

America

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THE JESUIT REVIEW OF FAITH AND CULTURE

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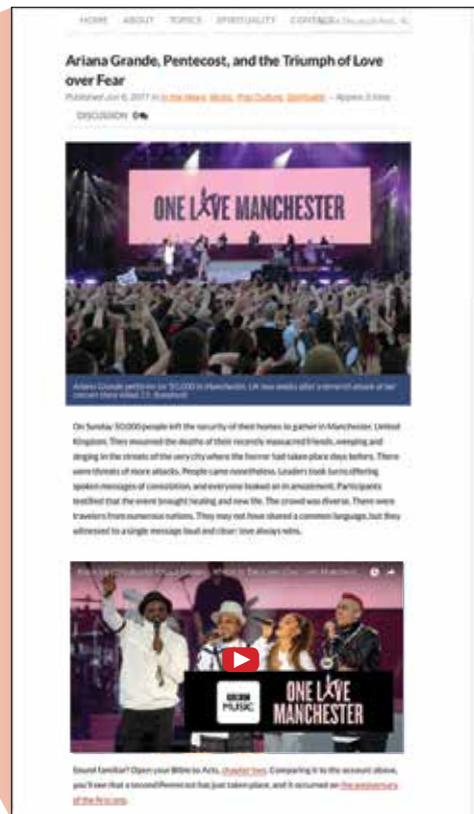


FINDING GOD AT THE INTERSECTION OF FAITH & CULTURE

The Jesuit Post reaches out to young adult Catholics and spiritual seekers, focusing on sacred and secular issues and everything in between.



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 A JESUIT MINISTRY

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Here are the “America Jeopardy!” questions, er, answers.

The following are the correct responses to the prompts for “America Jeopardy!” published in this column on July 10, 2017. How many did you get?

1. *Who is James Martin, S.J.?* Martin recounts his journey from corporate America to the Jesuits in his book *In Good Company: The Fast Track From the Corporate World to Poverty, Chastity, and Obedience*.

2. *Who is Florence Henderson?* Henderson played Carol Brady on “The Brady Bunch,” which ran on the ABC network from 1969 to 1974.

3. *Who is Frank Sinatra?* Ol’ Blue Eyes wrote a letter to the editor in 1990 to thank George W. Hunt, S.J., for the “many kind and wonderful words” in a recent Of Many Things column.

4. *Who is Eamon de Valera?* At the time of the dinner in 1919, de Valera was considered an enemy of the British government. In retaliation, President Wilson allowed the British government to briefly ban **America** magazine in Ireland.

5. *Who is John McLaughlin?* After losing his 1970 Senate bid, McLaughlin left the Jesuits and the priesthood and joined the Nixon White House staff. His long-running TV show, “The McLaughlin Group,” premiered in 1982 and ran until his death in 2016.

6. *Who is Sidney Lumet?* Gail Buckley continues to write for **America**.

7. *Who is Sir Gilbert Levine?* In 1994, St. John Paul II made Levine a papal knight. “60 Minutes” then produced a profile of Levine called “The Pope’s Maestro,” leading many people to think that the CBS newsmagazine gave Levine the nickname.

8. *Who is Mary McGrory?* McGro-ry was the author of **America**’s popular Washington Front column. She

won the Pulitzer Prize for her coverage of Watergate.

9. *Who is Jerzy Kosinski?* The Polish-American novelist was a frequent guest at America House. Tragically, he took his own life in 1991 at the age of 57.

10. *Who is Joseph A. O’Hare, S.J.?* As a Jesuit in training, O’Hare was assigned to the Philippines, then a mission of the New York Province. It was there that the famous duet took place.

11. *Who is Avery Dulles, S.J.?* Avery Dulles was the nephew of Allen Dulles, who served as C.I.A. director. He was also the son of John Foster Dulles, who served as Dwight D. Eisenhower’s secretary of state.

12. *Who is Bobby Jindal?* As a young man, Jindal wrote three times for **America**.

13. *Who is Richard Nixon?* Then-Vice President Richard Nixon attended **America**’s anniversary celebration in 1957, presumably to court Catholic votes for his 1960 presidential bid. Senator John F. Kennedy was invited but did not attend, presumably to avoid drawing attention to his Roman Catholicism.

14. *Who is Martin Scorsese?* The films are “Raging Bull,” “Taxi Driver” and “Goodfellas.”

15. *Who is Eugene McCarthy?* A devout Catholic, McCarthy spent nine months as a Benedictine novice at Saint John’s Abbey in Collegeville, Minn., before leaving to pursue a career in politics. He died in 2005.

16. *Who is William Peter Blatty?* William J. O’Malley, S.J., a frequent contributor to **America**, had a part in the film adaptation of *The Exorcist*.

17. *Who is Robert Wood Johnson*

II? Johnson became a Catholic after their mutual friend Evelyn Waugh introduced him to Martin D’Arcy, S.J., a British Jesuit.

18. *Who is J. Edgar Hoover?* The (in)famous F.B.I. director would later bug Martin Luther King Jr. and engage in all manner of surveillance activities that are arguably characteristic of a “secret police.”

19. *Who is Edith Kermit Roosevelt?* The granddaughter of T.R., Roosevelt was a newspaper columnist. In my first job after college, I worked for Mark Roosevelt, great-grandson of T.R. and Edith’s first cousin once removed, in his unsuccessful bid to unseat William Weld as governor of Massachusetts. At the time, Weld was married to Susan Roosevelt, who was Mark’s first cousin and also a T.R. great-grandchild.

20. *Who is Fulton J. Sheen?* Bishop Sheen’s television show competed directly with the popular “Milton Berle Show.” When Sheen won the Emmy award, he gave credit to his writers: Matthew, Mark, Luke and John.

21. *Who is Evelyn Waugh?* This was the only time the author of *Brideshead Revisited* wrote for **America**.

22. *What is the Democratic National Convention?* Schroth has one of the longest associations with **America** in its history. He first wrote for the magazine as a young Army officer stationed in Europe in 1957.

23. *Who is Hilaire Belloc?* The controversial Catholic polemicist had one of the most prolific literary careers of the 20th century.

24. *Who is Matt Malone, S.J.?* Good question. I’m still asking it.

Matt Malone, S.J., editor in chief;
Twitter: @Americaeditor.



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July 6: Soldiers in Kim Il Sung Square in Pyongyang, North Korea, gather to celebrate the test launch of North Korea's first intercontinental ballistic missile two days earlier (AP Photo/Jon Chol Jin)

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How did the church help to prepare you for marriage?

When asked to characterize their experience of marriage preparation, the most common response among **America's** readers (33 percent of respondents) was "very positive." Kate Murray of Arlington Heights, Ill., was one such reader. "We met with the priest who helped us see past the wedding and into the marriage," said Ms. Murray. "We spent lots of time recognizing that we won't always see eye to eye and then discussed positive ways to work together."

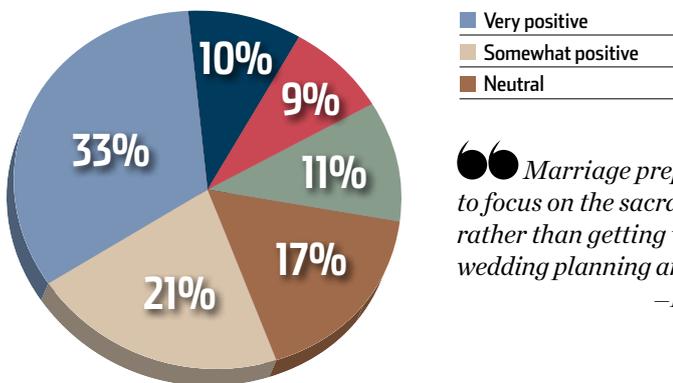
Thirty-two percent of our reader sample said their preparation had a "very positive" effect on their relationship in the long term—a number that appears to correlate with the proportion of readers who had a "very positive" experience of marriage preparation. "Marriage preparation improved our relationship outlook," said Alisa Powell of Chandler, Ariz. "Our Engaged Encounter weekend definitely gave us more tools to discuss issues in our relationship in a healthier, more loving, more respectful manner."

Only 9 percent of our reader sample said they had a very negative experience of marriage preparation. These readers gave various reasons for their disappointment. Jena Thu-

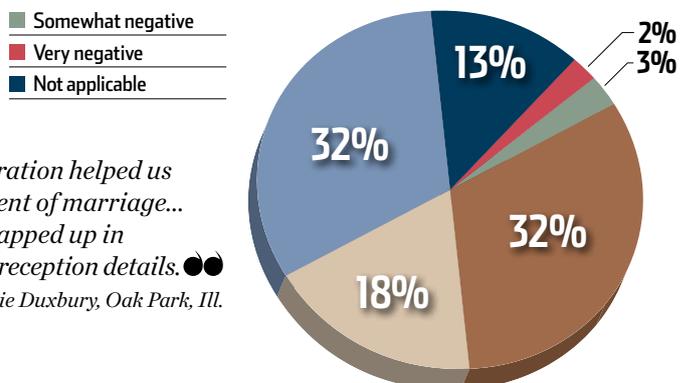
row-Mountin of Collegeville, Minn., told **America** that her course lacked the idea that the church should "support married couples beyond the wedding day." Ms. Thurow-Mountin added: "Marriage preparation is a fantastic opportunity for evangelization, catechesis and pastoral care—our diocese dropped the ball on this opportunity."

A large contingent of readers gave various neutral (17 percent) or mixed (somewhat positive: 21 percent; somewhat negative: 11 percent) characterizations of their marriage preparation. Tom Lavin of Baltimore, Md., noted that due to "the instructors' reluctance to go off script at all, the course really didn't help us deal with issues." Lesley Geldart of Cleveland, Ohio, also described her marriage preparation as neutral. "The approach seemed to be, 'Let's figure out every disagreement you might have in your marriage and solve them before you get married.' But that's not how married life works. What matters in marriage is unselfish love and communication. Not who takes out the garbage or even where you'll go to church."

How would you characterize your experience of marriage preparation?

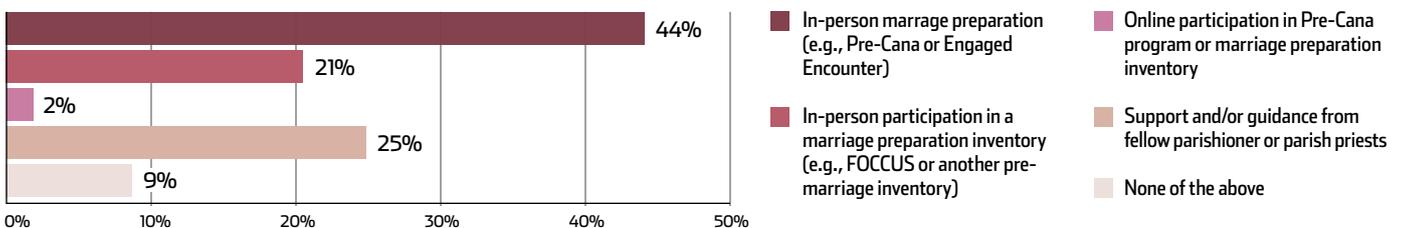


If you received preparation, what was the ongoing effect on your relationship?



“Marriage preparation helped us to focus on the sacrament of marriage... rather than getting wrapped up in wedding planning and reception details.”
 —Katie Duxbury, Oak Park, Ill.

What type of marriage preparation did you receive?



Results are based on reader responses to a poll promoted on Facebook, Twitter and in our email newsletter. Because of rounding, results may not total 100 percent.

Spiritual Goodness

Re “Love on the Margins,” by Astrid Lobo Gajiwala (7/10): I will celebrate 50 years of marriage in December this year. My wife is Methodist, and I am Catholic. My parish priest 50 years ago passionately advised me to cancel my marriage plans. It wouldn’t work, he said. I respect my wife’s traditions, attend her services and, frankly, do not see an ounce of difference between her family background and mine, other than the accident of family denomination.

As a church organist and music director, I have served about five Catholic parishes, three Lutheran, two Methodist and one United Church of Christ during my career. All experiences were wonderful. To most staunch Catholics, I am a failure. But I would not change my life experiences. I choose to respect the spiritual goodness in all people.

Michael Seredick

Online Comment

Pastoral Needs

Re “The Uncertain Future of Parish Life,” by T. Howland Sanks, S.J. (7/10): Thank you for a most informative review of several new books that relate to the future of Catholic parishes in the United States. That there are fewer priests to serve parishes and that multiple parishes are sharing their services are certainly changes for U.S. Catholics, but this is similar to what the majority of Catholics in the world already experience. As the author states in his last paragraph, what is needed are some new, imaginative approaches to serving pastoral needs. **America** should focus on this call and invite authors to submit their views about the future of parish life.

Mark Kemmeter

Milwaukee, Wis.

Inclusion, Not Exclusion

Re “The Queens of Chavara,” by Paul Wilkes (7/10): I am a former volunteer of the only AIDS hospice that served northern Ontario. Unlike some families and members of society, the co-founders of the hospice did not give up on patients. The AIDS hospice is now a regular hospice. We all need love, not judgment, inclusion and not exclusion.

Tam Veaudry

Online Comment

A Variety of Thoughts

“A Synod, Not a Solution,” by Maureen Day (7/10), returned my thoughts to a question that was asked by our pastor and directed at the lectors: “What are your thoughts regarding Mass?” Sunday Mass seems to me like a celebration of worship; my wife and I love the music and seeing the young families. Weekday Mass might be described as peaceful, with more time for reflection—I like to sit in the back. Sometimes I join the priest who says Mass at the hospital since there is often an empty chapel with only the patients in their rooms watching. Our county nursing home has Mass at least once a month, which stirs a person’s thoughts about the end of life. Different settings bring us a variety of thoughts.

Karl Hertz

Online Comment

Positive Change

Thanks to Maureen Day for a most interesting article! Having laypeople participate in a diocesan synod gives reason to hope for positive change in the church. Simply acknowledging that laypeople are the experts in matters of family life is a step forward. We can have hope now that one bishop has opened the door to dialogue.

Lisa Weber

Online Comment

Fellow Seminarians

Re “The Unlikely Story Behind ‘With God in Russia,’” by Daniel L. Flaherty, S.J. (6/26): Thanks to the author for recalling how he composed *With God in Russia* together with Walter Ciszek, S.J. The account brought back to me my reading the book aloud to 200 or so fellow Jesuit seminarians in philosophy studies at St. Louis University.

Thomas Caffrey

Online Comment

Democratic Philanthropy

Re “Lords of Charity,” by Nathan Schneider (6/26): Philanthropy is at its best when it is democratized. As president of the Catholic Community Foundation of Minnesota, the largest Catholic community foundation in the country, I believe the community foundation model offers a strategy for encouraging more democratic philanthropy.

Anne Cullen Miller

Saint Paul, Minn.

President Trump Steps Up to Fight Famine

Coverage of the recent summit of G-20 leaders in Germany was so dominated by personality politics (particularly the meeting between Donald J. Trump and Vladimir Putin) that a highly consequential policy change by the United States risked going overlooked: the president's pledge to spend an additional \$639 million to fight famines in Africa and the Middle East. Without the immediate release of those funds, an estimated 400,000 to 600,000 children will probably die of starvation in the next four months, according to David Beasley, the head of the United Nations' World Food Program and former Republican governor of South Carolina.

It is a welcome change in the Trump administration's policy and frequently isolationist rhetoric. In March the White House released a budget proposal that cut foreign aid over all by one-third. This reduction, unlikely to be approved by Congress, would be unconscionable at a time when the world is facing the unprecedented threat of four famines at once. In Somalia, Yemen, South Sudan and eastern Nigeria over 30 million people are estimated to be at risk of starvation if the global community does not act now.

What makes these four famines especially tragic is that they are, for the most part, man-made. Periods of mass starvation due to drought or natural disasters have plagued humanity since the dawn of agriculture. But today, famine is a byproduct and at times a tool of war. In February the United Nations officially declared a famine in parts of South Sudan, which has been torn apart by ethnic strife and civil war since its founding

in 2011. To make matters worse, aid workers trying to bring relief to areas affected by war and famine have been the target of attacks by fighters on both sides of the conflict. The United Nations alleges that the government has prevented its convoys from entering rebel-held areas.

Meanwhile, Somalia, where the Islamist militant group al-Shabaab controls much of the country, is threatened with its second famine in five years. Six million people are in need of food aid. In eastern Nigeria, fighting between the government and the Islamist insurgent group Boko Haram has decimated the agriculture sector, leaving 4.8 million "severely food-insecure," according to the U.N. Office for the Coordination of Humanitarian Affairs. Finally, in Yemen, a civil war between the Saudi Arabia-backed government and Iran-backed Houthi rebels has created a humanitarian disaster. Saudi Arabia, the world's biggest purchaser of military weapons from the United States, has imposed a blockade on the country and bombed transportation and agricultural infrastructure; an estimated seven million people face starvation.

The Trump administration should be commended for stepping up in the face of these crises and increasing what has been called "soft power"—the promotion of American values and ideals through humanitarian aid rather than military might alone. Global leadership, however, requires more than a one-time donation to solve an obvious and visible crisis. Climate change is expected to make drought and famine more common in the countries least able to cope with its effects. If Mr. Trump is unwilling

to join, much less lead, the world community in farsighted efforts to protect the planet, he can expect to spend many millions more fighting the hunger and displacement sparked by a changing climate.

A New Form of Collaboration

Over the long Fourth of July weekend this year, 3,500 U.S. Catholic leaders, including approximately 160 bishops and 200 Catholic organizations, spent several days in Orlando, Fla., reflecting on the current state of Catholicism in this country—and its future. The Convocation of Catholic Leaders was five years in the making and was called for by the U.S. Conference of Catholic Bishops in order to "convene, challenge, and motivate Catholic leaders to embrace the full vision of what it means to be Catholic and fully engaged in the Church's mission of evangelization and to proclaim the Church's vision of the human person."

The convocation was inspired in part by "Evangelii Gaudium," where Pope Francis writes that "the Church expresses her genuine catholicity" in its "diversity of peoples." Leaders in attendance sought to represent various ministries and regions and engaged with one another in a forward-looking, joyful manner. Notably, the voices of laypeople were featured across a number of topics; issues related to Latino Catholics were given a prominent position at the conference; and deaf Catholics, black Catholics and Native American Catholics were also represented.

America's national correspondent, Michael J. O'Loughlin, noted

in his article about the event: “The intent [was] to avoid the tendency of some Catholics in the United States to splinter into two camps, those who protest abortion and identify as ‘pro-life Catholics’ and those who focus on issues such as the economy, immigration and health care and often identify as ‘social justice Catholics.’”

“*Evangelii Gaudium*” offers a different vision. In this apostolic exhortation, Pope Francis states the need for the church to care for the vulnerable, which includes the poor, the disabled, the aged and “unborn children, the most defenseless and innocent among us,” whose defense is “closely linked to the defense of each and every other human right.”

The national convocation deserves praise as a new form of inclusive collaboration for the U.S. church. “The Gospel, my friends, sisters and brothers, is not...to be co-opted to advance any ideological position,” noted Dr. Hosffman Ospino of Boston College in his plenary address. “The Gospel is a message of life and communion.”

