

America

THE NATIONAL CATHOLIC REVIEW

AUG. 15-22, 2016 \$4.99

Out of the Shadows

MAKING ROOM IN YOUR
PARISH FOR PEOPLE
WITH DISABILITIES

KEVIN CLARKE

CARDINAL SCHÖNBORN ON
'THE JOY OF LOVE'

OF MANY THINGS

A little over seven years ago I went to an early evening Mass in the chapel upstairs that serves the 20 or so Jesuits who live above the offices of America Media here in Manhattan. By Communion time, I felt a strange sensation in my left ear, like when you get water lodged in your ear after a swim. By the end of Mass, the sensation had become a loud, painful, pinging sound. By the end of dinner, I had lost all my hearing in that ear.

I called the doctor first thing in the morning, but it was already too late. Since I already had reduced hearing in my right ear, in the course of those two or three hours I went from having 90 percent of the hearing I was born with to having less than half of it. I never recovered the hearing I lost that night and have suffered from a maddening tinnitus ever since, which sounds something like a drill driving through tile. The doctors call what happened to me idiopathic sudden sensorineural hearing loss, which is a fancy way of saying that I went deaf abruptly and no one really knows why. They still don't. It happens to so few people that there's very little research about it and no effective treatment.

I had been sick before, of course. As a child, I was often hospitalized or in bed with painful back and leg problems, the result of a birth defect that modern medicine was able to correct. But I had never experienced a health event on such a scale as an adult, and it has taken every day of the last seven years to learn how to live with my disability. I'm still learning; I'm still figuring out where to sit or stand at any given moment in order to increase my chances of hearing something. Depending on the shape of the room or the ceiling, or whether the floor is tiled or carpeted, I either hear some of what is being said or almost none of it. At first I was embarrassed and tried to fake my way through. Now, I find it's easier for both my company and me if I just tell people that, in fact, I have a disability.

I know that many people have far

more challenging disabilities than mine. Still, it has not been easy. I've learned, for example, that while people are often sympathetic toward those who are visually impaired, they can be quite impatient and even rude with people who are hearing impaired. People resent having to repeat something because I didn't hear it, or they get frustrated because I didn't hear the punchline of their joke and now their timing is ruined. Sometimes they just say "forget about it." If I may, a piece of unsolicited advice: "Forget about it" is just about the most offensive thing you can say to someone with a hearing loss. If it was important enough to say in the first place, then say it again. It's not our fault that we didn't hear you.

For the most part, however, people are understanding and compassionate. In that sense, I'm grateful for my disability. The experience reminds me that I have many people in my life who love me and care about me. I'm also grateful because my disability has made me a better man. I used to be one of those people who might say, "Forget about it." Now, in some modest way, I'm more in touch with the world's pain, with the countless challenges, seen and unseen, that so many people encounter every day. It also prompted me to help tell their stories, as we do in this issue. When we listen to the stories of people living with disabilities, we all benefit. As one priest told the reporter of this week's cover story: "Those who are disabled, brothers and sisters so often excluded and ignored, are the source of God's grace. They are our closest encounter with Jesus."

My modest hope is that this issue of **America**, as well as the complementary video and archival content on our website, will prompt a new conversation about the place of people with disabilities in the life of the church. My fervent prayer for us all is the one I have uttered daily since that turning point in my life seven years ago: Ephphatha! Be opened!

MATT MALONE, S.J.

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Cover: Ryan Griske and others use American Sign Language during a Mass for the deaf community at St. Ignatius Loyola Church in Hicksville, N.Y. CNS photo/Gregory A. Shemitz, Long Island Catholic.

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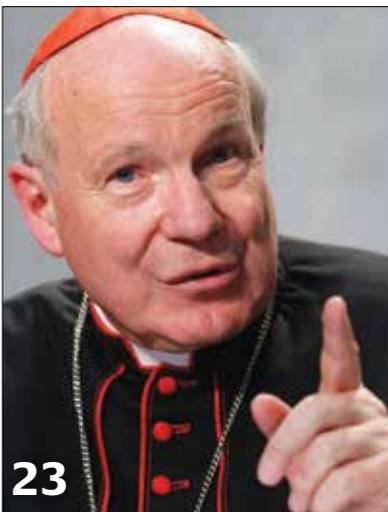
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ON THE WEB

As Pope Francis calls for a church more **welcoming to people with disabilities**, America Films profiles a unique program that is heeding his message. More digital highlights on page 20 and at americamagazine.org/webfeatures.



Life, Enhanced?

Gene editing, brain chip implants and synthetic blood may sound like ideas out of a science fiction novel. Yet all three are emerging technologies being researched and developed today. These so-called human enhancements are aimed at reducing disease and improving cognitive abilities and physical strength. If you think these artificial modifications to the human person sound worrying, you are not alone. A recent Pew study found that most Americans would be “very” or “somewhat” worried about the potential uses of gene editing (68 percent), brain chip implants (69 percent) and synthetic blood (63 percent).

Those polled questioned the morality of such modifications and expressed concern that they could also increase inequality in the United States. Americans are about evenly divided on whether or not these procedures would be “meddling with nature.” But among those with the strongest religious commitment the answer was more certain: 64 percent believe that gene editing crosses the line, and 65 percent say the same of brain chip implants and 60 percent of synthetic blood.

As debates about these and other technologies take place, the Catholic Church is well positioned to fold these discussions into its seamless garment of life ethic (see “Means, Ends and Embryos,” *Am.*, 7/4). The church should help facilitate conversations around the moral questions raised by these issues. In a society that is uneasy with these changes, Catholic theologians and philosophers can offer guidance on the level of caution required as these unnerving and unpredictable practices move closer to reality.

All Along the Border

Seventy-two percent of U.S. residents and 85 percent of Mexico’s residents oppose the construction of a wall along the border, according to a recent survey. Arizona State University’s Cronkite News, Univision and The Dallas Morning News polled over 1,400 border residents in 14 cities on both sides of the U.S.-Mexico border in an attempt to determine how people in both countries felt about issues around immigration and border security. Seventy-seven percent of those polled on the Mexican side and 70 percent on the U.S. side view the construction of a wall as “not important” compared with issues like education, jobs and crime. Sixty-nine percent of Mexican residents and 59 percent of U.S. residents also believe the tone and rhetoric of this year’s presidential campaign could damage the relationship between the United States and Mexico.

The findings of one poll cannot be considered representative of all border residents (there are over 11 million people living along the U.S.-Mexico border). They also do not capture the varying reasons why a citizen might be opposed to the wall’s construction. For example, according to a recent story in *The New York Times* (7/24), ranchers who oppose the wall suggest that “boots on the ground” would be more effective. The poll, however, helps to shed light on an issue that does not have an easy solution. Alfredo Corchado, an editor at Cronkite News, hopes the “poll serves as a bridge in bringing two countries closer by shining a light on the border,” adding that it is an area that is “vibrant, complex and often misunderstood.”

A Healthy Experiment

Colorado is embarking on a bold experiment in direct democracy. Voters this November will decide whether to create a state-run single payer health care system. ColoradoCare would cover 100 percent of residents, including undocumented workers. The cost of the system would be borne by both employers and employees. The proposal is meeting with fierce resistance from insurance companies as well as politicians who worry about the potential costs of the program. Supporters argue that the program would save most residents money by lowering copays and eliminating deductibles.

Though ballot initiatives can sometimes muddle the democratic process (see “Referendum Irresponsibility,” *Am.*, 8/1), the ColoradoCare initiative strikes us as a good model of state experimentation. Our current national health care system was modeled on a successful program in Massachusetts. Depending on the results in November, ColoradoCare could inspire other states to experiment with health care delivery. Obamacare allows states to opt out if they provide for a system that gives the same level of care. ColoradoCare promises to offer a higher level of insurance for everyone who lives in the state.

ColoradoCare would be paid for by a state income tax of 10 percent, two-thirds of which by law would be covered by employers. Yet freelancers or men or women who stay at home to raise their families would have to pay all of the tax themselves. This places a significant burden on people who cannot find full-time work. But the proposal as a whole is intriguing, especially coming from a state like Colorado, where the reds and blues of electoral politics bump up against each other in unique ways. For decades the idea of a single-payer health care system for all has been by turns glorified and vilified. It would be refreshing to see if it actually works.

Defend the Hyde Amendment

At its national convention in July, the Democratic Party, under Hillary Clinton's leadership, adopted a platform that opposes a compromise that has held for almost four decades. Since 1977, the Hyde Amendment, which prohibits the use of federal funds to pay for abortions, has been routinely adopted into federal spending bills every year. As with any real compromise, no one on either side of the issue finds it fully satisfactory. Pro-choice activists decry it for restricting the choices of poor women who rely on Medicaid, while pro-lifers know that it does only the bare minimum to shield taxpayers from deeper entanglement in the moral tragedy of abortion. But the compromise has held—perhaps the only small patch of common ground in the American politics of abortion.

Mrs. Clinton, who has embraced and celebrated Planned Parenthood throughout her campaign, has been quickly withdrawing from this common ground. She has excised “rare” from the “safe, legal and rare” formulation her husband coined and she used as recently as 2008 to describe her position on abortion. Indeed, the practical effect of repealing the Hyde Amendment would be to make abortion significantly less rare than it is now. In 2012, Richard Doerflinger argued in the pages of *America* that, by conservative estimates, the Hyde Amendment reduces the incidence of abortion among recipients of Medicaid by 20 percent to 35 percent.

Defense of the Hyde Amendment is not intended to establish different legal rights for women on Medicaid and wealthier women. Nor is it solely about isolating tax dollars from the moral contagion of abortion. It reflects a recognition that funding something tends to make it more common, not more rare. What is at stake is a significant increase in the already distressingly high number of abortions in the United States. No one except the most extreme abortion advocates can suggest that would be a good outcome.

The only nuance Mrs. Clinton has shown on abortion in this campaign may be in her selection of Senator Tim Kaine of Virginia as her running mate. Even though he has earned a 100 percent rating from the Planned Parenthood Action Fund and NARAL Pro-Choice America in his Senate career, pro-choice activists were skeptical because he had, in previous campaigns, described himself as “personally opposed” to abortion because of the values of his Catholic faith but committed to protecting its legality.

To be sure, being merely “personally opposed” to the injustice of abortion is as incoherent as being “personally opposed” to poverty or racism while protecting them in law.

As he accepted the vice presidential nomination at the Democratic National Convention, Mr. Kaine spoke—to great cheers—about coming alive to the mission of social justice and concern for the marginalized as a result of his Jesuit education. The editors of this journal were among many Catholics heartened by these remarks, and we applaud his work for the poor and forgotten. But as long as Mr. Kaine does not recognize the unborn among the marginalized and to include them among the children for whom he promises to fight, he has not yet fully embraced the mission of social justice. As long as he continues to accept the moral myopia that pretends abortion can fix our society's failure to offer women the support necessary to feel secure even in unplanned or difficult pregnancies, he has not yet fully responded to the Gospel's call to care for those in need.



But incoherent as it is, being “personally opposed” at least maintains some minimal contact with the difficult moral reality of abortion. The Democratic platform's call for the elimination of the Hyde Amendment forecloses the moral debate and abandons any attempt to find common ground. It tells pro-life Democrats that while the party may not yet be drumming them out, their days are probably numbered. It tells pro-lifers outside the party that those who advocate for an absolutist position on abortion also have an absolute grip on Democratic policy proposals.

As he was named to the ticket, Mr. Kaine's current position on the Hyde Amendment was unclear. He had supported it as recently as early July, but the campaign had also indicated that he would support the full party platform. On July 29, two days after his convention speech and one day after a version of this editorial posted online called for him to clarify his position on the Hyde Amendment, Mr. Kaine told CNN that he still supported it. His willingness to make a small break with the platform's abortion absolutism gives pro-life Democrats a measure of hope that their party is not done with them yet.

