies throughout Christian history, including Terrence Tilley, who outlines several in his essay "Problem of Evil."<sup>5</sup> From retrospective, dualistic, and privative theories to prospective, eschatological, and process theodicies, all attempt to make sense of and define evil. Some have given up trying to explain evil and have just admitted that there is a quality of mystery about it. Nevertheless, with such enormous suffering and evil in the modern world, many of these theologians call Christians and all people of good will to alleviate the suffering of others and thereby to dispel some of the evil in the world.

When one tries to understand the evil that humans do, or examine the evil inherent in mass murder, Philip Zaleski reminds us that humans seem to be the only species of mammals that choose to wantonly murder their own kind.<sup>6</sup> Zaleski expands Augustine's privative theory to suggest that evil is associated with non-being:

The Christian answer to the problem of evil derives from Neoplatonism, by way of St. Augustine. The argument hinges on the idea of the "great chain of being": that God has created a universe filled with a hierarchy of beings, each sharing in God's absolute goodness and perfection. Every creature—man, spider, cherubim, rose—is good, per se, for everything that God (who is Goodness) makes is good. Goodness and being are thus synonymous. Evil, then, is synonymous with non-being. (9)

Among the reasons that the Vatican has urged all Christians to study the *Shoah* is to understand why so many Christian consciences were “lulled” into inaction during the genocide. Rampant evil in the Holocaust presents itself when one simply examines the numbers. At least six million Jews were murdered

**How can evil exist in the face of a loving God?**

during the Holocaust, as well as several million more who happened to be Rumanian Gypsies, Poles, homosexuals, Jehovah’s Witnesses, political prisoners, and so on. R. J. Rummel, in his book *Death by Government*, sets the final number at 20,946,000.<sup>7</sup> Mordecai Paldiel’s recent tribute to the “righteous gentiles,” *Saving the Jews*, includes an appendix of how many people throughout the whole world stood up in the face of this evil and did what their consciences called them do: all 17,433 of them.<sup>8</sup>

Where was the rest of the world? The victims were systematically slaughtered while masses of bystanders stood by and did nothing. The vacuum created by non-response is evil. Zaleski says that evil sucks out the good whenever the smallest opening appears. During the *Shoah*, that opening was cataclysmic. In the twenty-first century, we are left with subsequent questions: What will we do about it? Will we let evil overtake the world? Will we learn the lessons that the survivors and victims have tried to teach us? Fewer and fewer survivors of the Holocaust are with us. It will be up to the rest of humankind to listen well to the stories they have left behind, as well as to their challenges, in order to ensure that our consciences are better formed and never lulled again. The evil of the Holocaust has left us with a precedent. It can happen again. What will we do?

**SOME BACKGROUND TO THE CHURCH’S RESPONSE**

One of the components that led to and fueled the Holocaust was anti-semitism. Much of antisemitism grew and developed out of Christianity. While ecumenism and interfaith dialogue were not born with the Second Vatican Council, one of its smaller documents, *Nostra Aetate (Declaration on the Relation of the Church to Non-Christian Religions)*, released in 1965, carved a path for interreligious dialogue that few of its authors ever imagined. In that document, the Church began the long process of facing its own sins and eradicating antisemitism from its teachings. In it, the council also acknowledged that the faith of the Jews is the root of Christianity, that Jesus and many of the first apostles and disciples were Jews, and that “the apostle

Paul maintains that the Jews remain very dear to God, for the sake of their patriarchs, since God does not take back the gifts he bestowed or the choice he made” (cf. Rom 11:28-29) (*Nostra Aetate*, no. 4). What the council meant was that the Jews are members of a valid covenant (not one that has been superceded by the Christian covenant) and that their call to be the chosen people is still intact. Also in *Nostra Aetate*, the council repudiated all persecutions of the Jews, saying, “Remembering, then, her common heritage with the Jews and moved not by any political consideration, but solely by the religious motivation of Christian charity, she deploras all hatreds, persecutions, displays of anti-semitism leveled at any time or from any source against the Jews” (no. 4). In effect, *Nostra Aetate* called for an end to any and all persecutions of the Jews, because of the message of the Gospel. That is a powerful statement and a powerful linkage. In 1974, the Holy Father instituted the Holy See’s Commission for Religious Relations with the Jews, which has released documents calling for more respect for Jews. The commission’s 1974 *Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate* called for more study of the basic components of the religious tradition of Judaism; for greater exploration of the value of the Hebrew Scripture’s “perpetual value” so as not to set the Christian Scriptures against the Hebrew Scriptures; and for special attention to the publication of religious catechisms, textbooks, history books, and the formation of all religious educators. In 1982, the commission released *Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church*.<sup>9</sup> Any type of pejorative reading, preaching, and catechizing of the Christian Scriptures, especially during Holy Week, was to be avoided. Any charges of deicide—that is, the accusation that the Jews were responsible for the killing of God in the person of Jesus Christ—were to be eliminated. The *Notes* reminded us that “the Catechism of the Council of Trent teaches that Christian sinners are more to blame for the death of Christ than those few Jews who brought it about—they indeed ‘knew not what they did’ (cf. Luke 23:24) and we know it only too well” (no. 22). Foremost in the Church’s mind was the gospel call to treat Jews with mutual respect.

On the fiftieth anniversary of the end of World War II, bishops’ conferences around the world released documents commemorating the liberation of Auschwitz, a word that has come to mean in itself the whole tragedy.<sup>10</sup> As the twentieth century neared its close, John Paul II was mindful not only of the history of the “century of the *Shoah*” but also of the need for unity and peace among all religious people as many prepared to celebrate two thousand years

of Christianity. At the heart of that preparation was a recognition of past sins and a call to repentance.<sup>11</sup> In 1998, he promulgated the commission's document *We Remember*, which characterized the duty to remember the past injustices of the *Shoah* as a moral imperative. In March 2000 his journey of memory culminated in his visit to *Yad Vashem* and the Western Wall of Jerusalem, during which he faced the Church's own sins and *apologized* for all of the Church's past transgressions (*We Remember*, section I). Clearly, Pope John Paul II has given the Church a good example as well as a mandate.

## DEFINITIONS

I have already indicated that the word "*shoah*" is a better name for the event than "Holocaust." Another term, "genocide," was not even a word until near the end of World War II, when it was first defined by Raphael Lemkin in 1944 as a "crime of barbarity" that includes the "destruction of national, racial and religious groups by physical, biological and cultural decimation."<sup>12</sup> In 1948, the United Nations added the following:

Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group as such:

- a. killing members of the group;
- b. causing serious bodily or mental harm to members of the group;
- c. deliberately inflicting on the group condition of life calculated to bring about its physical destruction in whole or in part;
- d. imposing measures intended to prevent births within the group;
- e. forcibly transferring children of the group to another group.<sup>13</sup>

In the aftermath of the Holocaust, what did not even have a name in 1940 has been copied with ruthless regularity in atrocities and savagery in Nationalist China, in North Korea, in Cambodia at the hands of the Khmer Rouge, between Pakistan and East Pakistan (now Bangladesh), in Iraq, in Bosnia and Herzegovina, in Rwanda, and so forth. While the Holocaust was not the first time human beings ever engaged in torture, mass murder, and death, it left humanity with a new paradigm for evil.

Another term, one of the most complex to understand, is "antisemitism." Leonard Zakim even traces its first appearance to the book of Esther, noting that, when the Jewish people were celebrating the holiday of Purim,

Haman, the villain, went to King of Ahasuerus and said, "There are amongst us a certain select group of people who are different from everybody else, who will not bow down when you pass, who will not obey the laws, who seem to practice a law different from our own."<sup>14</sup>

Perhaps the word can be traced to even earlier days in the Hebrew Scriptures when the first "chosen people" appeared. Clearly, if one group is chosen, another is not. Scapegoating followed closely after that. Rene Girard offers significant scholarship on the birth of scapegoating and its ties to sacrifice and religion.<sup>15</sup> By the time the Greek and Roman civilizations arrived, however, anti-Judaism was surfacing in secular life.<sup>16</sup> Even though traces of anti-Judaism appeared in ancient times, once Christianity was born, and once this young Jewish sect separated itself from its parent,

a new strain of anti-Judaism developed. While Rosemary Radford Ruether may overstate the case in arguing that the origin of antisemitism coincided with the birth of Christianity, she was right in claiming that Christianity further developed it.<sup>17</sup> From the explicitly derogatory remarks in John's gospel to St. John Chrysostom's diatribes against the Jews, from the First Crusade to the Fourth Lateran Council's 1215 directive requiring Jews to wear distinctive yellow garb to the Spanish Inquisition; from Martin Luther's ordering of the burning of the synagogues, to Catholic liturgies of not so long ago when we regularly prayed for the "perfidious Jews"—the Church has contributed fuel to the fires of antisemitism. Though some voices of sixteenth-century Germany called for tolerance and religious freedom, this progress was "tailored exclusively to the needs of a Christian society and had the character of a Christian restorative and not a modern, pluralistic ideal."<sup>18</sup>

In nineteenth-century Germany, a blending of definitions occurred when religion and race mixed with nationalism against a backdrop of revolution. Paul Lawrence Rose identifies a tripartite differentiation in language. In German, the word "*Judentum*" has three meanings: (1) Judaism the religion; (2) Jewry, the community or nation of Jews; and (3) Jewishness, or the specific qualities inhering to Jews and Jewish culture. The fluidity of language vacil-

---

*While the Holocaust was not the first time human beings engaged in torture, mass murder, and death, it has left humanity a new paradigm for evil.*

---

lates between the meanings; so while this may have confused the non-German speaker, it also afforded the German speaker the ability to assign all

---

*To the extent that Christianity had a part in developing and establishing antisemitism in history, we have a moral imperative to acknowledge our complicity and correct it. It is not a matter of guilt, but a matter of responsibility and justice.*

---

kinds of meaning to the reality of antisemitism. Rose also illustrates how Christian antisemitism was transmuted first to enlightened philosophical antisemitism, then to atheistic social radicalism, and then to extreme racism.<sup>19</sup> It was this convergence of thought and practice from ancient times to the modern era that defined antisemitism as Hitler began to use it during the Third Reich. In the postmodern era, a correct understanding of the hyphen and capitalization has also occurred. Many dictionaries and even the computer's spellchecker spells "anti-Semitism"

with a hyphen and a capital S. If one looks up "Semites," however, one gets a very different definition, for "Semites" has included not so much a race as the language groups of Jews, Arabs, and the former Phoenicians and Assyrians. Semites do not exist today as a people. Shmuel Almog says that "anti-Semitism" is a non-term, because it is not directed against so-called "Semitism." One needs to strike the hyphen and treat antisemitism for what it really is—a generic name for modern Jew-hatred.<sup>20</sup>

The role of antisemitism in the *Shoah* cannot be overemphasized. Jews were well assimilated across Europe at the beginning of the Third Reich. In her text *Accounting for Genocide*, sociologist Helen Fein says a genocide begins with a movement of peoples to the outside of what she calls the "universe of obligation," or that implicit understanding that one looks out for one's neighbors within a given community.<sup>21</sup> If this universal understanding of obligation defines how we treat our neighbors, then to move one group outside of this obligation requires that we move them to the margins—to marginalize them. In the *Shoah*, the Nuremberg Laws showed us how to do this quite effectively: strip away their private property, remove them from their jobs, restrain their movements, and begin dehumanizing them. Fein also traces the success of the genocide by the Nazi regime country by country, all across Europe, and comes up with an interesting conclusion. Even though many factors led to the *Shoah*—including the economy of Germany

after World War I, the science of eugenics, an extreme form of nationalism, and the fanatic agency of a madman—the central factor that made the regime and the implementation of the genocide more successful from one country to the next was the level of antisemitism already existing in each country. To the extent that Christianity had a part in developing and establishing antisemitism in history, we have a moral imperative to acknowledge our complicity and correct it. It is not a matter of guilt, but a matter of responsibility and justice.

### THEOLOGICAL RATIONALE

For all of Christian Europe's sophistication, few stood up to the Third Reich. Millions of Jews were killed, as were scores of others. Human dignity was systematically debilitated and destroyed. So one could argue that as good Catholic Christians, who are concerned with our fellow women and men, we should have done more to ensure the life and human dignity of our neighbors. One could argue that we need to continue to study how to uphold life and the inherent dignity of all human beings, even more than fifty years after the fact. David P. Gushee, a Baptist minister and theologian who writes about proclaiming the Good News after Auschwitz, challenges his readers to move beyond the trap of privatization of religion and to go about the business of life:

Where the God who is characterized as “love” (1 John 4:16) is, there is life—and vigorous resistance to the forces that bring death. Christians ought to see themselves as being in the life-preserving, life-cherishing, life-defending, and life-enhancing business, because that is what God does.<sup>22</sup>

If one is not about the business of life and upholding human dignity, one creates a vacuum and lets in the evil that is always looking for such an opening.

Over the past hundred years, the Church has come to clarify, understand, and demonstrate the social teachings contained in the Gospel of Jesus Christ. They are all based on the inherent dignity of each human being. Education about the *Shoah* is tied to our Catholic understanding of our own anthropology and social teachings. So the first reason to educate about the *Shoah* is because Catholics profess an anthropology that is based on the *Imago Dei* of Genesis—that is, we are all created in the image and likeness of God (cf. Gn 1:27) and we are created for life (cf. Jn 10:10). We should educate about the *Shoah* because we are concerned about human life and the dignity of each human being.

The second reason is that something went radically wrong with the moral deliberations of ordinary Christians during the *Shoah*. If we as a human race really mean “never again,” then we are bound to explore how we teach morality and how much attention we pay to moral development and moral discourse in an increasingly complex world. That is a clear call to start examining curricula in all our Catholic formation programs. We live in a complicated world of specialties. We have become so specialized that often we fail to see the whole picture, and that is morally dangerous. During the *Shoah*, had ordinary Germans stopped running the trains, mass deportation to the camps would have stopped—but ordinary Germans did not always see the connection between their job of selling train tickets to Jews and the Jews’ eventual destruction. Modernity has chopped our moral behavior into small pieces. Our curricula have to start addressing this. As Catholic Christians, we need to confront our past, as Pope John Paul II has led us to do, apologize, and ask God for the grace of reconciliation. We cannot talk about the Church’s social teachings if we have been in any way aligned with the perpetrators or the bystanders. This is a matter not of guilt, but of responsibility and justice.

I have said that education about the *Shoah* is a matter of justice. While many of the Church’s social teachings call us to uphold life and the dignity of each human being, and while we may recognize that we need to pay more attention to moral development and discourse and to honestly confront our own history, the strongest directive for *Shoah* education comes from the statement from the 1971 Roman Synod of Bishops.<sup>23</sup> In that document, the bishops told us that action on behalf of justice is tied to the gospels. If *Shoah* education is a matter of justice, the gospels themselves are calling us to *this* matter of justice:

Action on behalf of justice and participation in the transformation of the world fully appears to us as a constitutive dimension of the preaching of the Gospel or in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation. (no. 6)

## **HOW AND TO WHOM SHOULD SHOAH EDUCATION BE DIRECTED?**

*Catholic Teaching on the Shoah* gives us a clear guideline for “how to” teach about the *Shoah*, with age-appropriate suggestions and sensitivity and nuances respected throughout all phases of curricula. While the

document is addressed primarily to Catholic schools and institutions of higher learning, it also clearly states that since “the issues of the *Shoah* and of Jewish-Christian relations are vast topics . . . their enormous importance requires their integration wherever possible throughout the Catholic curricula” (15). That extends the educational task not only to the schools but to all members of the Catholic Church, including parish programs of religious education and formation, and all adult education and formation programs.

---

*We need to pray for reconciliation; John Paul II calls this a duty of remembrance.*

---

As mentioned above, one of Pope John Paul II’s concerns is that during the *Shoah* too many Catholics and too many Christians allowed their consciences to be “lulled.” I think “lulled” might be too kind. Too many did nothing in the face of evil, and too many nominal Christians were actually perpetrators. The Church has even called on institutions of higher learning to explore what happened in Christian Europe to “lull” so many consciences. *Shoah* education for all Catholics should be an alarm. We need to start examining critically how our teaching and curricula address the topic of conscience formation in an increasingly complex world, but we also need to acknowledge that erroneous interpretations of Jews within our own histories helped shape those consciences of the 1940s. We bear the responsibility, the duty, to remember that.

## THE IMMENSE CHALLENGE

We need to start paying more attention to acknowledging our Jewish roots. We need to listen more attentively to Jewish spirituality, culture, and understanding of Torah. We need to understand the Jewishness of Jesus. We need to try to understand Jewish and Christian covenants in their proper context. We need to better understand our own sibling relationship with the Jews and acknowledge that Judaism exists today as a valid sibling faith. We need to reexamine how we understand revelation, the person of Jesus Christ, and salvation.

As our textbooks increasingly reflect how we form consciences and how we engage in moral discourse, we will also need to further explore the complexities of prejudice. This is one phenomenon that one learns almost by osmosis. It is picked up through language, symbols, and our environment.<sup>24</sup>

In our widening world of diversity, the secular culture is already helping us with this. Today's diverse world already alerts us to hate crimes and the rights of gays, children, women, and peoples of different faiths and cultures. The Anti-Defamation League (ADL) and the American Jewish Committee (AJC) have been exploring the roots of prejudice for more than eighty years. Perhaps Catholic schools and parishes who are doing nothing in this area could work together with the ADL to form standing committees. Arresting prejudice arrests the possibility of future genocides, for doing so closes the small openings that evil seeks. When a genocide is implemented, it requires all the citizenry to take an active role. An army cannot accomplish it alone. One does not wake up one morning and simply decide to kill one's neighbor. One has to gradually numb oneself first. In stages, one has to marginalize one's own neighbors and then gradually dehumanize them until one's conscience is sufficiently "lulled" and numbed before the killing. Marginalization and dehumanization start with prejudice.