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It is time to get past the snobbery against pastoral theologians

Over the years, I have often heard pastors and teachers say, apologetically, that they were not theologians or academics or that they did not fully understand a book written by some theologian. Such humility may be commendable, but it is misplaced. Let me explain why.

In today's big graduate theology programs, one sometimes encounters a status snobbery regarding the various theological subspecialties. Dogmatic or systematic theology is assumed to be for the brightest graduate students, those philosophically inclined and willing to tackle how all the doctrines ought to be connected and understood. Then there are people who are not drawn to "big ideas" but take up scriptural and historical studies; they like to focus on specifics and details. And those who go into ethics want to resolve difficult moral situations, to have an immediate impact by addressing particular contemporary problems.

At the bottom of the intellectual talent pool, according to this view, are students of pastoral theology. They are the "people people," not the critical thinkers. They will not be the ones, it is assumed, who will reorient the theological enterprise. After all, they are called to busy themselves with applying whatever they are able to understand. They work in parish programs and teach catechism, help people through rough patches in their lives and lead Bible study groups. That does not take a lot of intelligence, some assume, just a caring heart.

I remember one professor at a

large Midwestern university commenting, "I am not into hand-holding" when he was invited to help out with a campus ministry program. Another dismissed a course that I proposed on the Christian tradition of prayer: "This is not a seminary, you know." Over the years I have often heard from faculty who want religious education disassociated from the theology department, saying, "We teach theology, not catechetics"—as if theology and catechetics were not fundamentally interdependent.

What is wrong with this picture? I think the highest level of theology is, indeed, pastoral theology. Why? Because to be a good pastoral theologian, you have to be well acquainted with doctrine, be able to put it in its historical and biblical context and acquire a genuine understanding of what ought to be said to someone confronted with a complex human situation. In other words, competent pastoral theologians understand that all these subspecialties need to be integrated.

Moreover, pastoral theologians not only need to pay attention to doctrine, Scripture, tradition and ethics, they also need to be attentive to the *sensus fidelium*, the actual experience of believers trying to live their Christian lives in the push-and-pull of their own time and place. Pastoral theologians, like Karl Rahner, S.J., pay attention not only to all the subspecialties but also to their growing edge, remaining ever sensitive to the development of doctrine and ready to discern humbly in what direction the Spirit is blowing. (Rahner did not, it must be

admitted, write for ordinary people.)

Scholastic philosophy and theology dominated church thinking for centuries, especially in the United States, until the Second Vatican Council. Scripture was often cited simply to support what theologians and philosophers had already established on their own. Aware of this emphasis on an overly philosophical theology, Vatican II encouraged theologians to pay greater attention to Scripture and history. What is needed now is balance, interplay and a constant awareness of the importance of both Scripture and theology, and how they enrich each other.

One of the gifts of competent pastoral theologians is their ability to understand the people with whom they work. They need to discern and value their lived experience. That requires much listening and reading of the signs of the times in light of the Gospel. Good pastoral theologians must be, therefore, the most skilled persons of all the "subspeciallyties." A pastoral theologian combines them all and knows how to communicate the Gospel effectively to ordinary people. Few scholars know how to do that. Good pastoral theologians do. Their great value to the church should be lifted up and acknowledged, and they should not be dismissed as B-level academics.

James Heft, S.M., is the Alton Brooks Professor of Religion at the University of Southern California.



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STAYING PUT IN A MOBILE ERA

By Robert David Sullivan

A low moving rate may be worsening inequality

Americans are staying put. The Census Bureau reports that only 11.2 percent of the United States population moved between 2015 and 2016. That is still a high number compared with most of Europe, but it was the lowest rate since the government began tracking migration in 1948. In that year, during a postwar baby boom and an expansion of housing into the suburbs, the annual moving rate was 20.2 percent.

The idea that we are in a period of residential stability may seem counterintuitive, given the economic turmoil of the past decade. But many economists are concerned about the low moving rate. For most of U.S. history, geographic mobility was a grease that helped economic growth and innovation. Unemployed or underpaid workers frequently moved to areas where there was a high demand for labor and higher wages (which also helped reduce the labor supply, and thus raise wages, in the places they left behind).

That seems to be happening far less now, in part because relatively high-wage areas also have very high housing costs. In our uneven economic recovery, a small set of highly skilled workers migrate to, and stay in, a handful of thriving metropolitan areas. Unable to afford a long-distance move, others remain in places with few job opportunities and declining populations. The economist Richard Florida writes that workers in the United States are increasingly divided into three categories: “the mobile, who derive the benefits of economic dynamism; the stuck, who are trapped in place and unable to move; and the rooted, who are strongly embedded in their communities and choose not to.”

The low moving rate belies some major changes in population distribution. From 2010 to 2016, almost two-thirds of the 3,142 counties (or their equivalents) in the United States suffered a net loss in domestic migration, with population magnets in states like Arizona, Florida, Nevada and Texas pulling people from the rest of the United States (see map on Page 14). In 166 counties, enough international immigrants arrived to offset the loss of U.S.-born residents and keep the population growing. These in-

cluded Miami-Dade, counties in California and scattered across the Midwest and in counties and cities in the Northeast, including New York and Boston.

But large swaths of the Appalachian and Great Lakes regions, plus rural parts of almost every state, are steadily losing residents without attracting significant numbers of immigrants. In more than 800 counties, not only are more people moving out than in, more people are dying than being born. These counties are concentrated in Rust Belt states like Ohio and Pennsylvania that almost uniformly swung toward the Republican candidate, Donald Trump, in the 2016 election.

Places with steady population losses face severe economic challenges, as the number of both skilled workers and potential customers dwindles. Alvin Chang, writing for the website Vox, points out that the lower moving rate may be especially bad news for small towns, which are seeing fewer “returnees”—that is, people who leave town to get an education or travel during their young adulthood, then come back to raise families and perhaps start businesses. These days, he writes, “fewer people are coming back with the human capital these towns so desperately need.”

The returnees (and the “rooted,” who never leave their hometowns in the first place) implicitly raise a moral question: Do high-skilled workers have an obligation to the communities that nurtured and educated them? There is also a moral dimension to the idea that people should continually move to where there are more job opportunities: Is it wrong to force mobility on people who wish to stay rooted in communities they love? Are small towns to be another casualty of our throwaway culture?

In “Laudato Si’,” Pope Francis writes about protecting “our common home.” Most discussion of the encyclical has centered on the health of our planet, but there is also a clear theme of our obligations on a smaller scale. The pope celebrates “local individuals” with “a strong sense of community, a readiness to protect others, a spirit of creativity

and a deep love for the land” (No. 179).

The Catholic principle of subsidiarity, that government “should not replace or destroy small communities and individual initiative,” is also strengthened when individuals give back to the communities where they were raised. But “dying counties” are now experiencing crises, including a rising suicide rate and opioid addiction, that they may not have the resources to deal with, necessitating more intervention from federal and state governments.

Mr. Chang cites researchers who found that “return-

ees” to hometowns almost always had family members still there and “felt the need to give back to their community with the skills and experiences they accrued elsewhere.” Perhaps the problem with the moving rate is not that it is low but that it is overwhelmingly in one direction.

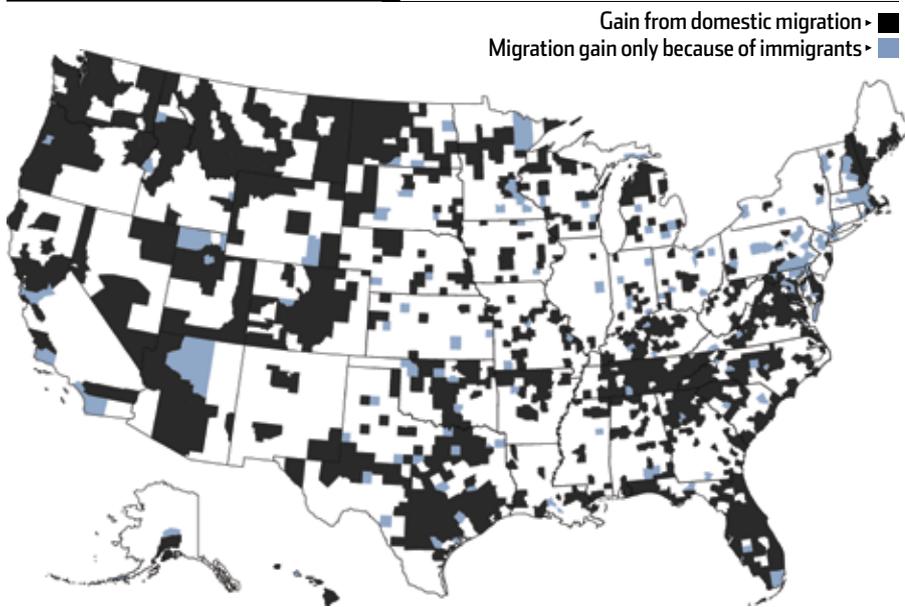
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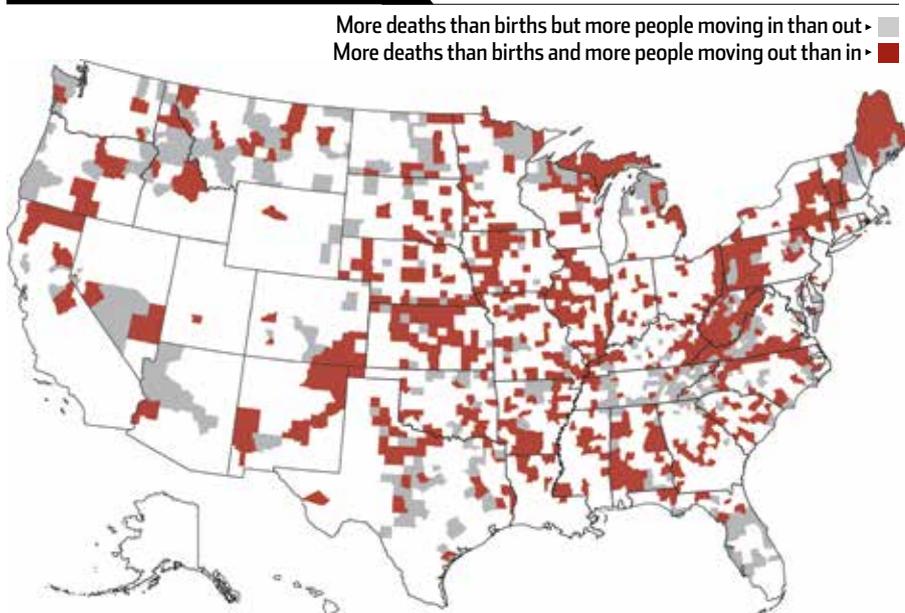
POPULATION MAGNETS (2010-16)



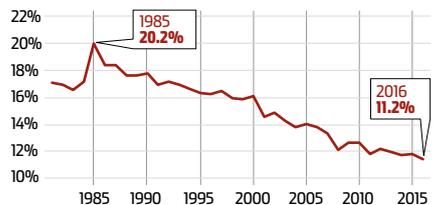
WHO WANTS TO MOVE

HOMEOWNERS	6.1%
RENTERS	16.5%
AGES 16-34	14.6%
AGES 35-64	10.4%
AGES 55 AND UP	6.3%
WITH CHILDREN	14.3%
NO CHILDREN	8.7%
WHITE	7.6%
HISPANIC	13.2%
BLACK	16.6%

NO COUNTRY FOR CHILDREN (2010-16)



SHARE OF U.S. CITIZENS WHO MOVED IN THE PAST YEAR



TOP REASONS FOR MOVING

17%	WANTED NEW OR BETTER HOME	
15%	CHANGE IN MARITAL STATUS OR OTHER FAMILY REASON	
12%	TO ESTABLISH OWN HOUSEHOLD	
11%	NEW JOB OR JOB TRANSFER	
8%	WANTED LESS EXPENSIVE HOUSING	

Sources: All data from U.S. Census Bureau, including surveys on desire to move (2011) and reasons for moving (2016).

After weeks of terrorism and tragedy, divisions emerge in Britain

Britain is slowly learning to live with a new truth about itself. The country this year has undergone a number of stress tests and has struggled with almost all of them. Now it understands that its divisions go much deeper than any of its citizens had thought or admitted.

The one-year anniversary of the fateful referendum to leave the European Union, which has become universally known as Brexit, is the root of much of the national divisiveness, and the shambolic general election on June 8 changed the political map of the United Kingdom in unanticipated ways. Then the awful Grenfell Tower inferno in London unleashed a new fury, exposing deep public anger and a profound leadership deficit.

A number of terrorist attacks intended to divide and create fear have succeeded in producing a generalized anger. Cardinal Vincent Nichols, leader of the five million Catholics of England and Wales, spoke of this anger on June 17 at a special Mass in St. Pius X Church, not far from the burned-out hulk where at least 80 people died and hundreds were left homeless.

Cardinal Nichols told the congregation: “Anger is energy. And the energy has to be directed in the right way. Anger can be a force for good or it can be a force that separates us and divides us. Some people want to see that. But we must be so clear that the anger becomes a source of determination, that we hold together [and] slowly build a society [that displays] deep respect for each other and each other’s beliefs.”

There have been positive notes. Episodes of violence in 2017 were met with strong and heartfelt responses of solidarity. A horrific suicide bombing outside a pop concert in Manchester united faith leaders and communities in defiance of the bombers. An attack on people gathered for Ramadan prayers at a north London mosque—like the Westminster Bridge attack, the work of a single actor—produced the impressive image of the assailant being protected from an angry crowd by one of the imams until London’s Metropolitan Police arrived to make an arrest.

But the terrible tower-block fire quickly became another expression of a previously concealed discontent. That the fire happened in a poverty-stricken enclave of the rich-



Photos of missing persons cover a phone booth in front of the remains of Grenfell Tower in London, June 17.

est of London’s boroughs, Kensington and Chelsea, became an unavoidable symbol of how divided the united kingdoms have become. Most of the residents were poor, immigrants and some refugees. In a moment of almost unbearable irony, the first fatality to be named was 23-year-old Mohammad Alhajali, a Syrian refugee who had fled to London from mortal danger in his home country.

Currently barely clinging to power, the Tories have for at least four decades endured their Euroskeptical caucus, a divisive thorn in the side of the party’s leadership and an obstacle to party unity. The Brexit vote to leave the European Union is now generally accepted to have stemmed from division—not within the nation but within the Conservative Party.

Now the unanticipated repercussions of the unintended Brexit are leaving the United Kingdom diminished and contentious. London’s status as a leading, world-class financial center is slipping. There are signs that unemployment could rise; the pound sterling is weakening and inflation nudging upward.

What’s next? It is hard to see how another general election will not happen, probably in the autumn. Do not be surprised if Prime Minister Theresa May is challenged from within her own party.

Labour’s Jeremy Corbyn is whipping up enthusiastic support, especially among the young. He looks confident and calm as befits a man who not only spent a lifetime as an activist and left-wing politician but also as one who has already survived many divisions within his party.

David Stewart, S.J., *London correspondent.*
Twitter: @DavidStewartSJ.

Travel ban confusion continues even after Supreme Court weighs in

On his first read of the U.S. Supreme Court's "mixed" ruling on the Trump administration's travel ban on June 26, David Robinson, executive director of Jesuit Refugee Services, was more or less content. The court, noting that it would take up the bigger issues related to the ban in the fall, agreed to allow some elements of President Trump's executive order barring people from Iran, Libya, Somalia, Sudan, Syria and Yemen from entering the United States for 90 days to proceed immediately.

But the Court also ruled the ban could be applied only to foreign nationals unable to make a verifiable claim to a relationship to "any person or entity in the United States." Visa applicants who could demonstrate a U.S. connection, whether to a family member, a university, a job or, Mr. Robinson believed, sponsoring entities like J.R.S., would still be allowed entry.

"This is a pretty broad exception to the ban," he told **America**, "and it does allow for legitimate entry into the United States for people who can pass the screening process, which is what we want."

He thought that for the thousands of refugee applicants lining up for the lengthy vetting for resettlement into the United States, not much should change. "From my perspective, the court decision has had the practical effect of essentially hollowing out the travel ban," Mr. Robinson said. Unfortunately, within hours it became clear that the Trump administration had a different take on the decision.

"They have chosen to interpret 'bona fide relationships' very narrowly and in a way that is prejudicial to people, even those who have already passed screening processes and are in need of resettlement in the United

States," Mr. Robinson said. "There is a lot of activity going on now among refugee organizations in Washington opposing this and considering what action to take," he added.

"Most people in this business believe that the court ruling allowed for [the Trump administration] to have a much more generous interpretation," Mr. Robinson said. "The ruling did not demand this interpretation," Mr. Robinson said. "This is a choice that the administration has made, and we feel it is unwarranted, unnecessary and unwise."

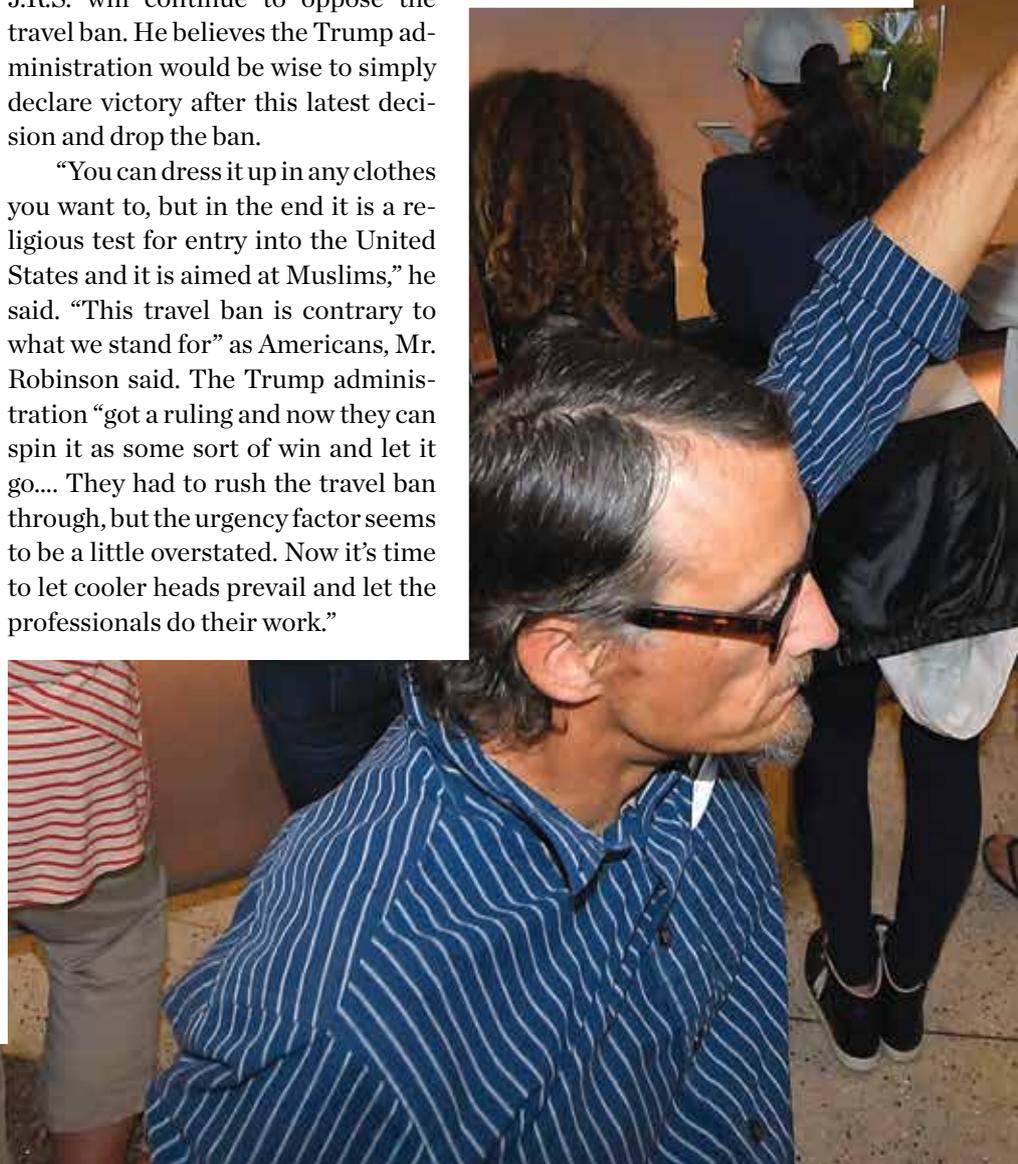
Whatever the court determines in the fall, Mr. Robinson stresses that J.R.S. will continue to oppose the travel ban. He believes the Trump administration would be wise to simply declare victory after this latest decision and drop the ban.