Despite the wishes of some who call not only for acceptance of abortion but for its moral approbation, Americans are not done wrestling with abortion. The moral question is still alive. The Hyde Amendment maintains contact with that question—and it also helps reduce the overall number of abortions. It should be vigorously defended.

REPLY ALL

Union in Communion

“Longing for Communion,” by Timothy P. O’Malley (7/18), presents the concrete situation confronted by many Catholic-Lutheran partners today in the United States. The starting point for a pastoral approach to these couples ought to be the union, however imperfect, that already exists between the Catholic and Lutheran churches, not the theological issues around the credentials of the pastor or the categories of neoscholastic ideology, like the validity of the sacrament. The Ratzinger argument about assessing the presence of Christ is a good place to start the theological discussion.

I was best man for a Catholic-Lutheran couple who had permission from the diocese for intercommunion at the wedding. Needless to say, the effect was palpable. The union of two families in the presence of Christ is the public witness of unity in worship. The sacrament is part of the worship of the church. *Lex orandi, lex credendi*: The law of praying [is] the law of believing. Why not make it a regular practice at Catholic-Lutheran marriages? If in one diocese, why not all? Which is more important: the Christian unity of the churches, or the supposed doctrinal purity of the sacrament?

RICHARD KANE
Stewartsville, N.J.

A More Human Scale

I agree with Matt Malone, S.J., in *Of Many Things* (7/18) that there could be myriad reasons and rationalizations that influenced the Brexit vote. I would say that on a human scale, one of our most fundamental needs is twofold: to be seen and to be heard. We need both of these in order to develop a mature identity, and because of the social contract, we owe the

same to others we encounter.

“Small is beautiful” is a perfect reference made by the author in this context. Humans tend to create institutions much bigger than ourselves only to discover we have been suffocated by them. It is very difficult to navigate them, and their representatives are often so entrenched that they struggle to see us as people, as one of them, trying to be seen and heard. Every action calls forth a reaction. Given this axiom, we should expect revolt, alienation and activist reactions, both good and evil, when people are confronted with an institution as large as the European Union.

RICHARD BOOTH
Online Comment

Free to Serve

Re “A Rite of Service,” by Bill McGarvey (7/18): Who owns you? Is your time owned by the state and subject to the state telling you that you must serve the state for a specified period of time or face jail? Or is your time and your life your own? In periods of war, perhaps conscription is needed, but the United States has not required a draft for more than 40 years. Aside from some public high schools requiring community service for graduation, we do not have mandatory service. Do we really want mandatory national service? I do not believe it is in the best interest of the citizens of the “land of liberty.”

MAUREEN MORAN
Online Comment

Healing Our Divisions

I completely agree with Mr. McGarvey that some kind of mandatory national community service would be a good instrument to unify citizens in a common purpose and thus withstand the disintegration of an increasingly individualistic and selfish society. Even

more, mandatory military service would probably also put a rein on unnecessary and arbitrary military interventions in foreign lands. Most parents of children of military age would consider carefully whether those foreign interventions were really necessary or not, thus applying political pressure on war-like decision-makers.

Although we believe that we are free individuals, we must realize that each of us is the result of many circumstances produced by others, who came before us and who surround us at every step of our lives. Libertarians only recognize negative duties, such as not interfering in the lives, liberty and property of others. But as members of a community we also have positive duties, such as solidarity and working toward justice for others. Mandatory national community or military service is not only useful but necessary to heal our present disunion and societal confrontations.

ROBERTO BLUM
Online Comment

The Democrats’ Shrinking Tent

In “Staying Consistent” (7/18), John Carr has provided a cogent summary of the difficulties facing consistent ethic of life Catholics in this fall’s national election. I am a member of Democrats for Life of America, but I confess that it is becoming harder and harder to support the national ticket as many of the party leaders—both candidates and officials—race like lemmings off the cliff in their support for Planned Parenthood.

D.F.L.A. has sent out a press release highlighting the (further) alienation that will likely occur in the party if it adopts a platform that supports the use of federal money for the funding of abortions: “The national party’s overwhelming support for NARAL (National Abortion Rights Action

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League) and Planned Parenthood causes serious conflicts for one-third of all Democratic voters, who feel increasingly uncomfortable with the focus on abortion rather than support for pregnant women.”

This is a crucial election year, in which the party has a choice to make. It either allows the abortion industry to control the party, or it can “open the big tent” and welcome back the pro-life voters—millions of people who are critical to the Democratic agenda.

BILL COLLIER
Online Comment

A Both-And Agenda

Re “The Pro-Life Agenda” (Current Comment 7/18): The editors write, “It may be time for the movement to consider other ways to advance its cause.” This seems to imply that those involved in the pro-life movement have not been doing so in many other capacities. Such a gross generalization is not only wrong but overly simplistic for a publication like *America* to dedicate editorial space to, though I appreciate the specific examples for other directions one might focus their efforts in light of recent circumstances.

Presuming a shift in focus is the way to go—simply because the Supreme Court does not seem likely to overturn an unjust law—is not the witness I would suggest. It is a “both-and” strategy, and I would add to it education, care for the poor, the ever-clearer science of when life begins, etc. Most people I know who defend life in all its stages are involved on multiple fronts on this topic already, as they should be.

DAVID LAUGHLIN
Online Comment

Nuclear Safety First

Re “Obama’s Nuclear Contradiction” (Current Comment, 6/20): My understanding is that a nuclear warfare system and its command and control system that are approximately two full generations old—as the United States’ is—is actually more dangerous than

none. The process of modernizing (protecting from unreliability, unpredictability and accidental catastrophe) and the process of advancing toward mutual reductions are not mutually exclusive. The editors’ presentation as a binary choice between modernization and nonproliferation seems an unhelpful blurring of the issue.

CHARLES ERLINGER
Online Comment

A Sinking Ship

In “Steering the Ship of State” (6/6), Robert David Sullivan discusses 15 ways that President Obama has changed the course of America. My wish was to respond to each of those 15 ways, but that is just not practicable. Alternatively, I will simply point out the failure of President Obama’s economic policy. Admittedly, the unemployment rate hovers around 5 percent, but this number is misleading. We have many middle-class Americans working—but at a far lower rate of pay and less than a full work week. Even Democrats Hillary Clinton and Bernie Sanders have pointed this out as a weakness in our economy. More important, the labor participation rate is slightly above 60 percent, the lowest it has been in four decades. This rate tells us the the share of the population that is working or actively seeking work, and its decline suggests many people have simply given up looking for a job.

If the Obama administration has done so well, why have populist presidential candidates like Senator Sanders and Donald J. Trump done so well? Maybe the American people

are just not happy with the current state of affairs in this country.

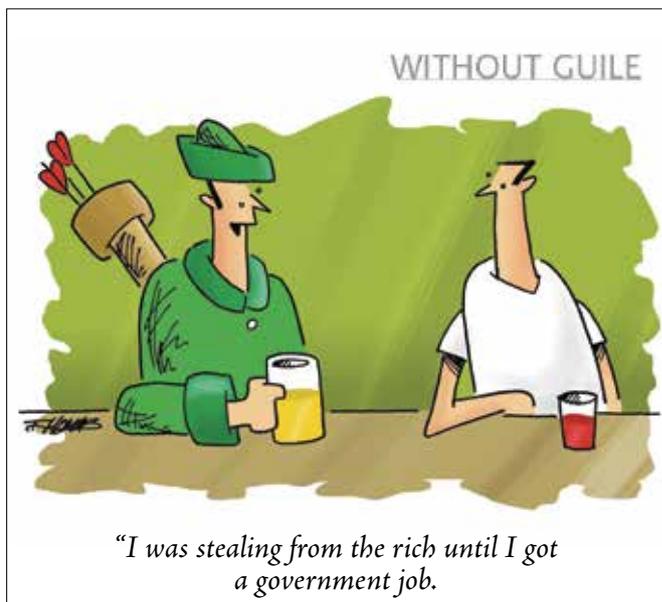
KEN BALASKOVITS
Park Ridge, Ill.

Make That 17

I enjoyed the article outlining the 15 ways Mr. Sullivan sees the Obama presidency influencing the country’s future. There were a couple of significant omissions, however, in my opinion. First, despite all the furor from the right over the Iranian nuclear arms agreement, that accord, if allowed to remain in place by future administrations, should go very far toward stabilizing that region over the next decades and opening up the possibility of future progress on other fronts with that country. This is one of many measured steps the administration has taken to move toward stabilization in the region, and I for one appreciate the attempt to employ diplomacy instead of force where possible.

Second, the article did not mention the most significant climate change agreement in decades, the Paris climate accord. This has been hailed as a turning point, at long last, in the fight against global warming, and may turn out to be the most significant achievement of Obama’s presidency.

CLIF CAUGHRON
Online Comment



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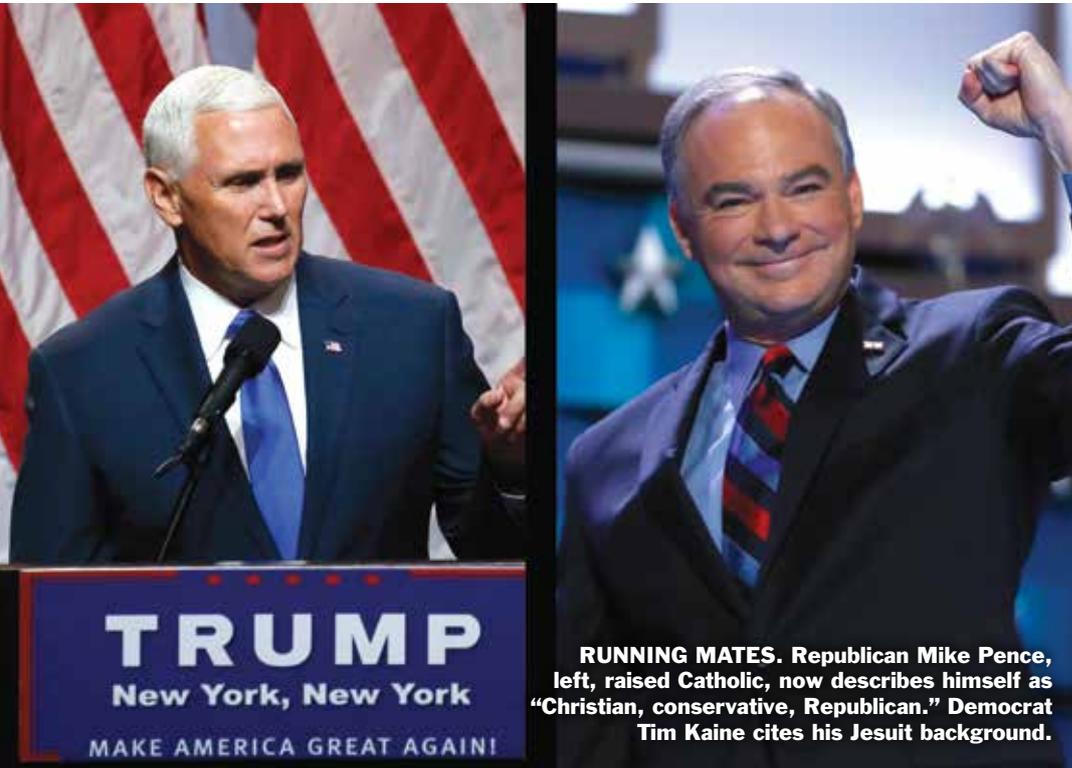
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SIGNS OF THE TIMES

ELECTION 2016

Faith Remains a Motivating Factor For V.P. Picks Pence and Kaine



Other Catholics are more skeptical of Pence, in part because of their opposition to Trump's policy proposals. And though Catholics make up a sizable chunk of the electorate, it is likely that Trump was far more concerned with how his choice would be perceived by evangelical voters.