The authors of *Catholic Teaching on the Shoah* also remind us about the importance of memory. We cannot forget the past or our history if we are to learn from it. Honesty, balance, and sensitivity are needed when we construct our histories and try to remember the past. The problems in the modern era about remembering the *Shoah* have been compounded in part by various histories. Great disputes have arisen at Auschwitz, for example, when Jewish and Polish versions of history have collided. Auschwitz, or Oswiecim, as it is called in Polish, is on Polish soil. More than one million Poles lost their lives there, and millions more died in the war. Christian crosses and a Catholic convent established in or adjacent to the camp are painful symbols for the millions of families of Jews who perished there. We need to learn how to listen to one another's anguish, language, and symbols. Our Catholic Christian history also played a part in the *Shoah*. True memory will be important for how we engage in our moral conversations and in our actions, but we must keep it honest and balanced to respect its authenticity.

Memory should also be important in how we pray. We need to pray for reconciliation. John Paul II calls this a duty of remembrance. The Jewish community has been so devastated by the *Shoah* that they now have a day of remembrance that occupies a place in their annual calendar. Maybe one day we will consider the same. If our erroneous interpretation of Scripture, patristic fathers, councils, and significant people in our history allowed many of our members to go so far astray, ought we not also consider a day of remem-

brance in our calendar—a day in which we remember how far our sinful nature can actually fall if we forget the dignity of each human being and God’s tremendous love? How we choose to remember and how we choose to educate about the *Shoah* will have major implications for Christianity and Catholicism in the future. Once these teachings are incorporated into all aspects of our Catholic curricula and our prayer life, our understanding of ourselves, our Church, Jesus Christ, covenants, revelation, and salvation will take on even deeper meaning. We will have come full circle to understanding the scriptural message that both Jews and Christians profess: “God created humankind in his image, in the divine image he created them; male and female he created them” (Gn 1:27). ■

**KAREN HOWARD** is a DRE at Our Lady of Sorrows Church in Sharon, Mass. Dr. Howard also teaches in the Center for Jewish-Christian Studies at Merrimack College in No. Andover, Mass.

1. While many in academia and in the general public refer to this event as the “Holocaust,” the actual word “holocaust” denotes whole burnt offering—and it certainly was not an offering on the part of the Jewish people. Jews have preferred to call the event the “*Shoah*,” which means total annihilation.
2. Yehuda Bauer, *Rethinking the Holocaust* (New Haven: Yale University Press, 2001), x-xi.
3. U.S. Catholic Bishops’ Secretariat for Ecumenical and Interreligious Affairs, *Catholic Teaching on the Shoah: Implementing the Holy See’s We Remember* (Washington, D.C.: United States Catholic Conference, 2001). Subsequent references are given in the text.
4. Holy See’s Commission for Religious Relations with the Jews, *We Remember: A Reflection on the Shoah* (March 1998), in U.S. Catholic Bishops’ Secretariat for Ecumenical and Interreligious Affairs, *Catholics Remember the Holocaust* (Washington, D.C.: United States Catholic Conference, 1998). Subsequent references are given in the text.
5. Terrence Tilley, “Problem of Evil,” in *The New Dictionary of Theology*, eds. Joseph Komonchak, Mary Collins, and Dermot Lane (Wilmington, Del.: Michael Glazier, Inc., 1987), 360-363.
6. Philip Zaleski, “The Evil that Men Do,” *Parabola* (Winter 1999): 8-9. Subsequent references are given in the text.
7. R. J. Rummel, *Death by Government* (New Brunswick, N.J.: Transaction Publishers, 1994).
8. Mordecai Paldiel, *Saving the Jews: Amazing Stories of Men and Women Who Defied the “Final Solution”* (Rockville, Md.: Schreiber Publishing, 2000), 307-308.
9. Holy See’s Commission for Religious Relations with the Jews, *Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church* (June 1985), in *Catholic Jewish Relations: Documents from the Holy See* (London: Catholic Truth Society, 1999). Subsequent references are given in the text.
10. The word “Auschwitz” has come to symbolize the whole event of the

- Holocaust or the *Shoah* because this is the one camp out of hundreds of camps in which the greatest number of people lost their lives. Documents at the fiftieth anniversary of Auschwitz included the following: the Hungarian bishops' and Ecumenical Council of Churches's Joint Statement of 1994; the German bishops' 1995 *Opportunity to Re-Examine Relations with the Jews*; the Polish bishops' 1995 statement *The Victims of Nazi Ideology*; Archbishop Oscar Lipscomb's 1995 statement *Commemorating the Liberation of Auschwitz*; the Dutch bishops' 1995 statement *Supported by One Root: Our Relationship to Judaism*; the Swiss bishops' 1997 statement *Confronting the Debate About the Role of Switzerland*; Cardinal William Keeler's 1997 statement *Lessons to Learn from Catholic Rescuers*; the French bishops' 1997 "Declaration of Repentance"; and the Italian bishops' 1998 "Letter to the Jewish Community of Italy."
11. John Paul II, *Tertio Millennio Adveniente (On the Coming of the Third Millennium)* (Washington, D.C.: United States Catholic Conference, 1994), no. 3.
  12. Raphael Lemkin, *Axis Rule in Occupied Europe: Laws of Occupation, Analysis of Government, Proposals for Redress* (Washington, D.C.: Carnegie Endowment For International Peace, Division of International Law, 1944), 82-89.
  13. United Nations' International Court of Justice, *Reservations to the Convention on the Prevention and Punishment of the Crime of Genocide*, advisory opinion of May 28, 1951 (The Hague: The Court, 1951). See also Helen Fein, "Scenarios of Genocide and Critical Responses," in *Toward the Understanding and Prevention of Genocide*, ed. Israel Charny (Boulder, Colo.: Westview Press, 1984), 29.
  14. Leonard P. Zakim, *Lift Up Your Voice* (Boston: Textbook Writers Associates, 1998), 97.
  15. Rene Girard, *La violence et le sacre*, trans. Patrick Gregory (Baltimore: Johns Hopkins University Press, 1986), and *The Scapegoat*, trans. Yvonne Freccero (Baltimore: Johns Hopkins University Press, 1986).
  16. John G. Gager, *The Origins of Anti-Semitism* (Oxford: Oxford University Press, 1983).
  17. Rosemary Radford Ruether, *Faith and Fratricide: The Theological Roots of Anti-Semitism* (New York: Seabury Press, 1974).
  18. Heiko A. Oberman, *The Roots of Anti-Semitism in the Age of Resistance and Reformation*, trans. James I. Porter (Philadelphia: Fortress Press, 1984), 13.
  19. Paul Lawrence Rose, *Revolutionary Antisemitism in Germany from Kant to Wager* (Princeton: Princeton University Press, 1900), xvii-xviii.
  20. Shmuel Almog, "What's in a Hyphen," *SICSA Report* (Summer 1989).
  21. Fein's definition of the "universe of obligation" is "that circle of people with reciprocal obligations to protect each other whose bonds arose from their relation to a deity or sacred source of authority," in Helen Fein, *Accounting for Genocide* (New York: The Free Press, 1979), 4.
  22. David P. Gushee, "The Good News After Auschwitz: A Biblical Reflection," in *Good News After Auschwitz? Christian Faith in a Post-Holocaust World*, eds. Carol Rittner and John K. Roth (Macon, Ga.: Mercer University Press, 2001), 166-167.
  23. Roman Synod of Bishops, *Justice in the World* (1971), no. 6.
  24. For more information about the development of prejudices, see Elisabeth Young-Bruhl, *The Anatomy of Prejudice* (Cambridge: Harvard University Press, 1996).

## SPECIAL FEATURE

# September 11, 2001

## A REFLECTION

---

*What do we do after the tragedy of 9/11?:  
A homily given on September 11, 2001*

---

By STEPHEN A. PRIVETT

**I**n the face of the tragedy of September 11, whose immensity we do not understand and may never adequately comprehend, I am reminded of Anne Lamott's story in *Traveling Mercies*.<sup>1</sup> This story is about a little girl who got lost on her way home from school. She ran up and down the streets of her neighborhood, but could not find her own house. The frightened child was relieved when a police officer stopped and put her in the passenger seat of his car, and they drove around looking for her home. Finally she saw the Catholic church, and she told the policeman that he could let her out now because she recognized the church, and she could always find her way home from there.

Today, we are lost, frightened, and confused, so we come to church in the hope that we may find our way home from here. Coming together in the church says a good deal about how we will ultimately find our way home. We go home together.

We are like those disciples after the resurrection—huddled together in one place because we are afraid. We—among the most diverse universities in the country—are also Medes, Elamites, and Parthians, but we gather together in church to take a deeper look at ourselves and to realize that beneath the superficial characteristics that distinguish us, one from the other, we are brothers and sisters all, members of the one human family of God. We gather together as that family to mourn the loss of too many of our brothers and sisters, and we pray in solidarity with their families and friends, who carry the heaviest burden of sorrow and loss.

Violence has rocked this country in ways previously unknown by us and sent shock waves around the world. What is a one-time occurrence for us is woven into the fabric of daily life for our brothers and sisters in Africa,

***If nothing else,  
we can see clearly  
now that life is fragile.***

Northern Ireland, Palestine, Iraq, and the former Yugoslavia. Today we see firsthand the consequences of violence and hatred, unrestrained by reason or compassion. Today we acknowledge that hatred and violence are inherently destructive and lead only to darkness and death, never home. Let us determine

not to return hatred with hatred or violence with violence, but to draw deep from the wellspring of our humanity and produce living waters that offer more abundant life to all men and women, not just a privileged few.

We now taste the bitter fruits of the spirit of darkness and destruction, and in the face of that spirit we dare to invoke a different Spirit: we pray together that God's Holy Spirit may take possession of our hearts and direct our own lives. We pray that God's Spirit may empower us to be good news for the poor at home and abroad, comfort to sorrowing people in New York and across the globe, consolation to the broken-hearted everywhere, and liberty to those held captive by fear and ignorance. May God's Holy Spirit displace the evil spirit of vengeance and revenge and guide our response to this tragedy over the days and weeks ahead.

If nothing else, we can see clearly now that life is fragile. How do we make of this world a place that sustains the life that we share with all men and women, rather than a breeding place of hatred and violence? When will we get the insight that we are all vulnerable and that when one of us bleeds—no matter our color or continent—we all do, that no one of us may prosper at the expense of others?

In the face of this overwhelming tragedy, we recall the words of Jesus from the Gospel: "Do not let your hearts be troubled; do not be afraid" (cf. Jn 14:27). I remember a summer many years back when I was working in the Bahamas. I went to the beach one afternoon. An old-fashioned wooden-sided station wagon drove up to the edge of the sand, and kids came piling out—like one of those gag cars at a circus from which one clown after another emerges. All of the kids ran right for the water and dived in, with one exception: the smallest boy, who sat on the crest of the beach playing with the sand, while all the other kids taunted him and teasingly urged him to come out into the water. He was afraid. He did not know how to swim. He would drown. No way he was going into that water. Then the woman who

drove the car walked out into the water up to her thighs and motioned for the kid to come to her. She said, "Come on out; don't be afraid." That little boy got up and walked out into the arms of his mother. He was still afraid. He still did not know how to swim, but it was his mother calling him and that made all the difference. He knew that his mother would never ask him to do anything harmful, so he walked through the water into the arms of his mother who loved him more than anything in this world. Much like that child, we reaffirm today that beneath all the turmoil and the violence that make us anxious and afraid is the voice of God calling us home and God would never allow us to be destroyed. We reaffirm our faith that God's love calls us through any and every human threat, even death itself, to the fullness of life with God, forever. Our hearts are surely troubled, but we need not be afraid because we are moving together toward the arms of a loving God who ever and always calls us safely home.

So what do we do now? We do what members of the human family everywhere do in difficult times. We come together to pray, to sing songs, to share bread and wine, and to comfort one another however we can. We keep the deceased and the injured in our hearts, and we are of life a little more careful than we have ever been.

As a university community, we strengthen our resolve and renew our commitment to our Jesuit educational mission. Can anyone today argue that we do not need persons who will fashion a more just and humane world? Does anyone not see the world's need for men and women who live their lives for others and not simply for themselves? Is it even possible to talk of faith in God that does not do justice in this world? Can any of us question the necessity of promoting a common good that transcends the interests of particular groups or individuals? Is there any doubt that reasoned discourse and persuasion, not coercion and violence, are the only tools with which to make a better world?

We leave here today knowing that we are all members of one human family and that guided by God's Spirit, we can care for one another and we can work together to make this world the place that God would have it be, and by so doing, we will find our way home. ■

**STEPHEN A. PRIVETT, SJ**, *is the president of the University of San Francisco.*

- 
1. See Anne Lamott, *Traveling Mercies: Some Thoughts on Faith* (New York: Pantheon Books, 1999).

## SPECIAL FEATURE

# Monuments as Memorials

## ATROCITIES HAVE NAMES

---

*Monuments serve a number of purposes. They are reminders that victims of atrocities are fathers, mothers, children, and friends. The monuments shout the hope: "never again."*

---

By BRIAN M. DOYLE

**W**ar memorials are part of the landscape in most countries. Plaques exalt the sites of famous battles, monuments honor victorious generals, statues depict fallen heroes, and cemeteries mark graves of soldiers who died—sometimes needlessly—for causes they did not always understand. The Vietnam Veterans Memorial in Washington, D.C., stands out because, unlike the Tomb of the Unknown Soldier in Arlington National Cemetery, it lists in chronological order the names of 58,195 individuals who died in the war between 1961 and 1973. Thousands who visit the memorial annually make rubbings of the names of family. So many people have left mementoes at the wall that the Smithsonian Museum has a warehouse full of them. Most visitors to the memorial walk by in silence, filled with their own thoughts and feelings.

The Vietnam Memorial does not stand alone. On every continent can be found comparable monuments, many memorializing even greater losses of lives. Twenty-first-century terrorists count their victims in hundreds and thousands, but their numbers pale before the millions of people who died in the atomic bomb attacks on Nagasaki and Hiroshima and in the mass murders that were calculated to exterminate entire peoples and ethnic groups. Nations have built monuments—like the one on the site of the federal building in Oklahoma City (which is portrayed on the cover of this issue)—to ensure that survivors and future generations will not forget these bloody

blotches that darken human history—*our* history. Memorials stand as reminders of the suffering that a determined few can wreak indiscriminately on human beings, weak and strong alike. Even a partial list of these monuments reminds us that the attack on the World Trade Center in New York City was not an isolated incident but the latest in the long human history of destruction and mass murder.

## EUROPE

Washington, D.C., is the home of the United States Holocaust Memorial Museum, which tells the story of the Nazi extermination of thirteen million Jews, Poles, gypsies, homosexuals, and disabled people in the 1930s and '40s. But even more powerful are the memorials at the concentration camps themselves. Dachau has memorials or vestiges for the Jews, Catholics, Protestants, and internationals executed within its fences. In order to see the sculptures and monuments that surround the crematoria, one must pass through the gates on which are written the words “never again” in five languages. To enter the camps and memorials at Auschwitz-Birkenau, one passes through the same gates as the prisoners once did, upon which hangs the galling sign “*Arbeit macht frei*” (“Work makes you free”). This area of Auschwitz has a museum, but no memorial. None is needed; the mass graves remember each victim.

---

*In order to see the sculptures and monuments that surround the crematoria, one must pass through the gates with the words “never again” written in five languages.*

---

## AFRICA

Rwanda’s genocide is frighteningly recent. In only one-hundred days in 1994, more than 800,000 members of the Tutsi tribe were murdered by their Hutu neighbors. The Hutu plan was to exterminate the entire Tutsi tribe so that “no one would be left to tell the story.” But this story is now told at the genocide memorial—originally a school—in which between 40,000 and 60,000 people were slaughtered. This memorial includes classrooms filled with skulls and skeletons, including those of children, some of whom were pupils at the school.

## ASIA

The genocide in Cambodia is familiar because of the book and movie *The Killing Fields*. More than two million people were executed or starved to death between 1975 and 1979. Memorials—including the exhumation of the Killing Fields at Cheung Ek—pepper the country. Here, as in Rwanda, treated skeletons are laid out in the positions in which the victims fell. Another memorial is a Cambodian temple built of human skulls in Angkor Wat. This site dramatically demonstrates religion's role in the tragedy and the search for healing.

---

*Some atrocities still  
await official  
memorials.*

---

The Hiroshima Peace Memorial Park remembers the hundreds of thousands of victims of the atomic bomb dropped by the United States in 1945. The park is dedicated to the hope for peace, but a statue of a woman and her child is constantly bombarded by the water of a fountain, which speaks profoundly of the horrors witnessed by the residents of this city—but not by those who dropped the bomb from 20,000 feet. The memorial's cenotaph contains the register of all who died as a result of exposure to the atomic bomb. It now lists more than 180,000 names. The Children's Peace Monument in the park remembers the many innocent children who were also killed.

## NORTH AMERICA

The United States is forced to remember the violent past of its own land with memorials to the Cherokee, Sioux, and other American Indians whose lives and lands were taken from them. Among these memorials is the grave of Cherokee Indian Princess Otaiki, which is found in the Trail of Tears State Park in Missouri. This stands as one of the many monuments and graves along the trail, where the forced march of American Indians from the east coast to the "Indian Territory" (now Oklahoma) took place. Thousands died along the way, left without graves or tombs.

## AUSTRALIA

Much like the American Indians, the Aboriginal tribes of Australia were killed or sent to live on reservations. A monument stands at Myall Creek to memorialize the Wirrayaraay people who were forced into sheds, tortured,

and killed in 1838. Many were killed in the pursuit of destroying the Aboriginal culture.

## **SOUTH AMERICA**

Some atrocities still await official memorials. The *desaparecidos* (“the disappeared”) are the thousands of Argentines slaughtered by a military junta between 1976 and 1983. Their “official” memorial exists in cyberspace; only small personal memorials can be found in the country. And the beauty of Machu-Picchu in Peru is marred by the history of the Spanish massacre of the Inca people.

## **CONCLUSION**

The locations of other atrocities of recent history and their memorials can be named as well: Bosnia, Peru, Armenia, Sierra Leone, and Somalia.