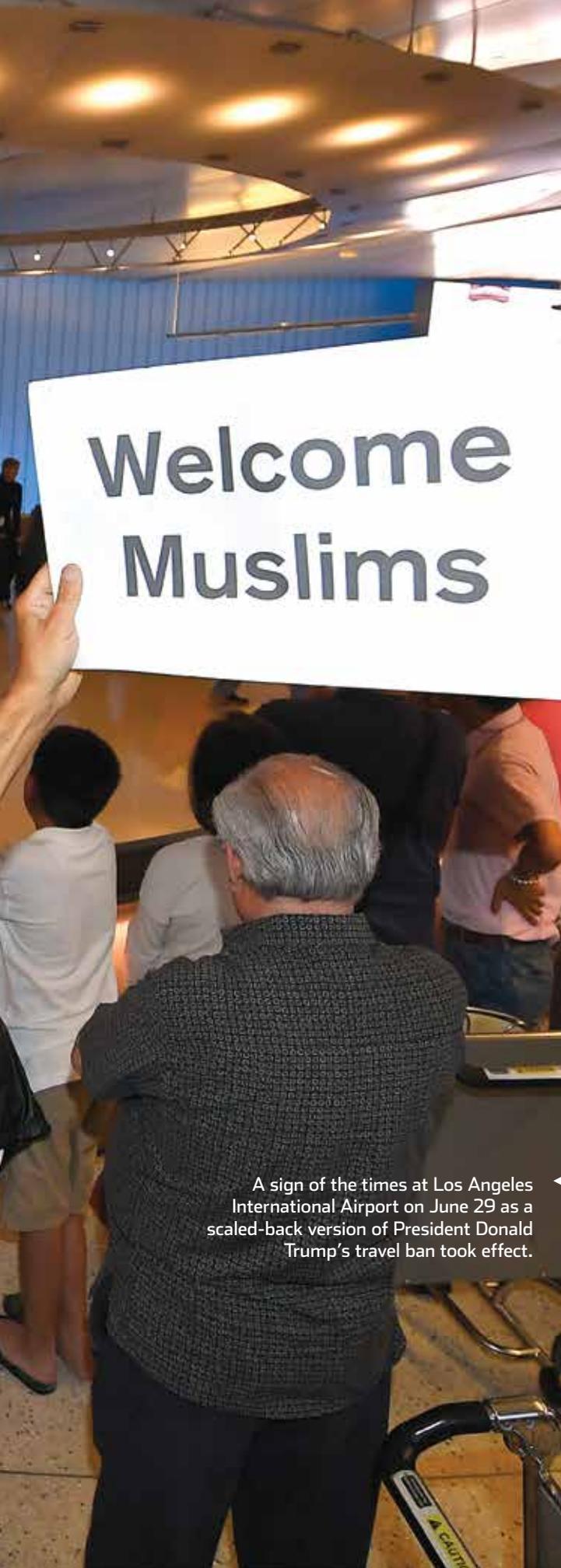
"You can dress it up in any clothes you want to, but in the end it is a religious test for entry into the United States and it is aimed at Muslims," he said. "This travel ban is contrary to what we stand for" as Americans, Mr. Robinson said. The Trump administration "got a ruling and now they can spin it as some sort of win and let it go.... They had to rush the travel ban through, but the urgency factor seems to be a little overstated. Now it's time to let cooler heads prevail and let the professionals do their work."

Candidate Trump's campaign rhetoric, which stoked fears of terrorist infiltration through the refugee resettlement process, was never fair to the vetting undertaken by U.N. and U.S. resettlement officers, Mr. Robinson argues. He spent decades in the U.S. foreign service before accepting the leadership role at J.R.S. in April, so he is uniquely familiar with the "extreme vetting" already baked into the resettlement channel.

"It's a very thorough process," he said, "always has been."

Kevin Clarke, *chief correspondent.*
Twitter: @clarkeatamerica.





A sign of the times at Los Angeles International Airport on June 29 as a scaled-back version of President Donald Trump's travel ban took effect.

In a Cape Cod fishing town, Catholic culture is a blessing

At the very tip of Cape Cod, tiny Provincetown, Mass., has changed considerably over the decades. The place where the pilgrims first landed in 1620, before moving on to the more hospitable Plymouth, is primarily known today as a seaside resort town that attracts members of the L.G.B.T. community. But a few generations ago it was home to a robust Portuguese fishing population.

Though their numbers are dwindling, the fishermen and their families remain visible. On the feast of Sts. Peter and Paul on June 25, the members of the local Catholic community gather at St. Peter the Apostle church. Next to the altar is a statue of St. Peter, perhaps the most famous fisherman in all of Catholic history.

Bishop Edgar M. da Cunha, S.D.V., of the Diocese of Fall River is on hand to celebrate the feast. When the bilingual Portuguese and English Mass finishes, members of the local fishing community hoist the statue onto their shoulders and begin the procession that winds through the small town to MacMillan Pier, where the blessing of the fleet takes place.

Bishop da Cunha boards a ferry and uses an aspergillum to sprinkle the boats and their inhabitants with holy water. The event sees all kinds of people stopping to take in this uniquely Catholic spectacle. Some embrace the rite as a blessing to protect the town's fishing crews from the cruel New England seas. For others, the event is more of a party.

For the bishop, the entire day is an opportunity for faith to engage the culture.

"I am always intrigued how faith and culture work together in such a way that culture is impacted by the faith and faith is also impacted by the culture," he says. "We are here to witness our faith," he adds. "If people see that the church is here to celebrate the culture of the people, I think it's a good thing."

Michael J. O'Loughlin, *national correspondent*.
Twitter: @MikeOLoughlin.



Photo: Samuel Lleiva

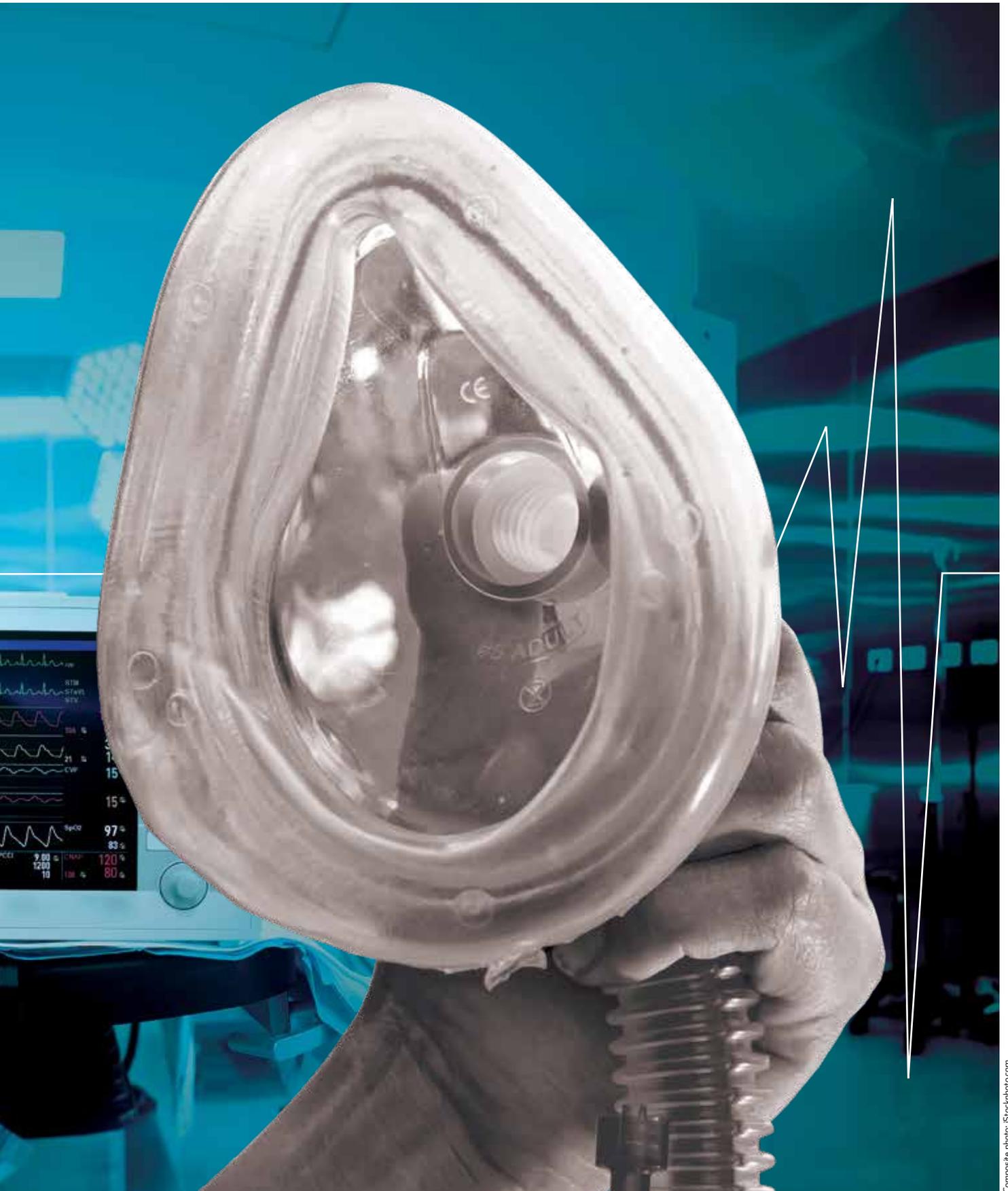
THE POLITICS OF LIFE AND DEATH

Can robust palliative care curb the appeal of physician-assisted suicide?

By Michael J. O'Loughlin

Inside the Providence Portland Medical Center, a short distance from the river splitting Oregon's biggest and trendiest city, a group of doctors, social workers and a chaplain gathers for morning rounds. They take their seats as a woman playing a harp urges them to relax and focus for a few moments. Peaceful chords fill the room. Some of the staff close their eyes. Once finished, she asks the team to "preserve that mellowness as you go through the day" and then gently laughs as she flips on the harsh fluorescent lights, knowing that she has transformed the room back into a beige-walled, industrial-carpeted hospital office.

Harp music is not a standard accompaniment for medical rounds, but this is not a standard medical team. It is part of the hospital's department of palliative care, a relatively new medical subspecialty that, rather than treating a disease, tends to patient comfort—focusing on alleviating pain, both physical and emotional, as well as the social conditions that make managing illness difficult. It is a holistic approach to medical treatment, and proponents say it can address some concerns individuals express about end-of-life care, including pain and a perceived loss of dignity.



Composite photo: iStockphoto.com

Harp music is not a standard accompaniment for medical rounds, but this is not a standard medical team. It is part of Providence Portland Medical Center's department of palliative care.

The 483-bed hospital traces its roots to the 19th century, when the Sisters of Providence opened schools and hospitals in what was then the Washington Territory. Today, the health network offers “the full continuum of health care, from birth to end of life.” When it comes to end-of-life care, this includes opportunities for patients to enlist the help of the palliative care team to manage their care with doctors, social workers, chaplains—and sometimes even the harp player.

“Palliative care is comfort-focused care, symptom-based treatment,” says Dr. Shorin Nemeth, the head of Providence’s palliative care team, called Connections. “Whether it’s psychological symptoms, physical symptoms, spiritual symptoms or other symptoms, it’s really asking the question, how do we give this patient the best quality of life with the time that they have?” He is quick to note that palliative care is broader than hospice care, which may be more familiar to many Americans. Whereas hospice care is meant for someone with fewer than six months to live, palliative care can be appropriate for any patient with a chronic condition, regardless of life expectancy. Indeed, palliative care is becoming increasingly important as technology allows people with serious chronic conditions to live longer than ever before. The dilemma is that reliance on such technology can result in a greatly diminished quality of life for patients. For some, ending one’s life early with a cocktail of prescription drugs may seem more appealing than living attached to tubes or in intense pain.

That is why I’m here in Portland.

Providence Portland Medical Center is one of eight Catholic hospitals that are part of Providence Health & Services in Oregon. It operates in the first state that gave doctors the authority to prescribe a lethal dose of medication to terminally ill patients who desire to end their lives early.

The law remains popular, though the number of Oregonians actually using it is quite small, according to data from the state’s public health department. Doctors in Oregon, home to about four million people, have written 1,749 lethal prescriptions since 1998, of which 1,127 resulted in death. The number of prescriptions has trended upward overall in recent years, but critics call the accuracy of this data into question because it depends on the doctors’ self-reporting.

Discussion about physician-assisted suicide was



once taboo, but the practice is gaining support across the country. The Death With Dignity movement has recently claimed victories in legalizing the practice in California and Colorado, joining Oregon, Vermont, Washington and the District of Columbia. Encouraged by their success, advocates plan to introduce bills and ballot measures in more than a dozen other states in the next few years. (Physician-assisted suicide, dubbed Death with Dignity or assisted dying by proponents, is not euthanasia. That is a technical term that applies only to a doctor administering lethal drugs, a practice that is illegal in the United States.)

Critics say that among other concerns, like the potential for abuse and the moral questions surrounding taking one’s own life, the laws are too libertarian. Instead of addressing the root causes why someone might fear a lack of autonomy, like isolation or a lack of familial support, critics say, these laws present an early death as the easiest option. In Washington, D.C., for example, African-Ameri-



can leaders worried that physician-assisted suicide would ultimately harm low-income and minority residents, many of whom are already wary of the U.S. health care system because of past injustices. They voiced concern that black residents, accustomed to having less access to medical treatment, may be more likely to consider ending their lives when facing a terminal illness.

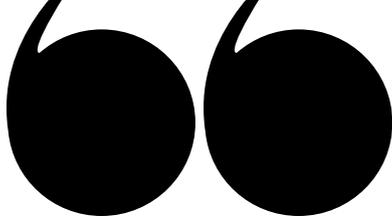
But life-prolonging medicine has itself become more extreme in recent years, as new technology allows people to live on even as organs fail. A quick walk through any intensive care unit inevitably finds patients hooked up to machines that artificially provide oxygen, food and clean blood, sometimes for weeks and months on end. Many people look at this possibility—made particularly vivid in “Extremis,” a recent documentary on Netflix chronicling palliative care in Oakland—and shudder.

It is not surprising that proponents of physician-assisted suicide see the practice as a desirable alternative. They

say it offers patients a death free from pain through a process that they control. Stories used by those advancing the cause often portray final days spent with loved ones at home, in safe and comfortable surroundings. They say it beats spending your final days with tubes shoved into your body through natural and manmade holes, your arms strapped to a hospital bed as machines beep loudly and strangers prick and prod you until your body finally gives up.

The U.S. bishops, however, have long pointed to another way. In their 2011 statement “To Live Each Day With Dignity,” they write: “[M]any people fear the dying process.... Our society can be judged by how we respond to these fears.... When we grow old or sick and we are tempted to lose heart, we should be surrounded by people who ask, ‘How can we help?’ We deserve to grow old in a society that views our cares and needs with a compassion grounded in respect, offering genuine support in our final days. The choices we make together now will decide whether this is

Photo: Michael O’Laughlin



FAMILIES WILL OFTEN SAY, 'I WANT YOU TO DO EVERYTHING THAT YOU CAN,' HE SAID.

But what they really mean is, 'I want you to do everything you can to get my family member the life back that they had before this happened.'

THOSE ARE TWO MARKEDLY DIFFERENT LINES OF THINKING. 

the kind of caring society we will leave to future generations. We can help build a world in which love is stronger than death.”

More recently, the Vatican weighed in on end-of-life medical care when it released a statement on June 29 about the case of a 10-month-old baby in England who could not breathe, eat or move on his own. Courts had ruled that it was in the best interests of the baby to be removed from life support and that he be allowed to die, even though his parents had raised funds to pay for experimental medical treatment in the United States.

“The proper question to be raised in this and in any other unfortunately similar case is this: What are the best interests of the patient?” Archbishop Vincenzo Paglia, president of the Pontifical Academy for Life, said. “We must do what advances the health of the patient, but we must also accept the limits of medicine and...avoid aggressive medical procedures that are disproportionate to any expected results or excessively burdensome to the

patient or the family.”

Regarding the court’s involvement, the archbishop said, “If the relationship between doctor and patient...is interfered with, everything becomes more difficult and legal action becomes a last resort, with the accompanying risk of ideological or political manipulation, which is always to be avoided, or of media sensationalism, which can be sadly superficial.”

ADDRESSING LOSS OF AUTONOMY

In 2013, the Pew Research Center polled Americans about their views on the morality of suicide. A majority of U.S. Catholics, like Americans overall, said suicide is moral when someone “is suffering great pain and has no hope of improvement,” though only about one-third of both Catholics and Americans overall said there is a “moral right to suicide” for individuals who feel they are an “extremely heavy burden” to their families.

Similarly, a 2015 Gallup poll that tracks support for physician-assisted suicide found that 68 percent of Americans supported physician-assisted suicide, up from just 52 percent in 1997, when Oregon’s law went into effect. Gallup frames its question in terms of individuals “living in severe pain.” As pain management has become better understood in recent years, however, those who choose to take advantage of physician-assisted suicide frequently cite other concerns as their primary motivation.

According to statistics compiled by health departments in Washington State and Oregon, high percentages of individuals who use physician-assisted suicide said before their deaths that they were concerned with losing their ability to enjoy life, their dignity and their autonomy. Addressing that loss of autonomy is where palliative care advocates say they can make the greatest difference—showing that, contrary to conventional wisdom, terminal illness does not necessarily mean giving up control.

Physician-assisted suicide advocates have been successful in showing how the practice can lead to a “good” death, in stark contrast to the way many people spend their final days in intensive-care units. Supporters of the Death With Dignity National Center, whose national office is in Portland, say that for some patients, care by doctors and other hospital staff can be inadequate for many end-of-life issues. Pain or a loss of personal autonomy may be too much to bear and they say that terminally ill patients should have a right to end their lives if they want.