Like many other Democratic politicians who are Catholic, Hillary Clinton's running mate, Tim Kaine, struggles with the challenge of living out his personal faith in a party that does not always share his church's views on complicated issues.

Kaine attended Rockhurst High School, run by the Jesuits, which is where, he said, he first started "talking about faith and spirituality."

Later, after being admitted to Harvard Law School, Kaine took a year off to volunteer at a Jesuit vocational school in Honduras, teaching welding and carpentry, skills he learned from his father. It was in the town of El Progreso that he became fluent in Spanish.

In 2013, Kaine became the first lawmaker in history to deliver a speech from the Senate floor entirely in Spanish. "It is time that we pass comprehensive immigration reform," he said in Spanish.

But on other public policy positions, Kaine is at odds with Catholic teaching.

Speaking to CNN earlier this month, Kaine was asked if he is "pro-life," to which he said, "I've never embraced labels."

"I have a traditional Catholic personal position, but I am very strongly supportive that women should make these decisions and government shouldn't intrude," he continued. As governor of Virginia from 2006 to 2010, Kaine took a similar position on the issue of

With the close of both the Republican and Democratic conventions, the faith of both vice presidential candidates has been thrown into the spotlight.

Late last year, a very public dispute between Catholic Charities agencies in the Archdiocese of Indianapolis and Indiana's governor, Mike Pence, on the resettlement of a Syrian refugee family illuminated the complicated relationship Donald J. Trump's running mate has with the Catholic Church.

Pence was born and raised a Catholic, and attending Mass and serving as an altar boy were an important part of his life. Sometime during college, he began attending a nondenominational church, where he met his future wife. He now describes himself as, "a Christian, a conservative and a Republican," in that order.

But Pence nonetheless supports many issues important to some Catholics.

In 2011, he advocated shutting down the federal government in order to defund Planned Parenthood, a tactic still proposed by some conservative lawmakers.

After he was sworn in as governor in 2013, following a campaign that largely eschewed social issues in favor of economic concerns, he pushed for the passage of a controversial bill that critics said would allow businesses to refuse service to L.G.B.T. people for religious reasons.

He eventually backtracked on the issue, after several big businesses threatened to boycott the state, to the consternation of some of his supporters.

the death penalty, being personally opposed while respecting the law.

When pressed by The Washington Post in 2012 on how he makes peace with his personal beliefs and public stances, Kaine said, "I have really struggled with that as governor." He continued, "I hope I can give a good accounting of myself on Judgment Day."

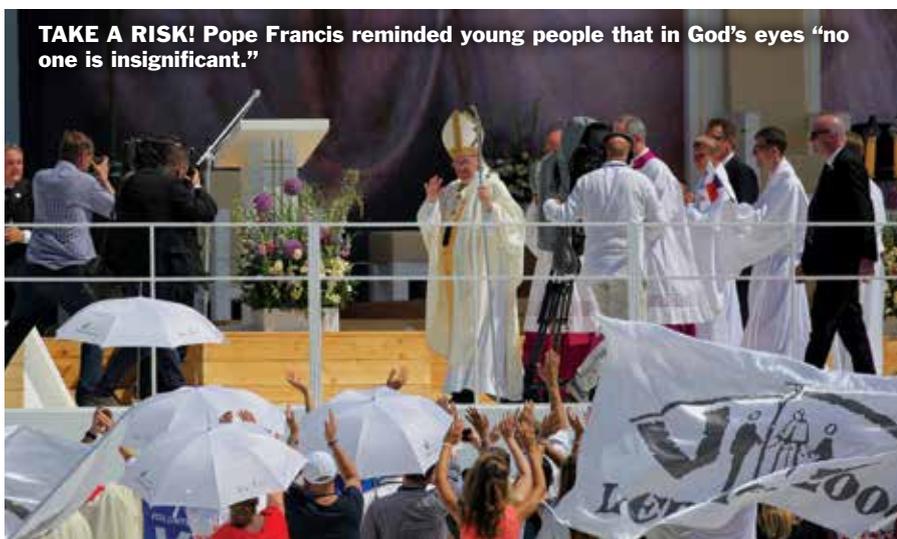
Yet Kaine told C-SPAN he is constantly considering the bigger picture when he is voting or pushing an issue, something he traces back to his time with the Jesuits.

"Everybody has motivations in life," he said. "I do what I do for spiritual reasons."

MICHAEL O'LOUGHLIN

EVANGELIZATION

World Youth Day Concludes With Message of Courage and Hope



Pope Francis bade farewell on July 31 to an estimated 1.6 million young people from 187 countries in Krakow, Poland, for World Youth Day. In his homily at the festival Mass, he challenged them "to have the courage to be more powerful than evil by loving everyone, even our enemies."

Francis concelebrated with 70 cardinals and over 800 bishops at the Field of Mercy, 10 miles from Krakow. "He comes like a friend to everyone, so open, so calm, so very, very friendly, smiling, so joyful like the young people here," said Dorota, a 30-year-old Polish woman.

During his homily, Francis com-

mented on the Gospel story read at Mass about Zacchaeus, the tax collector, who because he was so short climbed a tree to see Jesus. Just as Jesus met Zacchaeus, so too "Jesus wants to draw near to us personally, to accompany our journey to its end, so that his life and our life can truly meet," the pope said. Zacchaeus's encounter with Jesus "changed his life, just as it has changed, and can daily still change, each of our lives," the pope told the young people.

But Zacchaeus "had to face a number of obstacles in order to meet Jesus," the pope continued, adding that modern young people face similar obstacles.

First, like Zacchaeus, they feel "small of stature" and don't think themselves "worthy." This, the pope said, "has to do not only with self-esteem, but with faith itself." He reminded them that "our real stature" is that "we are God's beloved children, always!" As such, "no one is insignificant."

Zacchaeus faced a second obstacle in meeting Jesus, Francis said: "the paralysis of shame." But "he mastered his shame" and climbed a tree "because the attraction of Jesus was more powerful." Recalling that Zacchaeus "took a risk, he put his life on the line," Francis said, "for us too, this is the secret of joy: not to stifle a healthy curiosity, but to take a risk, because life is not meant to be tucked away."

Francis then referred to the third obstacle Zacchaeus faced: "the grumbling of the crowd, who first blocked him and then criticized him," and asked, "How could Jesus have entered his house, the house of a sinner!" Francis said people "will try to block you, to make you think that God is distant, rigid and insensitive, good to the good and bad to the bad," but instead, "our heavenly Father 'makes his sun rise on the evil and on the good' alike."

He told his young audience: "People may laugh at you because you believe in the gentle and unassuming power of mercy. But do not be afraid. Think of the motto of these days: 'Blessed are the merciful, for they will receive mercy'" (Mt 5:7).

Then, using the language of the internet, as he has done several times in these days, he encouraged them to "download the best 'link' of all, that of a heart which sees and transmits goodness without growing weary. The joy that you have freely received from God, freely give away, so many people are waiting for it!"

Francis concluded by recalling that Jesus told Zacchaeus, "I must stay at

your house today” and telling the young people that Jesus extends that same invitation to them. Indeed, he said, “We can say that World Youth Day begins today and continues tomorrow, in your homes, since that is where Jesus wants to meet you from now on.”

GERARD O’CONNELL

Muslim-Christian Solidarity in France

Muslims and Catholics joined in Friday prayers at the mosque in the Normandy town where an elderly priest was slain on July 26. The killing of 85-year-old Rev. Jacques Hamel as he celebrated morning Mass sent shockwaves around France and deeply touched many among the nation’s five million Muslims. The Islamic State group claimed responsibility for the attack. One imam made a rare direct strike at the killers who claimed to act in the name of Allah. “You have the wrong civilization, because you are not a part of civilization. You have the wrong humanity, because you are not a part of humanity,” said Abdelatif Hmitou. “How,” he asked, addressing the extremists, “did the idea reach your mind that we might loathe those who helped us...to pray to Allah in this town?” He was referring to the help by the Church of Sainte Thérèse, which is adjacent to the mosque and sold the plot to Muslims for a symbolic sum so they could build a house of worship.

L.G.B.T. on Campus

A small independent Catholic college in Escondido, Calif., has joined the opponents of a state law that would ban discrimination against lesbian, gay, bisexual and transgender students by depriving colleges of state and federal student-aid funds. The president of John Paul the Great University, Derry

NEWS BRIEFS

“It’s not true, it’s not right, it’s **not just to say** that Islam is terrorist,” Pope Francis said on the plane from Krakow to Rome on July 31. • On July 25, the leader of **Egypt’s Coptic Christian Church** warned of increased attacks on Christians—37 sectarian attacks since 2013—saying national unity is being “defaced.” • The head of the Orthodox Christian Church on Cyprus said he will petition European and U.S. diplomats to **lift an embargo** against Syria, which, he said, collectively punishes the Syrian people instead of helping to oust President Bashar Assad. • “I am a proud Democrat and I am also very proudly pro-life,” said **Gov. John Bel Edwards** of Louisiana when he was presented with the first Governor Casey Whole Life Leadership Award by the Democrats for Life of America on July 27. • Lawmakers in the Mexican state of Veracruz have approved a state constitutional amendment banning abortion and “**defending life** from the moment of conception until natural death.” • A federal appeals court declared that a North Carolina law violated the U.S. Constitution and the federal Voting Rights Act by targeting black voters “with almost surgical precision.”



John Bel Edwards

Connolly, said the bill would prevent some students from enrolling and the college from having policies in line with Catholic teaching and could force Catholic colleges to host same-sex weddings in campus chapels. The measure, known as S.B. 1146, has passed the state Senate Judiciary Committee and is expected to come before the entire legislature in August. It is intended to block state financial assistance, known as Cal Grants, and federal aid in the form of Pell Grants to colleges and universities the state says are discriminating against L.G.B.T. students.

Middle East Modernity

In a new document, Jesuits involved in the Middle East call on the international community to take on a “sense of responsibility” for conflicts in the region and to abandon “the Machiavellian behaviors, passive attitudes and ideological battles” that for too long have stood

in the way of lasting peace. The text, “Middle East: Searching for the Word,” which was produced at the request of the superior general of the Society of Jesus, Adolfo Nicolás, S.J., highlights the plight of Christians, who are often persecuted because of their perceived identification with the West and existing regimes or because their faith. The authors note that while the Arab Spring of 2011 failed to translate into successful political and economic programs, Christians and all Arabs should see signs of hope in the widespread desire for a system of government “based on the values of modernity, democracy, human rights, social justice, and cultural openness.” In countries that lack democratic traditions, they say, there must be “education for citizenship,” which “requires genuine familiarity with human rights” and “respects cultural and religious plurality.”

From America Media, CNS, RNS, AP and other sources.

DISPATCH | JOHANNESBURG

Arts on the Frontier

Grahamstown, the small university city that hosts South Africa's annual National Festival of the Arts each year, is historically a frontier town—the meeting place in the 19th century between the British Empire and the Xhosa nation, before the latter was annexed, creating the present-day Eastern Cape province. Today Grahamstown retains a “frontier” ambience, something this year's festival held between June 30 and July 10 seemed to accentuate.