It is painfully clear that a plethora of memorials exist throughout the world. These memorials remember individuals: mothers, fathers, sons, daughters, friends, and spouses. The Nazis numbered their prisoners, removing the significance of their names. But all those who suffered these great tragedies still had names and relationships. Some tragedies are too great for the memorials to name all the dead, but memorialize the dead they do. These memorials go beyond remembering the dead; they remind the living. They stand as testimonies of inhumanity, evil, sorrow, and pain. The living build memorials for the dead, for the living, and for the future in the hope of “never again.” ■

**BRIAN M. DOYLE** *is the assistant editor of The Living Light. He recently joined the faculty of Marymount University in Arlington, Va.*

## SPECIAL FEATURE

# Christian Pessimism and the Need for Hope

*The parable of the Good Samaritan illustrates how a person can reach across ethnic divides and taboos to offer mercy, compassion, and healing to victims of violence.*

By PAUL CROWLEY

I write this article nine months to the day after September 11, 2001. While the approximately three-thousand people who died that day at all three disaster sites continue to be mourned and their biographies continue to be written up in the pages of *The New York Times*, the lives of their survivors continue to unfold.

Something else has also inevitably occurred: a subtle diminishment of the nearly apocalyptic sense of catastrophe that many Americans felt in the immediate wake of the events of September 11. Such a gradual lessening of the sense of crisis is natural to human experience; we cannot possibly live in a perpetual state of crisis, as people who undergo grief learn to their puzzlement, guilt, and dismay. Life has a way of creeping back. People who have lived in places of seemingly perpetual warfare, such as Palestine and Colombia, know this to be the case in a broader social sense: the ordinary somehow prevails, and amidst the ruins of war, laughter can sometimes still be heard. I do not wish to suggest, of course, that the situation we now face is back to normal. Such is never the case after a massive catastrophe. There never again will be quite the same normality that Americans imagined and enjoyed before September 11, 2001. The world has indeed changed in a few short months into what now promises to be permanently abnormal forms.

Having said this, the fact remains that the passing of nine months also gives us a perspective on things that we could not have had in the heart of

the crisis. And it is perhaps opportune now to offer some thoughts informed by our Catholic faith upon these events, upon the suffering that emerged from them and in many ways continues, and upon the ways we Christians can face that suffering and this changed world with a posture of authentic hope.

I offer here five reflections informed by Christian theology on the suffering generated by the events of September 11. I prescind here from the immediate response to human suffering—for example, how to offer pastoral comfort to those who have suffered loss and continue to grieve. This, of course, is hugely important—in many ways the most important issue for Christians. But I leave that specific topic to people who have more experience and expertise in this delicate and most important ministry. What I attend to in this article are larger matters that touch us all. My specific question is what Christian faith has to offer in the post-September 11 reality that cannot be found elsewhere. What does our faith tradition tell us that we should be teaching ourselves and our children about the suffering we have witnessed so recently?

## THE GOOD SAMARITAN

In order to frame these thoughts, I invite you to consider the familiar parable of the Good Samaritan (Lk 10:29-37). What is remarkable about this parable is the response of the Samaritan to the man in need, a man who is quite different from himself, but in the parable “a man without the signs of either nationality or social status. . . . He is simply a person in need, whose only claim is his need.”<sup>1</sup> The Jews and the Samaritans had good historical reasons for personal enmity toward each other. The Samaritans severed their ties with the Jerusalem-based religion of the Pharisees and committed egregiously offensive and blasphemous acts against the temple cultus, even desecrating the temple during Passover by scattering the bones of a corpse within the temple precincts. The Jews, for their part, called the Samaritans “no nation” and in 128 B.C. burned the Samaritan temple on Mt. Gerezim. There was no love lost between these peoples.

We know the Lucan story and the significance of the great “reversal” of expectation that takes place within it: an official enemy of the Jews crosses the taboo line in order to bring the wounded man to help. In *The Gospel in Parable*, author John Donahue points out that this gesture is more than a single compassionate act. By taking the man to the inn and paying for his stay

there, the Samaritan becomes “a paradigm for compassionate entry into the world of an injured brother or sister. [He shows that] it is not enough simply to enter the world of the neighbor with care and compassion; one must enter and leave it in such a way that the neighbor is given freedom along with the very help that is offered” (Donahue, 133). The Good Samaritan shows the stranger mercy and in so doing, through his mostly silent action, neutralizes the polarizing power of the absolutes both his own people and the Jews had lived, each declaring the other to be beneath contempt. Ironically, it was the Samaritan who was able to see beyond the narrower vision of the Jewish religious hierarchy. It was the Samaritan who most effectively responded to the suffering of this man, a man who, in a sense, represents a whole people in the parable. It was the Samaritan who demonstrated the depths of a faith that depended not on official sanction, but on his deep belief in the ethical commands of a God common to both the Jews and the Samaritans.

If we can extrapolate from this parable to the wider theater of suffering created by the terrorist acts of September 11, we can try to craft a Christian response to the suffering and sorrow. Certainly, for the Jews, the Samaritans were regarded as little better than we regard terrorists today. That is why the compassionate actions of the Samaritan are so startling in this parable. This parable forces us to consider how we, too, can cross taboo lines, engage in reversals of what is imaginable, and bring mercy, compassion, and healing to our own immediate situation and, we would hope, to the wider world.

Five principles serve in the development of a Christian response to the times in which we live. First, like the Samaritan, we are summoned to open our eyes to a world beyond our own. Second, we must assume a faith stance of utter realism about what needs to be done in our world. Third, we must avoid falling prey to false absolutes. Fourth, we must engage in the constructive work of interreligious understanding. And finally, we must know when silence before God is itself an act of solidarity with suffering. Let us look at each of these principles to see how they might lead to a Christian praxis of healing and hope.

1. *The profound suffering inflicted on September 11 can open our eyes to other horrendous evils in the world.*

We are obliged to see the events of September 11, as best we can, within a wider context of suffering, an ongoing wanton loss of human life that scars

the planet. The Israeli government, for example, has pointed out that the number of its citizens lost in the recent wave of suicide bombings in Palestine is tantamount, proportionately, to several World Trade Center disasters. But, to point to another scale of understanding, we might consider the ample examples of massive losses of human life in genocidal campaigns toward which the United States has taken an arm's-length stance.<sup>2</sup> Most notable among these was the slaughter of 800,000 Tutsis in Rwanda over the course of two months in 1994. The people who lost entire families and villages in this stupendous catastrophe have barely found a voice with which to express their sense of loss, much less their profound suffering. Similar horrors can be recalled throughout the twentieth century: the extermination of the Serbs, the *Shoah* itself, the Bataan Death March in the Philippines, the Gulag in the Soviet Union, the killing fields of Cambodia, the *desaparecidos* of Chile and Argentina, the slaughter of Muslims in Bosnia. The list goes on.

The point for Christian theological reflection is that our own experience of catastrophe—and of the massive sufferings that have resulted from it—might open our eyes to the suffering of others in the world and of our place within a history of suffering. Indeed, the shadow of the cross extends over the whole world. To draw a weak analogy: those of us who weathered the 1989 earthquake in northern California can imagine and feel deeply for people in other parts of the world, such as El Salvador, who have been visited by far more devastating earthquakes with massive losses of life. As a singularly defining event for people in the United States, perhaps September 11 can give us eyes to see beyond ourselves. The numbers of civilian deaths and refugees created by the bombing of Afghanistan after September 11 have been little noted in the American press. Yet as Christians trying to adhere to the Gospel, it seems incumbent upon us to balance a legitimate sense of horror over what has befallen us with an equal awareness of what has befallen other people in the world, as well as to consider whether we have played the part of the priest or the Samaritan to the wider suffering world that lies before us.

---

*What does our faith tradition tell us that we should be teaching ourselves and our children about the suffering we have so recently witnessed?*

---

2. *In facing the reality of the suffering incurred on September 11 and placing it within a wider world framework, we must be realists—our faith is not an analgesic against the pains of history.*

It is difficult to survey the destruction, both real and symbolic, of September 11 and not place it within the context of a world of frightening change: the tectonic shifting of political, economic, social, and religious plates; the decline of the great empires and nation states and the proliferation of regional and ethnic identity enclaves; the re-emergence of ancient tribal and ethnic hatreds and conflicts; the countervailing forces of a globalization of market economies with sharpened differentials between rich consuming nations and poor but aspiring producers; the devastating effects of starvation and disease, especially AIDS, on poor countries; the stripping of diminishing natural resources and concomitant ecological disaster; the massive migration of people from the land into the megacities; and the burgeoning and morphing of ancient religions, Islam in particular, into new “fundamentalisms” and vehicles of ethnic or cultural identities.

---

*Christian faith does not protect us from pain, but rather helps us to face it, enter into it, go through it, and proclaim God’s definitive triumph over it.*

---

Indeed, when we look at these realities it is hard to be optimistic about the future of the human race. Reinhold Niebuhr, the great American Protestant theologian of the mid-twentieth century, was perhaps the first to chart a theology of Christian realism, a dogged and unblinking appraisal of history warped by the effects of sin as evidenced in the unfolding horrors of the Second World War.<sup>3</sup> Karl Rahner, writing in the wake of that war and in what could be described as the waning years of modernity in Europe, went so far as to limn a theology of “Christian pessimism” in which authentic Christian hope could be built only upon a foundation of utter and sober realism about the human prospect.<sup>4</sup> This pessimism is not descriptive of an attitude, a brooding temperament. It is rather descriptive of what one can reasonably conclude to be possible on the basis of the facts in front of us. Historically, one can be pessimistic about witnessing any definitive resolution to the conundrums of human history within one’s own lifetime, or even within the foreseeable future beyond one’s lifetime. Certainly, a Jew in Jesus’ day must

have known this kind of pessimism about ever finding a solution to the historic enmity between Jews and Samaritans or, on a more political plane, about ever being free from the burdens of Roman occupation.

From the standpoint of faith, however, one can believe that we are already living in a redeemed time, the full effects of which are not yet historically realized. For such a Christian pessimism, the cross and resurrection of Jesus Christ are pivotal to shaping a Christian imagination that can at once behold the full reality of what lies before us and at the same time move forward in the hope that the future is God's. Christian faith does not protect us from pain, but rather helps us to face it, enter into it, go through it, and proclaim God's definitive triumph over it. Christians, living in the midst of suffering and suffering through it themselves, are therefore called to lives of hope even amidst the most terrible darkness.

This fundamental insight—the insight of the Samaritan himself into entering the reality of suffering and not to expect to be spared it—is reflected in the utter realism of the liberation theologians. Jon Sobrino, strongly influenced by Ignacio Ellacuría and Xavier Zubiri, stresses that the only entry point for the Christian into history is through the reality of human suffering.<sup>5</sup> This involves solidarity with the victims of history, climbing onto the cross with them in order to take them down.

For the Christian there can be no escape from suffering. We may pray, as Jesus did, “Father, if it is your will, take this cup from me” (Lk 22:42). But we must also pray, “Yet not my will, but yours be done.” And this means that we may not flinch before what Niebuhr termed both our “nature” as sinners and our “destiny” as redeemed. Nor do we dare evade the suffering peoples of history lying along our path. This includes the suffering not only of the victims of September 11 here in the United States, but also the victims of other forms of suffering that fed into the patterns of violence that exploded on that day.

3. *In facing the suffering of September 11 and its aftermath, Christians must avoid falling prey to false absolutes.*

After suffering a nervous breakdown in the late 1950s, the late William Lynch, a Jesuit of wide theological imagination, wrote a near-classic account of the path out of the mental illness of severe depression, entitled *Images of Hope*. In that book, and in several others, he developed the theme of avoiding the temptation toward quickly resolving life's challenges by appealing to

what he called the “absolutizing instinct,” the tendency to resolve complex human situations into easily understood and controllable parts, or massive problems into simplistic causal mechanisms and their solutions. The result, he maintained, was a reduction of reality into something of a caricature and an isolation of the parts of life, one from another. He found this absolutizing instinct to be particularly pervasive in American culture, with its penchant for quick solutions, causal explanations, and the sense that anything can be fixed. The ironic outcome of this absolutizing instinct, however, is a world of false hope where things remain fundamentally unchanged.<sup>6</sup>

There are two corollaries of the absolutizing instinct: (1) a “manichaeic” split between “us” and “them,” such that “we” are wholly right and “they” are wholly wrong; and (2) a tendency toward scapegoating, finding one group or type to carry the burden of the complexity of sin, guilt, and suffering that a whole people experiences. Both of these lead to the false absolute of one group’s being chosen over or found to be more exceptional than the other. Needless to say, in the case of September 11, these mechanisms can work both ways: terrorists toward their victims, and the victims toward the terrorists. But the present concern is with *us*: In the wake of the suffering of September 11, some Americans might fall prey to this absolutizing instinct by demonizing not only Bin Laden and al Qaeda, but Islam itself, and by an erroneous conflation of Islam with Arabic culture, demonizing the entire Arab world. Understandably, we need to blame someone for what has happened, but the tendency to make our victimization itself the result of an unanswerable and absolute form of evil perpetrated by a demonic other—supremely symbolized by the tragic deaths of hundreds of valiant firefighters—led in some quarters to a correlative absolutizing of the menace of the emergent world of popular Islam, without accounting for its complexity as a religion.

What can Christian faith offer to this mix, other than what has been otherwise set by a combination of media, political powers, and poor theology? I would suggest that, like the Samaritan, we search for a way to break down false absolutes and to end the manichaeic and scapegoating mechanisms that feed into them. The Samaritan himself is a victim of prejudice; there was no expectation on the part of the Jews that a Samaritan was a human being with feelings, much less one willing to risk himself for another. At the very least, our Christian faith challenges us to see these terrorists as human beings and, without excusing their heinous crimes, to inquire into their motivations. Theologians influenced by the work of René Girard, such as James

Alison, argue that Christ himself is the victim who breaks through these mechanisms and who exposes them for what they are: false solutions to deeper problems of guilt and sin that only feed into cycles of violence.<sup>7</sup>

I am reminded of the parents of a twenty-six-year-old Stanford student, Amy Biehl, who was stoned to death in South Africa in 1993 while fighting apartheid. Amy's father and mother, who were beside themselves with grief, decided that it was of no use to perpetuate the cycle of violence by demonizing her killers. They traveled to South Africa, met with the actual killers, forgave them, and set up a foundation to further the processes of peace in that violence-torn nation. Two of Amy's killers now work for that foundation. Somehow a Christian response to the tragedy of September 11 must include this kind of imagination, this courage to break through the addictive categories of *us* versus *them*.

---

*From the standpoint of faith one can believe that we are already living in a redeemed time, the full effects of which are not yet historically realized.*

---

4. *Many Americans awoke on September 11 to the surprise that Islam had become a force to be reckoned with even within the borders of the United States. The need for interreligious dialogue has never been greater.*

One way to deal with the depths of suffering is to talk about it, to give voice to how it lacerates the tissue of human lives. In the absence of such talk, precious little possibility exists for either the healing of past wounds or the avoidance of further wounding in the future. We have also seen, in places like the Middle East and Northern Ireland, how difficult this kind of communication can be when religion becomes associated with the sources of suffering itself. In the debates over the Middle East, for example, there is sometimes a porous line between opposition to Israeli policies and virulent anti-Zionism or antisemitism. In Northern Ireland, the political and economic issues entailed in the decades of strife find echoes in a history going back hundreds of years and involving a mix of religion, nation, and ethnicity. In India, the centuries of discord between Muslims and Hindus, which has resulted from ethnic, cultural, and economic differences, has inescapable religious roots. In all of these cases, religion is the symbolic conveyer of a whole system of political and tribal antagonisms. Progress toward peace in

these regions, as in so many others, must include communication between the various religious parties. And, as the parable of the Good Samaritan

demonstrates, that communication is often going to be louder in deeds than in words.

---

*The deepest solidarity  
with victims  
sometimes comes  
not through words,  
but through the  
power and poignancy  
of silent action.*

---

But Catholics can contribute something distinctive to this task in the wake of the suffering of September 11. We can bring to the table an already prodigious and growing record of contacts, both theological and cultural, between Catholics and Muslims that have been developing for several centuries. Theologian Jacques Dupuis chronicles the great overtures toward the Muslim world made by Francis of Assisi (1182-1226) in “The

Rule of the Third Order Regular,” by Ramon Llull (1232-1316) in his *Book of the Gentile and the Three Wise Men*, and by Nicholas of Cusa (1401-1461) in his work “The Peace of Faith.”<sup>8</sup> As early as 1076, Pope Gregory VII wrote to Anzir, the Muslim king of Mauritania: “We and you must show in a special way to the other nations an example of this charity, for we believe and confess one God, although in different ways, and praise and worship him daily as the creator of all ages and the rule of this world.”<sup>9</sup> And most recently, Pope John Paul II has made several irenic speeches to the Muslim communities of the world in his various travels.<sup>10</sup> Both the Vatican and scholars are pursuing sophisticated theological, philosophical, and cultural dialogues with the Muslim world. With a heritage like this, we can hope to enter into the long-range healing and peace-making processes in a way that is distinctively Christian, and thus cross lines once considered impossible to traverse.

5. *In addition to communicating, we would do well to be mindful of the limits of what we say and do, and to know when the wisdom of silence would serve us best, promoting the deepest solidarity with all the victims of violence.*

When the Samaritan rescued the Jew on the road, no record indicates that he spoke to him or asked any questions. He did not offer him a Samaritan theology to explain what had happened or to justify his own good deeds. He simply acted, in silence. When Job wrestled with the sources of his suffering, his “comforters” first listened to him, silently. It was only when they

broke their silence and let forth a torrent of theological reasoning about why he must have been suffering so severely that Job lost faith in theology itself—that Job finally found himself facing the whirlwind.<sup>11</sup> One wonders what the outcome of the story would have been for Job if the comforters had simply stood there beside him, saying nothing. Job might still have faced the whirlwind and fallen prostrate before a God too great for him to comprehend. But he would have been spared the anguish of bad theology, a theology of retribution that Jesus himself later rejected as well. The deepest solidarity with victims sometimes comes not through words, but through the power and poignancy of silent action.

During those strange hours of the unfolding of the disaster on September 11, a friend of mine, of Catholic background and a student of the Islamic mystical school of Sufism, e-mailed me and several of his other friends from near Ground Zero, where he lives and works. In that e-mail he described the scene outside his window as the towers were burning. A second e-mail told us that one of the towers had just collapsed. A third message reported that the second tower had collapsed, that it was a scene horrible beyond words. And then he signed off. I did not hear from him again for days and wondered what had happened to him. Finally, I heard from him again. I will let his words speak for themselves:<sup>12</sup>

Dear Friends,

I am writing to thank each and every one of you for your kind expression of sympathy, condolence, compassion, and support for those of us in New York City and for your concerns for my personal safety. . . .