“If you look at...a state like Oregon, palliative care and Death With Dignity have risen in tandem and in strength and in ability to provide folks a whole range of options at end of life,” says Peg Sandeen, a social worker who leads the Death With Dignity national office. She says the Death With Dignity movement is based on “choice for everyone,” adding, “death with dignity and palliative care are not two separate things. They actually work together.”

But M. C. Sullivan is convinced that quality palliative care is a better alternative to death with dignity laws. A nurse, bioethicist and attorney, Ms. Sullivan now works on end of life issues for the Archdiocese of Boston.

In 2012, physician-assisted suicide advocates tried unsuccessfully to bring an Oregon-style law to Massachusetts by means of a ballot referendum. During the campaign, the archdiocese partnered with several other groups, including disability rights organizations, who were afraid that the law would put the elderly, the disabled and other vulnerable populations at risk by pressing them to request lethal doses of medication.

Voters in Massachusetts narrowly rejected the ballot measure in 2012, 51 percent to 49 percent. But advocates have promised to reintroduce it in 2018, and Ms. Sullivan says that she is not sure how it will fare the next time around. She says those who do not support assisted suicide need to sharpen their storytelling skills quickly.

The act of dying, she says, sometimes results in understanding loved ones in entirely new ways, opening up channels of communication that were previously unavailable, and those who choose to end their lives early could miss out on those graced moments.

“How do we capture those moments, the relationships that form within the urgency of impending death, occurring in days, weeks or months?” she asks. “As life changes, the filter through which we see things should change. We’ve got to get better at communicating that.”

“DO EVERYTHING YOU CAN”

Back in Portland, I’m speaking to Dr. Nemeth in a conference room inside a building that houses nursing students and, until 2011, also housed the sisters who founded and ran the hospital for 70 years. Speaking slowly and deliberately, he explains that palliative care teams are first and foremost “patient advocates.” In other words, they are trained to ascertain what patients and their families hope to achieve through their medical care and then push for

those results, navigating an often unwieldy and sprawling maze of medical choices.

“Our one purpose, outside of symptom management, is to find out what that patient would say if they were standing in front of us, and as it relates to them. Whether or not we agree with it, we need to advocate for the patient,” he says, alluding to cases where family members or patients might seek aggressive treatment even if it is unlikely to bring back a quality of life the patient would find acceptable.

“Families will often say, ‘I want you to do everything that you can,’” he says, thinking of the many difficult conversations he has had over the years with families who were not equipped to deal with the impending death of a loved one. “But what they really mean is, ‘I want you to do everything you can to get my family member the life back that they had before this happened.’ Those are two markedly different lines of thinking.”

Often, especially with older patients, restoring the prior quality of life is not possible. Keeping a person alive with machines, often resulting in limited mobility or cognition, might not be at all what the patient had in mind. Better palliative care immediately after a diagnosis, when a patient is still lucid, Dr. Nemeth says, could lend clarity during those difficult moments when a patient is unable to speak for himself or herself.

As the Death With Dignity cause continues to advance, Catholic hospitals, which care for one of every six patients in the United States, will face challenges in treating patients who request such services. There are no easy answers at the moment, and with changes in the law coming quickly, Catholic leaders are scrambling to consider the ethical ramifications of such requests.

In Canada, for example, where physician-assisted suicide was legalized last year, a group of Catholic bishops released guidelines that, in part, ask priests to discourage Catholics who request a prescription for lethal levels of medication from going through with the process. However, if a person decides to take the pills and end his or her life, the bishops said, he or she could still be given a Catholic burial; this conclusion has led to pushback from some pro-life activists.

Patients at Providence Portland Medical Center have asked for information about physician-assisted suicide, putting staff at the Catholic hospital in a tricky spot. According to a hospital ethicist, hospital staff are trained not to shut down the conversation but instead are encouraged to talk to



the patient about why he or she has made the request.

“When a patient asks about death with dignity, we see that as an opportunity for discussion,” explains Nicholas J. Kockler, who holds the Endowed Chair in Applied Health Care Ethics at Providence Center for Health Care Ethics. “There is no gag order. Rather, we really work up what the patient’s needs are and offer a package of what we can do.” That package often includes consultations with the palliative care team, who can help facilitate conversations with patients and their loved ones about how they want to experience death.

“We don’t say, ‘Sorry, we can’t talk about that. End of discussion,’” he says. “That would constitute patient abandonment, and it doesn’t reflect our values.”

If a patient nonetheless decides to go ahead and seek information elsewhere about physician-assisted suicide, hospital staff cannot make referrals or facilitate that process. If the patient decides to end his or her life early, at home, medical and nursing staff cannot be present, though the chaplains and social workers can meet with the deceased patient’s family as they would for any other patient.

A SONG AND A PRAYER

In the Providence Center’s oncology department, Margaret Mary Jones sits in an exam room, dressed in a tie-dyed purple shirt, black stretch pants and sneakers with neon-pink laces. She is tired from the treatments for her incurable lung cancer, but Mrs. Jones says she will not allow her fatigue to cause her to miss her meeting with Michael Dupre, a palliative care nurse practitioner. He helps her manage her medications, assesses her level of comfort as she continues treatment and listens patiently to her concerns about billing and insurance.

“The doctors are busy and we know that. But Michael takes his time. I’m able to have an hour appointment if that’s what I need,” Jones says. Her husband, Roscoe, seated next to her in the exam room, echoes those sentiments, praising how the doctors and palliative care team complement each other’s work.

“He’s very inquisitive, questioning about certain conditions and how she’s feeling and what her symptoms are,” Mr. Jones says of Mr. Dupre. “The process is usually 20 minutes to a half hour, and it seems like he’s able to pin-

Photo: Michael O’Laughlin

◀ Raya Partenheimer has a way of using her music to connect with patients who might be intimidated by doctors or nurses.

point better and prescribe and help us adjust medications that really work for her.”

Down the hall, Dr. Rachel Sanborn, co-director of Providence’s thoracic oncology department, says she recommends palliative care to many of her lung cancer patients because the team is equipped to unearth concerns that patients and their families might be reluctant to bring up with her.

“There’s a tremendous amount of emotional distress that goes with coping with the dying process. Not only for oneself, but for the family, maybe for kids,” Dr. Sanborn says during an interview in her office, where spare white coats hang in dry-cleaning plastic bags on the back of her door.

“Having the counseling support is very, very important for that whole body-mind connection that we have,” she continues. “That very powerful, raw emotion that comes with dealing with cancer—sometimes people are more reluctant to talk about certain things with their doctor because they don’t want to show vulnerability.”

A 2014 article from *The New England Journal of Medicine* about the benefits of palliative care for patients nearing the end of their lives echoes Dr. Sanborn’s belief that a robust, interdisciplinary approach to medicine benefits patients.

“Cultivating culturally and spiritually sensitive care is central to the palliative approach,” the authors write. “Clinicians should understand how spirituality can influence coping, either positively or negatively.”

At Providence, that’s where the harpist and chaplain come in.

Raya Partenheimer and I meet downstairs in a room that serves as a sacristy for the hospital chapel. She is seated in front of her transportable wooden harp. Part of the hospital’s spiritual care team since 2002, she works alongside the several chaplains who staff each floor. Soft-spoken and enthusiastic about her small but growing field, she thoughtfully considers my question about what constitutes success for her interactions with patients. She tries to dispel the notion of success as meeting a predetermined goal.

One of the strengths of palliative care as a whole is that the staff has more time to consider the needs of the patients, as exemplified by Ms. Partenheimer’s patient appointments.

“I am in the room in a different way than the other people are,” she says, and she notices subtle changes in patients over a period of time. During rounds, she updates

the team on one patient who danced during a previous session but who could not get out of bed during a more recent visit. Ms. Partenheimer has a way of connecting with patients who might be intimidated by doctors or nurses.

Ms. Partenheimer says it is not unusual to be in a hospital room with a patient and the family when a doctor pops in to see if anyone has questions. Often, the family will say they do not, but when the doctor moves on, they open up to her about what they are experiencing. In turn, she can bring that information back to the palliative care team for follow-up.

Another way to sketch a full picture of a patient is by talking about spiritual concerns, even in a city as proudly unchurched as Portland. To that end, the hospital recently assigned a full-time chaplain to the Connections team.

Isaac Brown was a Benedictine monk for 25 years, spending many of them working with dying patients in hospice. Now that he is working in palliative care, he says, his “antenna is always searching for spiritual pain.”

In his assessments of patients, he tries “to meet them a little bit, just to see who they are. That’s important.” As with Ms. Partenheimer, patients often open up to social workers or chaplains in ways they might not with doctors or nurses.

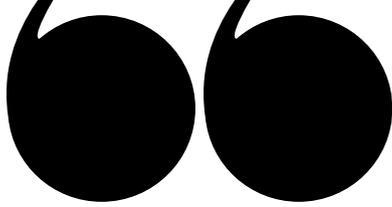
“Is the patient at peace with themselves? Is the patient at peace with their family around them?” Mr. Brown asks, recalling some of the questions he considers during consultations. “If they have a faith or spiritual practices of coping, is it working?”

He shares the same goal as the rest of the palliative care team: caring for the patient. “My job is, if appropriate, to flush out some of that existential pain and see how it can be addressed.”

THE POLITICS OF CARE

Though increasingly part of mainstream medicine in many hospitals, palliative care is not without controversy, especially in the hyperpolarized environment of American politics.

A common component of palliative care is helping patients talk with their families about how they want to spend their final days and then writing those wishes down in legal documents called advance care directives (or, alternatively, forms for physician orders for life-sustaining treatment). These documents, advocates say, can help



WE ARE NOT
SARAH PALIN'S
DEATH SQUAD.
WE'RE NOT ANYTHING
LIKE THAT. 

patients die in a way that respects their wishes, like being at home with loved ones instead of being in an intensive care unit. After prolonged conversations with doctors, family and sometimes members of the clergy, patients will sign forms that instruct medical teams not to employ extraordinary care to keep them alive should that result in greatly diminished physical capacity.

Mr. Brown, the chaplain, sighs when I ask about frustrations that come with the job. He says he frequently counsels families who do not know what their loved ones want at the end of life and have no decision maker.

“That is very frustrating, because I see the patient’s just suffering,” he says. “Sometimes I think the frustrating fact about medical intervention today is that we can do too much, we can keep people going, their bodies going.... We know how to do that too well, without taking into account the quality of their life.”

The debates about when to stop treatment or “pull the plug,” to use the more colloquial phrase, are often colored by factors beyond straightforward medical data. The patient could be the primary means of income for a loved one, through a pension or a lucrative career. Perhaps she has overcome medical obstacles before, and her family thinks waiting one more day will bring a miracle. Doctors sometimes talk about the “child who flew in from the other coast,” perhaps estranged from a dying parent and hoping to make amends by heroically (in his mind) prolonging care well past the time when it could do his parent any good.

Untangling these narratives takes time, sometimes

weeks or months following a diagnosis. Dr. Nemeth says he often spends up to two hours with a single patient in a single meeting, considerably more time than an intensive-care doctor might allot to a single meeting. And time, like everything else in U.S. health care, is expensive.

Medical billing is a complex calculus, but to put it simply, hospitals survive by billing individual procedures to Medicare and insurance companies. Historically, insurance companies have been reluctant to pay for the range of services needed to provide quality palliative care services, including spiritual care, social work or conversations about when to halt medical care for those with terminal illnesses.

But that thinking has begun to change. U.S. Representative Earl Blumenauer, a Democrat from Oregon, introduced language into the Affordable Care Act in 2009 that would reimburse doctors for having these time-consuming conversations with families. Supported by physicians and public health experts as a commonsense approach to protect patients and drive down unnecessary medical spending, it was largely seen as a noncontroversial component of a very controversial bill.

Fresh from an election loss to President Barack Obama, the 2008 Republican nominee for vice president, Sarah Palin, dubbed the reimbursement proposal a creator of “death panels” and helped to set off an anti-Obamacare firestorm that hounded members of Congress as they considered the landmark legislation.

After a summer of confrontational town hall meetings, which coincided with the rise of the Tea Party, congressional Democrats caved in to the pressure and removed Mr. Blumenauer’s proposal from the final bill.

Many palliative-care doctors were aghast at Mrs. Palin’s mischaracterizations, upset that she had hampered progress on a vitally needed component of their treatment. Fast-forward a few years, and Dr. Nemeth is laughing as he explains how he dealt with the setback.

“We are not Sarah Palin’s death squad. We’re not anything like that,” he jokes, recalling what he said to skeptics at the time. But, he says, the damage was done. As evidence, he points to a CNN debate this past February between Senators Bernie Sanders and Ted Cruz about the future of American health care.

During that exchange, Mr. Sanders called for reducing wasteful health care spending in the United States, which spends far more money per patient compared to any other

wealthy country, often in the final weeks of a patient's life.

In response, Mr. Cruz, a protégé of Mrs. Palin, lashed out at palliative medicine, mischaracterizing it once again, this time accusing European doctors of killing patients rather than offering expensive care.

"The elderly here, when the elderly face life-threatening diseases, they're often treated in the intensive-care unit. In Europe, they're often put in palliative care, essentially doped up with some drugs, and [told], 'Well, now is your time to go,'" Mr. Cruz said.

As Dr. Nemeth notes, the "death panel" boogeyman just won't die.

"That whole persona was really damaging to palliative care. It's not at all about what we are," he says.

THE HOLISTIC APPROACH

During morning rounds, when the harp player has finished, the palliative care team discusses the intricacies of each patient assigned to their care, sharing updates and assigning tasks for the day. Each member of the team weighs in. The social workers talk about family dynamics, the chaplain notes that one family did not know who the primary decision maker was for their unconscious loved one, the doctors review charts from other physicians, and the harp player, called a music thanatologist, describes how one particularly sick patient is deteriorating. Through the back and forth, the team tries to create as complete a picture of each patient as possible, which will inform the course of care.

There are, of course, several conversations about medicine as it is usually understood. The trio of doctors are shocked that one patient's methadone was stopped cold turkey; their dismay grew when an extensive list of medications appeared to show no cohesive plan to help deal with the patient's incurable cancer. That is something they can help their colleagues in various specialties see more clearly—and in the process create a more holistic approach to care.

Then there are the nonmedical issues, like how to deal with a large family unsure of how to proceed with a dying loved one, as well as the homeless patient with a chronic condition who shows up to the emergency department "to be rescued" every few months, after ignoring medical advice from the previous visit. These repeat stops at the emergency room are expensive, for both the patient and

the hospital, and the team discusses ways to serve the patient's needs better.

Given political trends, it is very likely that physician-assisted suicide will continue to be legalized throughout the United States in coming years. Patients with terminal illnesses will increasingly view it as a viable option. That said, a passage from the New England Journal article remains true. "Palliative care in the ICU has come of age," its authors conclude. "Ensuring that patients are helped to die with dignity begs for reflection, time and space to create connections that are remembered by survivors long after a patient's death."

Advocates of physician-assisted suicide and Catholic health care leaders opposed to the practice seem to share a common goal: reducing unnecessary suffering for those nearing the end of life. Both sides seem to agree that pain is more manageable now than it has been in the past. But other forms of suffering involve complex issues about what constitutes a good life, a fear of alienation and isolation and anxiety that the family will feel burdened if called upon to offer care. To these questions there are no easy answers.

One side argues that patients who have these fears should be able to avoid the suffering by ending their lives early. But given the church's rich history of finding meaning in suffering, especially in death, end-of-life care infused with Catholic values may be uniquely situated to provide an insight into the fears and concerns that accompany dying. Catholic ethicists, social workers, doctors and chaplains might nudge society to see in the fears of the dying an opportunity to address the root causes of those fears: a sense of ostracization and alienation that can be addressed with stronger communities and support networks. That pathway is not quick or tidy, but if done well, it could offer patients of all faiths, or none at all, a chance to die "a good death."

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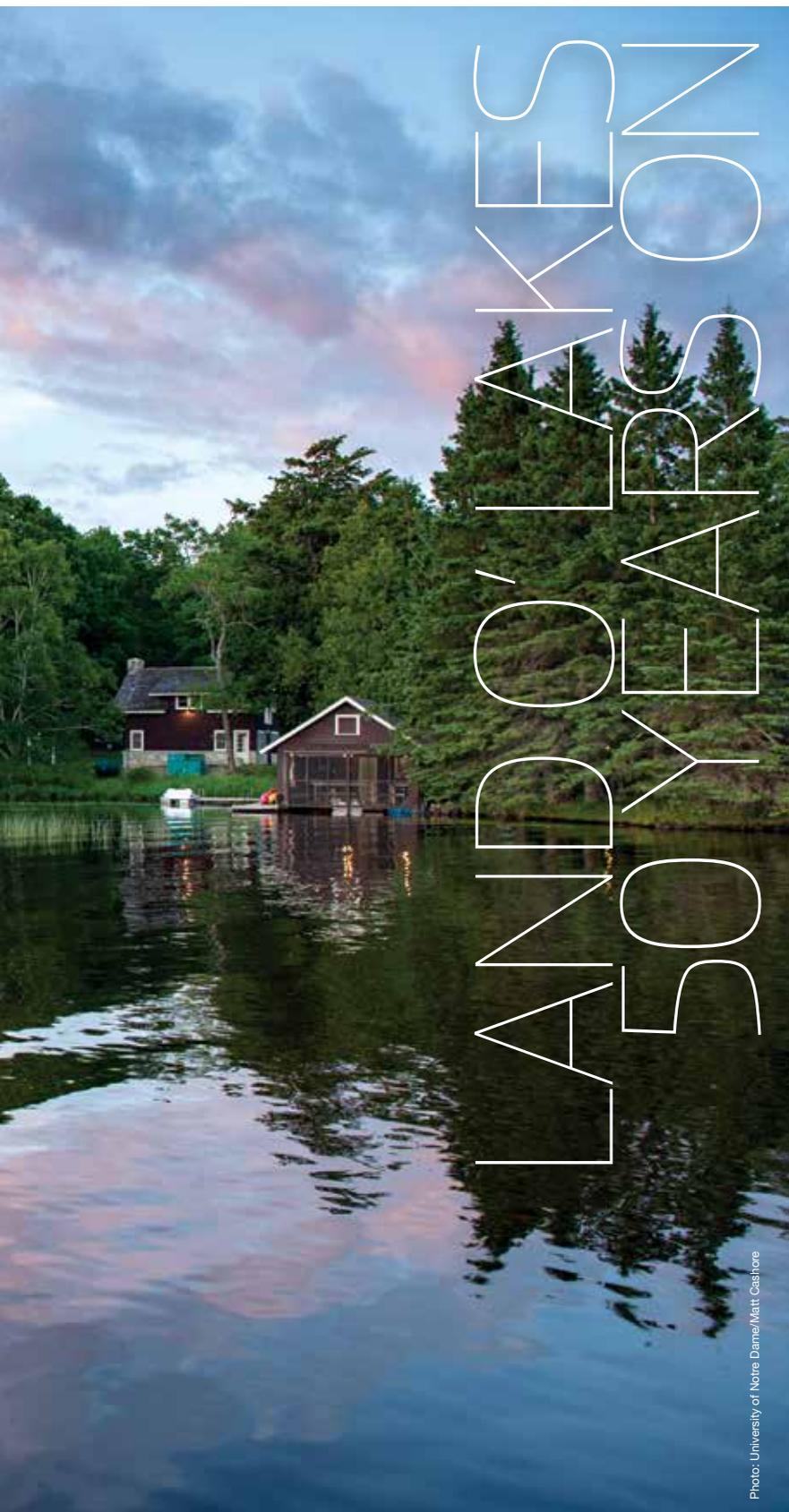


Photo: University of Notre Dame/Matt Cashore

The contested legacy of a seminal statement on Catholic education

By John I. Jenkins

Land O' Lakes, the University of Notre Dame's property on the border of Wisconsin and Michigan's Upper Peninsula, occupies 7,000 heavily wooded acres with roughly 30 lakes. The area's lush vegetation and placid waters invite visitors to leave daily anxieties behind to be enveloped in the serene, natural beauty. It was here that Catholic university leaders gathered in 1967 to produce a five-page document that has come to be known as the Land O' Lakes Statement. The tranquil location of its genesis belies the stormy reception it has received over the years.