Even today the city exists on the frontier between South Africa's past and future. It is a microcosm of contemporary South Africa. The trappings of modernity and even the postmodern future—symbolized by the university and an experimental wind farm that generates the city's electricity independent of the national power grid—coexist with the many problems of present-day South Africa, including a dysfunctional, financially bankrupt city council and a precarious water supply that provides intermittent and marginally potable water that has to be augmented by more drinkable water the citizens get from a natural spring on one of the hills. This is a place of excellent education (including some of the best schools in the country) and internet connectivity, troubled all the same by massive unemployment.

Outside of the schools and Rhodes University (its name, commemorating a famous colonialist, is itself contested), the festival is the city's major temporary source of employment. Now even that boost has been made uncertain by the

national economy. In good economic times, the arts festival generates large revenues; in bad times (like now) the fewer visitors to “Festival” (as it's called by locals and visitors alike) suggest the limits of disposable income in South Africa.

The Grahamstown festival mirrors the state of the nation—one foot in the past and one in the future. Classical Western theater, music and dance—the

The festival mirrors the state of the nation — one foot in the past and one in the future.

cultural heritage of Europe transposed to Africa—jostle with their African counterparts for the attention of festival patrons. At times, too, there is a synthesis of traditions—exemplified for me by a dramatic adaptation of George Orwell's *Animal Farm* by a group of young black women actors.

The play—mostly in English and Zulu—follows Orwell's political satire faithfully but offers a uniquely contemporary South African spin on the novel: the villain Napoleon and his cabal of fellow pigs are clearly modeled on President Jacob Zuma and his faction of the African National Congress currently in power. Such liberties with the classic fable about the descent of the Soviet Union into Stalinism and tyranny reflect an appropriation of a Western classic for present-day South Africa and exemplifies what this year's Grahamstown festival tried to do in other areas: create a synthesis of dramatic, musical and artistic traditions

that coexist in our multicultural society.

Other plays—and I emphasize theater because it was my focus of interest, rather than music or dance, this year—look to South Africa's past. “Ruth First: 117 Days,” based on a memoir, was a superb one-woman play about the detention without trial of a white anti-apartheid activist in the 1960s. “OoMaSiSulu” drew upon the biography of another female hero of the liberation struggle, Albertina Sisulu, for its inspiration.

Both plays in their particular ways highlighted the role of women in South Africa's struggle for democracy. And both emphasized moral values—integrity, justice, humanity and dignity—that forced audiences to ask uncomfortable questions about the lack of these characteristics in present-day South Africa, with the lingering implication: What of our future as a society?

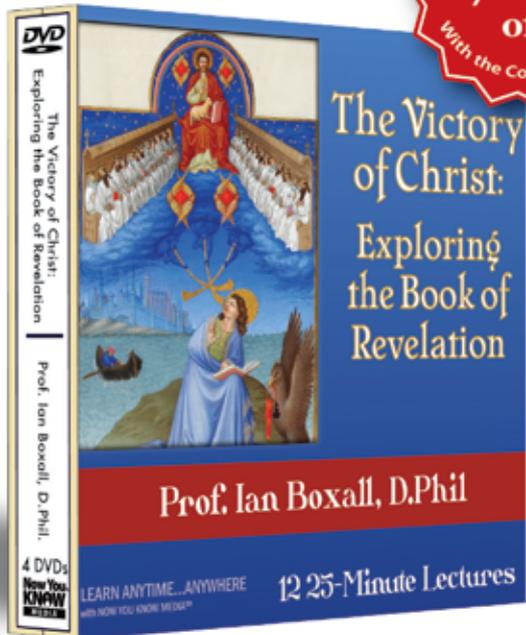
Other works reflected more mainstream themes, often connected with global traditions in the arts. A recently discovered and seldom-performed play by the American writer Tennessee Williams, “The Day on Which a Man Dies,” brought us South Africans into a more global vision, as did the many classical music concerts. Even here, in its portrayal of sexual politics, the Williams revival highlighted the omnipresence of gender conflict in our society.

With dozens of performances, talks and exhibitions, the Grahamstown festival is too vast to summarize here. I was left with the overall impression this year of how the festival reflected our current South African reality: deeply multicultural, frequently crossing cultures, a mirror of the hope and despair, and of the innovation and confusion of a society seeking to find its direction.

Just like the city that hosts it.

ANTHONY EGAN

ANTHONY EGAN, S.J., a member of the Jesuit Institute South Africa, is one of *America's* Johannesburg correspondents.



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A New Way to Work

After a talk I gave in Melbourne, Australia, this past June, a friend introduced me to an elderly man who had been in the audience. The man had something he wanted to say. He came close to me and began to speak, from which I recollect only one crucial word: *formation*.

Formation—yes. I could feel my neurons forming new pathways around that bit of Catholic jargon, and suddenly a bunch of puzzling stuff made sense.

I was in Australia at the invitation of the Archdiocese of Melbourne, but this event was a thoroughly secular one, on the subject of cooperative enterprise—businesses owned and governed by the people who use them. The gentleman was Race Mathews. And despite his reference to a theological concept, he confessed to being neither a Catholic nor a believer. For most of his career, before retiring to study the prehistory of the modern cooperative tradition, he was a politician in Australia's Labour Party. The importance of formation was his latest discovery.

Formation is a word Catholics use a lot, in a rather distinct way, rarely pausing to define it. In the life of faith, it is our ongoing conversion to Christianity. It is how we allow prayer, experience and study to mature us. Our formation makes us the kinds of Christians we are, and it comes in many different forms, including quite secular ones. It may be happening when we do not even know it. Mr. Mathews helped me make the simple connection: Business, too, is a kind of

formation, for better or worse.

Over the years Mr. Mathews has made a series of visits to the Mondragon Corporation, a network of worker co-ops in Spain's Basque country that currently employs over 70,000 worker-owners. It emerged under the shadow of Franco in the 1950s with the guidance of a local priest, the Rev. José María Arizmendiarieta, or Arizmendi for short. This is a system of factories, schools, banks, retailers and more, all owned and governed by people who work in them. It is also a beacon of possibility, the world over, that democratic business can work at large scale, though it has yet to be outdone or replicated.

Why is it that at Mondragon and elsewhere, Catholics have been so good at creating co-ops? Mr. Mathews's book *Jobs of Our Own* traces Father Arizmendi's precursors from Pope Leo XIII's 1891 encyclical "Rerum Novarum," to the ideas of Hilaire Belloc and the Chesterton brothers in England, to the Antigonish movement in Nova Scotia. But only recently, while studying the Catholic Action and Young Christian Workers movements that influenced Father Arizmendi, did Mr. Mathews zero in on the concept of formation.

Mondragon is a monument not only to a particular way of doing business but to a vision for forming the souls who participate in it. "Hand in hand, of one mind, renewed, united in work, through work, in our small land we shall create a more human environment for everyone," Father Arizmendi wrote just days before his death in 1976. "Everyone shall simply work for the

benefit of everyone else, and we shall have to behave differently in the way we work."

Before Mondragon's first cooperative factory opened, Father Arizmendi started a school where he and his students developed their plans together over the course of a decade. They let diverse influences form them, religious and otherwise. Following the teachings of Cardinal Joseph Cardijn, the founder of the Young Christian Workers—

teachings that also influenced Jorge Bergoglio—they practiced the method of "see, judge, act." They tested their ideas relentlessly and creatively through practice, and then adjusted the ideas accordingly.

Bergoglio, as Pope Francis, once recalled that while a teenager, he heard his father, an accountant, talk about the kind of patient formation that cooperative business requires. "It goes forward slowly," his father said, "but it is sure." Francis has recommended co-ops as an antidote to ills ranging from polluting power plants to a technology-obsessed culture.

How is your economic life forming you? For many of us, business is a matter of duty and necessity, a thing we do in order to do other things. But it still shapes us. The rules we take for granted at work inculcate habits of mind and heart that surely also guide our reach toward God. I worry for myself about what catechism the economy of competition and accumulation is teaching me. Yet by worrying about questions like this, people of faith have come to believe, and prove, that another way is possible.

Business,
too, is a
kind of
formation,
for better
or worse.

NATHAN SCHNEIDER is the author of *Thank You, Anarchy and God in Proof*. Website: nathanschneider.info. Twitter: @ntnsndr.

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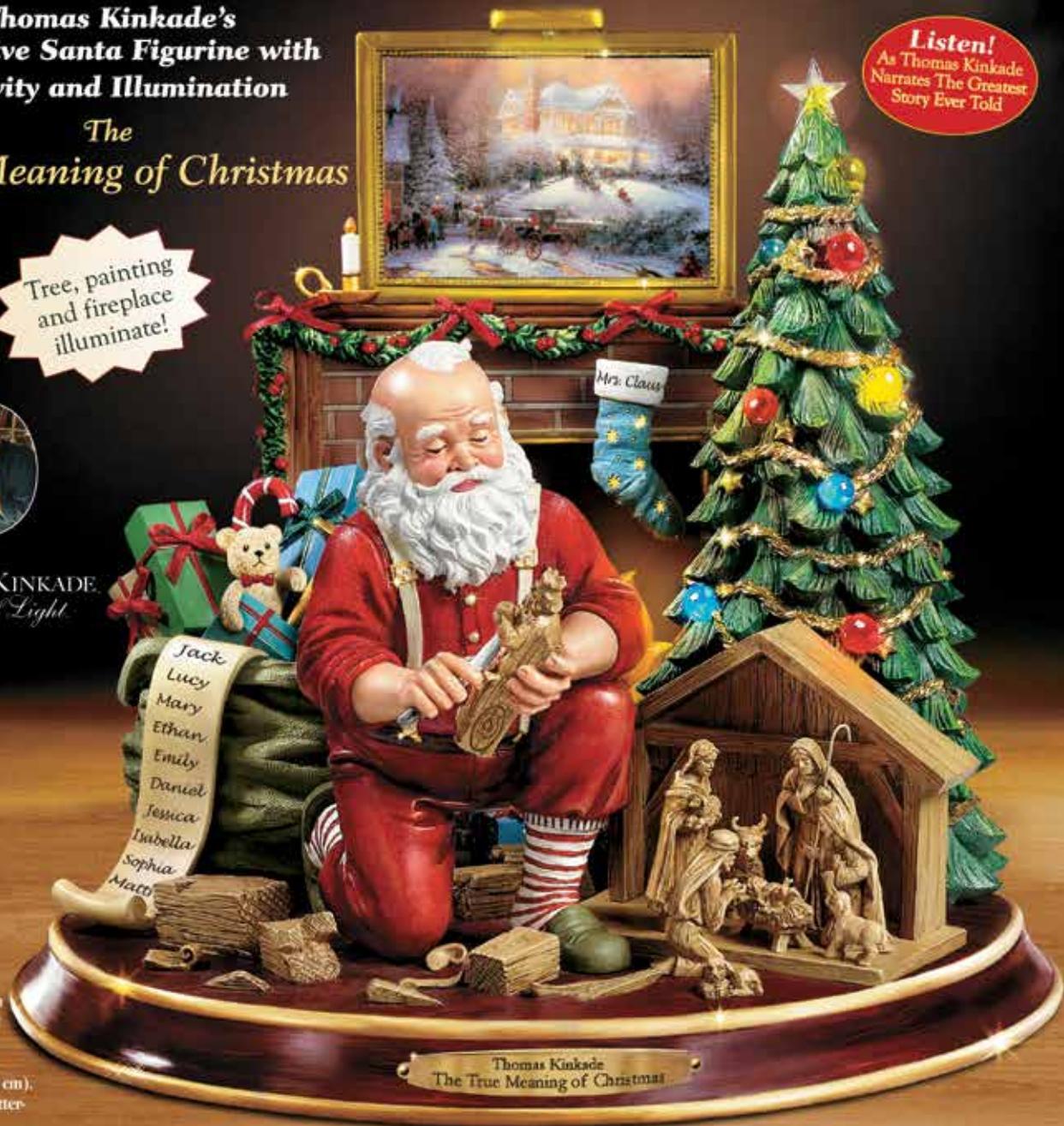
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Out of the Shadows

Making room in your parish for people with disabilities

BY KEVIN CLARKE

Continuing what has been a series of powerful gestures to quite literally embrace people with physical or intellectual disabilities, Pope Francis celebrated Mass during the jubilee of the sick and persons with disabilities on June 12. He was accompanied by altar servers with Down syndrome and persons with disabilities proclaimed the first two Scripture readings, including one in Braille. “The world does not become better because only apparently ‘perfect’—not to mention fake—people live there,” he said, “but when human solidarity, mutual acceptance and respect increase.”