In New York City this week, in the center of this unspeakable horror, there is a deep silence. When the thousands and thousands of men and women were fleeing the collapsing buildings, walking north as fast as they could, to save their lives, they were walking in silence. When all of us left our jobs by mid-morning on Tuesday, we walked home in silence. For the next few days, when we were walking about in the closed off perimeter below 14th St., we were walking in silence with masks [over] our faces because of the smoke and rancid odors from the fires. When we were evacuated from my office building on Wednesday afternoon . . . I rode the elevators down, with my office staff, in silence. When we were sealed in that same office building the following day because of a bomb scare on the street in front of our building, we patiently waited in silence. The hundreds and hundreds of people standing around the triage St. Vincents set up on 7th Ave.,

all silently watching, every day. When the people with missing loved ones began walking Greenwich Village streets, crying and holding up pictures of their missing loved ones, they all did this in silence. . . . On Wednesday night at the closed down West Side Highway in the Village, hordes of people lined both sides, watching the firemen, policemen, and volunteers either heading down to Ground Zero or the ones covered in dust walking and riding away from Ground Zero, we applauded them and held up our placards reading, "Thank You, God Bless You, You Are Our Heroes"—but we did not speak. Thousands walked through Union Square Park in Friday night's candlelight walk—total silence.

I have learned something about silence and about the unspeakable. In the moment the unspeakable happens, we are unable to speak. On Wednesday, Thursday, and Friday, as soon as I awoke, tears came spontaneously, without thinking, deep sobbing for about 30 minutes. On Saturday, they came later in the morning. No words just sobbing. Slowly, day by day, the unspeakable horror was making its way deeper and deeper into my consciousness and into my body. And the deeper it went, the less the tears came and the more I am able to function. I feel it changing my cellular structure—this unspeakable horror that has happened. And for those of us who are the eye witnesses, there has been an enormous change. We have become a family in New York City. I can't explain it but I can see it on every street and I certainly can feel it. The unspeakable is erasing the boundaries. For those who have lost fathers, mothers, brothers, sisters, husbands, wives, lovers, children, and friends, the pain is unfathomable for family losses. But what I see happening in New York City is a blurring of the family lines. We are all brothers and sisters on planet earth and those of us in New York City know that now by experience. My heart is trying to find a way to extend the loving arms of this family in New York City around all our brothers and sisters on the planet. To include everyone in our family. There is no time left to not do this.

Catholics have a distinctive contribution to make to the healing processes here in the United States in the wake of September 11. The roots of this response are profoundly Christian, rooted in the Gospel itself. In the gospels Jesus is consistently portrayed as responding to a broad range of human suffering. The gospels are, in a sense, all about suffering and the divinely inspired response to it. I have taken the parable of the Good Samaritan as a foil for a range of principles that might inform such a response to the suffering generated by September 11. Of course, there is a wealth of other sources and points of reference within the faith tradition, notably the great

works of the apocalyptic genre, Daniel and Revelation. But if we are to be inspired by the Gospel at all, it seems to me that we will be called to offer a response that is decidedly different from what might be otherwise dictated by political interests. The Catholic is called, somewhat ironically, to become the Samaritan, an “other” to “others” within a world of familiar assumptions and conclusions about the most appropriate way to react to the catastrophe of September 11. The distinctive response a Catholic, or any Christian, can offer will be formed by the Gospel and in particular by its tendency to turn our most cherished views and most visceral responses on their heads—to move in silence before what cannot be spoken, to let our hearts melt, one into the other. Then will come healing; then will come hope. ■

**PAUL CROWLEY, SJ**, teaches at Santa Clara University and is currently a visiting associate professor of systematic theology at Weston Jesuit School of Theology in Cambridge, Mass. His current research is on theological imagination in relation to issues of suffering and sexuality.

1. Here and what follows on this parable are taken from the work of John Donahue, *The Gospel in Parable: Metaphor, Narrative and Theology in the Synoptic Gospels* (Philadelphia: Fortress Press, 1988), 130. Subsequent references are given in the text.
2. See Samantha Power, “Bystanders to Genocide: Why the United States Let the Rwandan Tragedy Happen,” *The Atlantic Monthly* (September 2001). See also her *A Problem from Hell: America and the Age of Genocide* (New York: Basic Books, 2002), which examines U.S. policy not only in Rwanda but also in Cambodia, Iraq, and Bosnia, among other places. The reader’s inference that the United States has been playing the role of the priest and Levite on the road can hardly be resisted.
3. See Reinhold Niebuhr’s classic, *The Nature and Destiny of Man: A Christian Interpretation* (New York: Scribner, 1941).
4. Karl Rahner writes of this Christian pessimism in *Foundations of Christian Faith* (New York: Crossroad, 1978), 402-405, and in an essay entitled “Christian Pessimism,” *Theological Investigations* 22: 155-162. See also Paul Crowley, “Rahner’s Christian Pessimism: A Response to the Sorrow of AIDS,” *Theological Studies* 58 (1997): 286-307.
5. Jon Sobrino, *Jesus the Liberator* (New York: Orbis, 1993), 252.
6. William Lynch, *Images of Hope* (Notre Dame, Ind.: University of Notre Dame Press, 1974), 105-109.
7. See René Girard, *Violence and the Sacred* (Baltimore: Johns Hopkins, 1977), and James Alison, *Faith Beyond Resentment: Fragments Catholic and Gay* (New York: Crossroad, 2001).
8. Jacques Dupuis, *Toward a Christian Theology of Religious Pluralism* (New York: Orbis, 1997), 102-109.

9. Gregory VII, "Letter to Anzir, King of Mauritania," [DS 1002] in *The Christian Faith in the Doctrinal Documents of the Catholic Church*, 7th ed., ed. Jacques Dupuis (New York: Alba House, 2001), 418-419.
10. See Byron L. Sherwin and Harold Kasimow, eds., *John Paul II and Interreligious Dialogue* (New York: Orbis, 1999).
11. I am indebted to Nancy Southam, M.Div., Weston Jesuit School of Theology, for this particular insight. She, in turn, relied on the work of John David Pleins, "Why Do You Hide Your Face?" Divine Silence and Speech in the Book of Job," *Interpretation* 48 (July 1994).
12. E-mail quoted with permission of the author, Bob Dellacona.



**The Classics of Catechesis**  
**Catholic Christian Worldview**  
**Structures of Religious Education**

## SPECIAL FEATURE

# The New Image of Hero

*The many examples of heroism in the events of September 11 provide a catechetical opportunity to connect the behavior of individuals to their sense of community, Church, and the common good.*

By BARBARA ANNE RADTKE

The scenes of the September 11 attacks—the World Trade Center, the Pentagon, and the Pennsylvania countryside—have left a visual and audible legacy. The American media have created icons such as the visual image of firefighters raising the flag on the smoldering ruins in New York City and the audio clip of the final words of a digital phone conversation on Flight 93: “Let’s roll!” The identification of “ordinary” people as heroes differs sharply from the practice of the previous decades, which focused on the anti-hero, the sports figure, the entertainer. Although these post-9/11 icons picture a new image of heroism, a new paradigm will only be successfully established if the imagery suggests not only that numerous other men, women, and children responded but also that these heroes took action because of their sense of community and the common good. This link between heroism and community provides a catechetical opportunity to connect our most recent experience with our theological understanding of the Church and the common good.

## HEROISM BEFORE SEPTEMBER 11

A classroom discussion in a 1999 undergraduate class that I taught epitomizes what was considered heroism before September 11. During an examination of American civil and cultural religion, I asked students to choose someone in the United States they considered a hero and to share the name

and their rationale for the selection with the class. I explained that I was using the word “hero” to include both women and men, although “heroine” was sometimes used for women. With one exception, everyone mentioned a male sports figure. The primary reasons the students offered for their choices were the athletes’ values and the achievements they had accomplished in their sports. For many students, “values” denoted the absence of negative behavior: good sportsmanship was represented as not acting out after the loss of a game, good citizenship as never having been arrested, and clean living as not having been known to do drugs or drink heavily.

It was clear from this initial plunge into a discussion of heroes that in all cases the media had a strong hand in shaping what we knew about the persons, their conduct, and their achievements. In cases where we debated if the media had shaped the person’s reputation, we agreed that media had enhanced it (e.g., Cal Ripken Jr.’s “persona” had been shaped by his milk commercials). We also thought that a savvy, talented person could figure out how to use the media for his or her advantage, sometimes even for a noble reason, as in the case of Oprah Winfrey, who, a student argued, had made a choice to use the media and the entertainment industry to achieve good (such as improved literacy and knowledge of contemporary literature).

The students in this course had already engaged in vigorous discussions about their sense of themselves as a people and as members of a community. The conclusion of most students was that, in the United States, a sense of peoplehood had been lost in the project of individualism. The American dream had shattered, one student commented, into thousands of individual dreams. The students argued that their generation had not experienced a formative event to forge a shared identity. They pointed out that World War II was formative of what Tom Brokaw called “the greatest generation.” Furthermore, they thought that they had detected evidence in my personal comments that I, and probably my generation, had been shaped by the Vietnam War. One woman argued that the shocking siege at Columbine High School was a potential event to shape her generation, but a man spoke definitively for a large portion of the students at the end of one heated discussion: “I don’t understand myself as part of a people, nor do I think it was worth class time to discuss the question as though it were a big issue. It is not an issue for us, and it probably won’t be until something happens to bring us together.” I recall the conflict within me as I responded, “I certainly want you to experience yourselves being a people, but I wouldn’t

wish you and your generation the experience you say is required to attain and internalize that identity.”

Similarly intense discussions centered on the experience of belonging to a community. Students were skeptical that they had ever truly experienced community, that community could last, or that community was worthwhile enough to sacrifice personal time, effort, and perhaps some personal identity in order to belong. They were occasionally finding community in their dorms or in their class groups, but they sensed it was fleeting. Although they were invested in seeking

exclusive romantic relationships, they did not understand them as a part of the broader web of relationships in which they would be involved. They put a great deal of emphasis on family, but few had a sense of being a part of their local communities, nor had they experienced a sense of community across generations within their faith communities.

On the evening of September 11, I thought particularly of that young man who demanded an event to shape his generation. September 11 was it. Even on that first evening, the tragic occurrence was already reshaping who our heroes were, how we understood ourselves as a people, and the value of community.

### **A NEW HEROISM EMERGING**

The emerging new model of heroism is based not on the absence of negative features but on the presence of selfless, courageous acts to save lives, to ease pain, or to assist communities in dealing with the horrific aftermath of the attacks. The central heroic figures are people who conduct their lives and do their work ordinarily unrecognized by the media and undistinguished in the community. Often serving in jobs in which the community has invested some trust and authority, these people do extraordinary work in a time of confusion when the community senses great peril. The photo of the firefighters raising the flag over the rubble at the World Trade Center is the icon for this emerging heroism. To be sure, others have also been lifted up and noted, but the visual clarity of that photo, with its echo of an earlier time

---

*This new heroism can assist faith communities to reflect more deeply upon the image of the People of God and to be in communion with each other and God.*

---

when the flag was raised by Marines over Iwo Jima, has made that image a symbol that evokes both personal and national strength throughout popular

---

*The potential new kind of hero is in danger of being rendered impotent to transform the self-understanding of a people who are vulnerable and in pain.*

---

culture. The chief characters of the tableau, firefighters, are joined by police officers as the visual focus of the tribute to the new hero. Firefighters and police officers have been honored guests as marshals in parades, the opening of the New York Stock Exchange, memorials for those lost in the attacks, and the beginning of the David Letterman show. They formed a visual background for a musical tribute broadcast shortly after September 11. Their representatives have sung the national

anthem to open sports events both national and local.

On March 29, 2002, the television program *Inside Edition* aired a segment on the new heroism. Using the term “a new icon for America,” they described the new hero as hardworking, empathetic, and reluctant to call attention to himself. Celebrating an image of “the ideal man,” “the ultimate man,” “the manly man,” this presentation was fraught with problems in its glamorization of the heroic figure. Depicted in this fashion, the new hero has the potential for being sexist, glamorized out of proportion to any reality, and isolated from the community. Although the media has, on other occasions, lifted up women who performed heroic deeds in the face of September 11 events, there is the danger that the new heroic figure will be internalized exclusively as male. In addition, the glamorization of the hero paints ordinary people as larger than life. Any hero, in being lifted up, has his or her feats drawn in grand proportions. The caricature resulting from the constant press coverage, so often lacking nuance or depth, will not yield a new paradigm of heroism but will only add more individuals to the superstar category of the old paradigm. Finally, the isolation of the individual from the community he or she serves gives only a partial account. The potential new kind of hero is in danger of being rendered impotent to transform the self-understanding of a people who are vulnerable and in pain. The *Inside Edition* segment, with its glamorization and facile commentary on individuals who rightfully deserve praise, hints that the new heroism is at a crossroads. We can allow the media to be the sole agents of the icon and the idea, continuing to plumb it until it is exhausted of any potential to inspire through over-

work and underanalysis, or we can find opportunities to anchor the imagery to a more complex narrative and a deeper reflection.

## **RECENT EXPERIENCE AND ECCLESIOLOGY**

Catechesis could offer fertile ground for reflection on the new paradigm. There would be reciprocal benefits: people would have an opportunity to examine and reflect upon the heroic figure in the new age that has been thrust upon them, and catechists could find the corporate experience to vivify a post-Vatican II ecclesiology and ethics.

First, helping people locate the new heroism in the context of community is important. Two strategies for that task are to link the individuals to the community and to lift up multiple stories of people who rose to the occasion, selflessly assisting the community or courageously dealing with the circumstances that resulted from the tragedy. For the heroic figures in the visual icon, connection to the community is apparent. The protective gear and uniforms worn by the firefighters suggest authority invested by the community in order to ensure safety and order. At the World Trade Center, for example, while the visual image was becoming so popular, a connection to the community developed simultaneously. The public was reminded not only that communities of New Yorkers were caught in the tragedy and its effects, but also that, as large and unwieldy as such a metropolis seems, New Yorkers came together as one community in their loss, their grief, and their resolve. Not to be overlooked is the fact that, as New Yorkers appeared brave as well as stricken, the nation and the world reached out in a display of a communion of communities. Amazingly, this outreach was able to embrace New York City, Washington, D.C., and Pennsylvania: the three locations struggling most immediately with pain and loss.

To lift up the story of a hero, then, is to pluck a thread from this fabric of community response. Myriad stories have been and are being told, from which some icons have been lifted up. I asked friends to identify the heroes who came to mind when they thought of September 11. A rich but eclectic collection of stories emerged. Examples ranged from store owners who served people trying to escape from the disaster area to teachers in a nearby school who helped every child get to safety—from rescuers helping others reach safety despite their own peril to survivors like Lauren Manning, who demonstrated great courage in enduring and recovering from the burns she received. People mentioned Todd Beamer, responsible for the new heroism's

motto “Let’s Roll!”, and his wife, Lisa Beamer, who flew cross-country while pregnant in order to encourage others to return to air travel. One friend recounted the funeral of a former student who died while a passenger on one of the downed planes. She first spoke her remembrance of the student, then her observations turned to the victim’s mother, who was for her the consummate hero in preparing for her daughter’s funeral with grace, care, and resolve. Lastly, this friend described in rich detail the community that came together at the funeral. She spoke of the people with whom she sat, how she felt linked to each person there, united with them in grief and prayer, and how together they celebrated the final homecoming for the victim to the church where she had been baptized, had received her first Eucharist, and had been confirmed, and where they now shared Eucharist in their final goodbye.

Second, we can use the experience of September 11 to deepen our understanding of Church. Beginning with Vatican II, Catholics have witnessed an ecclesiological richness unfold as theologians reflect on the two constitutional documents, *Dogmatic Constitution on the Church (Lumen Gentium)* and *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*. *Lumen Gentium* recalled multiple images depicting the Church in both Scripture and tradition. In the forty years that have elapsed since the council’s opening, Catholics have moved from the predominant pre-conciliar image of the mystical body of Christ to a post-conciliar vision as a pilgrim people and People of God. Most recently, since about 1985, church leaders and theologians have focused on *communio* or communion as a dominant metaphor. Communion ecclesiology presents a mature, multivalent understanding of the Church, combining insights gleaned from multiple metaphors. In its tapestry are woven the images of Trinity, Body of Christ, communion of communions, People of God, and leaven of the world. At the heart of communion ecclesiology is a rich network of relationships that connect in various levels or layers—for example, among persons, among local faith communities, among denominations and churches, and between human beings and God. Along with relationships, there is a priority on unity and the interaction between unity and diversity.<sup>1</sup>

In faith formation in our parishes, we have used the images employed by communion ecclesiology and have drawn on its themes. Yet my experience in the college classroom gives me pause. How do people in the pews, who are like my students, hear the message? When they hear “People of God,” do they filter the image and the ideas through their lens of individualism? Perhaps “People of God” translates as “child of God,” individual sons

and daughters who happen to stand together once in a while. Do they understand “pilgrims” to mean solitary pilgrims rather than a pilgrim people? While they long for the exclusive relationship and acknowledge family bonds, do they discount the web of relationships that makes sense of acting for the common good? Having experienced and reflected upon the connection between the hero and the community in the stories of September 11, parishioners might bring that reflection to the experience of Church and deepen and renew their understanding of these images of Church.

---

*Catholics have moved  
from the predominant  
pre-conciliar image of the  
mystical body of Christ  
to a post-conciliar vision  
as a pilgrim people and  
People of God.*

---

Let us return to that young man in class who felt it was wasting time to speak about being a people. Although we cannot know for sure, perhaps he or his friends have reconsidered the importance of being a people in light of September 11 events and have recognized that they do participate in a sense of corporate identity, even in a rudimentary way that prompts one to display the flag or make some other patriotic gesture. They have the opportunity to examine the metaphor of People of God anew because they are capable now of understanding “peoplehood” more clearly. Daniel Harrington summarizes the movement from “no people” to “God’s people” as an image that “captures the communal aspect of Christian faith and the experience of being bound together into a spiritual unity as God’s own people in Christ.”<sup>2</sup> Raymond Brown writes about the benefits of such imagery in the communication of “the sense of belonging to a close knit unique group and the consequent acquisition of identity and dignity.”<sup>3</sup> Yet he cautions against an exclusive elitism within the very designation of one group as God’s people. The intention here is not to apply any spiritual metaphor to the United States, but rather to suggest that the recent experience may help bring some Americans to a new or renewed realization of being a people. On the other hand, American Catholics, in reflecting on the experience and analyzing the political situation leading up to and following September 11, may bring to the Church a fresh outlook on Brown’s caution against elitism. The point is that by reflection on our secular experience, we can transform metaphors such as pilgrim people and People of

God from an interpretation of an individual in a group to a realization of our corporate identity.