After the dramatic and—for many—stirring reforms of the Second Vatican Council, the International Federation of Catholic Universities asked its members to gather in regional conferences and reflect on Catholic higher education. In July 1967 a group that comprised leaders of major Catholic universities, several superiors from their sponsoring religious communities, some Catholic scholars and one bishop gathered at Land O' Lakes, Wis., in response to this call, and in conversation with a pivotal document of the council: “The Pastoral Constitution on the Church in the Modern World” (“*Gaudium et Spes*,” 1965). The group subsequently released the Land O' Lakes Statement, which offered a vision for Catholic institutions to be universities “in the full modern sense of the word.” As such, they asserted that each university must possess the “institutional autonomy and academic freedom [that] are essential conditions of life and growth and indeed of survival for Catholic universities as for all universities,” and remain “an institution...in which Catholicism is perceptibly present and effectively operative.”

Although most agree that the Land O' Lakes Statement has had a pervasive influence

on Catholic higher education over the last 50 years, many have seen its influence as unconstructive or simply pernicious. According to David O'Connell, former president of The Catholic University of America and now a bishop, the statement introduced "confusion" into the church. For Patrick Reilly, president and founder of the Cardinal Newman Society, the statement has led to the de-Catholicization of Catholic universities. "It is hard to imagine," Reilly stated, "[that] such a simple document could have such devastating impact on Catholic higher education."

The controversy over this statement has served as a proxy war for conflicting narratives about the legacy of Vatican II, the contemporary state of Catholic higher education and the exercise of authority in the church. From the perspective of 50 years on, with new controversies and a very different papacy, we can perhaps better understand the context, vision, limitations and legacy of the Land O' Lakes Statement for Catholic higher education and for the church generally.

THE CRITICS

Criticism of the Lakes statement has in essence been that, whether for craven motives (such as desire for academic prestige or government funding) or simple naïveté, its authors set Catholic universities on a course toward the diminishment of a robust and distinctive Catholic character. To support this charge they quote primarily—and in very many cases exclusively—a single sentence from its opening paragraph: "To perform its teaching and research functions effectively the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself." Setting aside the sometimes heavy-breathing polemicists, even serious scholars have failed to read the statement beyond this line.

One esteemed scholar of American higher education, Philip Gleason, quotes in his book *Contending With Modernity* only that sentence and concludes straightaway that the document was a "declaration of independence from the hierarchy." While the theologian (and onetime Notre Dame provost) James T. Burtchaell mentions in passing other significant points in the document in his book *The Dying of the Light*, he writes there that in the statement the Catholic university asks "only to be left alone" by the church. It was, according to critics, this stiff-arm of the church hierarchy by university leaders that led, in Burtchaell's words, to the "dying of the light"—the diminishment of the distinctive Cath-

olic mission of these institutions.

These narrowly focused critical readings of the Lakes statement have several difficulties. Most obviously, critics have failed to note the character of the autonomy the document's authors seek. They were indeed concerned about the scope and exercise of ecclesiastical control over Catholic universities, and for them it was more than a theoretical question. In 1954 the International Federation of Catholic Universities' elected head, Theodore Hesburgh, C.S.C., received a letter from the superior general of his congregation instructing him to withdraw a book of papers from publication by the University of Notre Dame Press. This instruction was issued because of one paper on religious freedom, written by the eminent theologian John Courtney Murray, S.J., who was at that time highly controversial. (Murray would later become a highly influential contributor at Vatican II.)

Such an egregious intrusion into the academic life of a Catholic university was rare, but in the mind of Hesburgh and his colleagues at Land O' Lakes, the fact that it was even a possibility threatened the integrity of their institutions. Hesburgh responded that he would resign if he had to do this, and, after much back-and-forth, it was agreed that Notre Dame Press would not reprint the book after the first edition was sold out.

The Holy Office may condemn certain views as incompatible with Catholic doctrine, but it was unacceptable to the defenders of universities that writings in a scholarly press could be suppressed by a secret directive of an ecclesiastical authority. No doubt some scholarly views gain currency for nonrational factors, such as an intellectual fad, and some may abuse academic freedom. The very heart of a university's work, however, is the pursuit of truth through free and transparent exchange of ideas and arguments. The removal of a serious work by a respected scholar from that exchange by ecclesiastical order—and a clandestine one at that—threatened the university's central activity and undermined its credibility. Were a university to submit to such intrusion, however orthodox it may be, it would cease to be a university in the full sense.

Because this was their concern, the authors of the Lakes statement immediately qualify the stated need for institutional autonomy with the following: "To say this is simply to assert that institutional autonomy and academic freedom are essential conditions of life and growth and indeed of survival of Catholic universities and for all universities." The document's intent, clearly, was not to declare absolute inde-



Two days after the U.S. Senate passed the Civil Rights Bill of 1964, Theodore M. Hesburgh, C.S.C., (center left) and Martin Luther King Jr. (center right) joined hands at the Illinois Rally for Civil Rights while singing “We Shall Overcome.”

pendence from all external authority. It was not claiming, as the critics’ reading would imply, exemption from all civil as well as ecclesiastical laws. It asserted, rather, the independence necessary for the university as a community whose essential activity is the free and open exchange of views and arguments in a common pursuit of truth.

Critics have also failed to sufficiently acknowledge the context of its composition as it relates to church authority. As noted above, the Lakes statement originated as part of a dialogue of Catholic educational leaders around the world, spearheaded by the International Federation of Catholic Universities, who were responding to a constitution of an ecumenical council. The authors of the Lakes statement were determined to produce a document that would be submitted, alongside documents from elsewhere around the world, for review by the Sacred Congregation for Catholic Education of the Holy See. This is hardly the path of one intent on a unilateral declaration of independence from all ecclesiastical authority.

A final flaw in critics’ interpretation of the Lakes statement lies in its failure to recognize the statement’s broad, positive vision. In its second paragraph the statement describes a Catholic university as “a community of learners or...scholars, in which Catholicism is perceptibly present

and effectively operative.” The statement’s proposal on how this central objective was to be achieved has gone un-discussed in many conversations about its legacy.

A VISION

If the Lakes statement’s authors sought to make their institutions places where ideas could be exchanged, defended and criticized openly and free from external intrusion, how did they hope to ensure that Catholicism would be “perceptibly present and effectively operative” in them?

The statement’s answer is clear: Catholicism’s “operative presence is effectively achieved first of all and distinctively by the presence of a group of scholars in all branches of theology.” Initially, academic theology may seem an odd place to begin in shaping a contemporary Catholic university when the liturgical life of campus, the moral and spiritual formation of students and other practical demands are at stake. How can the authors have expected a theology department—even one with excellent scholars in all branches of theology—be expected to make Catholicism present throughout a research university?

The statement’s assumption seems to be that for Catholicism to be present in an academic community, it must first of all inform the intellectual life of the community of

scholars. Theology's role, along with philosophy's, is not simply to be one department among others that may not be found—or, at least, not found in such a prominent role—at secular peer universities. Rather, the statement asserts that at a Catholic university there must be “constant discussion in which theology confronts all the rest of modern culture and all areas of intellectual study which it includes.” Through this dialogue, it is thought that theology will be enriched by the learning of various disciplines, but will also influence these other areas of study.

The Lakes statement eschews any theological or philosophical imperialism by which these disciplines, through administrative or ecclesiastical fiat, dictate conclusions to others. While the autonomy of disciplines is respected, inquiries proceed according to their respective methods, and it is expected that through interdisciplinary dialogue there will arise an awareness, in the words of the Lakes statement, of “the philosophical and theological dimension[s] to most intellectual subjects when they are pursued far enough.”

The above quotation reflects the authors' broadly Thomistic framework in which theology, informed by revealed doctrines of faith, studies God and all things in relation to God, while philosophy studies the first principles of all things as these can be discovered by human reason alone. The authors seem to be saying that what distinguishes Catholic universities and makes Catholicism operatively present in them is that, stirred by robust interdisciplinary conversations with theology and philosophy, the intellectual community is open to and engages with questions of ultimacy that eventually lead them to conversations about God and the good for human beings, individually and collectively.

A university is an intellectual community. For this reason, it makes sense that Catholicism must in the first place be found not in its liturgical life, the piety of its members or respect for ecclesiastical authority—as important as all these are—but in its intellectual life. The distinctiveness of the intellectual life of a Catholic university will be achieved by interdisciplinarity in teaching and inquiry that leads students and scholars to conversations about God, good and the ends of human life.

Although they give them less attention, the statement's authors also recognize that other disciplines and their faculties are critical. To achieve their vision, the document states that a Catholic university must develop “considerable strength” in a range of disciplines, and “in many or most of the non-theological areas” there must be

present “Christian scholars who are not only interested... and competent in their own disciplines, but also have a personal interest in the cross-disciplinary confrontation.” Although it will research all fields, a Catholic university will prioritize problems of “greater human urgency or Christian concern.”

In the Lakes statement, the authors imply that a theologically-grounded intellectual community will in turn shape undergraduate education. While there will be “no boundaries or barriers” to inquiry, students should receive “a competent presentation on relevant, living Catholic thought,” which emphasizes ultimate questions across disciplines, reflects a concern for their human and spiritual development and exposes them to pressing problems of the day. The hope of the Lakes statement is that students will find a social situation in which Christianity can be lived and should enjoy “opportunities for a full, meaningful liturgical and sacramental life” and find avenues to engage in service.

All these characteristics, taken together, are intended by the statement's authors to create “a self-developing and self-deepening society of students and faculty in which the consequences of Christian truth are taken seriously in person-to-person relationships, where the importance of religious commitment is accepted and constantly witnessed to, and where students can learn by personal experience to concentrate their talents to worthy social purposes.”

Critics of the Lakes statement insist it initiated, intentionally or unintentionally, a slide toward secularism. But what the document actually envisions, rather ambitiously, is a university whose Catholicism is pervasively present at the heart of its central activities—inquiry, dialogue, teaching and human formation. The internal dynamic of these activities, as they saw it, would lead to God and to a consideration of all things in relation to God, and these activities would take place in a community of faith redeemed and transformed by Christ.

THE LIMITATIONS

It was perhaps precisely the confidence of the Lakes statement's authors, in their Catholicism and their institutions, that led them to overlook some very real challenges to achieving their vision. The statement was produced in the decade when the United States had elected its first Catholic president, when there arose burgeoning opportunities for Catholics to exert influence at the highest levels of society and when global Catholicism shared in the exuberance of



The vision of the Land O' Lakes Statement is one that makes truly serious Catholic research universities possible for our time.

the years after Vatican II. Its authors were bullish about the possibilities for their institutions to compare well with the best secular institutions by the ordinary measures of scholarship and education, to be even more deserving of the name “university” through the integrative role of theology and philosophy and to be a resource for the church.

In spite of its confidence—or perhaps because of it—the document failed to appreciate the difficulty of finding scholars to implement the vision. If their vision was to be realized, Catholic research universities would have to recruit a large number of theologians “in all branches of theology.” These scholars would need to have both the ability and interest not only to conduct research at the highest level in their chosen areas, but also to be intellectual leaders of colleagues across the disciplines, and to foster interdisciplinary, integrative conversations. This expectation placed an enormous burden on theologians, and finding a sufficient number who could bear it would not be easy.

The Lakes authors also failed to consider the challenges of producing and recruiting scholars across the disci-

plines needed for its vision, which requires interdisciplinary conversation and the presence of Christian scholars in these conversations.

Research at the best institutions is inevitably highly specialized, and truly original research often focuses on narrowly defined areas. Genuinely interdisciplinary conversations, particularly those that go to the philosophical and theological dimensions of a discipline, are difficult to sustain. The Lakes statement offers very little advice about how Catholic universities might do so effectively.

In addition to overlooking the demands of the broader academic sphere to specialize, the statement asks specifically for “Christian scholars” in “non-theological areas... who are not only interested...and competent in their own fields but also have a personal interest...in cross-disciplinary confrontation.” Aside from the point above about specialization, even in the 1960s a trend toward secularization among academics was apparent and continues today. A 2009 survey found that among faculty members in elite research universities, 20 percent said they believed in God without serious doubts, but 35 percent described themselves as agnostics or atheists.

Perhaps most critically, the Lakes statement failed to make any positive suggestion about what the relationship might be between the Catholic university and ecclesiastical leaders, although it did notably reject the intrusion of ecclesiastical authority in ways that compromised academic freedom and the integrity of the university. This failure also left room for misunderstanding of the spirit of “autonomy” that the authors desired. Perhaps the authors assumed that for institutions sponsored by Catholic religious communities, dioceses or, in the case of The Catholic University of America, by the Catholic bishops of the United States, some substantive relationship with the Catholic hierarchy could perhaps be taken for granted.

Pope John Paul II’s apostolic constitution “*Ex Corde Ecclesiae*” (1990), echoes the Lakes statement in asserting unequivocally that a Catholic university possesses the “institutional autonomy necessary to perform its functions effectively and guarantees its members academic freedom.” It goes on to assert, however, that a Catholic university must “maintain communion with the universal Church and the Holy See [and] is also in close communion with the local Church and in particular with the diocesan Bishop of the region or nation in which it is located” (Part II, Article 5, No.1).

“*Ex Corde*” can be viewed as the result of the dialogue begun by the Lakes statement; it echoes some of its themes



while providing a corrective to others. Even in it, however, the correct balance between autonomy and communion, and their role in practical decisions, are not precisely defined. Unfortunately, the questions generally come to a head often in the glare of publicity around commencement speakers, honorary degrees and controversial events on campus, as occurred with the invitations to President Obama to Notre Dame in 2009, Kathleen Sebelius, Secretary of Health and Human Services, to Georgetown in 2011 and Enda Kenny, Prime Minister of Ireland, to Boston College in 2013. Certainly, more dialogue is needed between university leaders and bishops regarding such high-profile events.

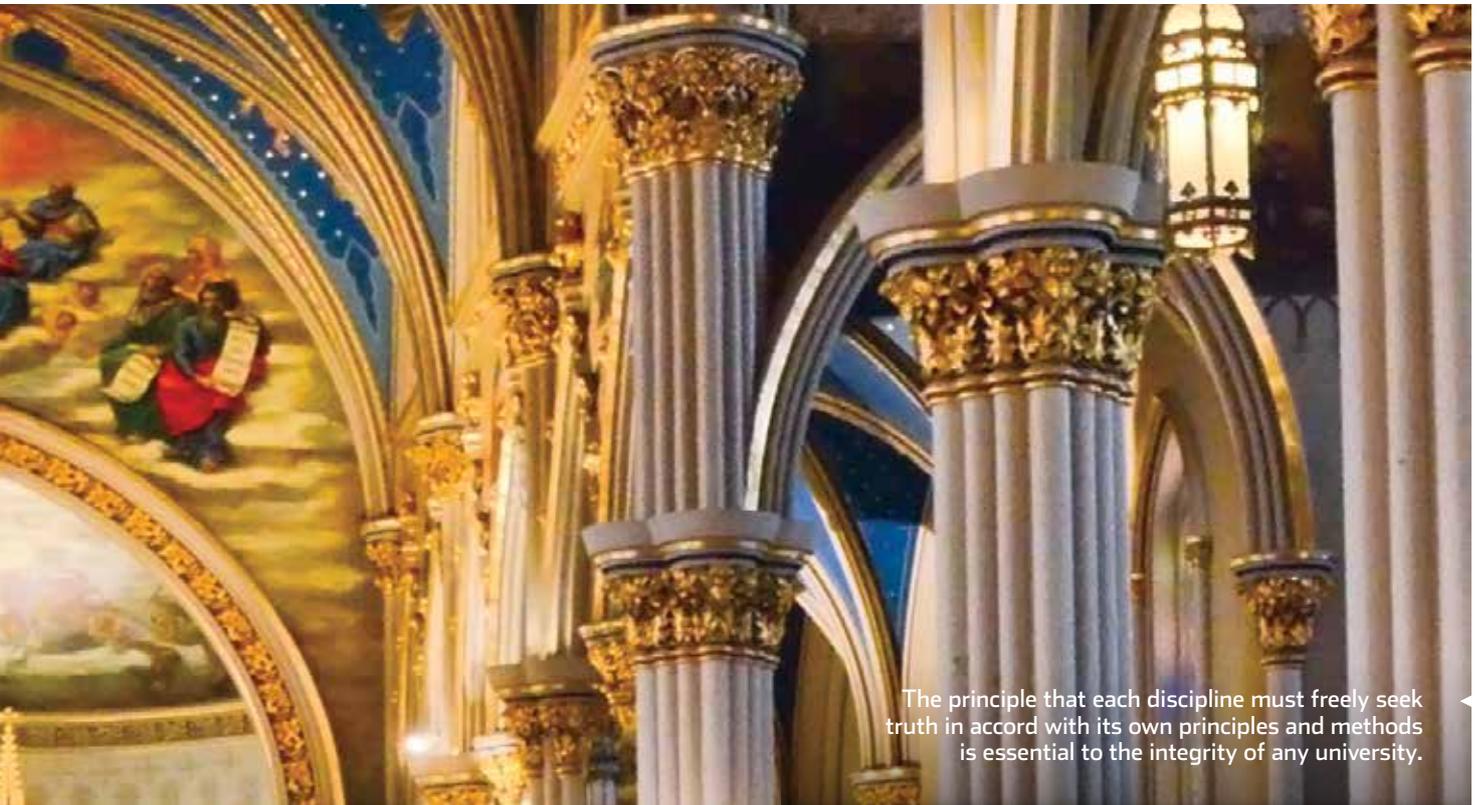
THE LEGACY

Despite the brevity of a document composed swiftly, after only two brief meetings, those gathered at Land O' Lakes in the summer of 1967 presented a bold, hopeful vision informed by Vatican II. While prizing academic freedom and institutional autonomy as essential to a true university, they envisioned a Catholic university that met the highest standards of scholarship, while fostering interdisciplinary integration catalyzed by a theological focus; education of undergraduates at the very highest level, while students grappled with ultimate questions of meaning and purpose, were sustained by a vibrant liturgical life in Christian com-

munity and had opportunities for generous service; and the application of the university's research and scholarly expertise to service to the church. The document's limitations left questions to be addressed, but the vision in broad outline is one that makes truly serious Catholic research universities possible for our time. It has the vision that has helped shape the University of Notre Dame for the past 50 years.