In an age when many seem to believe “anything imperfect has to be hidden away,” the pope said that limitations are part of being human. “Each of us, sooner or later, is called to face—at times painfully—frailty and illness, both our own and those of others.” The day before the Mass, answering questions from participants at a conference on catechesis for persons with disabilities, Pope Francis said a pastor who declines to provide special religious education classes “must convert.”

“Think of a priest who does not welcome everyone. What advice would the pope give him?” Pope Francis asked. “Close the doors of the church! Either everyone or no one” should enter.

With one in five Americans—over 55 million, according to the U.S. Census Bureau—growing up with some form of physical, intellectual or neurological challenge, it is unlikely that there is a single parish in the country that is not touched by the issue of access and programming for parishioners with disabilities. Yet when you look around your church on Sunday, are people with developmental or physical challenges evident? Is your parish encouraging them to be present?

It is more likely that “you don’t see them because they don’t come,” says Stephen Riley. “And why don’t they come? Because they don’t get invited or they’re forced to the quiet room or discouraged from attending sacramental preparation.” It is a self-reinforcing cycle that in the end can mean further isolation from parish life for members with disabilities. Their families, perhaps infuriated or just hurt by the sense of exclusion they feel, will also disappear from parish pews, “living in the shadows” of parish life.

Pulling people out of those shadows has been the work of a lifetime for Mr. Riley. He is the father of a young woman with Down syndrome and the executive director of Maryland’s Potomac Community Resources, Inc., a non-profit that promotes the full inclusion of teens and adults with developmental differences into community life. In recent years, P.C.R. has worked closely with the Archdiocese of Washington to build unique parish-based programs for youth and adults with physical and intellectual disabilities.

Until now, aside from scattered anecdotes generated from dioceses across the country, how well—or how poorly—the church is serving physically or intellectually challenged people and their families has been one of the “unknown, unknowns,” Mr. Riley says. But this month, the Center for Applied Research in the Apostolate released a first-of-its-kind study of Catholic parishes in the United States that documents how well they have been responding to calls for inclusion and accommodation. The study was commissioned by P.C.R., the National Catholic Partnership on Disability, the Department of Special Needs of the Archdiocese of Washington and Catholic Charities of the Archdiocese of Washington. Explaining the rationale for the survey, Mr. Riley says, “We’re just trying to stir the pot and get this conversation...[and] new thinking going.” He hopes the analysis will further promote the inclusion of persons with developmental and physical challenges and “allow the parish to be in their lives and for them to be in the life of the parish.”

Accommodating Parishes

The CARA study offers generally good news on physical accommodations for people with disabilities. The vast majority of churches were either designed from the ground up to include access (42 percent), especially following the passage of the Americans with Disabilities Act in 1990, or retrofitted to create it (71 percent). But ramps into a church do not help people with physical challenges get to the altar to act as lectors or eucharistic ministers or give them ready access to a choir loft or even a bathroom. And extending access beyond church doors and into other parish properties remains a problem: Just over 50 percent of parish halls were deemed accessible.

All the same, Janice Benton, Executive Director of the National Catholic Partnership on Disability, saw progress over “where we were five or 10 years ago” in CARA’s num-

KEVIN CLARKE is a senior editor and *America*'s chief correspondent.



HOLY UNION. After extricating the train of her wedding dress from her husband's wheelchair, Amanda and Andres Gonzalez process down the aisle in Our Lady of Guadalupe Church of New Orleans.

bers, especially the 51 percent of parishes that reported wheelchair access to church sanctuaries. Going forward, she thinks the new data will allow her group and others working for access for people with disabilities to establish a comprehensive baseline for measuring future successes.

CARA reports 87 percent of all responding parishes at least “somewhat” make accommodations for persons with disabilities for sacramental preparation such as the Rite of Christian Initiation of Adults, reconciliation, first Communion and confirmation; and over three-quarters “somewhat” offer accommodations to allow those with disabilities to participate in parish youth ministry programs. Ms. Benton acknowledges these positive notes. Still she believes “building awareness” of access and participation issues “is still huge,” pointing out that even pastors who acknowledged the need for access and accommodation often did not know how to utilize diocesan resources that would help them toward those goals.

“We need to be well past asking, ‘Should a child with disabilities be prepared for sacramental life?’ or ‘Should a child be accommodated?’ That should be a given. What we should be asking is how.” She adds, “If there’s an understanding that

everyone belongs in the first place, and there is, then how do you accommodate that in a way that really engages people?” Even small efforts to that end can have a multiplier effect, according to Ms. Benton, as families who are experiencing a structurally welcoming parish get the word about it out to other families who may have dropped out of parish life.

Obviously the level of response on access and participation varies from parish to parish. Some are providing exemplary services. The study describes one parish that offers an Open Hearts Program that is “staffed by volunteers who have training with people with disabilities,” meeting “monthly for meal, prayer, music and fellowship.” This same parish also has a group that offers a caregivers support group and offers resources for respite services. Other parishes report struggling to pay for a wheelchair access ramp or a car service to bring to Mass the elderly or people with physical disabilities to Mass.

Seven in 10 parishes do not have anyone on staff who is responsible for coordinating efforts to include people with disabilities. In those parishes without paid or volunteer staff to confront the challenges of accessibility and participation, a pastor’s general awareness of the pertinent issues is



TOGETHER WITH GOD. Volunteers and participants at a retreat for adults with cognitive disabilities take time for prayer at St. Katharine Drexel Church in Kaukauna, Wis.

key. According to the study, nine in 10 pastors were aware of someone with an age, intellectual, neurological or other disability in their parish, but only 48 percent of those pastors knew of opportunities in their diocese for parish staff to access training to accommodate people with disabilities. The report notes, “Even fewer pastors [three in ten] reported that members of their staff had actually attended such trainings regardless of whether it was offered by the (arch) diocese or another organization.”

The Large and Small of It

According to CARA researchers, there are two primary factors that contribute to the extent to which parishes respond to the needs of people with disabilities: size/location and participation. Larger, suburban parishes are more likely than smaller parishes in urban or rural settings to have the financial and personnel resources “to make the kinds of accommodations needed in order to include people with disabilities on committees or in ministry roles.” It should not come as a surprise that parishes with higher levels of participation of parishioners with disabilities in ministerial roles or on committees are more likely to offer the services and access accommodations that people with disabilities need.

Survey authors call that an “in-

tersecting spiral of inclusion.” Ms. Benton likewise noted the clear “synergy” that emerges when parishes make even small efforts to include people with disabilities in ministries and parish councils. Not only does their participation lead to more inclusive outcomes in terms of parish policies, priorities and design, the enhanced visibility, she believes, allows more people with disabilities to recognize themselves in parish life and get involved. Deciding which comes first, the presence of people with disabilities on parish committees or the physical accommodations for them, is a problem that Thomas Gaunt, S.J., CARA’s executive director, says will be the focus of further study.

“What’s often impressive is just how creative parishes are in trying to address these pastoral needs,” he says. He explains small parishes may not have the resources to create a “program” for catechetical instruction for children with autism, but they may reach out to a local special education teacher to help tutor the one or two children with autism in the parish. “People are earnest and creative in trying to address these pastoral needs and in a [broad] survey like this we may not be capturing that.”

And parishes seem to be responding to the growing number of children diagnosed with autism and other developmental challenges. Eight in 10 pastors say their parish at least “somewhat” offers a

Find Help for Your Parish

The National Catholic Partnership on Disability: www.ncpd.org

Potomac Community Resources Inc. promotes the full inclusion into community life of teens and adults: www.pcr-inc.org

Ministry with Persons with Disabilities for the Archdiocese of Washington: www.adw.org/disabilities/

International Catholic Deaf Association: www.icda-us.org

Loyola Press: Adaptive Sacramental Preparation Kits: www.loyolapress.com/faith-formation-special-needs.htm

Cusa is an apostolate for persons with chronic illness or disability: www.cusan.org

For more references, consult with your diocese or parish.

way to include students with disabilities in religious education (85 percent). About four in 10 responding parishes use one-to-one aides (43 percent), a modified curriculum (38 percent) and/or small group learning (37 percent) to accommodate children and youth with developmental or neurological disabilities such as Down syndrome or autism.

Beyond helping them through the sacraments, parishes that welcome and integrate young people with developmental disabilities can fill a yawning gap that opens up just as these vulnerable teens teeter on adulthood, P.C.R.'s Stephen Riley says. Schools often provide developmentally or physically challenged youth opportunities to interact with the world outside their homes and families. But when those young people graduate from high school, those opportunities can evaporate.

Mr. Riley learned that the hard way. It was precisely the experience his daughter had upon her graduation. Developing community capacity to address that looming deficit is why he first became involved at Potomac.

Beyond Access

Much work remains to physically prepare parishes spaces to accept people with disabilities, and more outreach and programming can help include these parishioners fully in church life. But even more work lies ahead, one parent of a Down syndrome teenager argues. Yes, families that deal each day with the myriad challenges of physical or developmental disabilities need the church's spiritual help, but they also desperately need the church to offer practical support.

Joe McGrath of Lafayette Hill, Pa., is generally satisfied and grateful for everything his parish has done to keep his daughter Maura engaged. But he is asking for more. At 17 his daughter is non-verbal and requires total care. The financial and physical challenges of parenting a child such as Maura can feel overwhelming at times, he allows. He knows people and marriages that have broken under the strain. He also knows there are many public resources available to help people with children with special needs—if they were aware of them. And that is where the church can be a big help he thinks. "Special needs fairs are something every diocese should do," Mr. McGrath says.

He put one together for his parish, bringing materials and social service representatives together representing a gamut of physical and developmental needs, including resources for the elderly, veterans, the hard-pressed parents of children with autism. Thirteen families that day signed up for services they did not know existed for them, Mr. McGrath says, including an 80-year-old woman who was able to qualify for home care for her husband, a veteran with disabilities she had been caring for on her own. "The church can't help everybody, and I understand that, but it can do more," he says. Noting the high suicide and divorce rates within the

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growing number of U.S. families with autistic children, he warns, “Families are sinking.”

Though the majority of parishes reported maintaining a list of resources to refer people with disabilities for professional help, only 20 percent of large parishes said that they regularly hosted a support group for families with members who have disabilities, and only 23 percent of them reported the same on support groups for the people with disabilities themselves. Smaller parishes fared even worse.

Ms. Benton agrees that parishes are still learning how to better “walk with and support families” beyond the church or parish social hall. “Minimally [parishes] should be aware of what these families’ needs are. Is there a way for the parish to help? And what would be helpful?” Respite services for often overwhelmed caregivers is an area parishes might explore, she suggests. Other parishes have created parish nurse programs; some have even sponsored housing programs for families and individuals with special needs.