In addition, we can use the experiences of September 11 to contemplate what a web of relationships really encompasses. Reflecting on the stories of our heroes, we also retrieve the awareness of the numerous anonymous persons who wove the fabric of response in a time of need. Through our recollection, we can identify the interconnection of persons to persons in local communities, and of community to community. Grasping the intimacy of the web of relationships discovered in the time of grief, we have the opportunity to connect that intimacy and web of relationships to the mystery of Church and strive to create that interconnection in ordinary times.

The new heroism, a phenomenon of popular culture, can be a vehicle for the American people to have a renewed sense of identity as a people. This new heroism can also help faith communities to reflect more deeply upon the corporate nature of the image of the People of God and to be in communion with each other and God. Our Church must be moved by these recent images to re-envision who and what values we raise up to our children and to each other as images to emulate. ■

**BARBARA ANNE RADTKE** *is a theologian who, for twenty years, has prepared people for catechetical and pastoral ministry in Massachusetts and New Hampshire. She is the director of the Regis College Ministry Institute in Manchester, N.H.*

- 
1. See Dennis Doyle, *Communion Ecclesiology: Vision & Version* (Maryknoll, N.Y.: Orbis, 2000), 11-14. This book provides a thorough overview of communion ecclesiology.
  2. Daniel Harrington, *The Church According to the New Testament: What the Wisdom and Witness of*
  - Early Christianity Teach Us Today* (Franklin, Wisc.: Sheed and Ward, 2001), 73.
  3. Raymond Brown, *The Churches the Apostles Left Behind* (New York: Paulist, 1984), 81.

## REVIEW ESSAY

# Evil and the Response of World Religions

*The religious traditions of the world seek to help their adherents to cope with the realities of evil and suffering. A recent collection of essays survey how these traditions address the problem of evil.*

By CHARLES B. JONES

One of the most important tasks assumed by the great religious traditions of the world is to help their followers come to terms and learn to cope with suffering and evil. In 1994 more than sixty representatives of various religious traditions gathered in Seoul, Korea, to explore this facet of religion. They presented papers that tackled the problem of evil from three angles: (1) theoretical accounts, (2) practical responses, and (3) activist responses. Subsequently, William Cenkner, then dean of the School of Religious Studies at The Catholic University of America in Washington, D.C., edited and published nineteen of the presentations from the first two categories in a book entitled *Evil and the Response of World Religions*.<sup>1</sup> In this essay, I examine a number of the points made in these presentations as a way of analyzing some of the issues regarding the meanings of evil and suffering.

## MONOTHEISTIC TRADITIONS

Western thought, which was greatly influenced by the Jewish, Christian, and Muslim traditions, tends to frame questions of theodicy in a context of God's benevolence and omnipotence: If God is both perfectly benevolent and all-powerful, then why does suffering occur? If God either causes or per-

mits it, then he is not benevolent; if God does not cause it or permit it, but is unable to stop it, then he is not all-powerful. Christianity claims that God still

**Suffering focuses on the experience that one receives, an experience taken as undesirable, unpleasant, or painful.**

possesses both benevolence and omnipotence—yet the reality of suffering is undeniable. How do Christians reconcile this?

Posing the question in this manner conflates “evil” and “suffering” into a single problem. In this context, evil is the intention to act *as well as* the action itself. As such, the primary focus when considering evil is whether it takes the form of the actor or the

agent. Suffering, on the other hand, focuses on the experience that one receives, an experience taken as undesirable, unpleasant, or painful. In looking at the problem of suffering, the focus shifts from the actor to the recipient of the action. Thus, we may say that whereas evil is inflicted, suffering is simply experienced.

In the Western theistic traditions, suffering becomes evil because there is always a conscious will or volition behind even the most apparently impersonal events. This interchangeability of the terms “suffering” and “evil” is readily evident in several of the essays dealing with evil from within the Western monotheistic worldview. For example, Peter Phan’s essay “Prophecy and Contemplation: The Language of Liberation Theology Against Evil” presents a trenchant critique of older theodicies from the point of view of liberation theology.<sup>2</sup> According to Phan, in the past the poverty of the poor and the oppression of the downtrodden would have been interpreted as either *natural evils* (and thus no different from illness or natural disaster) or *punishments for sin*, but liberation theology sees these as *moral evils* brought about by those who benefit from an inequitable social structure (186). Nevertheless, even this way of thinking has to adjust to the problem of natural events that can be neither attributed to an evil human agent nor interpreted as God’s just punishment of a sinner. When the innocent suffer due to purely natural causes, doubt is cast upon God himself (187). Because God forms the ultimate context for such suffering, God becomes the only responsible agent—although Christians balk at attributing evil to God. The larger point here is that the Western monotheistic conception of God as being behind all world events renders it inevitable that some moral agency operates in even the most impersonal natural disaster—so the neutral, subject-focused category of “suffering” entails the morally charged, agent-focused category of

“evil.” This conflation helps to explain why Cenkner’s title of the book uses the word “evil,” even though most of the discussion is about suffering.

## THE BUDDHIST AND HINDU TRADITIONS

As soon as the question of evil is asked of other religious traditions, the conflation of evil and suffering becomes highly problematic. Buddhism has no creator deity, and events in any living being’s life are determined by *karma*, a residual potency left by past deeds that bear fruit in future lives according to strict rules of cause and effect. Thus, if one experiences any kind of suffering in the present life, it is not because an all-powerful God has either imposed it or even simply allowed it; it happens because of one’s deeds in past lives that rendered one susceptible to that experience. According to Medagama Vajiragnana’s essay “A Theoretical Explanation of Evil in Theravada Buddhism,” this concept allows Buddhism to utilize a less morally judgmental, more pragmatic, and more dispassionate vocabulary in talking about the problem of suffering.<sup>3</sup> Rather than thinking reflexively of human action in the moral terms of “good” and “evil,” Buddhism thinks of them as “wholesome” or “unwholesome,” or as “skillful” or “unskillful” (102). In other words, when suffering occurs, it is the simple effect of actions undertaken in the past that were based on ignorance, not necessarily on the malevolence of another being who wishes one to suffer or on a deity’s punishing one for breaking a juridical-moral code. Every being wants happiness and an end to suffering, but they do not know how to attain them and so do unskillful things that only worsen their situation. Thus, to suffer from another person’s willful infliction of hurt, to contract an illness, or to undergo any other kind of suffering are no different from turning the key in a car’s ignition while the motor is running and causing unintentional damage. The fact that the motor breaks down is not due to moral retribution for an evil action—it is simply the natural result of an unskillful action done in ignorance.

This demonstrates a divergence of *foci* between Eastern and Western religious traditions. Western monotheism, positing God as the ultimate cause of all things and events, cannot imagine an experience of suffering that is not inflicted—even if only by being allowed passively—and so tends to focus on the one who inflicts suffering. This is why the problem of pure natural evil with no obvious perpetrator or moral content remains perplexing for Christians. Both Buddhism and Hinduism, on the other hand, focus more on the experience of suffering and less on the question of who inflicts it, since

ultimate responsibility goes back to the *karma* of the one experiencing the suffering anyway. Simply put, Buddhists and Hindus do not ask “Who is responsible for my suffering?” but “What is its cause?” Perhaps more precisely, the question for the Eastern traditions is not a morally judgmental “What have I done to deserve this?” but the more pragmatic “What have I done to cause this?”

In addition, since both Buddhism and Hinduism see *karma* and its results in a context of reincarnation over countless lives, a potentially infinite stretch of time is available during which causes can produce results, leading to a perfectly balanced account sheet of deeds and their consequences. This contrasts with the Western monotheisms in which the majority position is that one lives only one life and then goes to whatever eternal afterlife awaits. This often makes it difficult to reconcile the deeds committed within this single lifetime with fortunes or misfortunes or the eternal rewards and punishments of an afterlife; the lifetime and the afterlife could be quite out of proportion. The long-term balance afforded by the *karma*-reincarnation context provides, as Peter Berger once observed, as perfectly rational an explanation of suffering as possible.<sup>4</sup>

## CONTRASTS IN EASTERN AND WESTERN TRADITIONS

The dichotomy between Eastern theodicies as pragmatic and Western theodicies as moral also sheds light on another question related directly to evil: How does one know evil to be evil? In the Western traditions, God legislates a set of moral, societal, and ritual codes, so evil is identified as willful violations of these codes. This conception is particularly salient in Islam, whose essence, according to an essay by Muhammad Al-Ghazali, is in submission to the individual’s discretion to the will of God as expressed in explicit rules for life embodied in the *Qur’an* and the *Sunnah* (teachings handed down within the tradition).<sup>5</sup> Since good and evil are legislated by God, these two categories attain a kind of ultimate validity. Good is good and evil is evil because God has decreed them as such.

By way of contrast, Buddhism and Hinduism tend to relativize good and evil because of the religions’ focus on the subject, whose point of view determines good and evil in a relative rather than an absolute way. In his essay on Hindu thought, Francis Xavier D’Sa states that our view of evil is dependent upon our overall worldview: “Our understanding of evil too will be of a piece with our understanding of reality itself.”<sup>6</sup> Yet this understand-

ing of reality itself is highly conditional since it comes from our own finite experience, knowledge, and past conditioning. D'Sa raises the point that from this finite perspective what we may consider evil may not appear so from the perspective of the infinite. This means that "good" and "evil" are relative in the strictest sense—they come about in the relationships between our world, our selves, and our willingness to see our own finitude against the backdrop of the infinite. A realization of the very relativity and contingency of our views of good and evil is part of the experience of enlightenment. William Cenkner's own article on modern Hindu thought quotes Rabindranath Tagore on what the good person is like: "He or she lives for others, universalizes the small self, and *grows in relatedness*."

These observations point to a stark difference in Eastern and Western styles of moral reasoning. The West—relying on a creator-legislator God as the source and revealer of morality—tends to distrust the relative and to seek the absolute. To be relative is often to be "only" relative, and "relativism" connotes a certain laziness and lack of striving and rigor in moral self-cultivation. Thus, the situational ethics of the 1960s came under fire as a betrayal of the absolute morals of the Gospel. The East, on the other hand, sees the relative as the only option available—at least to the unenlightened—and so one must learn to work within one's own limited, relative viewpoint and value it as such. Some schools of Buddhism, for example, posit two levels of truth: the conventional and the absolute. While the Westerner may denigrate the conventional truth as "merely relative," which it surely is, the Buddhist will point out that it is still truth and allows individuals to function and survive in the world—something conventional truth could not do if it were no more than a garden-variety mistake. For example, our notion of what constitutes "food" may differ from other creatures' notion and so be relative to our situation and physiology, but someone who cannot distinguish food from non-food will not last long. The truth of food may be conventional, but it is not therefore *merely* conventional. The same reasoning applies to ideas about what constitutes moral evil.

While this thinking gives the conventional and the contingent a value they seem to lack in the West, it also has the effect of relativizing good and evil in interesting ways when put in the context of reincarnation and *karma*.

---

*Freedom to choose  
the good without a  
real possibility that  
one may choose evil  
instead is not  
genuine freedom.*

---

Specifically, evil may always be defined pragmatically as willfully malign acts that will keep one bound in endless rebirth, but good breaks into two varieties. The first, “mundane good,” represents those actions that are good only in this relative sense. Living the moral life as defined by one’s society and circumstances produces good karma and thus better rebirths in future lives, but it still keeps one trapped in the cycle. While there is value in this, what is ultimately needed is a way of transcending all *karma* whatsoever, both good and bad, in order to escape the cycle. Thus, in the second variety of good, the Hindu and Buddhist traditions have a component of renunciation and “crazy wisdom”—practices that stand out against the norms of society by either repudiating or satirizing them—as a witness to the ultimately unsatisfactory results of good actions *and* bad ones. One cannot imagine such a thorough critique of good and evil coming from a theistic perspective, though critiques of more limited scope sometimes emerge.

### AN AFRICAN VIEW

One of the strengths of this collection of essays is that it does not limit its range of presentations to the East versus West points of view. Two of the

*Where multiple powers are thought to govern the world, one seeks various and nuanced understandings of as well as means of coping with evil and suffering.*

nineteen essays are by African scholars, both of whom write about Yoruba religious responses to evil and suffering. These two essays reveal the attraction that polytheism has for many Africans. Where multiple powers are thought to govern the world, one seeks various and nuanced understandings of as well as means of coping with evil and suffering.

According to Dr. Emmanuel Oyelade, four types of evil exist for the Yoruba: physical, moral, inflicted, and predestined.<sup>8</sup> Physical evil is natural disaster and illness; each specific type has a god behind it. The proper response to physical evil is effort where practical, but otherwise resignation. Moral evil means to willfully break the rules, taboos, and injunctions of the high god Orunmila. This god sees all that is done and punishes infractions, so in a way Orunmila functions much as the one God of Western monotheism. Inflicted evil is done by witches and magicians, who are more powerful than the gods and are always present in soci-

ety. Finally, there is predestination, which may decree evil. But this is not hard and fast; one may do things to alter one's destiny somewhat (160-163).

A multiplicity of causes requires a multiplicity of coping mechanisms, and Oyelade gives four ways of dealing with evil. First, sermonizing, in traditional poetry and in discourses given by authoritative figures, helps prevent moral evil. Second, the medicine man helps to counteract the doings of witches (hence, he is the "witch-doctor"). Third, people offer sacrifices to the divinities in order to get them to prevent physical evil or to influence their destiny. The gods, however, are free agents and may or may not respond to one's entreaties. Indeed, Esu, the god who receives prayers and directs them to the appropriate god, is a morally ambiguous trickster. Finally, the king is called upon when witches get too bold in their deeds, catching and punishing them when possible, but otherwise setting terms for a truce. The idea of predestination injects an impersonal source of suffering into a worldview otherwise dominated by gods and witches, adding to the variety of understandings of why people suffer (163-165). Thus, the two essays on Yoruba religion show a very nuanced system capable of explaining and dealing with many kinds of evil. The Yoruba religion has a creator god who observes all but is largely distant; a trickster figure; many good and evil gods; and many sorcerers, witches, and witch-doctors. This enables the Yoruba to make use of a variety of ways of dealing with different evils.

## **SIMILARITIES**

Let me note one last point before bringing this essay to a close. When we examine the ways in which various traditions understand the place and purpose of evil in the world, we find an astonishing similarity of view across many religions. As Oyelade points out, for the Yoruba, evil is suffering—evil and suffering reduce to one just as in the Western traditions. But he makes the further point that one must always undergo suffering in order to be a "real" man or woman. As evidence, he presents two Yoruba proverbs: "He who prevents your good from reaching you, has taught you courage or strength," and "If you claim to be wise without suffering, who is your teacher?" Evil and the suffering it brings are vehicles for growth and maturity (165-166).

This thought is echoed in many places throughout *Evil and the Response of World Religions*. In the Muslim context, Al-Ghazali notes that a capacity for evil is absolutely necessary for full humanity because the crowning glory of humankind is that it is endowed by God with full and free

moral choice. Freedom to choose the good without a real possibility that one may choose evil instead is not genuine freedom. Within the essays by Christian

---

*The majority view among the authors is that both the experience of suffering in this life and a capacity for doing evil are in fact the conditions for genuine spiritual and moral growth.*

---

and comparativist authors, the idea of “soul-making” dominates as a way of understanding both evil and suffering. Coined by the poet John Keats in 1819 and appropriated by the contemporary theologian and philosopher John Hick, the concept of “soul-making” sees the present world as a place where souls are prepared, a process that necessitates trials and testing. Paul Badham’s concluding essay sees this approach as applicable within a number of religious traditions outside of Christianity. Other

essays, however, sound a note of caution about embracing this explanation too readily. Jane Mary Zwerner begins her essay with the observation that embracing the “soul-making” hypothesis leads easily to the view that because evil is necessary for soul-making, one should not resist it—a view she rebuts by focusing on the cross of Jesus as both evil and redemptive, a symbol of how resistance against moral evil makes souls. Such cautions notwithstanding, it does appear that the majority view among the authors is that both the experience of suffering in this life and a capacity for doing evil are in fact the conditions for genuine spiritual and moral growth.

A brief review cannot fully capture the richness of this book. A lengthier review would have room to note the feminist and environmentalist voices. Essays written from the Unification Church perspective and another from the perspective of process theology also deserve mention. *Evil and the Response of World Religions* repays the reader by presenting multiple perspectives on the problems of evil and suffering, and it can help stimulate fresh thinking on this age-old topic.

CHARLES B. JONES *is an assistant professor in the Department of Religion and Religious Education at The Catholic University of America in Washington, D.C.*

1. William Cenkner, ed. *Evil and the Response of World Religions* (New York: Paragon House, 1997).
2. Peter Phan, "Prophecy and Contemplation: The Language of Liberation Theology Against Evil," in William Cenkner, ed. *Evil and the Response of World Religions*. Subsequent references are given in the text.
3. Medagama Vajiragnana, "A Theoretical Explanation of Evil in Theravada Buddhism," in William Cenkner, ed. *Evil and the Response of World Religions*. Subsequent references are given in the text.
4. Peter Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (New York: Doubleday, 1967), 68.
5. Muhammad Al-Ghazali, "The Problem of Evil from Islamic Perspective," 70, in William Cenkner, ed. *Evil and the Response of World Religions*.
6. Francis Xavier D'Sa, "A New Understanding of the Bhagavad Gita: Trinitarian Evil," 142, in William Cenkner, ed. *Evil and the Response of World Religions*.
7. William Cenkner, "Hindu Understandings of Evil: From Tradition to Modern Thought," 134-135 (*italics added*), in William Cenkner, ed. *Evil and the Response of World Religions*.
8. Emmanuel Oyelade, "Evil in Yoruba Religion and Culture," in William Cenkner, ed. *Evil and the Response of World Religions*. Subsequent references are given in the text.