In his 1998 encyclical, "Faith and Reason," Pope and Saint John Paul II powerfully articulated the principle in which the call for responsible and free inquiry at a Catholic university is grounded. "The Church has no philosophy of her own, nor does she canonize one particular philosophy over another," for in its search for truth "philosophy must remain faithful to its own principles and methods," the pope wrote. "At the deepest level, the autonomy which philosophy enjoys is rooted in the fact that reason is by its nature oriented to truth and is equipped moreover with the means to arrive at truth" (No. 49). While the church's magisterium may correct it when it has taken a "wrong turn," this is "intended to prompt, promote and encourage philosophical enquiry" (No. 51).

What the pope said about philosophy can be applied to biology, psychology, history and other disciplines. Each discipline seeks the truth as it can know it by its methods of inquiry and, on the basis of these, it must argue for its conclusions. Catholic scholars and Catholic institutions



The principle that each discipline must freely seek truth in accord with its own principles and methods is essential to the integrity of any university.

should bring perspectives, questions and insights to their inquiries—as do scholars of any stripe—but conclusions must be justified on the basis of the principles and methods of the discipline in question. Our rich Catholic intellectual tradition undoubtedly shapes the questions we ask; yet the answers we seek must be grounded not only in that tradition but also in the best secular scholarship in our respective disciplines.

This principle—that each discipline must freely seek truth in accord with its own principles and methods—is essential to the integrity of any university, and consequently the signatories of the Land O’ Lakes Statement insisted on it 50 years ago. The embrace of this principle in Catholic teaching arises from a deep confidence that faith and reason are in harmony, that rigorous reasoned inquiry conducted honestly and openly will confirm and deepen our understanding of faith, not undermine it. Admittedly, the pursuit of truth in these inquiries is not usually linear. It is full of surprising turns and discoveries that give rise to a new set of questions; it often takes wrong turns and leads to dead ends; and while the conclusions may initially seem to conflict with certain claims of faith, we can, with time and further insight, come to see that they are compatible with these claims and, indeed, lead us to a deeper understanding of them. Yet a belief in the harmony of faith and reason gives assurance that rigorous rational inquiry in the various disciplines will lead

to truth, and that truth will complement and deepen our understanding of faith.

We could say that Catholic universities are the institutional expression of this Catholic belief in the harmony of faith and reason. It is a credit to the signatories of the Lakes statement that they shared the faith that led them to proclaim a confident vision for Catholic higher education. While we acknowledge and correct the limitations of that document, it is our task to continue to strive to realize its vision. Yet it is right, 50 years on, to pause from our striving for a moment to celebrate the depth of their faith and the boldness of their vision.

John I. Jenkins, C.S.C., is president of the University of Notre Dame and a member of its department of philosophy.

I THOUGHT GOOD
CATHOLICS DIDN'T
NEED THERAPY.

THEN

I WENT

By Simcha Fisher

“Now, Simcha,” my therapist said carefully. “When I say the word ‘mindfulness,’ what comes to mind?”

“Dirty hippies,” I snapped. Sometimes I unexpectedly turn into Richard Nixon. *I’ll show you mindfulness! With the back of my hand!*

Luckily, my therapist has a sense of humor. But what’s an old-school sorehead like me doing on a therapist’s couch? When I was growing up, I thought therapy was for wobbly, neurotic, Woody Allen types or for weirdos harboring secret, unspeakable appetites. With age, my prejudice shifted, and I decided that therapy was for bored, white suburbanites casting around for something profoundish to fill their empty hours. “Mindfulness” was a synonym for “navel gazing,” and I had no time

or need for nonsense like that. I had a life to live.

Besides, I was Catholic. You pray, you receive the sacraments, you imitate the saints. What more guidance do you need? What, being in a state of grace isn’t good enough for your precious snowflake self?

Frankly: No. It was not enough. All my life, true holiness felt unattainable to me. I wanted to master my vices, to be selfless and to turn the other cheek, to fill my days with prudence, justice, temperance, fortitude, faith, hope and love.

But it is hard to pursue virtue when you are quaking with anxiety, mired in depression or paralyzed with petty rages. And by “hard,” I mean it is impossible.

How do you rejoice in the Lord always when you cannot stop crying? How do you forgive when you do not know how to stop replaying an insult on an endless loop? How do you die to self when



you're not completely sure who that self is? How do you thank God for God's goodness when feeling good makes you feel guilty? How do you thirst after eternal life when the only thing that appeals to you is death?

Therapy has been a literal Godsend for me. I finally realized you cannot rise and follow Christ if you are psychologically crippled. You can try, and God will honor your effort, but you won't get far.

My therapist is not Catholic. I don't know if he even believes in God. But he does respect my beliefs, and he does do God's work, as so many therapists do. The good mental health practices I have been learning with him are strengthening and restoring me so I am freer to follow Christ.

The church says temptation is not sinful but giving in to temptation is. The church bids us to use our free will, rather than being a slave to our passions. Easier said than done! But my therapist has helped me to pause before reacting, to identify without guilt the emotions that come unbidden and then to deliberately choose how to act in a way that satisfies my conscience.

The church teaches humility, which means accepting who we are, in relation to God and others. How? In therapy, I am learning how to stop believing every negative judgment and rejecting every optimistic idea about myself and others.

Christ teaches us that he is present in every living person—but he can be awfully hard to see. My therapist is helping me deal with people simply and directly, rather than analyzing their potential hidden motivations. This makes most people far easier to treat with love.

Catholics routinely examine our consciences, assessing our actions throughout the day, to build on our virtuous habits and root out the vicious ones. Mindfulness—yes, mindfulness!—keeps us grounded in the present, making us aware that our actions are choices, and we can control them.

The church insists that we learn to recognize and respond to the voice of Jesus, and to reject the calls of the world, the flesh and the devil. Therapy teaches us to challenge habitual, destructive narratives and to ask ourselves: "Who is speaking? Where do these ideas in my head come from?"

The church teaches that our bodies and souls are integrated and that the Holy Spirit comes to us through fleshly means. In therapy, I've learned how to regulate my physical responses to the world, which engenders a healthier emotional response.

And Jesus said: "Let the dead bury the dead. Come and follow me." A good therapist shows you how to leave the

unchangeable past behind and how to step deliberately into the future.

Which is not to say a good therapist can replace Jesus. The things I learn in therapy are simply tools to be put in service of my goal of salvation. I constantly question what I learn, assessing whether I am growing in charity or just navel gazing. Sometimes, I have to take my therapist's words with a grain of salt or filter them through a Catholic lens. More often, I discover that my lifelong spiritual failings are actually emotional wounds. And as they heal, it becomes easier to follow Christ.

Now, it is entirely possible for therapy to warp or block spiritual growth. I have seen folks graduate from therapy as monsters of selfishness. Whether they got bad advice or just drew the wrong conclusions, I do not know; but all they learned was how to yammer endlessly about their needs and their comfort zones—and to label as "toxic" anything that might encroach on them.

They do not become more healthy or more whole. Instead, they skim off the top what good therapy has to offer, indulging in pop psychology, which collects the trappings of self-knowledge and uses them as camouflage, rather than as tools for transformation.

It turns out it is very possible to do the same thing with religion—which brings me full circle to the struggles I had with Catholicism before I discovered therapy. The faith I tried so hard to practice was a faith made of exteriors, of trappings, of white-knuckle works without love. It was a pop faith as empty and trivial as the pop psychology I scorned. I could not know God because I did not know myself. For my faith to grow deeper, I needed to grow stronger.

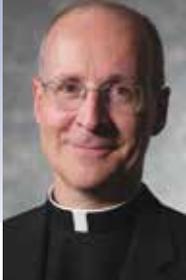
Pop psychology, and the self-indulgent kind of therapy that goes with it, will drive you away from following Christ. But so will pop Catholicism, which expects you to take up your mat and walk without ever being healed first.

So, mindfulness. It still makes me think of a *nouveau riche* bohemian balancing crystals on her forehead. But I can live with that. It just feels good to be able to live. It makes me feel like I want to do it eternally.

Simcha Fisher is a speaker, freelance writer and author of *The Sinner's Guide to Natural Family Planning*. She blogs daily at simchafisher.com and weekly at *The Catholic Weekly*. She lives in New Hampshire with her husband and 10 kids.

New Scripture Study

from
Father James Martin



Thousands of churches will celebrate Bread for the World Sunday on October 15 or another Sunday this fall — as people of faith work together to end hunger.

Rev. James Martin, SJ, editor-at-large of *America* magazine and author of the best selling *Jesus: A Pilgrimage*, has written a study on Matthew 22:1-14, the parable of the wedding banquet and the Gospel for October 15.

A Bread for the World Sunday guide is available to order — with notes about a children's sermon, prayers, and other suggested activities. Worship bulletin inserts in English and Spanish are also available.

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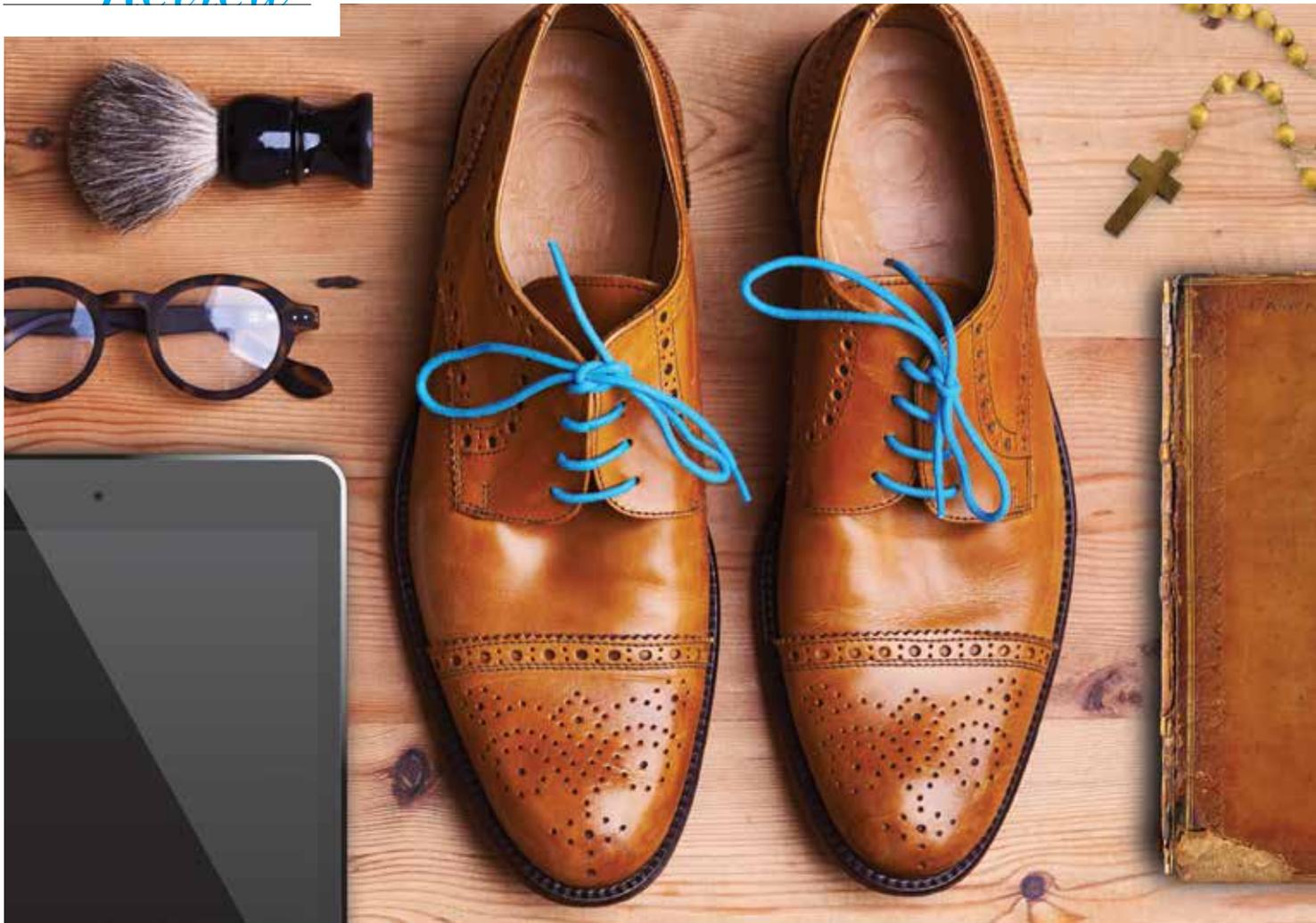
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What Hipsters and Monks Share

By David J. Michael

Religious orders are facing what is euphemistically called a vocational crisis. In truth, many are dying. Vocations are down, the average age of members is rising, and approximately 3,000 religious leave the consecrated life every year. The reasons are many and complicated, but surely the decline builds upon itself. As fewer people have contact with men and women religious, the religious life becomes less accessible.

Monastic life, in particular, seems alien to the secular imagination. Par-

adoxically, even as the influence of monastic communities decreases, their wisdom and example are increasingly relevant to a distracted, digital world. Rod Dreher's much-discussed book *The Benedict Option* encourages Christians to draw on Benedictine spirituality to carve out a new existence apart from the larger secular society. But perhaps what we need today is for the monastic tradition to make itself a bit more prominent in American culture.

Fortunately, monastic commu-

nities have the opportunity to do just that. By a bizarre twist of fate, the taste of the age, "hipster taste," runs parallel to monastic notions of work, prayer and what we might call the monastic aesthetic. With some ingenuity and a touch of self-promotion, monastic communities might find themselves in great demand.

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Trying to define the term "hipster" is a fraught endeavor. But if there is a unifying characteristic that hipsters share, it is a passion for and pursuit

By a bizarre twist of fate, “hipster taste” runs parallel to monastic notions of work, prayer and aesthetics.

of authenticity.

For something to possess authenticity in the eyes of hipsters, it should be exclusive, unknown or rare, or it should have roots in tradition. (Ironically, in hipster culture, the label “hipster” is pejorative because to acknowledge authenticity is to destroy it; calling someone a hipster is tantamount to calling her a fraud, whose tastes are forced.) Hipsters are drawn to craft beer, obscure cheeses, organic farms, taxidermy and homemade preserves. They favor hand-dipped candles, old-fashioned stationery, Indian headdresses and the lamentable industrial-chic decor and exposed bricks that mark so many new restaurants and bars.

That vision is spreading. Just north of New York City, a start-up company has built cabins in the woods that are advertised as retreat spaces for writing or taking a break from the grind of city life. It sounds and looks like a hermitage to me. The only thing missing is God.

Contemplation, community, gardening, cooking meals for friends—these require constancy, attention and space, all currencies that most urban hipsters lack. As a result, hipsters have shifted their focus from experiencing the authentic to documenting it. The race for authentic and exclusive experiences accelerated with the introduction of social media, particularly Instagram. Individuals are now the publishers and curators of their own work. People spend large amounts of time and money trying to find authentic experiences and

products as well as beautiful, homey scenes. (Bonus points if those experiences are found abroad, particularly in Japan.) Then they shoot photos and video and share them as external markers of their own taste or success and perhaps as an undernourished effort to tap into something deeper, maybe even something spiritual. An image of yourself pensively gazing onto the heath is worth more than the actual moment, adulterated as it may be by the acts of staging and sharing the photograph.

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As often happens with countercultures, hipsterism and its values have been co-opted by mainstream consumer culture. This was not particularly difficult because this brand of authenticity was acquired—like any cultural signifier in our age—by purchasing “stuff” or buying experiences.

As Matthew Schmitz noted in *First Things* (March 2016), “*heritage* and *vintage* are the marketer’s magic words.” To that list I would add “hand-crafted.” Everything—from espresso to cosmetics—is advertised as hand-crafted. Chain stores with names like Urban Outfitters and Anthropologie emerged to cater to hipster tastes, and then luxury versions of hipster favorites were introduced. (It recently became possible to spend \$800 on a hooded sweatshirt.)

Hipster is no longer primarily the name of a sociological class but an umbrella term for a segment of consumer taste. That taste is most concentrated among urban, college-educated 20- and 30-somethings, yours

truly included, and shapes everything from the products we buy to endless streams of curated “lifestyle” media that dominate the internet.

As hipster taste has spread to the mainstream, so have the goals of authenticity and contemplation, though in ever cheapened and commercialized variations. Recently, an entire cottage industry has developed around “mindfulness.” Bookstores sell pocket-size guides to “Mindfulness Made Easy,” while a lifestyle magazine offers tips for making “mindful jam.” Smartphone apps teach mindfulness, and insurance companies promote mindfulness as a way to manage stress, achieve wellness and reduce health care costs. Major companies and their advertising agencies spend millions to project a profitable image of authenticity. They want their products—whether organic eggs, tractors or enterprise sales software—to be represented by real people and have an authentic feel.

Yet while the term *authentic* is by now hackneyed beyond recovery, if you strain hard enough to hear beyond all the noise of marketing and self-promotion, you can hear the faintest cry for help as people, adrift in a sea of faceless consumerism, look for a human connection.

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What does this mean for you, members of religious communities who might be reading this? A few things. Consider how closely hipster ideals, as portrayed in magazines and advertisements, now mirror central monastic ideals—simplicity, authen-

ticity, community, self-sufficiency, contemplation. You have rules, long histories and theologies that illuminate these ideals and shape your daily rhythms. Hipsters do not.

One way to engage the world might be to help hipsters—I write as one of them—understand why we find it gratifying to make our own bread, tend our own gardens or brew our own beer. What is it about bodily practices and habituation that speaks to our souls? We know the slowness of our hobbies does something to us, but we don't quite know what it is.

To learn, we will have to become aware of your existence and your gifts. So you ought to photograph your community and publish those photographs on Instagram. This practice offers an opportunity to meet people where they are—which, by and large, is not anywhere close to a contemplative religious life.

The average young adult spends over four hours of each day on her phone, and she checks social media channels an average of 17 times per day. Further, young people are averse to speaking about religion explicitly. They lack the imagination and vocabulary even to broach the subject of monastic life. But they do possess a highly developed visual grammar and are interested in stylized photographs of agriculture, cooking, handicraft, drinks and books.

Further, contemplative orders should reinsert themselves into the public sphere as the keepers and guardians of real mindfulness. The mindfulness moment that America is having is marred by an extreme sense of self-centeredness. But perhaps mindfulness is contemplation's shadow on the cave wall. Of course, cultivating a contemplative life requires a lifetime of struggle, a challenging

proposition in our age of instant gratification. But a simple—admittedly gimmicky—change of language, from contemplation to “monastic mindfulness,” could generate an audience of people willing to read your articles or attend your retreats. You may not need or even want that audience, but they need you.

All of which is to say, you have a fascinating preaching opportunity, and when this bizarre cultural moment shifts, you will lose that opportunity. So start an Instagram account. Take advantage of the fact that your daily lives entail much of what the authenticity hounds are clamoring after. Take photos of your gardens, your chapels, your candles, your table spread with a feast day dinner.