Some Next Steps

Though Ms. Benton was pleased to see that 27 percent of parishes reported services in Spanish for people with special needs, she thinks even more has to be done to produce and share bilingual resources for the inclusion of people with disabilities; her office is in the process of translating all of its material. Ms. Benton also highlighted outreach and service

to people in the nation with hearing loss as a continuing deficit, with only three percent of survey respondents reporting services for persons with disabilities and their families in American Sign Language. Fewer than one in 20 (four percent) of parish websites were designed to be accessible to parishioners with sight or hearing loss. Ms. Benton urged anyone producing catechetical or other parish video resources to especially remember to caption their content for the hearing impaired.

The new report is just the beginning of CARA’s efforts to capture the experience of people with disabilities in the church. Future analysis will further hone the depiction of that experience and suggest new areas that will require attention. What this effort does not tease out is what the church loses, according to Father Gaunt, when it does not find a meaningful way to involve brothers and sisters who have disabilities.

A common starting point of the spirituality Father Gaunt has learned through participation with the L’Arche community in Washington, D.C., where differently abled people create a home together, is that “those who are disabled, brothers and sisters so often excluded and ignored, are the source of God’s grace; they are our closest encounter with Jesus.” For all the talk of what the church can do for its brothers and sisters who are disabled, Father Gaunt points out, it is the rest of the church community that is diminished by their absence. 

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Keeping Speech Free

Violence incited by terrorist websites and unceasing online vitriol have led many nations to enact laws repressing hate speech. The European Union, for example, requires member nations to impose criminal penalties for “public incitement to violence or hatred.” The criminalization of hate speech differs from U.S. hate crime laws that enhance penalties for underlying crimes when the victim is selected based on a protected characteristic, such as race or status—for example, as a police officer.

Ideologically inspired mass shootings and bombings must be combated, but repressing communication that is not in direct furtherance of a crime violates the First Amendment. In *Brandenburg v. Ohio* (1969), the Supreme Court overturned the conviction of a Ku Klux Klan leader who, at a televised rally during which a cross was burned, announced, “if our President, our Congress, our Supreme Court, continues to suppress the white, Caucasian race, it’s possible that there might have to be some revengeance [sic] taken.” The court held, “the mere abstract teaching of the moral propriety or even moral necessity for a resort to force and violence, is not the same as preparing a group for violent action and steeling it to such action.” The government may prohibit statements only when justified by “a clear and present danger of a serious substantive evil that rises far above public inconvenience,

annoyance, or unrest.” Political speech is given special protection because, as George Washington wrote, “if men are to be precluded from offering their sentiments on a matter...reason is of no use to us—the freedom of speech may be taken away—and, dumb and silent we may be led, like sheep, to the slaughter.”

The solicitation of criminal activity, incitement to treason or genocide, and terrorist threats may be prohibited, but the mere publication of instructions on how to build a bomb and general statements threatening violence are protected. In *Elonis v. United States* (2015), the Supreme Court overturned the conviction of a disgruntled husband and self-styled artist who used the internet to describe the most effective manner in which to kill his ex-wife and posted “lyrics” that included, “I’m ready to turn the Valley into Fallujah.” Chief Justice John Roberts, writing for the majority, determined the jury was required to find the defendant intended to threaten or knew his posts were threatening; it was not sufficient that a reasonable person would feel threatened.

In *Holder v. Humanitarian Law Project* (2010), however, the Supreme Court upheld a free speech restriction despite the law’s failure to require criminal intent. The court determined that Congress may prohibit speech that aids foreign terrorist groups even when limited to legal advice regarding peaceful pursuits. The court found the government met the compelling inter-

est test needed to justify free speech infringement but cautioned that the ruling is limited to providing *material* (direct) support to designated *foreign* terrorists.

There are other exceptions to the First Amendment’s protection against government censorship, such as those that apply to government employees and public school students, and civil

laws that prohibit copyright infringement, defamation and other torts. Even private lawsuits, however, are subject to First Amendment scrutiny when they involve free speech claims. In *Snyder v. Phelps* (2010), the Supreme Court threw out a jury award against members of the Westboro Baptist

Church who picketed the funeral of an Iraq war veteran killed in action. The court held that state tort law could not be used to penalize speech of public concern. Nevertheless, social media platforms like Facebook and Twitter may enforce their own user policies and restrict content they deem hate speech.

Every democracy must balance freedom with security. Our visceral reaction to hatemongers is to shut down their means of communication, but there is danger in government-imposed silence. As a nation we must decide to what extent we agree with Thomas Jefferson that this is “a country which is afraid to read nothing, and which may be trusted with anything, so long as its reason remains unfettered by law.”

There is danger in government-imposed silence.

ELLEN K. BOEGEL, who teaches legal studies at St. John’s University in New York, clerked for the U.S. Court of Appeals for the Second Circuit.



Journal of Catholic Social Thought

Call for Papers

“Catholic Social Teaching and Solitary Confinement in Prison”

2017

In some ways, an approach to criminal justice that is inspired by a Catholic vision is a paradox. We cannot and will not tolerate behavior that threatens lives and violates the rights of others. We believe in responsibility, accountability, and legitimate punishment. At the same time, a Catholic approach does not give up on those who violate these laws. We believe that both victims and offenders are children of God. Despite their very different claims on society, their lives and dignity should be protected and respected. We seek justice, not vengeance. We believe punishment must have clear purposes: protecting society and rehabilitating those who violate the law... A Catholic approach leads us to encourage models of restorative justice that seek to address crime in terms of the harm done to victims and communities, not simply as a violation of law. (USCCB, November 2000)

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The Demands of Love

A conversation with Cardinal Schönborn about “The Joy of Love”

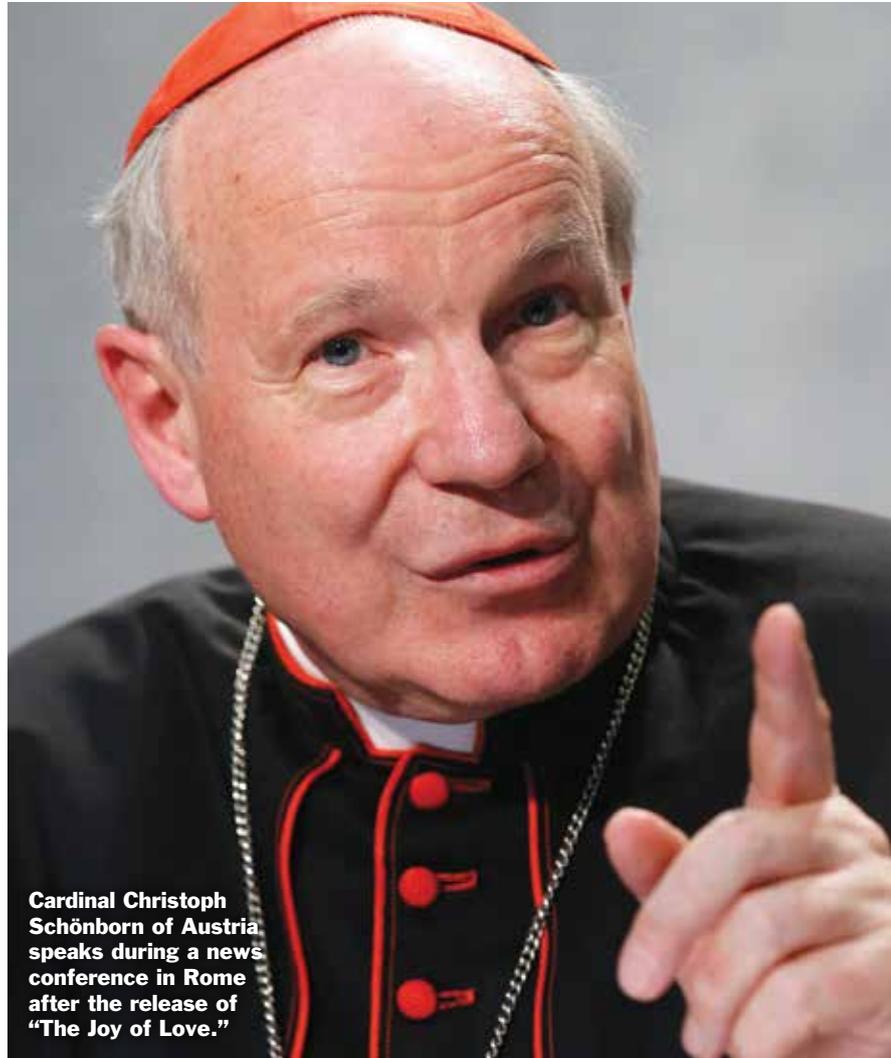
BY ANTONIO SPADARO

A conversation with Cardinal Christoph Schönborn, the archbishop of Vienna, brings one into a space for reflection that demands tranquility and attentiveness. The lucidity of his reflection always goes hand in hand with spiritual depth. In this way, he demonstrates the charisma of the Order of Preachers, which is well summed up in St. Thomas Aquinas’s motto, *contemplata aliis tradere*, “to hand on to others the things that have been contemplated.” And that is what our conversation was: a handing on and a sharing, not of abstract intellectual or scholastic theses, but of lines of thought that had found their verification in prayer. The tone and the rhythm of the conversation also reflected this contemplative dimension.

Some have spoken of “The Joy of Love” (“Amoris Laetitia”) as a minor document, a personal opinion of Pope Francis (so to speak) without full magisterial value. What value does this exhortation possess? Is it an act of the magisterium? This seems obvious, but it is good to specify it in these times, in order to prevent some voices from creating confusion among the faithful when they assert that this is not the case.

This is obviously an act of the magisterium; it is an apostolic exhortation. It is clear that the pope is exercising here his role of pastor, of master and teacher of the faith, after benefiting from the consultation of the two synods on the family. It must be said that this is a pontifical document of great quality, an authentic teaching of *sacra doctrina*, which leads us back to the contemporary relevance of the word of God. I have read it many times, and each time I note the delicacy of its composition and an ever greater quantity of details that contain a rich teaching.

There is no lack of passages in the exhortation that affirm their doctrinal value strongly and decisively. This can be recognized from the tone and the content of what is said, when we relate these to the intention of the text—for exam-



Cardinal Christoph Schönborn of Austria speaks during a news conference in Rome after the release of “The Joy of Love.”

ple, when the pope writes: “I urgently ask...”; “It is no longer possible to say...”; “I have wanted to present to the entire church...”; and so on. “The Joy of Love” is an act of the magisterium that makes the teaching of the church present and relevant today. Just as we read the Council of Nicaea in the light of the Council of Constantinople and the First Vatican Council in the light of the Second Vatican Council, so now we must read the previous statements of the magisterium about the family in the light of the contribution made by “The Joy of Love.” We are led in a living manner to draw a distinction between the continuity of the doctrinal principles and the discontinuity of perspectives or of historically

ANTONIO SPADARO, S.J., is the editor in chief of *La Civiltà Cattolica*.
CARDINAL CHRISTOPH SCHÖNBORN is the archbishop of Vienna and the president of the Austrian Bishops’ Conference.

conditioned expressions. This is the function that belongs to the living magisterium: to interpret authentically the word of God, whether written or handed down.

Did some things surprise you? Did other things prompt reflection? Did you need to read some passages several times?

I was pleasantly surprised by the methodology. In this sphere of human realities, the Holy Father has fundamentally renewed the discourse of the church—certainly along the lines of his apostolic exhortation “The Joy of the Gospel,” but also of Vatican II’s “Pastoral Constitution on the Church in the Modern World,” which presents doctrinal principles and reflections on human beings today that are in a continuous evolution. There is a profound openness to accept reality.

Would you say that this perspective, which is so open to reality and thus to fragility, can do damage to the strength of doctrine?

Absolutely not. The great daring of Pope Francis is precisely to demonstrate that this perspective, which is capable of appreciating and is permeated by benevolence and trust, does not do any damage whatsoever to the strength of doctrine. This perspective forms part of the vertical column of doctrine. Francis perceives doctrine as the “today” of the word of God, the Word incarnate in history, and he communicates it while listening to the questions that arise en route.