## ARTICLE

# In Memoriam

## MARY CHARLES BRYCE, OSB

By BERARD L. MARTHALER

In 1975, “The International Year of the Woman,” *The Living Light* featured six prominent leaders in religion education. Sr. Mary Charles Bryce, OSB, wrote a profile of Mary Perkins Ryan, one of the six (“Mary Perkins Ryan,” *The Living Light* 12 [1975]: 276-286). By all rights, Sr. Mary Charles herself should have been the subject of one of the essays. Sr. Mary Charles’s death, February 15, 2002, was the occasion for her family and friends to recall the many ways she had touched their lives. It was also the occasion for her academic colleagues (many of whom were also close friends) to review her professional career and contributions to religious education.

Born July 14, 1916, in Ramona, Oklahoma, the second of nine children of Charles and Irene Brennan Bryce, she was baptized Mary Elizabeth. She entered the Order of St. Benedict in Guthrie, Oklahoma, in 1938, where she was known as Sr. Mary Charles, making her final vows on June 18, 1943. Her early assignments included teaching 1940-1945 in Okeene, McAlester, Guthrie, and Tulsa, Oklahoma. During summers she taught Vacation Bible School in Edmond, Galtry, Eulalia, and Navina, Oklahoma. After the Monte Cassino Priory moved to Tulsa, Sr. Mary Charles served as novice mistress (1945-1951) and later as superintendent of Benedictine Heights Hospital (1951-1958), during which time she was also sub-prioress (1955-1958). She began graduate studies at The Catholic University of America in Washington, D.C., in 1958 and taught at McGuinness High School (1961-1964).

In 1964 the Rev. Gerard S. Sloyan, then-chair of the Department of Religious Education at The Catholic University, invited her to join the faculty. In the next eighteen years, she completed her own doctoral studies and

moved up through the ranks from instructor to associate professor. At her hiring, her colleagues were charmed by her graciousness, inspired by her dedication, and buoyed by her cheerfulness, but it took some time for them—to realize that she brought with her a vision and experiences that were to help shape the direction of Catholic religious education in the United States.

Shortly before she joined The Catholic University faculty, Sr. Mary Charles published *Come Let Us Eat* (Herder & Herder, 1964), a text to be used in preparation for First Communion. The work presented traditional Eucharistic themes in a fresh manner, drawing on a child's experience. Because Mary Charles did not develop a catechesis for the Sacrament of Penance, someone submitted her text to the Apostolic Delegate for censure. The Apostolic Delegate in turn wrote to Archbishop Victor Reed of Oklahoma City. However, Archbishop Reed paid a personal visit to Sr. Mary Charles in Washington to reassure her of his support.

About the same time, a friend remarked to Sr. Mary Charles that there were so few Catholics in Oklahoma that all had some knowledge of one another. Her experience of Church as an intimate community despite great distances was different from that of most of her university colleagues and students. Hers was a missionary Church. (One early assignment took her to a school where, because she was the youngest member of the community, one of her tasks was to stoke the furnace in the wee hours of the morning because there was no other help.) Like other Oklahoma Catholics, Sr. Mary Charles had easy access to the bishops and enjoyed their trust. In the summer of 1942, Sr. Mary Charles, skilled in shorthand, filled in as secretary for Bishop Francis Clement Kelley, transcribing and typing the manuscript of one of his numerous books. She counted Charles Buswell, her sometime pastor and later bishop of Pueblo, Colorado, as one of her closest friends.

## SECOND CAREER

Although her appointment to the faculty at The Catholic University of America could be seen as an extension (and expansion) of her previous ministry, it was in fact a matter of starting over. Already forty-eight years old, she was beginning a new career that had its own criteria for success. The transi-

---

*The work of Sr. Mary Charles vindicated the position of religious education/catechetics as an academic discipline.*

---

tion from teaching children to teaching college students was easy enough, but in her new world of academe she was expected to meet established standards of research and to engage in dialogue with other professionals in the field. She soon discovered that she was working under a handicap. Religious education had a certain identity (and respectability) in Protestant circles, but in Catholic circles it was ill-defined. In most Catholic institutions—seminaries and colleges—that offered any courses (and few did), religious education was chiefly a matter of pedagogical method—how to teach the catechism to children. Sr. Mary Charles’s first task was to clarify for herself and her colleagues what she and religious education were.

In joining the Benedictines, Sr. Mary Charles had acquired a tradition of ritual and prayer that she brought with her to the university. Although her doctoral dissertation focused on the history of the Baltimore Catechism and its influence on American catechisms, she never defined religious education in terms of learning the catechism. For her, Catholic religious education was inextricably tied to the liturgical life of the Church; for that reason, she preferred to speak of catechesis rather than religious education. In her writings she often returned to the interaction between sacramental celebration and catechesis. She followed the development of and applauded the restoration of the catechumenate in the post-conciliar years (see *The American Ecclesiastical Review* 160 (1969): 262-73).

Her membership in the National Liturgical Conference provided another forum that linked liturgy and catechesis. Sr. Mary Charles served on the conference’s board of directors for a number of years. She accepted the position of treasurer in 1977, a time when the conference faced a major financial crisis. With the advice of friends in the business community (including Kathleen and Edgar Merkel), she instituted draconian measures to cut expenses and, with a small grant from the Merkel Foundation, led the conference through the crisis.

While Sr. Mary Charles went to Washington, D.C., emotionally she never left Oklahoma. She was conscious of how geography shaped church structures and practices in different parts of the country. The West was not the East. She was particularly proud of the Cherokee heritage that was her birthright through her paternal grandmother (a first cousin of Will Rogers), and she felt deeply the exploitation of American Indians by the U.S. government. She knew the story of the Trail of Tears and the history of the early years of the U.S. Bureau of Indian Affairs. Among her several essays on the topic were “The Native American,” in *Liberty and Justice for All*, published

by the Catholic Bishops' Bicentennial Committee (Washington, D.C., 1974), and "Lessons from History: Missionaries to the Native Americans" (*The Living Light* 14 [Spring 1977]: 112-131). Sr. Mary Charles was a consultant to the Catholic Bureau of Indian Missions (1978-1979) and wrote an essay describing the 1978 Conference on Catechesis of Native Americans held on the Papago Indian Reservation in Arizona (*The Living Light* 16 [Spring 1979]: 62-66). Because of her own background, Sr. Mary Charles reached out instinctively to other minorities. For a number of years she lived in an integrated neighborhood near the university, where she took an active part in community affairs.

In retrospect, one finds that her writings focused chiefly on three topics: the relationship of catechesis to liturgy; the development of catechisms; and what she referred to as "transcultural catechesis," the evangelization of American Indians. In her occasional essays and lectures, she drew on personal experience and scholarship, but it was in *Pride of Place: The Role of the Bishops in the Development of Catechesis in the United States* (Washington, D.C., 1984) that her painstaking research stood out. In addition to the published works listed in its extensive bibliography, valuable in its own right as a catalogue of early American catechisms and catechetical materials, she gathered unpublished material from diocesan archives as well as documents from the *Congregation of the Propaganda Fidei* in Rome. The preface—written by another of Sr. Mary Charles's episcopal friends, James P. Lyke, OFM, then-auxiliary bishop in Cleveland—notes that one of the book's strengths is its chronicling of the efforts of U.S. bishops to hand on the Church's teaching "while facing the reality of the cultural diversity and religious pluralism within the country."

Sr. Mary Charles served a term as president of the Association of Professors and Researchers in Religious Education (APRRE) (1979-1980), an interfaith group that brought faculty members from universities and seminaries to pursue common interests and promote professional standards in the field. In 1979 she took the initiative in gathering the Catholic members of APRRE to meet in an informal session to renew old ties and exchange ideas. She called it the "Catholic Assembly," a gathering that continued after Sr. Mary Charles retired and was later copied by Methodists and other church groups in the organization.

When age forced Sr. Mary Charles to retire from The Catholic University of America in spring 1983, she returned to her Benedictine community in Piedmont, Oklahoma. She had the honor of being appointed to the Flannery

Chair of Theology at Gonzaga University in Spokane, Washington, during the academic year 1984-1985—the first woman to hold that position. In retirement she served on various boards in the Archdiocese of Oklahoma City and served as associate director of the Pastoral Ministry Program until the beginnings of Alzheimer's disease began to cripple her ability to function. She spent her last years (1995-2002) in the Dooley Center, the infirmary of the Benedictine community at Mount Saint Scholastica Convent in Atchison, Kansas.

The work of Sr. Mary Charles vindicated the position of religious education/catechetics as an academic discipline. Much of what she wrote of Mary Perkins in that 1975 profile applies to her as well. She came to religious education via her deep appreciation of the liturgy. She moved with the Church through the phases of growth leading up to and in the aftermath of the Second Vatican Council, and she never wavered in her conviction of the importance of catechesis in the life of the Church. The many relatives and friends, religious and clergy, who gathered for her wake and funeral in the chapel of the Catholic Pastoral Center in Oklahoma City, February 18-19, testified in tribute after tribute to the many and diverse ways that Sr. Mary Charles Bryce, OSB, had inspired them both personally and professionally. ■

**BERARD L. MARTHALER** *is the executive editor of The Living Light.*

## R E V I E W S

**Practical Catechesis: Visions and Tasks for Catechetical Leaders***by Judith Dunlap**Cincinnati, Ohio: St. Anthony Messenger Press, 2001**226 pages, paper, \$10.95.*

Judith Dunlap's book is a collection of columns, revised and updated, that she wrote for *Church* magazine from 1993 to 2000. While she shares a vision for catechesis based on recent catechetical documents, particularly the *General Directory for Catechesis* (GDC), as well as her own family and ministerial and professional catechetical experiences, her book intentionally focuses on the "basics," the practicalities of "real-life, hands-on catechesis." And that will make it of interest to parish DREs and committed parish catechists who must understand how to accomplish the catechetical vision.

As for the vision, Dunlap devotes an initial brief chapter to a "rather simple thematic synopsis of Part One" of the GDC, dealing with her selected topics of evangelization, initiatory catechesis, and continuing catechesis. She refers to the GDC throughout other sections of the text and concludes the book with a chapter on how the catechist can implement the six fundamental tasks of catechesis (see GDC, nos. 84-87). Two chapters—one dealing with an envisioning catechesis seminar, and the other describing a two-week trip to Russia and Lithuania—suggest to the reader various possibilities for today's catechesis.

Short, readable chapters address catechetical issues of concern to parish tacticians: adult catechesis, "catch-up" catechesis, catechetical leadership, Catholic literacy, children with disabilities, family catechesis, liturgical seasons, parents' role in catechesis, preschool catechesis, sacramental preparation programs, service projects, whole community catechesis, and youth ministry. Through it all, Dunlap describes creative ideas, interesting projects, practical suggestions, and in a few cases specific directions on how to get the tasks done (e.g., establishing a media library, developing a meeting format for evaluating parish faith formation, coordinating liturgy of the word for children). Even long-time experienced parish catechetical leaders who have "been there, done that" will find some innovative ideas.

Since the book is a collection of twenty-nine columns originally published over a seven-year period, some themes are repeated, such as citations

of the aims of catechesis and references to family catechesis. Rapid change has dated her comments on communication technology. The author states that videos are “here to stay,” for example, but what about the emerging presence of DVDs and other multimedia—especially the Internet?

Dunlap is representative of many parish catechists and catechetical leaders, mostly women, that I have known and met in a variety of American Catholic parishes in the past quarter century. Like Dunlap they have been people of faith, commitment, initiative, and imagination. And, very importantly, they possess a catechetical vision and the ability to implement that vision in their own unique communities. May the Church continue to be blessed by their lives and ministry!

—Patrick E. Redington  
Archdiocese of Chicago

### **Paul in Chains: Roman Imprisonment and the Letters of St. Paul**

*by Richard J. Cassidy*

*New York: The Crossroad Publishing Company, 2001*

*xv + 319, paper, \$24.95.*

### **Christians and Roman Rule in the New Testament: New Perspectives**

*by Richard J. Cassidy*

*New York: The Crossroad Publishing Company, 2001*

*xiv + 145, paper, \$25.95.*

The Rev. Richard J. Cassidy, priest of the Detroit archdiocese and professor of New Testament at Christ the King Seminary in East Aurora, New York, spent seven years researching and writing *Paul in Chains*. The result is a meticulous study of those undisputed Pauline letters—especially Romans, Philemon, and Philippians—that offer Paul’s reflections upon and experience of Roman rule, especially his imprisonments. Cassidy traces the development of Paul’s attitudes from a period when he was not yet a prisoner, to a time he was one but expected speedy release, then to the final period in which he considers the possibility of being executed by Roman authorities. Of three possible evaluations of Roman rule—be favorable to it, rebel against it, adopt a service ethic as a challenge to imperial domination (Luke’s Jesus)—Paul appears to have initially been favorable, as reflected in Romans 13:1-7.

Paul's experience as a chained prisoner, recorded in Philemon, is illuminated by a survey of categories, grades, and circumstances of Roman imprisonment along with a consideration of the meaning of treason (*maiestas*) under Roman rule. This latter notion helps us to understand the reason for and nature of the personal encounter that probably occurred between Paul and Nero in Rome, where Paul awaited trial. While recognizing that Paul is probably not the author of Colossians, Ephesians, and 2 Timothy—and respecting the scholarly concern for using Acts judiciously for reliable information about Paul—Cassidy nevertheless mines these sources for additional light they shed on his interest. Colossians reveals a certain resignation to imprisonment. In Ephesians, Paul is presented as seeing that imprisonment will last considerably longer than he thought, and in 2 Timothy, Paul begins to see condemnation and death on the horizon. The brutal and disgusting reign of Nero (54–68 A.D.) is likely the setting of Paul's imprisonment, as reflected in Philippians, in which Paul reverses his favorable attitude toward Rome projected in Romans 13. Still, like Luke's Jesus, Paul did not propose an institutional alternative to Rome, nor did he suggest violent efforts to overthrow Rome.

*Christians and Roman Rule in the New Testament* simplifies, summarizes, and further applies insights contained in *Paul in Chains* to other New Testament writings. The *Companions to the New Testament* series in which this book appears is indeed intended to bring cutting-edge scholarly work like Cassidy's to the general reader. In this Cassidy succeeds admirably. Of special significance is the way he highlights the explicit relevance of New Testament texts, from the second century of the first millennium, for contemporary Christians facing similar challenges in the third millennium. The "evaluative" pattern proposed by Luke's Jesus is still quite relevant. Paul and the writings of others counsel patient endurance. The First Letter to Peter and Revelation offer conflicting advice: the former urges honoring the emperor, while the latter encourages resistance to Rome on all fronts. How are modern believers to deal with this conflicting advice? Careful reflection and honest dialogue with believers who reach different conclusions are paramount.

Cassidy's contention that Paul changed his attitude toward Rome rests in part on the sequence in which he dates Romans, Philemon, and Philippians. While he argues his position ably, specialists in Mediterranean culture are aware that the national character is not generally characterized by linear development and Western logic. Holding inconsistent and conflicting

opinions is not uncommon. Recall how Jesus' prohibition of calling someone "fool" (Mt 5:22) seems to escape him later as he hurls this very same insult at his favorite opponents, the Pharisees (Mt 23:17). Finally, characterizing Revelation as the New Testament writing most critical of Roman power resonates well with the "received view," but Rome is not explicitly mentioned anywhere in that document at all. Babylon/Babel is mentioned, and that makes for a very different interpretation (see Bruce J. Malina and John J. Pilch, *Social Science Commentary on Revelation* [Minneapolis, Minn.: Fortress, 2000]).

These comments aside, whether one chooses to study Cassidy's careful and meticulous scholarly work (*Paul in Chains*) or the readable pastoral summary (*Christians and Roman Rule in the New Testament*), the effort will prove both enlightening and rewarding. This kind of careful analysis can do much to head off allegedly Bible-based but simplistic solutions to complex political problems of the present. Facing the political problems of antiquity was not any easier for our ancestors in faith.

—John J. Pilch  
Georgetown University, Washington, D.C.  
University of Pretoria, South Africa

**Creating an Effective Mystagogy:  
A Handbook for Catechumenate Leaders**

*by Dennis Chriszt, CPpS*  
*San Jose, Calif.: Resource Publications, 2001*  
*240 pages, paper, \$31.95.*

The wonder of mystagogy resides in its powerful and compelling invitation to the parish to risk looking over the horizon of sacramental and ritual encounter and to see in seemingly common assembly uncommon possibilities. Within a Gospel-driven, Eucharist-centered, and justice-forged context (cf. RCIA, no. 244), challenges abound.

In *Creating an Effective Mystagogy: A Handbook for Catechumenate Leaders*, Dennis Chriszt offers both proven and creative new ways to meet some of these challenges. The author brings solid pastoral and ministerial experience and professional study to the work as he assists catechumenal leaders in their search for an effective, life-changing, and life-responsive mystagogy. He indicates three sources as the starting point for his explo-

ration: his own rich experience of mystagogy, that of fourth-century mystagogues, and contemporary experience of mystagogues and neophytes.

Chriszt affirms the significance of change in people's lives resulting from the initiatory experience. He links such change to evaluative and behavioral dimensions: "If there is no behavioral evidence that anything has changed in the lives of the neophytes since their initiation, it would be difficult to consider mystagogy effective" (20). Use of this book is ideally combined with group reflection and movement through the approach he adopts for presentation, which is that of shared Christian praxis. This familiar approach, described by the author as mystagogical (24), is beneficial for exploring one's (and the community's) decisive movement toward mission.

Each of the chapters mirrors a movement in the shared Christian praxis approach. After providing critical reflection designed to aid the reader's focusing on mystagogy, he treats, in successive chapters, mystagogical practice in several parishes; analysis of such practices; the Church's vision of mystagogy (ancient and contemporary); the resulting conversation with present practices and the Church's vision; and suggestions for contemporary mystagogical practice.