Perhaps you have an industrial kitchen, buy your food at Sam's Club and haven't had a butcher block table in 50 years. Not to worry. Photograph your icons and your books. Document your community as it prays or goes for walks or enjoys recreation. (As we know from Paweł Pawlikowski and Paolo Sorrentino, cassocks and habits are very cinematic.) Tag these photographs with a hashtag like #monklife or #nunlife. Slowly but surely, you will start to develop a following. The Benedictine Monks of Meath, Ireland, who run a wonderful Instagram, have over 500 followers. That may not sound like a lot when many middle schoolers have thousands, but it is a solid start.

Finally, if you belong to an order that supports itself through handicraft or food production, you should market your wares under the hipster umbrella. Los Angeles's Ace Hotel, the popular hipster hotel chain, is

Hipsters are drawn to craft beer, obscure cheeses and organic farms.



Photo: iStockphoto.com/BigDuckSix

ornamented with handmade leather knickknacks and woolen blankets available for purchase at a hefty price. Maybe those blankets could be woven by your community? In the shadow of the Brooklyn Bridge, a hip men's store sells "Incense of the West," which smells suspiciously like church incense. Perhaps that store could be selling your incense instead? Write to hipster boutiques and high-end urban specialty food shops and see if they will stock your products. Your community will make some money, but more important, it will garner interest and curiosity.

A notable American example of monastic engagement can be found in Spencer, Mass., where the Cistercians at St. Joseph Abbey, worried about the costs of running their community, recently started brewing the first Trappist beer in the United States. So many

fans were clamoring to visit the abbey and tour the brewery that this past summer the brewery opened its doors to the general public for one day.

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Of course, the compatibility of Catholic and hipster visions of authenticity breaks down at a certain point. The Catholic Church, by definition, runs counter to the ideas of exclusivity that hipsterdom associates with authenticity. The church is for everyone. Nonetheless, in tapping into the current hipster lifestyle craze, you have a chance to share what a truly authentic life looks like: a life grounded in God.

Before you go all-in, however, a word of caution. To introduce Instagram or Snapchat into your community could threaten your own attention span. Smartphones and social media might distract the mind from prayer and contemplation. If you are a clois-

tered community, employing social media or engaging the world through mindfulness presents an implicit threat to your cloistered lifestyle and your vocation. You are no doubt well aware of these threats.

But as St. Augustine writes in *De Doctrina Christiana*: "We were not wrong to learn the alphabet just because they say that the god Mercury was its patron, nor should we avoid justice and virtue just because they dedicated temples to justice and virtue." I am not advocating packing smartphones in your cassocks and habits. I am suggesting that you wade into the stream with care. For at the moment, the world needs your wisdom and your model of the good life almost as much as it needs your prayers.

David J. Michael is a writer and producer living in Brooklyn.

The Ambiguity of Cypress on the Via Bramasole

By Roger Johnson

They line the road, the valley side,
Back lit and dark as Satan's horn.
Their roots descend through rock and bone
To Purgatory. Their points appear
To pierce an isolated cloud.

Front lit, they're green and gay as holly,
But dense, delightful steeples
Pointing up to Beatrice,
Whose love propelled the pilgrim's universe,
Whose benediction illuminates the road.

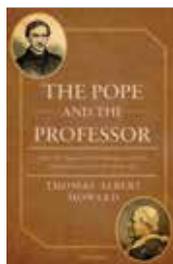
Where giants have died
Are planted youthful trees
Beside the Virgin's shrine.
Are these the spears to pierce her
Mournful heart and draw her shining tears,
As did her first-born child,
Or but a line of witnesses
To our passage down or up,
Past Bramasole, past her shrine?

Cortona, July 2016

Roger Johnson recently translated Max Meyer's novel, *Jenseits dieser Zeit*, now published as *The Other Side of Now*. He consults and teaches part time at Penn State Altoona and Mount Aloysius College.



The man who fought papal infallibility By John W. O'Malley



The Pope and the Professor

Pius IX, Ignaz von Döllinger, and the Quandary of the Modern Age
By Thomas Albert Howard
Oxford University Press
312p \$45

The French Revolution and its pan-European, Napoleonic aftermath traumatized the traditional ruling classes, clerical and lay. The revolution's cry of liberty, equality and fraternity turned out to be, as they saw it, a recipe for carnage and chaos. When the revolutionary government seized the property of the French church, it reduced to penury that extraordinarily wealthy institution.

Wherever Napoleon's armies went—and they went just about everywhere—an unbending policy of secularization followed, which included suppression of religious in-

stitutes and radical reorganization of church structures.

After Napoleon's defeat, the situation allowed a religious revival to take place, but a deep feeling of insecurity gripped many Catholics. In 1819, Joseph de Maistre published his book *Du Pape (On the Pope)*, in which he argued that an infallible papacy was the only salvation from the chaos that threatened. The book set off a controversy about the role of the papacy in church and society that raged in the popular press for the next 50 years, until the opening of the First Vatican Council (1869-1870).

When Pius IX convoked the council, he described its purpose in the most general terms, but responding to the problems raised by the "modern world" was what he intended. Neither in the bull of convocation nor in the preparatory documents of the council was papal infallibility mentioned. Nonetheless, the agitation for it, not in Rome but at the grass roots, had

reached such a pitch that it was almost inevitably bound to appear on the council's agenda.

No one was more responsible for accomplishing that goal than Cardinal Henry Manning, a convert and archbishop of Westminster. He, with a few others, marshaled the bishops to form a large majority at the council ardent for a definition. Opponents of the definition mustered arguments against it, many of which were historical. It is at that point that Ignaz von Döllinger, the subject of Thomas Albert Howard's excellent book, enters the scene.

Forgotten today except by specialists, Döllinger (1799-1890), professor of church history at the University of Munich, was one of the best known and most widely respected Catholic intellectuals of his day. In 1850 John Dalberg-Acton, later to be Lord Acton, founder of the Cambridge Modern History series, presented himself at Döllinger's door and asked him to be his professor. He was 16 years

▶ According to Ignaz von Döllinger, the doctrine of infallibility was based on forgeries and distortions of history.

old. This brilliant polymath, a devout Catholic, related by blood or marriage to several noble families on the continent, fluent in English, German, French and Italian, soon graduated to become not only Döllinger's closest friend but his partner in working to oppose the decree on infallibility.

Among the intellectual problems with which the "modern world" confronted the church, possibly none was more serious than the development of a new method of historical criticism, now applied to sacred texts and sacred doctrines. According to that method, it was no longer sufficient to adduce proof-texts and metaphysical arguments in defense of a doctrinal position. Those texts and arguments had to pass the test of historical criticism. Both Döllinger and Acton were convinced that the texts and arguments used to promote papal infallibility did not pass the test. They set to work to prevent the definition.

Shortly before the council opened, Acton rented a large apartment in Rome, where he entertained and consulted anti-infallibility bishops and helped organize them as a counterforce to the majority. But his main task was to supply Döllinger with insider information about the council. To ensure his dispatches would not be intercepted by the papal police, he sent them to Munich in the diplomatic pouch of the Bavarian ambassador in Rome.

Döllinger reshaped Acton's letters and published them, under the pseudonym Quirinus, first as a series of articles and then as a book, *Letters From Rome on the Council*. The book, soon translated, created an international sensation. According to Döllinger, infallibility was based on forgeries and distortions of history. It

was utterly illegitimate. His and Acton's efforts to prevent the definition were of course unavailing. On July 18, 1870, the council approved the decree "Pastor Aeternus," with only two bishops dissenting.

On that day 535 prelates were in Saint Peter's to cast their votes, down about 25 percent from the more than 700 who had been present at the council's opening seven months earlier. Sickness, death and urgent business at home partially account for the attrition, but bishops who opposed the decree had quietly been slipping away for some time, a phenomenon that culminated in the departure of a large number the evening before the formal approval of the definition by the assembled bishops and the pope.

Did the defections indicate that opposition to the decree was so strong it might spark a major schism? That was the dark question that weighed upon the minds and hearts of those present in Saint Peter's on the day of promulgation.

Only in Germany did that threat for a short while seem on the verge of realization, largely because of forces that rallied around Döllinger as their hero and spokesman. But Döllinger wanted no part in a schism. He refused, nonetheless, to submit to the decree, which resulted in his excommunication. With that he became a martyr-hero, a new Luther who chose conscience over church. Honors were heaped upon him. The universities of Oxford, Edinburgh, Marburg and Vienna conferred upon him honorary degrees.

This is the story Howard tells in his book. It is a fascinating story, much richer than I have been able to convey in these few paragraphs. As far as I know, not even in German is there

a book on Döllinger that is as well researched as this one. Howard visited and made use of all the archives pertinent to the subject—German, Vatican and British. The good news is that the erudition does not bog the story down. The prose is accessible and moves at a brisk pace.

But the book is far from being simply a biography. Howard is able to move beyond the arguments Döllinger adduced against the decree, some of which do not stand up to the high standards Döllinger required of others. He sees "the professor's" conflict with his opponents as in essence a conflict over method and thus another aspect of the church's relationship to the "modern world." The conflict raised the crucial question of the role modern historical criticism should play in theological method and in the understanding of dogma—a problem not fully resolved even today.

In the intriguing final section of the book, "Conscience, Catholicism, and the Modern Age," Howard points out how the Second Vatican Council vindicated Döllinger's appeal to conscience, validated his precocious ecumenical concerns and tempered the one-sided emphasis on papal authority codified in the decree on primacy and infallibility.

I strongly recommend this book for anybody interested in Catholicism's struggle with the modern world and in the process by which in the 19th century the church became more pope-centered than ever before.

John W. O'Malley, S.J., is University Professor in the theology department at Georgetown University. In 2018 Harvard University Press will publish his history of the First Vatican Council.

A 'liberal white guy'

Chris Hayes, a white guy, opens and closes his latest book with a call to the cops. At the beginning, when he heard a black couple fighting in the street below his Brooklyn window, he didn't hesitate to make the call: "I dialed that number not to enforce the law but to restore order."

Richard Nixon's speech at the 1968 Republican convention is best remembered for its call to "law and order," recently echoed in the campaign of Donald J. Trump. Nixon called for bridges between black and white Americans by saying: "Black Americans, no more than white Americans, they do not want more government programs which perpetuate dependency. They

don't want to be a colony in a nation."

Hayes, who describes himself as a self-righteous, liberal loud-mouthed pundit from MSNBC, analyzes history, politics and economics to show that division is exactly what happened. Cops are called when social workers or therapists or drug counselors would be more useful. Unfortunately, he points out, "the problem with community policing...is that so often the cops being called to enforce community norms are not part of the community."

It doesn't help that punishment is at the heart of the American character. "By every conceivable metric—arrests, prosecutions, duration of sentences, conditions of imprisonment—the United States is by far the most punitive rich democracy.... And we are, of course, the

only rich democracy that hands out the ultimate punishment: death."

The driving force is white fear: "This is the central component of the white fear that sustains the Colony: the simple inability to recognize deeply, fully totally, the humanity of those on the other side."

Hayes asks at the end of his book what to do about four young black bike riders in Prospect Park in Brooklyn, one of whom grabs a phone out of a passing white man's hand. It is a testament to the fundamental insight of *A Colony in a Nation* that this reader questioned whether he would call the cops.

Thomas Curran is a former associate editor of *The Newark Star Ledger*.

A guide to holy places and people

Following an excellent biographical sketch of the Catholic spiritual writer James Martin, S.J., James T. Keane's splendid collection of Martin's essential writings is grouped into four categories: the spiritual life, finding God in all things, solidarity with those who suffer and life with the saints. It becomes immediately clear why Martin is so beloved by American Catholics. His writing is accessible and grounded in narratives from real life. He is strikingly honest about himself, and he boldly advocates for the marginalized and persecuted, including gays and lesbians. While he can be unflinchingly critical of the church's flaws, Martin is nevertheless clearly devoted to the

church and upholds the church as the principal means through which the people of God can become holy.

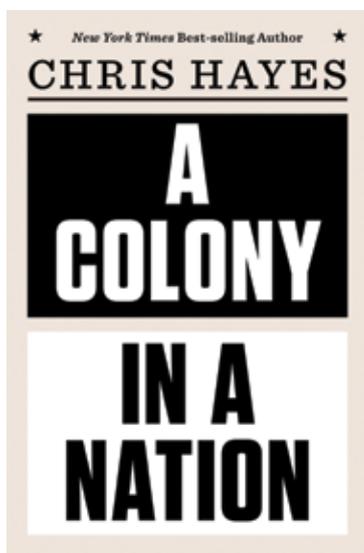
Martin describes holiness as becoming more of one's true self. This is not something we receive passively and vicariously from sacraments, priests and saints. Rather, like salmon working their way up current, the people of God are on a life-long journey and everyone has a responsibility to stay the course. Following St. Ignatius Loyola, Martin believes that God is larger than the church, and pilgrims should be alert to his presence in material things like the birth of a child or Christmas shopping in a busy mall, and in personal experiences, including even physical suffering and doubt. Finally, Martin tells us that God is to be found particularly in the means

provided by the church and her traditions. From his imaginative riffs on Jesus, Mary and Joseph to his openness to the supernatural power at holy places like Lourdes and Chimayo, and then to his accounts of the distinct personalities and foibles of the saints, Martin reminds us that the church is not merely a mediator of holiness but is also a reservoir of holy places and holy human exemplars.

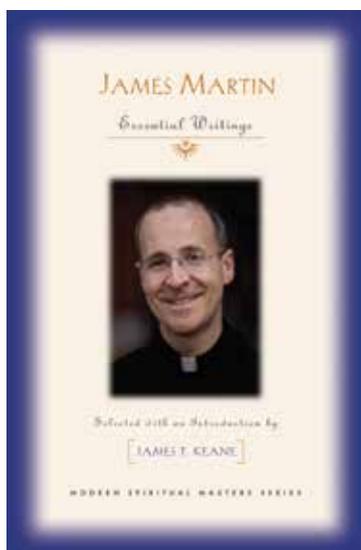
Timothy Wadkins is a theology professor at *Canisius College, Buffalo, N.Y.*



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A Colony in a Nation
By Chris Hayes
W. W. Norton & Company. 256p \$18



James Martin
Essential Writings
By Timothy Wadkins
James T. Keane, ed.
Orbis. 260p \$20

Photos from the front line

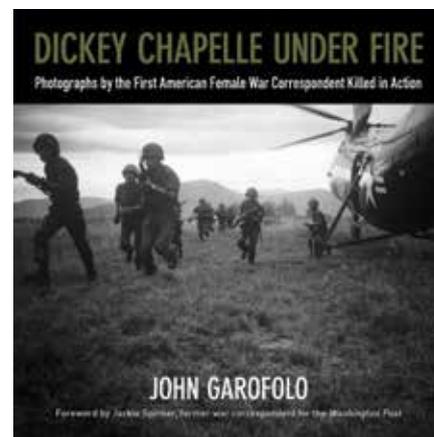
Dickey Chapelle Under Fire, by John Garofolo, is a pictorial tribute to the life of a journalist who has the tragic distinction of being the first American female war correspondent killed in action. Dickey Chapelle was a great and early member of the intrepid journalistic sisterhood that included Margaret Bourke-White, Marguerite Higgins, Martha Gellhorn and Gloria Emerson. Born Georgette in 1919, she renamed herself for her hero, Admiral Richard Byrd, explorer of the South Pole. Dickey Chapelle covered datelines under fire in all the wars of her generation—beginning with World War II on Iwo Jima and Okinawa.

In the 1950s, she began covering so-called small wars of rebellion. Usually embedded with the rebels, she shot iconic images from the Algerian side of the Battle of Algiers against the French; Fidel Castro’s side against the Cuban dictator Batista; and the Hungarian Freedom Fighters’ side against the Soviet Union. In Hungary, Chapelle was arrested by the Russians and imprisoned for two months. Because Dickey Chapelle was a photographer rather than a writer, her instincts were visceral. Her images, which feature dying Marines, a severely burned tank commander and Vietnamese children covering their ears against mortar fire, speak of humanity caught in the inhumanity of war rather than of politics or ideology.

In 1961 Dickey arrived in Southeast Asia to cover U.S. advisers in Vietnam and Laos. On Nov. 4, 1965,

while attached to the U.S. Seventh Marines on a search-and-destroy mission, Chapelle was killed by shrapnel from an explosion. “I knew this was bound to happen,” were her final words, whispered while receiving the last rites. Her body came home under Marine escort, and she had a military funeral. “She was one of us, and we will miss her,” said the Marine Corps commandant. Dickey Chapelle’s body of work reveals above all her love and respect for the young men who did not start the wars but sacrificed themselves to finish them.

Gail Lumet Buckley is the author of *The Hornes: An American Family*, *Blacks in Uniform: From Bunker Hill to Desert Storm* and *The Black Calhouns: From Civil War to Civil Rights With One African American Family*.



Dickey Chapelle Under Fire
Photographs by the First American Female War Correspondent Killed in Action
By John Garofolo
Wisconsin Historical Society Press. 136 p \$25



With Kimmy Schmidt in the land of the happy fools

Imagine a sitcom about a modern Cinderella, as ridiculously upbeat as a Disney princess, but instead of being beaten down by a mean stepmom she has been abducted by a doomsday cult leader and held in an underground bunker in Indiana for 15 years. That, in short, is “Unbreakable Kimmy Schmidt,” a Netflix series that recently finished its third season. It is your typical fish-out-of-water, small-town-kid-comes-to-the-big-city kind of tale, with the twist that the kid has some serious PTSD issues. You know, for the laughs.

When “Kimmy” debuted two years ago, it had one major selling point: It was created by Tina Fey and Robert Carlock, makers of the fantastic NBC sitcom “30 Rock.” And right from the start, the show seemed to exist in the same hilariously weird universe as its predecessor. Fleeing the press attention of being one of the “Indiana Mole Women,” Kimmy (El-

lie Kemper) moves in with the gay, aspiring Broadway star Titus Andromedon (Tituss Burgess) in a rundown, drug-infested part of New York City called East Dogmouth. Their landlady (comedy legend Carol Kane) grew up as part of a human diorama in the Tenement Museum. Kimmy’s boss (Jane Krakowski) is a WASPy trophy wife who has no interest in her children. And Kimmy’s room is actually a closet. But she is excited; she has a bedroom with a door!

Like “30 Rock,” the writing is quick and screwball and loves to take everything that is ridiculous about life one step further. “You make Patti LaBelle sound like Barry White,” Dionne Warwick tells Titus about his singing in Season 3. “And I should know because I’ve done EpiPens on both of them.”

But even as “Kimmy” is about this hopeful woman moving forward through this bizarre world, what makes it special is how it continues to

draw on the trauma of her abduction. The second season is a standout, as a binge-drinking shrink (played by Fey) helps Kimmy see that a major part of what she is dealing with is not the bunker at all but the fact that her mother did not save her. The finale, in which Kimmy confronts her rollercoaster fanatic mom (Lisa Kudrow), is not only hilarious (the entire confrontation takes place on a rollercoaster) but in its own way quite real. “You were a bad mom,” Kimmy shouts at one point. “And you were never there for me. I packed your lunch every day. And you never ate the fruit!”

I once vented to another Jesuit about trouble I was having with someone. He responded with perhaps the oddest suggestion I have ever heard: “When I’m really angry at someone, I try to imagine them as a muppet. It’s very difficult to feel threatened by muppets.”