What he rejects is the perspective of a withdrawal into abstract pronouncements unconnected to the subject who lives and who bears witness to the encounter with the Lord that changes one’s life. The abstract, doctrinaire perspective domesticates some pronouncements in order to impose their generalization on an elite, forgetting that when we close our eyes to our neighbor, we also become blind to God, as Benedict XVI said in “God Is Love.”

One is struck by the pope’s insistence in “The Joy of Love” that no family is a perfect and ready-made reality. Why then do we have the tendency to be excessively idealistic when we speak about the relationship of a married couple? Is this perhaps a romantic idealism that risks falling into a form of Platonism?

The Bible itself presents family life not as an abstract ideal but as what the Holy Father calls a “work of craftsmanship.” The eyes of the Good Shepherd look at persons, not at ideas that are present in order to justify afterward the reality of our hope. Separating these notions from the world in which the Word becomes incarnate leads to the development of “a cold bureaucratic morality” (No. 312). We have

sometimes spoken of marriage so abstractly that it loses all its attractiveness. The pope speaks very clearly: No family is a perfect reality, since it is made up of sinners. The family is en route. I believe that this is the bedrock of the entire document. This way of looking at things has nothing to do with secularism, with Aristotelianism as opposed to Platonism. I believe, rather, that it is biblical realism, the way of looking at human beings that Scripture gives us.

As he listened to the synod fathers, the pope became aware of the fact that one can no longer speak of an abstract category of persons, nor subsume the praxis of integration under a universal rule.

On the level of principle, the doctrine of marriage and the sacraments is clear. Pope Francis has newly expressed it with great clarity. On the level of discipline, the pope takes account of the endless variety of concrete situations. He has affirmed that one should not expect a new general set of norms in the manner of canon law that would be applicable to every case.

On the level of praxis, in view of the difficult situations and the wounded families, the Holy Father has written that all that is possible is new encouragement to undertake a responsible personal and pastoral discernment in the specific cases. This must recognize that “since ‘the degree of responsibility is not equal in all cases,’ the consequences or effects of a rule need not necessarily always be the same” (No. 300). He adds, very clearly and without ambiguity, that this discernment also concerns “sacramental discipline, since discernment can recognize that in a particular situation no grave fault exists” (No. 336 footnote). He also specifies that “individual conscience needs to be better incorporated into the church’s praxis” (No. 303), especially in a “conversation with the priest, in the internal forum” (No. 300).

After this exhortation, therefore, it is no longer meaningful to ask whether, in general, all divorced and remarried persons can or cannot receive the sacraments.

The doctrine of faith and customs exist—the discipline based on the sacred doctrine and the life of the church—and there also exists the praxis that is conditioned both personally and by the community. “The Joy of Love” is located on the very concrete level of each person’s life. There is an evolution, clearly expressed by Pope Francis, in the church’s perception of the elements that condition and that mitigate, elements that are specific to our own epoch:

The Bible itself presents family life not as an abstract ideal but as what the Holy Father calls a ‘work of craftsmanship.’

The church possesses a solid body of reflection concerning mitigating factors and situations. Hence it can no longer simply be said that all those in any “irregular” situation are living in a state of mortal sin and are deprived of sanctifying grace. More is involved here than mere ignorance of the rule. A subject may know the rule full well yet have great difficulty in understanding “its inherent values,” or may be in a concrete situation which does not allow him or her to act differently and decide otherwise without further sin. As the Synod Fathers put it, “factors may exist which limit the ability to make a decision” (No. 301).

But this orientation was already contained in a way in the famous No. 84 of St. John Paul II’s “The Family in the Modern World,” to which Francis has made recourse several times, as when he writes: “Pastors must know that, for the sake of truth, they are obliged to exercise careful discernment of situations” (No. 79).

St. John Paul II did indeed distinguish a variety of situations. He saw a difference between those who had tried sincerely to salvage their first marriage and were abandoned unjustly and those who had destroyed a canonically valid marriage through their grave fault. He then spoke of those who have entered a second marital union for the sake of bringing up their children and who sometimes are subjectively certain in their consciences that the first marriage, now irreparably destroyed, was never valid. Each one of these cases thus constitutes the object of a differentiated moral evaluation.

There are very many different starting points in an ever-deeper sharing in the life of the church, to which everyone is called. St. John Paul II already presupposes implicitly that one cannot simply say that every situation of a divorced and remarried person is the equivalent of a life in mortal sin, separated from the communion of love between Christ and the church. Accordingly, he was opening the door to a broader understanding by means of the discernment of the various situations that are not objectively identical and thanks to the consideration of the internal forum.

I have the impression, therefore, that this stage is an evolution in the understanding of the doctrine.

The complexity of family situations, which goes far beyond what was customary in our Western societies even a few decades ago, has made it necessary to look in a more nuanced way at the complexity of these situations. To a greater degree than in the past, the objective situation of a person does not tell us everything about that person in relation to God and in relation to the church. This evolution compels us urgently to rethink what we meant when we spoke of objective situations of sin. And this implicitly entails a homogeneous evolution in the understanding and expression of the doctrine.

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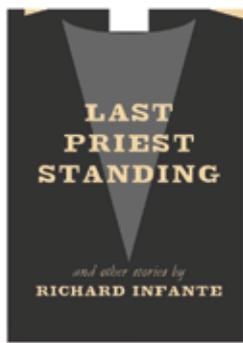
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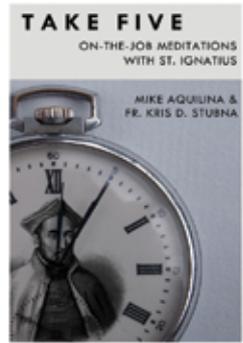
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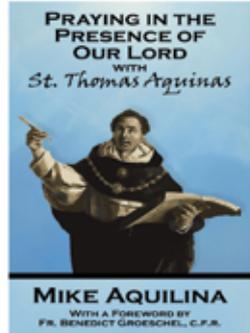
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Francis has taken an important step by obliging us to clarify something that had remained implicit in “The Family in the Modern World” about the link between the objectivity of a situation of sin and the life of grace in relation to God and to his church, and—as a logical consequence—about the concrete imputability of sin. Cardinal Ratzinger explained in the 1990s that we no longer speak automatically of a situation of mortal sin in the case of new marital unions. I remember asking Cardinal Ratzinger in 1994, when the Congregation for the Doctrine of the Faith published its document about divorced and remarried persons: “Is it possible that the old praxis that was taken for granted, and that I knew before the council, is still valid? This envisaged the possibility, in the internal forum with one’s confessor, of receiving the sacraments, provided that no scandal was given.” His reply was very clear, just like what Pope Francis affirms: There is no general norm that can cover all particular cases. The general norm is very clear, and it is equally clear that it cannot cover all the cases exhaustively.

The pope states that “in some cases,” when a person is in an objective situation of sin—but without being subjectively guilty, or without being totally guilty—it is possible to live in the grace of God, to love and to grow in the life of grace and of charity, receiving for this purpose the help of the church, including the sacraments, and even the Eucharist, which “is not a reward

for those who are perfect, but a generous medicine and a nourishment for those who are weak.” How can this affirmation be integrated into the classical doctrine of the church? Is there a rupture here with what was affirmed in the past?

Bearing in mind the document’s perspective, I believe that a fundamental point in the elaboration of “The Joy of Love” is that all of us—no matter what abstract category we may belong to—are called to beg for mercy, to desire conversion: “Lord, I am not worthy...” When Pope Francis speaks only in a footnote about the help given by the sacraments “in some instances” of irregular situations, he does so despite the fact that the problem, which is a very important one, is formulated in the wrong way when it is hypostatized, and also despite the fact that some people want to deal with it by means of a general discourse rather than by means of the individual discernment of the body of Christ, to which each and every one of us is indebted.

With great perspicacity, Pope Francis asks us to meditate on 1 Cor 11:17-34 (No. 186), which is the most important passage that speaks of eucharistic Communion. This allows him to relocate the problem and place it where St. Paul places it. It is a subtle way of indicating a different hermeneutic in response to the recurrent questions. It is necessary to enter into the concrete dimension of life in order to “discern the body,” begging for mercy. It is possible that the one whose life is in accordance with the rules lacks discernment and, as Paul says, “eats and drinks judgment on himself.”

It is possible, in certain cases, that the one who is in an objective situation of sin can receive the help of the sacraments. We come to the sacraments as beggars, like the tax collector at the back of the temple who does not dare to lift his eyes. The pope invites us not only to look at the external conditions (which have their own importance) but also to ask ourselves whether we have this thirst for a merciful pardon, so that we may respond better to the sanctifying dynamism of grace. One cannot pass from the general rule to “some cases” merely by looking at formal situations. It is therefore possible that, in some cases, one who is in an objective situation of sin can receive the help of the sacraments.

What does “in some cases” mean? Someone will ask, “Why should we not get a kind of inventory to explain what this means?”

Because otherwise there is a risk of falling into abstract casuistry. Even more seriously, we would risk creating, even by means of a norm that spoke of exceptions, a right to receive the Eucharist in an objective situation of sin. I believe that the pope is requiring us here, for the love of the truth, to discern the individual cases both in the internal forum and in the external forum.

Please explain this to me: Pope Francis speaks here of an “objec-

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itive situation of sin.” Obviously, therefore, he is not referring to those who have received a declaration of the nullity of their first marriage and who have then married, nor to those who succeed in satisfying the requirement of living together “as brother and sister.” (Their situation may be irregular, but they are not in fact living in an objective situation of sin.) Accordingly, the pope is referring here to those who do not succeed in realizing objectively our concept of marriage and in transforming their way of life in accordance with this requirement. Is this correct?

Yes, certainly! In his great experience of accompanying people spiritually, when the Holy Father speaks of “objective situations of sin,” he does not stop short at the kinds of cases that are specified in No. 84 of “The Family in the Modern World.” He refers in a broader way to “certain situations which do not objectively embody our understanding of marriage. Every effort should be made to encourage the development of an enlightened conscience” while “recognizing the influence of concrete factors” (No. 303).

The conscience plays a fundamental role.

Indeed it does:

Conscience can do more than recognize that a given situation does not correspond objectively to the overall demands of the Gospel. It can also recognize with sincerity and honesty what for now is the most gener-

ous response which can be given to God, and come to see with a certain moral security that it is what God himself is asking amid the concrete complexity of one’s limits, while not yet fully the objective ideal (No. 303).

“The Joy of the Gospel,” “The Joy of Love”... It seems that Pope Francis wants to insist strongly on the topic of joy. Why do you think this is? Do we need to speak about joy today? Are we at risk of losing it? Because mercy is disturbing? Because we are preoccupied with inclusion? What are the fears that the pope’s words awaken in some people? Can you explain this?

The appeal to mercy points us to the need to go out from our own selves to practice mercy and to obtain in return the mercy of the Father. The church of “The Joy of the Gospel” is the church that goes out, and going out from oneself causes fear. We have to go out from our ready-made securities, so that we can let ourselves be reunited to Christ. Pope Francis takes us by the hand to point us in the right direction of testimony to the faith. He wants to show us an encounter that changes our life, an encounter of love that can take place only if we go toward the meeting with others.