Chriszt proposes methodological linkages among shared Christian praxis, the work of fourth-century mystagogues, and ritual catechesis today. The author asserts that "mystagogical catechesis (i.e., reflection on the experience of God in the rituals of the Church) begins with the very first rite" (71). He effectively traces mystagogical roots in the life of the Church, exploring ancient traditions and a contemporary vision of mystagogy.

The author distinguishes between post-baptismal catechesis and mystagogy and identifies the former as "a specific time, the weeks and months that follow the celebration of the sacraments of initiation," whereas mystagogy is identified with an approach that envelops the parish all through the initiation process. Mystagogy, one reads, "is a catechetical method of reflecting on experience leading 'from the visible to the invisible, from the sign to the thing signified, from the "sacraments" to the "mysteries"' (CCC [*Catechism of the Catholic Church*], no. 1075)" (111). The mutuality and distinction of these points emerge throughout the book. The challenge, however, is to ensure that mystagogy not be limited to the methodological, since it encompasses so much more (e.g., liturgical foundations and connections, along with linkages to spirituality, faith formation, and catechesis).

The book could have benefited from reference to the spirit of the *General Directory for Catechesis* (GDC), which explicitly links the Church's

catechetical enterprise to a catechumenal base. The GDC notes that “the definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ” (no. 80, quoting *Catechesi Tradendae*, no. 5). Reliance on the GDC might have resulted in a more favorable assessment of “teaching doctrine” (70) or “content” (134) for helping to shape such communion and nurturing relationships with God and the People of God. These aspects are, after all, integrally linked, contributing to effective mystagogical harmony along with other mutually enriching aspects of conversion catechesis, ritual expression, faith formation, and relationship building. One would do well to remember Cyril of Jerusalem’s fourth-century exhortation to catechumens to engrave a summary of truths of faith “by memory on the heart. . . . Keep it as a provision for the way throughout the whole course of your life” (*Catechesis* 5:12).

New works on mystagogy are both necessary and welcome at this time in the life of the Church. The year 2000 report on the RCIA, *Journey to the Fullness of Life* (Washington, D.C.: United States Catholic Conference) notes that the period of mystagogia “is the weakest area of RCIA’s implementation at this time. . . . This period needs to be restored in practice and better utilized as a time of catechesis and of a deeper incorporation into the mysteries already celebrated as well as the life of the local parish” (47-48).

This creative book arrives at the right time. It will be useful for parishes with either extensive or limited experience of the RCIA. Clearly a mystagogue, the author offers cohesive prose and solid imagery (supported by appendices, extensive footnoting, and a categorical bibliography) as he creates a sound template for applying principles of mystagogy to parish life. Well-organized and easy to use, the book is sure to serve as an effective tool for parish catechumenal leaders.

—Gerard F. Baumbach  
*William H. Sadlier, Inc.*  
New York, N.Y.

## **A Brief Guide to Beliefs: Ideas, Theologies, Mysteries, and Movements**

by *Linda Edwards*

*Louisville: Westminster John Knox Press*

*578 pages, paper, \$19.95.*

Linda Edwards's *A Brief Guide to Beliefs: Ideas, Theologies, Mysteries, and Movements*, an encyclopedic survey of religious beliefs, presents the history and creeds of more than thirty different religious traditions, ranging from Buddhism, Hinduism, and Christianity to Rastafarianism, Wicca, and Scientology. This scope stands as both the book's strength and weakness.

*A Brief Guide to Beliefs* can be divided into three parts. The first five chapters address the challenges that all religious movements face when they encounter the modern world. These include the ability of religions to ground their beliefs (chapter one, "Postmodernism and the Challenge to Religion"); to claim knowledge about God, gods, or ultimate reality (chapter two, "Philosophy and Religion"); to make assertions about right and wrong (chapter three, "Ethics and Religion"); to verify their doctrines (chapter four, "Science and Religion"); and to address the pervasive suffering in the world (chapter five, "The Problem of Evil and Suffering"). Each chapter presents an overview of the issue and describes noteworthy individuals who raised and discussed it.

Edwards's second section consists of one chapter, chapter six, that outlines the eight categories that Edwards uses to analyze religions: God and religious language; salvation; death and the afterlife; moral actions; prayer and meditation; gender and religion; mysticism; and Scripture and sacred text. Edwards explains each category and offers examples from four or five different religions. For instance, Edwards intends the first category, God and religious language, to connote how religions "express their outlook on the holy or the sacred in the form of a sense of supreme value and ultimate reality" that "can be variously understood as a personal God, as a realm of gods and spirits, as an impersonal reality, or as a cosmic power" (72). Edwards then draws on indigenous religions to illustrate polytheism; Judaism, Christianity, and Islam to exemplify God as creator and personal; and Hinduism to demonstrate pantheism and an impersonal conception of ultimate reality.

The third part of Edwards's book is a summary of numerous religious traditions. This section is by far the most extensive of her text, spanning 380 of its 500 pages. Her summaries differ in both length and purpose. In chap-

ter seven, she offers extended summaries—approximately ten pages each—of what many consider to be the twelve major world religions: Hinduism, Buddhism, Sikhism, Judaism, Christianity, Islam, Shintoism, Taoism, Confucianism, Zoroastrianism, Jainism, and Baha’i. In chapter nine, Edwards provides an extensive study of Christianity as a model for how each of the religions should be studied. She also uses the chapter as an example of how she would like to have presented each tradition but did not because it “would have made the book far too long” (4). Chapters eight, ten, eleven, and twelve present smaller surveys—three to five pages—of alternative religions (e.g., transcendental meditation, Native American religion); non-mainstream Christian groups (e.g., Unification Church, Branch Davidians); Pagan, Esoteric, and Occult thought (e.g., Druidry, Satanism); and human potential movements (e.g., Scientology, Humanism).

These summaries are the greatest asset of the book. They function like an encyclopedia of religious beliefs, explaining the central tenets, structures, and figures of twelve major and more than thirty minor world religions. The presentations are accurate and clear (although occasionally disjointed due to weak transitions between topics). Readers can quickly access a particular religion, get a succinct overview of it, find answers to key questions, and gather enough information to pursue further study.

This strength, however, is also the text’s greatest weakness. In covering the breadth of material that Edwards does, she inevitably cannot capture all the details and nuances of each faith. The chapter on Christianity, which is the most detailed chapter of the book, covers the tradition’s most important movements: the Council of Nicea and Chalcedon, the Great Schism, the Reformation, the Second Vatican Council, and liberation theology. It lacks, however, extensive data on Jesus’ preaching and mission (the chapter has fewer than four lines on the topic in its ninety pages); a discussion of the criteria of orthodoxy, historicity, and tradition in the formation of the New Testament (the chapter addresses only the criteria of apostolicity); and a global perspective of Christianity in the twentieth century (the chapter focuses heavily on the United States). This weakness is true not only for Edwards’s presentation of Christianity, which is covered extensively, but also for religions that receive shorter treatments. This criticism does not mean that what is written is erroneous or untrustworthy, only that it is incomplete.

Yet Edwards does not claim that her work is comprehensive. She intends the text to be a resource, and readers should heed her intention. They should not rely on her book to provide detailed studies of particular religions.

Instead, readers should understand it as a reference text in preparing lessons, as a resource for answering basic questions about other religions, or as an introduction to the religions of the world. The writing is clear, and the summaries provide enough details to give the reader an adequate understanding of the topic. It is a text that I would recommend having in an easily accessible place on your bookshelf.

—Jason King  
Marymount University  
Arlington, Va.

**The Prophetic Spirit of Catechesis:  
How We Share the Fire in Our Hearts**

by Anne Marie Mongoven, OP  
Mahwah, N.J.: Paulist Press, 2000  
323 pages, paper, \$19.95.

Anne Marie Mongoven remembers the 1970s and early 1980s as a time “when the church was full of energy and hope and Spirit” and asks, “How can the church, the Roman Catholic Church, renew its energy and life and go forth to ‘preach the good news’ as the apostolic church did?” (2). In *The Prophetic Spirit of Catechesis* Mongoven presents an approach to adult catechesis called “symbolic catechesis” as part of the answer. Mongoven remarks that this book is about the present and future, especially the future of catechesis in the United States. It is also about remembering the past. She looks back to significant developments in the history of catechesis during the twentieth century as a source of inspiration, as a spark to fuel the fire needed to carry out further renewal in the twenty-first century.

Part one describes the foundations of catechesis. The four chapters root catechesis in a vision of the Church’s mission; describe key people and events that contributed to the renewal of catechesis in the twentieth century; provide brief overviews of seven church documents issued since Vatican II that affirm the grassroots renewal of the preceding decades; and develop a theology of catechesis derived from the understanding of revelation and faith articulated in Vatican II’s *Dogmatic Constitution on Divine Revelation*.

Mongoven remarks that she has been wanting to write this book for decades. In some respects she could have. The people, events, and documents of the final decades of the twentieth century do not figure largely in

her presentation on foundations. She identifies the International Catechetical Study Week at Medellín, Columbia, in 1968 as the climax of the renewal of catechesis at the grassroots level and the U.S. bishops' catechetical directory *Sharing the Light of Faith* (1979) as the culmination of the Church's official affirmation of the renewal movement. Her description of the nature of catechesis in chapter one reflects the approach of *Sharing the Light of Faith* rather than the *General Directory for Catechesis* (1997). The people and events cited in chapter two for their contribution to the renewal of catechesis pre-date 1970. Her survey of influential Americans, for example, ends with Gabriel Moran's early writings published in the late 1960s. This is both a strength and a weakness. On the one hand, Mongoven provides a fine account of the modern catechetical movement that enables readers to draw inspiration and direction for the future of catechesis. On the other hand, the lack of attention given the last two or three decades of the twentieth century raises questions. Is the story of this period more a story of decline or a story of continuing affirmation of the renewal? Since the early 1970s who have been the significant contributors—those offering vision and direction with the potential to further renew catechesis? Mongoven affirms the “rich and full vision” of the *General Directory for Catechesis* and identifies some ways that it contributes to renewal, but her clear preference for the way catechesis is presented in *Sharing the Light of Faith* begs for a more in-depth discussion of the respective contributions of these two directories and their promise for renewing catechesis in the twenty-first century. Mongoven's perspective on these issues would be a welcome addition to part one.

Part two addresses theoretical and practical aspects of symbolic catechesis, an approach aimed at enabling small groups of adults to “be church” by immersing them in the key dimensions of Christian life. In chapter five, Mongoven emphasizes integration as the heart of symbolic catechesis. The approach incorporates the four essential tasks of catechesis described in *Sharing the Light of Faith*—building community, sharing the Church's stories and beliefs, doing justice, and community prayer—in a small-group process with four movements: (1) reflect on common human experience; (2) correlate experience with a faith symbol; (3) do justice; and (4) pray. The catechist works to build up the community throughout the entire process. The remaining chapters in part two focus on the second movement—the catechist's task of facilitating the correlation of experience and faith symbols—because it is essential but “not always the easiest thing for the catechist to do.” Chapter six considers the task of paying attention to the “signs of the

times” while chapters seven, eight, and nine examine the symbols of faith that interpret the “signs”: the Bible, the Church’s doctrine and witness, and the liturgical life of the Church. These chapters offer detailed guidance for implementing symbolic catechesis as well as discussions of an array of topics useful to pastoral leaders regardless of their preferred approaches to catechesis. These include culture and its relation to catechesis, the role of experience in catechesis, the interpretation of the Bible, the purpose and composition of the Lectionary, the nature and language of liturgy, the relation of liturgy and catechesis, the various languages used in catechesis, the nature and language of doctrine, and the communion and witness of the saints. Mongoven’s proposal for correlating symbols of faith and human experience and her discussion in chapters six-nine offer a fresh perspective on the fourfold framework of signs of God’s presence integrated into *Sharing the Light of Faith*—biblical, liturgical, ecclesial (doctrine and witness), and natural—which evolved from the classification developed by French catechists and embraced at the international study week held in Eichstätt, Germany, in 1960: liturgy, Bible, systematic teaching, and the witness of Christian living.

Mongoven concludes by drawing parallels between catechesis and prophecy and explores the nature of catechesis as a prophetic ministry. The twentieth century renewal of catechesis fuels an enduring fire in Mongoven’s heart that pervades and enriches this text. The passion and scholarship that she brings to her insightful proposal for adult catechesis promise to fan the flames of renewal for years to come.

—Maura Thompson Hagarty  
Apex, N.C.

## NEW AND NOTEWORTHY

*Flannery O'Connor's Religious Imagination:  
A World with Everything Off Balance*

by George A. Kilcourse Jr.  
 Paulist Press, 2001, \$24.95.

Kilcourse introduces readers to the artistic method and Catholic imagination of American writer Flannery O'Connor (1925-1964). In his interpretation of her fiction—collections of short stories and two novels—he draws insight from her vast correspondence with friends and associates and her essays that include the writer's reflections on her identity as a Catholic fiction writer with roots in the deep South. Kilcourse encourages religious educators, catechumens, priests, and other ministers “to comb her stories for insights and clarity about the lifelong ongoing conversion process. . . . The genius of O'Connor's Catholic imagination awaits only the discovery by gifted pastoral ministers and pastoral theologians” (12-13).

*We Have the Mind of Christ: The Holy Spirit and Liturgical Memory  
in the Thought of Edward J. Kilmartin*

by Jerome M. Hall  
 The Liturgical Press, 2001, \$24.95.

This text introduces the liturgical theology of Edward J. Kilmartin, SJ (1923-1994), who is noted among Roman Catholic theologians for emphasizing the role of the Holy Spirit in Christian liturgy. Hall's study focuses on Kilmartin's concern with the presence of Christ in liturgy—particularly the activity of the Holy Spirit in the liturgical memorial, or *anamnesis*, of Jesus Christ. Here *anamnesis* is understood in its broad sense: all Christian worship is carried out in memory of God's saving deeds in Jesus Christ. The text situates Kilmartin's work within the context of Roman Catholic theology, analyzes his method for uncovering the theological content of the *lex orandi* (the Church's worship including text and practice), and presents and evaluates his theology of Christ's presence. The book, especially suited to students of liturgy, serves as a helpful overview of Catholic liturgical theology.

*Catholic Social Teaching 1891-Present:  
A Historical, Theological, and Ethical Analysis*

by Charles E. Curran  
 Georgetown University Press, 2002, \$19.95.

Curran examines the documents of Catholic social teaching from the perspective of Catholic social ethics. The documents under Curran's purview are those generally regarded as composing Catholic social teaching: eleven papal letters beginning with

Pope Leo XIII's 1891 encyclical *Rerum Novarum*, two documents from the Second Vatican Council, and the U.S. bishops' pastoral letters *The Challenge of Peace* (1983) and *Economic Justice for All* (1986). Part one considers the moral methodology in Catholic social teaching. Part two analyzes the documents' positions on major issues with emphasis on relating the particular teachings to one another and to the whole body of teaching. Throughout the text Curran pays attention to the historical developments that have occurred in Catholic social teaching since 1891. In the afterword, Curran situates Catholic social teaching within both U.S. Catholicism and the broader landscape of political and social writing in the United States. He offers his perspective on the contrasting approaches of the so-called neoconservative and progressive movements and considers some reasons why Catholic social teaching has almost no visibility in the discussions and writings of social ethicists and political scientists in the United States today.

*A Woman's Way: The Forgotten History of Women Spiritual Directors*

by Patricia Ranft

Palgrave, 2001, \$19.95.

This historical study of women's practices of spiritual direction shows that women were directors from the beginning of Christianity and have been influential in every period of history since. Ranft begins with women in the New Testament and then proceeds chronologically, ending with Thérèse of Lisieux in the nineteenth century. For each historical period, the author identifies the major directors and examines the ways the Church perceived the spiritual life of women and their role in the world at that time. Ranft's historical survey illumines the nature of spiritual direction and its significance in the history of Western civilization and Christianity in particular.

*The A to Z of Catholicism*

by William J. Collinge

Scarecrow Press, 2001, \$34.95.

This historical dictionary of Catholicism covers the whole of Christian history with a primary focus on the development of Roman Catholicism in the United States. The author has made an attempt to include all the dimensions of religion identified by Ninian Smart as they apply to Catholicism (practical-ritual, experiential-emotional, narrative-mythic, doctrinal-philosophical, ethical-legal, social-institutional, and material) with primary emphasis on doctrine, theology, and liturgy. The text includes an introductory essay and chronology that provide an overview of the history of Catholicism, more than five hundred entries complemented by cross-references and index references, and five appendices: a list of popes, a list of ecumenical councils, summaries of the sixteen documents of the Second Vatican Council, summaries of thirty-three of the most important papal encyclicals, including all by Pope John Paul II, and common prayers complemented

by historical notes. This text is a revised and updated version of Collinge's *Historical Dictionary of Catholicism*, published by Scarecrow Press in 1996.

***What Brings You to Life?: Awakening Woman's Spiritual Essence***

by Beverly E. Eanes, Lee J. Richmond, and Jean W. Link  
Paulist, 2001, \$14.95.

This book guides readers through a process of reading and reflection on spiritual wholeness. The text focuses readers on the question of what fosters hope, healing, creativity, and joy, and what brings women to life. Real answers by real women appear throughout the book. A chapter is devoted to each of the following themes: physical and spiritual rhythms; interconnectedness; the value of true essence; the wonder of space and time; God the Sacred and WomanSoul; discovery, creativity, and mirth; and hope and healing in the wider world. Each theme is explored through a reflection that incorporates numerous personal anecdotes and quotations from a wide diversity of sources. The text is designed for use by individuals but can also work well in a small-group setting.

***Talking About Cultural Diversity in Your Church: Gifts and Challenges***

by Michael V. Angrosino  
AltaMira Press, 2001, \$14.95.

This text is fashioned as a workbook to facilitate discussion of cultural diversity in Christian communities. The first part of the book encourages readers to recognize their assumptions about culture and how they affect their relationship with others. It consists of six chapters that introduce topics such as the nature of culture, cultural diversity, the United States as a pluralistic society, religious pluralism, and skills for effective intercultural communication. These initial chapters lay the foundation for the heart of the book: eleven case studies with analysis and group discussion questions designed to help participants gain insight into real-world implications of different understandings of culture. The discussion questions challenge participants to consider issues of cultural diversity that are affecting their own communities.

***100 Names of Mary: Stories and Prayers***

by Anthony F. Chiffolo  
St. Anthony Messenger Press, 2002, \$12.95.

