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Seeing With Feeling

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engage in “the broadest possible exercise of imagination.” It is this latter capability that has fueled the great social transformers of American society—including Jefferson, Lincoln and Martin Luther King Jr.—all readers who dared to imagine something that did not yet exist and to bring it into being. Robinson’s book urges Americans to stop our herding and

our name-calling, to refuse to engage in wolfishness and blather and to nurture the radical power of the individual self through the agency of the word—in short, to drop everything and read.

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MICHAEL W. HIGGINS

SEEING WITH FEELING

IN SEARCH OF THE WHOLE: Twelve Essays on Faith and Academic Life

Ed. John C. Haughey, S.J.
Georgetown University Press. 217p
\$29.95

When I was a senior undergraduate writing my thesis on that fin-de-siècle Catholic fiction writer of eccentric genius, Frederick William Austin Lewis Serafino Mary Rolfe (more commonly known by his self-created moniker, Baron Corvo), I was particularly drawn to the final work of his autobiographical tetralogy: *The Desire and Pursuit of the Whole*. I liked his ingenious blend of personal narrative, Plato and the quest for integration. It all made sense, though it stood in stark contrast to the ravaged remnants of his own pathos-inducing life.

So I was naturally drawn to the title of John Haughey’s recent collection of essays by diverse hands; and, although there is nothing especially Corvinist about the contents, they do not disappoint in the least.

And they are interesting. That matters. Not infrequently essays that

explore the complex but fascinating intersection of faith and reason, the role of the academy and the role of the church can be tired exercises in apologetics or fiery examples of polemical conviction, but fail to engage the impartial reader in a broader and more meaningful analysis. *In Search of the Whole* successfully avoids these pitfalls.



Editor Haughey knows in his bones that “subjectivity, consciousness, interiority—whatever you want to call it—tends to be all over the place most of the time in most of us. But it is also always questing,” and as a consequence of this self-evident truth he wants to harness the wild stallions of our imagination and rational searching to a common end.

Theologians and philosophers from a variety of locations come together in this volume to make sense of the world about them, to find meaning in their scholarly endeavours, to reflect deeply on the values that inform their judgments and shape their decisions, to break out of the narrow and constricted confines of their disciplines and professions. And they do this in part by integrating and not by rejecting the

personal voice. That can be tricky; they could be held hostage to the priority of the self-disclosure, the private epiphany, if they are unaccustomed to the risks of autobiographical writing. Fortunately, they manage as writers to navigate safely the occasionally treacherous seas of the "I."

Clerics and laypersons, women and men, scientists and humanists combine to make of this volume a genuinely catholic and potent mix of scholarship and individual witness. Haughey divides his collection into two sections—each consisting of six chapters—with both a preface and epilogue to ensure editorial as well as intellectual symmetry.

In "Part One: Whole as Task," we have the following: Patrick Byrne, a philosopher at Boston College, argues for a synthesis of insight and narrative drawn from his expertise in physics and philosophy; Cynthia Crysdale, a theologian at the University of the South, deploys determinative details

of her personal history in her treatment of the transformative dimension of Catholic higher education; the Marquette University theologian and dean of professional studies Robert J. Deahl explores the compelling features of an emergent Catholicity; in an especially interesting application of a global ethics perspective, the theologian William P. George, of Dominican University in River Forest, Ill., learns to love the Law of the Sea.

In his contribution, Richard M. Liddy, director of the Center of Catholic Studies at Seton Hall University in South Orange, N.J., demonstrates the elasticity of the Catholic intellectual tradition as it reconfigures itself in the light of historical consciousness and pastoral immediacy; and the ethicist J. Michael Stebbins, president of inVia, outlines the practicality and wisdom attached to "doing business well...intelligently, responsibly, with a view to serving the greater good because that is how God

intends us to live, and because that way of living ultimately leads to happiness."

"Part Two: Whole as Identity" begins with a piece by the distinguished Indian Jesuit Michael Amaladoss, who skillfully weaves a narrative with rich interreligious and personal resonance and affirms in his conclusion that "God, religions, and spirituality will and should continue to bring people together; the theologian and pharmacologist Ilia Delio, O.S.F., neatly weds a Bonaventuran with a Teilhardian cosmological and Christological perspective to create her own "big bang"; the philosopher-geophysicist Patrick A. Heelan, S.J., paints a wondrous canvas incorporating such disparate components as Van Gogh, quantum physics and Dublin.