In a way, “Unbreakable Kimmy



“Unbreakable Kimmy Schmidt” loves to take everything that is ridiculous about life one step further.

Photo: Netflix/ Eric Liebowitz

Schmidt” is that idea writ large. It takes on pretty much everything about life that is hard—poverty, loneliness, old rich white men who somehow still run the world despite having at this point a ridiculously bad track record, break-ups, not knowing what you want to do with your life, being held hostage for 15 years—and makes it all so much bigger and more absurd. As a result everything that was sad or infuriating becomes silly, relatable, even human. We are all trying, and we are all fools.

The world of Kimmy Schmidt looks nothing like how most of us would imagine the kingdom of heaven. And yet, having witnessed its optimism, wackiness and unexpected heart, I wonder. As Fey’s Liz Lemon would say, I want to go to there.

Jim McDermott, S.J., is America’s Los Angeles correspondent.

The moral blindness of war

This year, on the 100th anniversary of the United States’ entry into World War I, the New-York Historical Society is presenting “World War I Beyond the Trenches.” The exhibit, which opened in May and will run through Sept. 3, “explores how artists across generations, aesthetic sensibilities, and the political spectrum used their work to depict, memorialize, promote, or oppose the divisive conflict.”

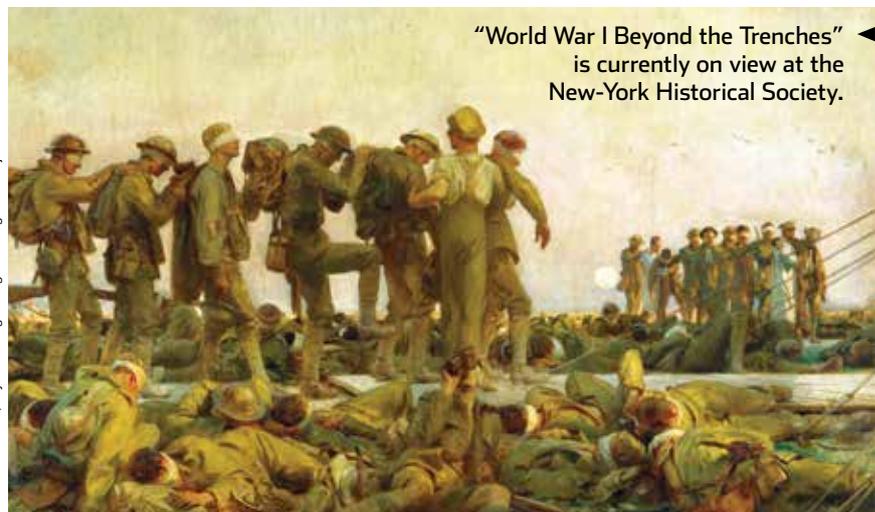
The star of the exhibition is John Singer Sargent’s “Gassed,” (1919) which, at 90 by 240 inches, fills a whole wall. Ten men, blindfolded after being burned by mustard gas, are being led toward treatment. There are men sprawled around them, some wounded, others dead. In the background men play soccer. For Sargent this is a story of moral blindness. In time the wounded will remove their blindfolds, but will they understand what they see?

Claggett Wilson’s abstract combination of watercolor and pencil on paperboard in “Flower of Death—The Bursting of a Heavy Shell—Not as It Looks, but as It Feels and Sounds and Smells” (c. 1919) uses

yellow and brown lines blasting out from a center to approximate the sensory experience of the detonation. The most horrifying painting is George Wesley Bellows’s “The Germans Arrive,” (1918) in which a German soldier has seized a young man. The boy’s bare torso is shining white and another soldier holds him around his neck. The boy’s eyes are frantic with fear as the leader with his bloody sword chops off both the boy’s hands. In John Stewart Curry’s “Parade to War” an army marches boldly off to war before a cheering crowd. But wait! Look at their blurred faces. They are bare skulls. The marching men are dead.

Almost 100 years after the war’s end, the world has not become a more peaceful place. We are now facing the disintegration of the Middle East, the “forever war” in Afghanistan and the re-emergence of the possibility of nuclear warfare. But World War I can teach us, if we allow it.

Raymond A. Schroth, S.J., is books editor at America.



“World War I Beyond the Trenches” is currently on view at the New-York Historical Society.

Detail of “Gassed,” by John Singer Sargent. Google Art Project.

The Audacious Seeker

Readings: 1 Kgs 3:5-12, Ps 119, Rom 8:28-30, Mt 13:44-52

In Matthew's Gospel, "kingdom of heaven" refers to God's coming action to set creation aright. Jesus uses the phrase throughout his ministry, but it is only in this, his third great discourse, that he expands on the idea.

Over the past two weeks we learned that admission to the kingdom is dependent on faith and that citizens of God's kingdom experience both abundance and opposition. Matthew affirms in the parable of the wheat and weeds and the parable of the dragnet that true membership in the kingdom is clear only to God. Jesus offers two parables this week on another theme: that participation in the kingdom is worth great sacrifice.

Jesus chooses two symbols to illustrate this point. First, he likens the kingdom to discovered treasure. This was a frequent experience in the war-torn ancient Near East. At the approach of an army, people hid their valuables in secret places with the intent to collect them after the conflict. This was not possible in every instance, and archaeologists today often find ancient hordes in caves, cisterns and ruins throughout the southern Levant. Discovered treasure was so common in Jesus' day that several laws were dedicated to it. In general, the treasure became the property of the landowner, not the finder, which is why the person in the parable must sacrifice everything to purchase the field.

The second parable offers a similar lesson. A merchant, looking at the offerings of pearl divers, recognizes "a pearl of great price" or, as some scholars translate, "an especially valuable pearl." The pearl divers clearly know they found something of great value, and the merchant needs to liquidate every asset to purchase it. Nonetheless, the merchant is confident that he can get a substantially higher price from someone not able to deal with the divers directly, making the temporary sacrifice worth the effort.

These parables yield four lessons about the kingdom. First, the value of the kingdom is not apparent to the untrained eye. Just as the treasure hunter and the merchant had special insights that revealed the value of their discovery, so Christ's disciples must be able to recognize the kingdom when they find it.

'Out of joy, [he] goes and sells all that he has.'

(Mt 13:44)



PRAYING WITH SCRIPTURE

How have you learned to discern God's kingdom?
How consistently do you seek it out?

What is the boldest action you have ever taken
for Christ? What did you hope for?

Second, the kingdom requires searching out. The valuable items discovered in the parables were not apparent to everyone. It is only to those who have trained themselves to discern the signs of God's kingdom that it will be apparent.

Third, acquiring the kingdom requires a certain audacity. The treasure hunter and merchant were ready to take significant financial risks to achieve their goals. Just so, Jesus charges his disciples to be similarly fearless in their response to God's call.

Fourth, the present sacrifices express hope in a future joy. Throughout Matthew's Gospel, Jesus emphasizes the material and spiritual abundance that result from the adversities of discipleship. Many people would undergo hardship for financial gain. Jesus invites his disciples to do the same to attain the kingdom.

This is the lesson of the section of Matthew's Gospel known as the Kingdom Discourse, which concludes in today's Gospel. God's kingdom is worth the wait, worth the labor and worth the sacrifice. The hardships are temporary; the rewards last forever.

Michael Simone, S.J., teaches Scripture at Boston College School of Theology and Ministry.

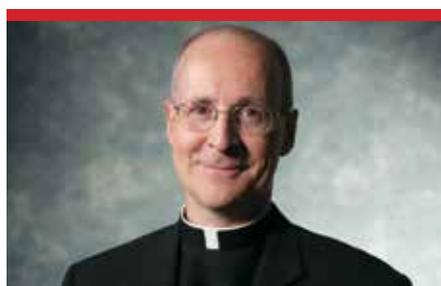
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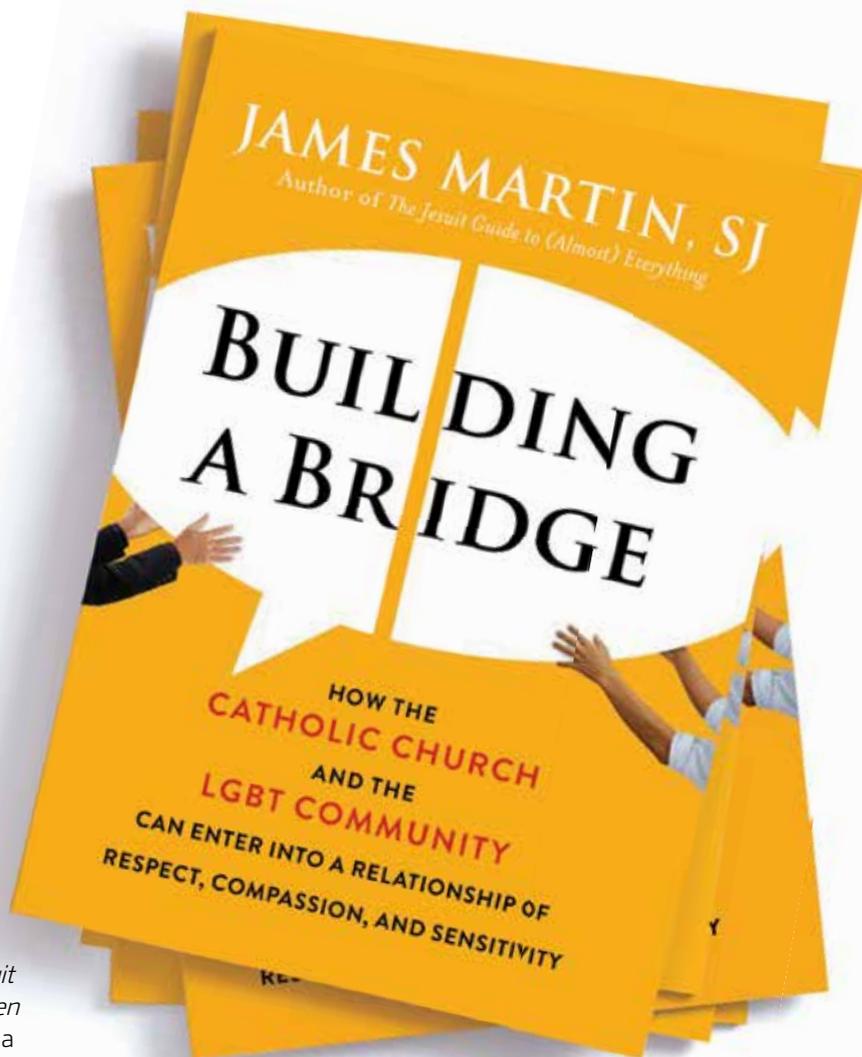
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REV. JAMES MARTIN, SJ, is a Jesuit priest, editor at large of *America* magazine, and bestselling author of *Seven Last Words*, *The Abbey*, *Jesus: A Pilgrimage*, *The Jesuit Guide to (Almost) Everything*, and *Between Heaven and Mirth*. In April Pope Francis appointed him as a Consultor to the Secretariat for Communication.



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Ever Deeper Faith

Readings: Dn 7:9-14, Ps 97, 2 Pt 1:16-19, Mt 17:1-9

The story of the transfiguration is a story about faith and the insights faith confers. Jesus' own faith was so perfect that he shared the Father's glory. An act of faith by Peter, James and John allowed them to see this glory and be transformed by it. Just so, when we let faith transform our lives, we can let the world hear the voice of God.

Jesus performs most of his wonders for the good of others. His healings and exorcisms, for example, were free gifts that rekindled the faith of many. The transfiguration is different. At first glance, it seems centered completely on Jesus. A reader can be forgiven for wondering how to apply this narrative to discipleship.

In Matthew's hands, the transfiguration is a lesson in faith. Matthew sets the event among episodes that highlight the growing faith of the apostles. Not long before, a group of Pharisees and Sadducees challenged Jesus to produce a sign. It is not entirely clear if they were expecting a celestial wonder or some kind of symbolic action like those by Jeremiah (13:1-11) and Ezekiel (4:1-17). Either way, Jesus refuses, pointing out that his sign, like the prophet Jonah's, was a ministry of preaching the truth.

Matthew relates Peter's confession of faith not long

after that confrontation. His testimony is a dramatic contrast to the challenge of the Pharisees and Sadducees. Peter's faith had grown so strong that he could believe on the strength of Jesus' word alone.

The sign of the transfiguration came only after the act of faith. Peter along with James and John (who presumably shared Peter's faith) saw Jesus as he appears in the Father's eyes. They saw the incarnate Son who fulfilled the prophecy of Daniel we hear in the first reading. Jesus shared the Father's glory and was the Word that inspired Moses and Elijah. Peter's faith in Jesus was confirmed in spectacular fashion.

"This is my beloved Son. Listen to him." Throughout Matthew's Gospel, faith is something that either grows or dies. The word of God had found deep, fertile soil within Peter, James and John. It grew in their hearts to such an extent that they too came to hear the voice that inspired Jesus himself.

The results of the transfiguration appear in the second reading, which was probably written not by Peter but by someone close to him. The author reflects on Peter's faith through the lens of the growing Christian movement. Today we would call such writing a study in Petrine spirituality. The author points specifically to the transfiguration as the event that gave Peter the confidence to propagate the message of Christ. Peter's act of faith transformed him and allowed him to lead others to a similar transformation.

By putting our faith in the same message, we too can make ourselves sensitive to God's word. Though we may sometimes struggle, if we continue to deepen our faith, we can help all humanity hear the voice of God.

*'This is my beloved Son,
with whom I am well pleased;
listen to him.'* Mt 17:5

PRAYING WITH SCRIPTURE

How can you challenge yourself to deeper faith?

What insight has your faith taught you that you can share with others?

Michael Simone, S.J., teaches Scripture at Boston College School of Theology and Ministry.

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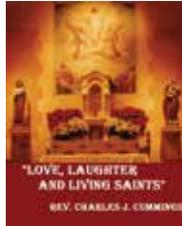


CATHOLIC
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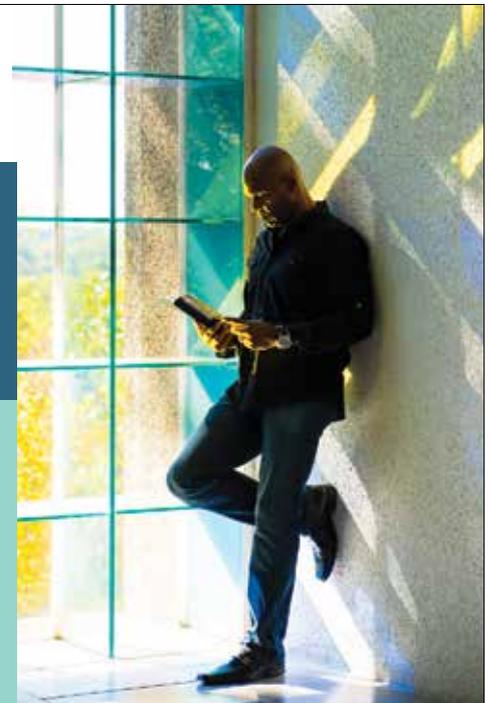


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America, Be Beautiful

To love our nation does not mean to love it blindly

By Cecilia González-Andrieu



I had never tasted anything so delicious. There was a small piece of cake, a carton of milk and a sandwich. The cardboard box in which the meal came was white and had a large, red cross on the lid. For years I kept the box neatly preserved in my closet. It would be some time before I could understand the concept of a “box lunch” and what exactly the Red Cross was. For a refugee child who had waited for asylum for half of my short life, this meal marked the end of a frightening journey and the beginning of a new life.

In a flash, we were here, in that “land of *libertad*” our parents had longingly described: America. I read U.S. history avidly. I memorized my civics lessons and treasured the books from my parochial school. I got to know *Americanos*. There were the E.S.L. classes and the bilingual lessons, so I would not fall behind in my other subjects. And for a child suddenly ripped from all I knew, there were the families of my new school friends who invited me over for dinner and gave me my first taste of gingerbread.

As I reflect on the Trump administration’s incoherently reactive travel bans and deportation raids, and the ongoing uncertainty of life for my DACA students and my fellow parishioners who lack proper documents, I keep remembering that small box with the Red Cross on it. When it was placed in my hands, I thought: “There

are good people in the world; learn to trust again.” How can I speak of this moral consistency, this feeling of welcome so formative for immigrants and their descendants, in this new context?

When did the United States change so drastically? When did we stop believing in the dreams of the multiple waves of migrants and refugees who have made their way here, seeking freedom and a better life, for over 200 years? President Trump’s rhetoric is about making this country “great,” but his actions are heartbreakingly contrary to anything any of us who came here believing in the dream would call “great.” To turn our backs on the vulnerable of the world and to build walls against our neighbors is to deface the memory of this nation’s dreams, to make us trivial and cowardly and utterly un-Christian.

I became a citizen as soon as I could. Years later, when I was finally able to travel to Philadelphia for the first time, my recounting for my family at Independence Hall of the events that had taken place at that monument to this republic’s beginning drew a small crowd. I loved that story about “We the People,” and it had become a part of me. I have been wondering where that spirit had gone, not just since this presidential election but for many years now. The founding of the United States was quite imperfect, as

were its architects. Philadelphia was only the beginning of a brave experiment, not the end. Telling ourselves that the United States is flawless has created the conditions for the kind of blindness that has brought us to today. Too often we have covered over the nation’s flaws and allowed them to grow. Immigrants like myself learn quickly that racism, exclusion and poverty will be part of our lives, and yet we persevere. To love the United States does not mean to love it only or to love it blindly.

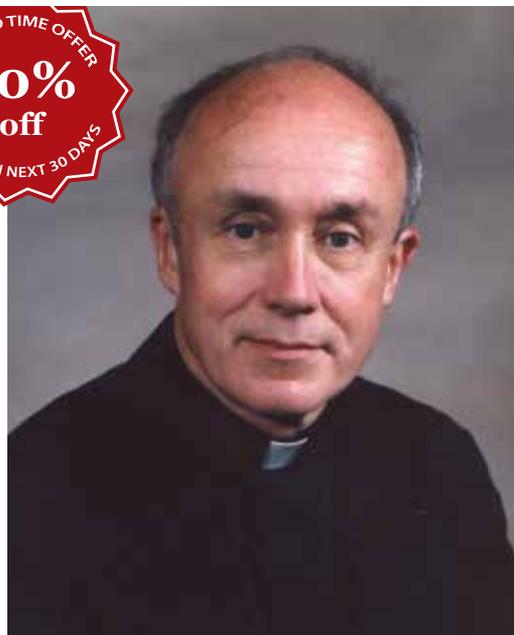
To be a dissident today means to share in the fire of passion for God’s vision that fueled the people of Israel and nurtured Jesus. To be a dissident today means to finally understand the depth of Jesus’ words in the Beatitudes. You are blessed by sharing the fate of the dispossessed. This work will be difficult and painful, but perhaps it will bear the most beautiful fruit within you. You will be the bearer of a box full of love for someone whose dignity has been trampled.

America the beautiful, *be* beautiful.

Cecilia González-Andrieu, an associate professor of theological studies at Loyola Marymount University, Los Angeles, Calif., is a contributing writer for *America*.

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