Over the centuries Christians have bestowed untold numbers of names or titles of devotion upon Mary, the mother of Jesus. Here Chiffolo explores the origins and meanings of what the Church believes about Mary by examining a hundred of these names. The introduction briefly surveys issues of Mary's identity and the proliferation of names for both Mary and Marian apparitions, which often spark new names. Each short article describes the origin of the particular title and provides two related

prayers, one traditional and one new. The text concludes with a new litany of Mary, a listing of additional sources for Marian study, and an index. In writing this book, the author has drawn from Scripture, early church writings, pronouncements of the saints, papal statements, and recent biblical and theological scholarship.

*The New Dictionary of Pastoral Studies*

edited by Wesley Carr

William B. Eerdmans Publishing Co., 2002, \$50.00.

This reference work includes more than seven hundred articles written by a team of more than two hundred international scholars and practitioners in the field of pastoral studies. The entries include a concise definition of the topic, a discussion of its importance in pastoral studies, suggestions for further reading, and cross-references to other articles when applicable. The entries, intended for those beginning pastoral studies rather than experts, are introductory in nature. Experts may consider some definitions to be oversimplified. In the case of disputed matters, the writers have attempted to outline the issues involved and to avoid taking sides. The topics are drawn from the social and behavioral sciences and theology.

—Maura Thompson Hagarty



# THE LIVING LIGHT

Have you visited our website at  
[www.usccb.org/education/catechetics/  
livinglt.htm?](http://www.usccb.org/education/catechetics/livinglt.htm)

## CALENDAR

- July 30-August 2, 2002 National Association of Pastoral Musicians Regional Conferences, Omaha, Neb.; Rochester, N.Y., respectively. Conferences have different themes. Contact Lisa Tarker, phone: 202-723-5800; website: [www.npm.org](http://www.npm.org).
- August 1-4, 2002 Small Christian Communities Conference, St. Mary's University, San Antonio, Texas. The theme is "Society and Church from Paul's Corinth to North America." Contact SCC Conference, T. M. Enterprises, P.O. Box 5226, Rockford, IL 61125; phone: 815-399-2150; fax: 815-399-2012; website: [TMConferenceServices.com](http://TMConferenceServices.com).
- August 16-18, 2002 Dovetail Institute Third National Conference, Union League Club, Chicago, Ill. Phone: 800-530-1596; website: [www.dovetailinstitute.org](http://www.dovetailinstitute.org).
- October 5, 2002 National Association of Catholic Family Life Ministries Conference, Hyatt Regency Crown Center, Kansas City, Mo. The theme is "Rhythms of the Heart"; phone: 937-229-3324; website: [www.nacflm.org](http://www.nacflm.org).
- October 5-8, 2002 National Conference on Environment and Art for Catholic Worship, Adam's Mark Hotel, Houston, Texas. The theme is "The Heart of the Matter: Reformed Churches, Transformed Lives." Contact T. M. Enterprises, P.O. Box 5226, Rockford, IL 61125; phone: 815-399-2150; fax: 815-399-2012; e-mail: [TMEnter5@aol.com](mailto:TMEnter5@aol.com); website: [www.TMConferenceServices.com](http://www.TMConferenceServices.com).
- October 27-28, 2002 Diocesan Adult Education Conference, Crowne Plaza Hotel, Springfield, Ill. The theme is "Living for the Lord." Contact Office for Catholic Education, Diocese of Springfield, P.O. Box 3187, Springfield, IL 62708; phone: 217-698-8500; fax: 217-698-8620; e-mail: [cmalmevik@dio.org](mailto:cmalmevik@dio.org).
- November 1-3, 2002 Association of Professors and Researchers in Religious Education (APRRE) Annual Meeting, Sheraton University City Hotel, Philadelphia, Pa. The theme is "Leading with Hope: The Vocation of the Religious Educator." Contact Randy Litchfield, e-mail: [rlitchfield@mtso.edu](mailto:rlitchfield@mtso.edu).

## DEPARTMENT OF EDUCATION NEWS

### REORGANIZATION

At the bi-annual assembly of U.S. bishops in November 2002, the first chairman of the newly established Committee on Catechesis will be elected. The Department of Education will staff this new committee as well as continue to staff the Committee on Education. In July 2002, the Department of Education will be reorganized to better serve this new structure. More information will be reported in the Spring 2003 issue of *The Living Light*.

The Department of Education is being reformed into two divisions under the leadership of the current Secretary for Education, Dominican Sr. Glenn Anne McPhee.

The new Division of Schools will be lead by Fr. Bill Davis, an oblate of St. Francis de Sales. Fr. Davis, who has been with the USCCB Department of Education for the past twelve years, is currently the Assistant Secretary for Catholic Schools and Public Policies. His new title will be Deputy Secretary for Schools. Joining Fr. Davis in this new division are Mary Ellen Russell, the Assistant Secretary for Catholic School Parental Rights Advocacy, and Dr. Michael Galligan-Stierle, the Assistant Secretary for Catholic

Higher Education and Campus Ministry. Carolyn Weir, the Research Associate, is also assigned to this department.

The new Division for Catechesis will be lead by Fr. Daniel Kutys, a priest of the Archdiocese of Philadelphia. Fr. Kutys is currently Executive Director of the USCCB Office for the Catechism, a position he has held for four years. Under this new alignment, the Office of the Catechism will become a part of the Division for Catechesis. Fr. Kutys will be the Deputy Secretary for Catechesis. Joining Fr. Kutys in this new division are Sr. Maureen Shaughnessy, SC, the Assistant Secretary for Catechesis and Leadership Formation; Daniel S. Mulhall, the Assistant Secretary for Catechesis and Inculturation; and Brian M. Keane, the Coordinator for Conformity Assessment. Fr. Kutys and Mr. Keane will continue to staff the Bishops' Ad Hoc Committee on the Catechism.

### NATIONAL ADULT CATECHISM CONSULTATION

The development of the *National Adult Catechism*, begun in June 2000, reached a significant milestone in May 2002 with the

distribution of a first written draft. The release of the draft by the Editorial Oversight Board for the *National Adult Catechism* marked the beginning of a six-month consultation on the draft. Copies of the draft were sent to each bishop in the United States with the request that he take an active role in the text's development by participating in the consultation.

The Editorial Oversight Board did not identify any specific process to be used for this consultation. Rather, the board members decided

to leave it up to each bishop to determine how he would like to proceed. Therefore, diocese- and/or parish-level personnel will be involved in the consultation only to the degree requested by their bishop.

National organizations involved in adult catechesis may request a copy of the draft text and consultation materials by contacting Bishop Donald Wuerl, Chair, Editorial Oversight Board for the National Adult Catechism, Office for the Catechism, 3211 4th Street NE, Washington, DC 20017.

# CCHD Poverty USA full-page ad

## INDEX TO VOLUME 38

**2001-2002****Special Features in Volume 38**

- Ministering to Body and Soul  
Together . . . . . Fall 2001
- Biblical Spirituality . . . . . Winter 2001
- Adolescent Catechesis. . . Spring 2002
- The Mystery of Evil. . . Summer 2002

**Articles (Indexed by Author)**

- Abbott, Susan Lang  
*Family Life in a Secular Culture* .Winter, 75
- Canales, Arthur D.  
*The Spiritual Significance of the Nicodemus Narrative to Youth Ministry* . . . Spring, 23
- Carotta, Michael  
*Revisiting Adolescent Catechesis* Spring, 40
- Collins, Julie A.  
*Teaching Chastity: Mission Impossible?* . . . . . Fall, 28
- Collins, Raymond F.  
*Spirituality According to St. Paul* .Winter, 44
- Crowley, Paul  
*Christian Pessimism and the Need for Hope* . . . . . Summer, 38
- Cusick, John C.  
*Bridging the Generational Divide* . . . Fall, 46
- Di Lella, Alexander A.  
*The Psalms: Prayer of God's People* Winter, 6
- Dooley, Catherine  
*Give Imagination a Chance!* . . . . . Fall, 17
- Doyle, Brian M.  
*Monuments as Memorials: Atrocities Have Names* . . . . . Summer, 34

- Friedrichsen, Timothy A.  
*Praying/Journaling the Gospel Narrative: The Centurion at the Crucifixion (Luke 23:24-49)* . . . . . Winter, 15
- Gignac, Francis  
*The Lord's Prayer* . . . . . Winter, 29
- Hagarty, Maura Thompson, and Michael J. Hagarty  
*Evangelizing Catechesis and Comprehensive Youth Ministry* . . . . . Spring, 6
- Howard, Karen  
*Why Teach the Shoah?* . . . . . Summer, 18
- Jones, Charles B.  
*Evil and the Response of World Religions* . . . . . Summer, 59
- King, Jason  
*Christian Scriptures on the Internet* Winter, 66
- Maginnis, Most Rev. Robert P.  
*Calling Youth to Leadership: A Pastoral Priority* . . . . . Spring, 21
- Markuly, Mark S.  
*Being Faithful—Pursuing Success: Tools of Assessment* . . . . . Spring, 61
- Marthaler, Berard L.  
*In Memoriam: Mary Charles Bryce, OSB* . . . . . Summer, 68
- Matera, Frank J.  
*Imitating Paul in Order to Follow Christ* . . . . . Winter, 35
- Organizations Involved in Adolescent Catechesis . . . . . Spring, 33
- Pawlikowski, John T.  
*Christianity in Jewish Terms: Re-Envisioning Our Self-Understanding* . . . . . Fall, 66
- Privett, Stephen A.  
*September 11, 2001: A Reflection* . Summer, 31
- Radtke, Barbara Anne  
*The New Image of Hero* . . . . . Summer, 51

- Richard, Lucien  
*The Body Knows* .....Fall, 6
- Roebben, Bert, and Erlinde De Lange  
*Faith Under Pressure: Sacramental Catechesis and the Experience of the Christian Community* .....Fall, 56
- Veling, Terrence  
*Theology After Disaster* .....Summer, 6
- Washburn, Tom  
*A Catechumenal Model for Confirmation* .....Spring, 49
- Weber, Gerard P.  
"When Did You Visit Me in Prison?" .Fall, 39
- Yohe, Katherine  
*WWJD? WIJD?: Living Jesus Today in a Lay Vocation* .....Winter, 58
- Articles (Indexed by Title)**
- Being Faithful—Pursuing Success: Tools of Assessment*  
Mark S. Markuly .....Spring, 61
- The Body Knows*  
Lucien Richard .....Fall, 6
- Bridging the Generational Divide*  
John C. Cusick .....Fall, 46
- Calling Youth to Leadership: A Pastoral Priority*  
Most Rev. Robert P. Maginnis . . .Spring, 21
- A Catechumenal Model for Confirmation*  
Tom Washburn .....Spring, 49
- Christian Pessimism and the Need for Hope*  
Paul Crowley .....Summer, 38
- Christian Scriptures on the Internet*  
Jason King .....Winter, 66
- Christianity in Jewish Terms: Re-Envisioning Our Self-Understanding*  
John T. Pawlikowski .....Fall, 66
- Evangelizing Catechesis and Comprehensive Youth Ministry*  
Maura Thompson Hagarty and Michael Hagarty .....Spring, 6
- Evil and the Response of World Religions*  
Charles B. Jones .....Summer, 59
- Faith Under Pressure: Sacramental Catechesis and the Experience of the Christian Community*  
Bert Roebben and Erlinde De Lange .Fall, 56
- Family Life in a Secular Culture*  
Susan Lang Abbott .....Winter, 75
- Give Imagination a Chance!*  
Catherine Dooley .....Fall, 17
- Imitating Paul in Order to Follow Christ*  
Frank J. Matera .....Winter, 35
- The Lord's Prayer*  
Francis Gignac .....Winter, 29
- In Memoriam: Mary Charles Bryce, OSB*  
Berard L. Marthaler .....Summer, 68
- Monuments as Memorials: Atrocities Have Names*  
Brian M. Doyle .....Summer, 34
- The New Image of Hero*  
Barbara Anne Radtke .....Summer, 51
- Organizations Involved in Adolescent Catechesis* .....Spring, 33
- Praying/Journaling the Gospel Narrative: The Centurion at the Crucifixion (Luke 23: 24–49)*  
Timothy A. Friedrichsen .....Winter, 15
- The Psalms: Prayer of God's People*  
Alexander A. Di Lella .....Winter, 6
- Revisiting Adolescent Catechesis*  
Michael Carotta .....Spring, 40
- September 11, 2001: A Reflection*  
Stephen A. Privett .....Summer, 31
- The Spiritual Significance of the Nicodemus Narrative to Youth Ministry*  
Arthur D. Canales .....Spring, 23
- Spirituality According to St. Paul*  
Raymond F. Collins .....Winter, 44

- Teaching Chastity: Mission Impossible?*  
Julie A. Collins . . . . .Fall, 28
- Theology After Disaster*  
Terrence Veling . . . . .Summer, 6
- "When Did You Visit Me in Prison?"*  
Gerard P. Weber . . . . .Fall, 39
- Why Teach the Shoah?*  
Karen Howard . . . . .Summer, 18
- WWJD? WIJD?: Living Jesus Today in a Lay Vocation*  
Katherine Yohe . . . . .Winter, 58

### Book Reviews in Volume 38

- Beal, John P., James A. Coriden, and Thomas J. Green, eds.  
*New Commentary on the Code of Canon Law*  
(rev. by Donald R. Emge) . . . . .Fall, 83
- Buckley, Francis J.  
*The Church in Dialogue: Culture and Traditions and Growing in the Church: From Birth to Death*  
(rev. by Barbara Anne Radtke) . . . . .Fall, 73
- Cassidy, Richard J.  
*Paul in Chains: Roman Imprisonment and the Letters of St. Paul and Christians and Roman Rule in the New Testament: New Perspectives*  
(rev. by John J. Pilch) . . . . .Summer, 74
- Chriszt, Dennis.  
*Creating an Effective Mystagogy: A Handbook for Catechumenate Leaders*  
(rev. by Gerard F. Baumbach) . . . . .Summer, 76
- Clifford, Anne M.  
*Introducing Feminist Theology*  
(rev. by Linda S. Harrington) . . . . .Winter, 86
- Dreyer, Elizabeth A., ed.  
*The Cross in Christian Tradition: From Paul to Bonaventure*  
(rev. by Joann Wolski Conn) . . . . .Winter, 91
- Dunlap, Judith.  
*Practical Catechesis: Visions and Tasks for Catechetical Leaders*  
(rev. by Patrick E. Redington) . . . . .Summer, 73

- Edwards, Linda.  
*A Brief Guide to Beliefs: Ideas, Theologies, Mysteries, and Movements*  
(rev. by Jason King) . . . . .Summer, 79
- Fabella, Virginia, and R. S. Sugirtharajah, eds.  
*Dictionary of Third World Theologies*  
(rev. by Peter C. Phan) . . . . .Winter, 85
- Foley, Kathleen, and Peggy O'Leary, eds.  
*Focus on Theology: An Adult Faith-Formation Discussion Program* (video series)  
(rev. by Georgia Keightley) . . . . .Fall, 76
- Gaillardetz, Richard R.  
*Transforming Our Days: Spirituality, Community, and Liturgy in a Technological Culture*  
(rev. by Michael Warren) . . . . .Winter, 89
- Harding, Mark  
*What Are They Saying About the Pastoral Epistles?*  
(rev. by Raymond F. Collins) . . . . .Spring, 87
- Hogan, Linda  
*Confronting the Truth: Conscience in the Catholic Tradition*  
(rev. by Jason King) . . . . .Fall, 86
- Kendal, Daniel, and Stephen T. Davis, eds.  
*The Convergence of Theology: A Festschrift Honoring Gerald O'Collins, S.J.*  
(rev. by Peter C. Phan) . . . . .Spring, 78
- Lawler, Michael G., and Gail S. Risch, eds.  
*Practical Theology: Perspectives from the Plains*  
(rev. by Geoffrey J. Grubb) . . . . .Fall, 78
- Massaro, Thomas  
*Living Justice: Catholic Social Teaching in Action*  
(rev. by John P. Hogan) . . . . .Spring, 83
- Mongoven, Anne Marie.  
*The Prophetic Spirit of Catechesis: How We Share the Fire in Our Hearts*  
(rev. by Maura Thompson Hagarty) . . . . .Summer, 81
- Pennock, Michael  
*Catholic Social Teaching: Learning and Living Justice*  
(rev. by Joaquim Parron Maria) . . . . .Fall, 75

Pinckaers, Servais. *Morality: The Catholic View*  
(rev. by Margaret R. Pfeil) . . . . .Spring, 80

Reidy, Pamela J.  
*To Build a Civilization of Love: Catholic Education and Service Learning*  
(rev. by Susan Timoney) . . . . .Spring, 84

Strommen, Merton P., and Richard A. Hardel  
*Passing On the Faith: A Radical New Model for Youth and Family Ministry*  
(rev. by Barbara Murray) . . . . .Fall, 80

Sweeney, Jon M.  
*Praying With Our Hands: 21 Practices of Embodied Prayer from the World's Spiritual Traditions*  
(rev. by Joy Milos) . . . . .Spring, 82

Tillard, J.-M.-R.  
*Flesh of the Church, Flesh of Christ: At the Source of the Ecclesiology of Communion*  
(rev. by Robert P. Imbelli) . . . . .Spring, 85

Warren, Michael, ed.  
*Changing Churches—The Local Church and the Structures of Change*  
(rev. by Ray R. Noll) . . . . .Fall, 85



# Missed an edition? Need another copy?

The following back issues of *The Living Light* are available at \$8.95 while quantities last:

- **Biblical Spirituality**  
Winter 2001 (38:2)  
No. 5-414
- **Ministering to Body and Soul Together**  
Fall 2001 (38:1)  
No. 5-413
- **Catechesis: Conversion and/or Nurture**  
Summer 2001 (37:4)  
No. 5-374
- **Reading Church Documents**  
Spring 2001 (37:3)  
No. 5-373
- **The Americanization of Catechesis**  
Winter 2000 (37:2)  
No. 5-372
- **Our Hearts Were Burning Within Us**  
Fall 2000 (37:1)  
No. 5-371

Order now by calling USCCB Publishing's toll-free number, 800-235-8722, and mention this ad.

F362