The philosopher and long-serving Vassar professor, Michael McCarthy, now retired, succinctly and cogently argues his case for a Catholic Christianity that bears an extraordinary likeness to fellow philosopher Charles Taylor's own view of a renewed conciliar Catholicism; the University of Melbourne's Peter Steele, S.J., provides the best concluding sentence of the entire volume that "perhaps, in the affairs of the spirit, the role of sounds is to give shape to the silences." The actual final contribution by Cristina Vanin, an ethicist at St. Jerome's University, in Waterloo, Ontario, "Attaining Harmony with the Earth," sketches the cosmic vision of Thomas Berry with a moving moral poignancy.

Although the authors craft their arguments aware of the personal voice and the discourse of their respective disciplines, they draw upon a shared lexicon of terms that originate with the presiding genius of their investigations: Bernard Lonergan, S.J. And so we have several terms, like horizon, heuristic and insight, that are deployed frequently throughout *In Search of the Whole* and that reflect the epistemological and methodological priorities

of that foundational thinker from Quebec. Lonergan's presence is ubiquitous but not oppressive, defining but not a straightjacket, and his breadth of understanding and his ecclesial wisdom liberate the writers to explore more deeply the reasons behind their quest for the whole.

Dean Deahl characterizes the project nicely when he observes that on the heath Lear asks Gloucester, "How do you see the world?" And Gloucester, who is blind, answers, "I see it feelingly." Our Catholic liberal

arts tradition helps us to see the future feelingly and can fire and inspire our moral imagination in ways that lead us out of the confines of a world too narrow, too immediate, too literal, too restricted, and into something more.

It is that "something more" that this volume reminds us of—a spur to those intimations, those yearnings, that make us whole.

MICHAEL W. HIGGINS is vice president for mission and identity at Sacred Heart University, Fairfield, Conn.

DIANE SCHARPER

OUT OF MANY, ONE

THE SUBMISSION

By Amy Waldman

Farrar, Straus & Giroux. 299p \$26;

\$15 Paperback

Charged with selecting a memorial for the site of the terrorist attacks in New York on Sept. 11, 2001, a jury must choose between two finalists from among 5,000 anonymous submissions. One finalist, the Void, a black granite rectangle 12 stories high, is considered too dark by some. The other finalist, the Garden, with a pavilion, two perpendicular canals, trees in orchard-like rows and a high white wall, seems just right—until the designer's name is revealed. Then all hell breaks loose.

Amy Waldman's first novel, *The Submission*, charts the layers of that hell in a searing tale about racial profiling following the 9/11 terrorist attacks. Waldman, whose short fiction has appeared in *The Atlantic*, *The Boston Review* and other publications, was a co-chief of the South Asia bureau of *The New York Times* and knows her territory well. Her depiction of Muslim life, customs, places, rituals and shrines in the United States and in countries like India and Bangladesh is impeccable. Waldman also has a sharp eye for

contemporary attitudes of hypocrisy and moral lassitude, which emerge during the numerous arguments, debates and moments of soul-searching that make up much of the plot.

This is a book driven by its theme: a society not held together by principle will break apart. Characters, action and even setting are secondary to the ideas Waldman espouses. That is not necessarily a flaw, but it does make the reading slow.

Among the major players are Claire Burwell and Paul Rubin. Claire, whose husband was one of the victims on 9/11, is among the jurors, as is Paul, a retired banker. Initially, they believe a garden would speak to mankind's need for healing, and they convince the others to go along.

But the Garden, or at least the concept of a garden, does not heal. It causes chaos, hatred, destruction and death—not because there is anything wrong with the design but because the designer, Mo (Mohammed)

Khan, is a Muslim.

As people learn Mo's identity, they try to change the rules of the competition to eliminate his entry. Some question whether the garden is even the clear winner. Some say the public, not the jury, should have picked the winner. The governor conveniently decides that she alone should have the final word.

Most of the story is concerned with reactions to Mo's ethnicity as opposed to his winning design. Even though he was born and raised in the United States and is not a practicing Muslim, his religious orientation upsets nearly everyone—from the jurors to the media to the families of the victims to the average citizen who reads about the process in the newspapers to members of the New York Muslim community.

Only Asma Anwar, an illegal immigrant from Bangladesh who lost her husband at the World Trade Center, speaks for Mo, for the right thing and for the God of Islam. Eloquently and in broken English, she brings the audience to tears during a town hall meeting. For her courage, she pays a price, yet she never loses her faith. "He

[God] would not abandon her if she did not abandon Him," she says. But God seems to do just that as the story tragically unfolds.

Several people, including Mo's family, advise him to withdraw his design and submit to the pressure of anti-Muslim sentiment. If he does bow out, will the other finalist, the Void, automatically become

the winner? As one of the jurors puts it, there was no joy on 9/11, so its memorial should be a kind of created destruction, visceral, angry, dark, raw—just (ironically) as the atmosphere surrounding Mo and his ethnicity is emotional and angry.

In another of the book's many