Pastoral conversion continuously seeks this presence of the God who is at work today. This presence kindles joy, the joy of love. Love is demanding; but there is no greater joy than love. ▲

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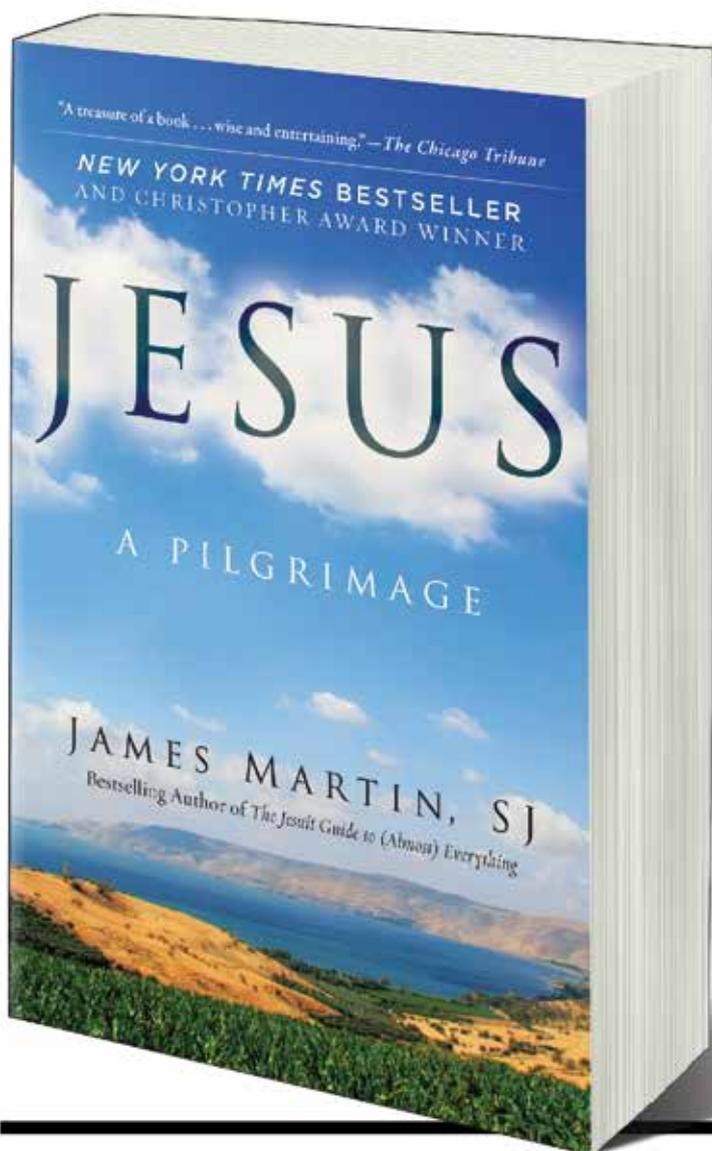


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Bodies in Motion

To a J.V. athlete dying young

BY NICK RIPATRAZONE

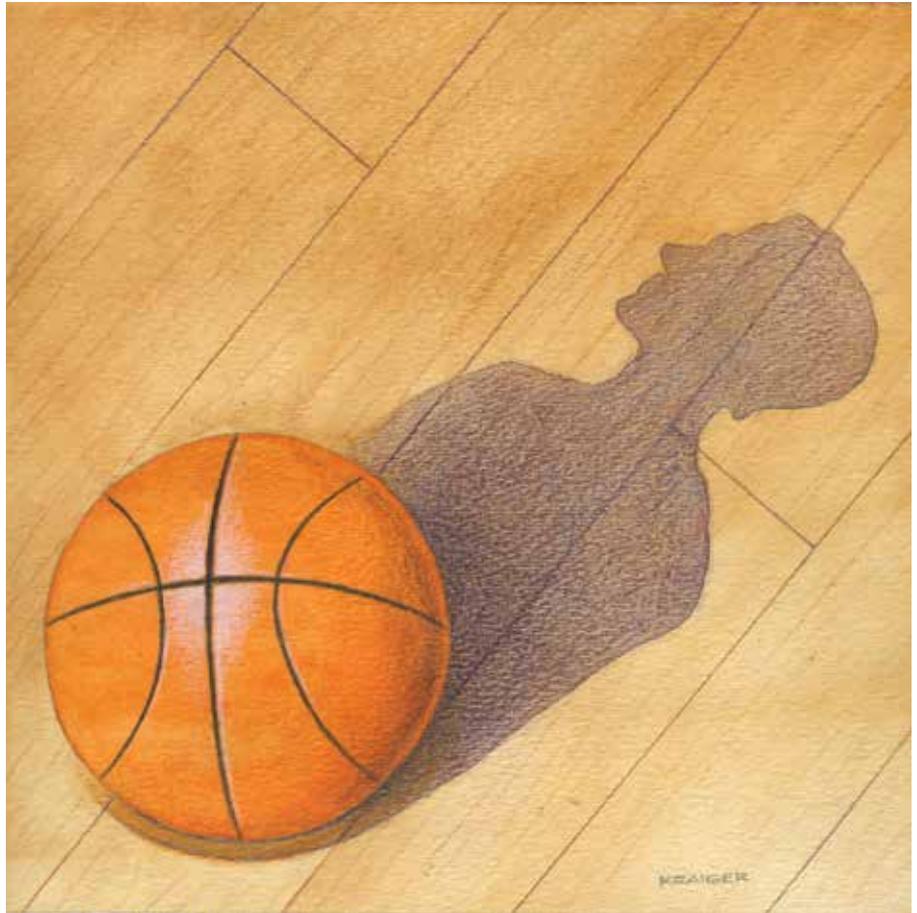
We hated Bernards High School. Hated their pretentiously pronounced name, their zone defense and their lanky coach, whose white vest clashed with his team's red uniforms. The varsity team was going to lose later that night—their losing streak would extend for another full year—but our junior varsity team usually had a chance.

Not this time. Bernards took J.V. seriously, and they had Colin Kelly. I'd heard whispers of him from guys on the track team, especially the high jumpers. He was only a sophomore but looked like a senior in college. He wasn't particularly big or built, but he looked mature, a man in a teenager's body. He was fast, and he cut to the basket with determination, his freckled face scrunching from the slightest exertion.

Colin scored 12 of his team's first 16 points: three layups and three mid-range jumpers. He hadn't missed a shot yet. During the time out, our coach turned to me and said I would cover the infamous number 25. This was no time to argue. I took my assignment and was promptly embarrassed. Colin drove past me with a smirk, and the next time down, popped a jumper in my face. I shot up a wayward hand to block, but it was a worthless attempt. By the end of the first quarter, I was exhausted, only had a handful of points, and we were down 27 to 6.

I couldn't stop Colin Kelly that night.

NICK RIPATRAZONE is a teacher and the author of several books.



I never got another chance. Months later, when I asked a friend if Colin won the high jump at our dual track meet, he said Colin was dead. My mom clipped the obituary notice in the paper the next day. He was 16.

Athletes are not supposed to die. I knew they did not live forever—I'd seen *Pride of the Yankees*, heard stories about Roberto Clemente and Thurman Munson—but absence was something other than death. Death was final, and until 1997, I had never personally

known an athlete who died. I heard that Colin had a heart attack in a supermarket but never knew for sure.

Some people thought it must have been steroids. I am sure the reason was more prosaic—a health condition that had been dormant for years, maybe. Still, everybody on my team quit downing their afternoon protein shakes, and I stopped gulping grape juice and creatine.

Yet we didn't stop training.

Whippany was, in fact, more of

a soccer town than a basketball one. It was full of Italian and Portuguese kids who played long past dark in our trimmed suburban fields or ventured to the dusty fields of Newark's Ironbound section. When I think about the two sports I played in those days, soccer and basketball, my relationship with both Colin Kelly and the limits of the body is brought into sharper relief.

When I played against someone better in soccer, someone faster and stronger and more skilled, I could resort to other tactics, such as well-timed slide tackles. Those takedowns were never clean, but the referees didn't seem to care. It was easy to hide a foul under an overcast sky, shade a heel in rain-soaked grass. We were hard-nosed bruisers who bled through our shin guards and snuck elbows during free kicks. If we didn't have the skill to overwhelm our opponents, we simply had to fight with everything we had.

Things were different on the hardwood. We could be dirty on the soccer field, but we had to be more graceful and clean on the basketball court. We couldn't win games with sheer force, throwing elbows and bruising through the defense. If we fouled, it happened out in the open and we were whistled down. We were exposed.

Colin didn't need brute force. He excelled because of his pure athleticism. Had I played him in soccer, maybe I could have taken him. He probably would have seemed mortal on a soccer field, like the rest of us, and his eventual death a bit less shocking. But basketball was his game, it was where he peaked and where he seemed more alive than the rest of us.

Around the same time, I learned that Jim Fixx, the noted marathon runner and writer, had died during a run. Football players in the South were collapsing during practice. Only a few years earlier, Loyola Marymount basketball star Hank Gathers died during a game. Our coaches eased up on conditioning, and I no longer went for my midday runs in blistering heat. I had always thought that sports were a safety net. If the body was moving and sweating, it could not possibly die.

But athletes are not always in motion. Bodies fatigue, muscles weaken, hearts are fragile; it is the end of a sprint on a track's straightaway, how the lungs lift and breath stops for a moment. The barest glimpse of a life come to halt. We expect the oxygen to come back, to settle our shoulders and ease us off the track and back to our cars and lives, but it doesn't always happen that

way. Sports can push us to the brink, can push us off that cliff. Maybe that is the subconscious appeal of straining the body: how we might tempt death through a game.

If the wider world is unpredictable, at least sports have boundaries and fouls and rules. Sports can surprise us, but those surprises are more often pleasant than painful. We want to believe that we can move like wild—that we can sprint and rebound and defend—and then we can leave the game on the court. Yet our hearts likely know otherwise: The desire to excel on the court is the desire to transcend our bodies. We not only want to push ourselves, we want to break free of our skin. An athlete at the top of his or her game not only has mastered their body but has left their body behind.

Still, great athletes like Colin inhabit fragile bodies, as we all do. The best aren't supposed to die at their peak, but they do. There is a fine line between pushing one's body and running it into the ground.

I still remember how it felt when Colin burned past me toward the basket, that second of scholastic public hopelessness—that feeling of being in the presence of true talent—and somehow that memory feels like an ode, an offering.

This Old Church

Confessions of a guitar-Mass Catholic

BY LISA MIDDENDORF WOODALL

I grew up in the 1960s and '70s in western suburban Cincinnati, where my Catholic identity took shape at Our Lady of Victory Parish.

LISA MIDDENDORF WOODALL has been the coordinator of religious education at John Paul II Catholic School in Cincinnati since 2009. She expects to receive a master's degree in theology at Xavier University this year.

My mother almost always attended high Mass early on Sundays, but my dad and I usually went to the guitar Mass later in the morning. The first floor of our parish's recently constructed school building functioned as a temporary "new" church, where most liturgies were held, but our pastor decided that the soon-to-be-condemned,

100-year-old gothic church was the more appropriate venue for the Masses with guitar-playing hippies.

In the old church there was occasionally no heat and never enough light, but there were also no confusing half-Latin/half-English missals or hymnals. Instead, there were hundreds of red Duo-Tang folders waiting to be

picked up at the entrance, the kind with the metal prongs in the middle, holding purple-inked pages from the spirit duplicator of lyrics by artists everyone knew: Bob Dylan; the Beatles; Crosby, Stills and Nash; Simon and Garfunkel; Peter, Paul & Mary. Theirs were the songs that colored my celebration of Mass as a child. I pondered and prayed over what I would do if I actually had a hammer, what the sounds of silence were and what it was that I could teach my parents. It would be many years before I no longer looked forward to going to Mass, because what I experienced each week in that old church was a solid sense of peace and wholeness. I knew God was with us, and life was everything it was ever supposed to be while I was singing at Mass alongside my dad.

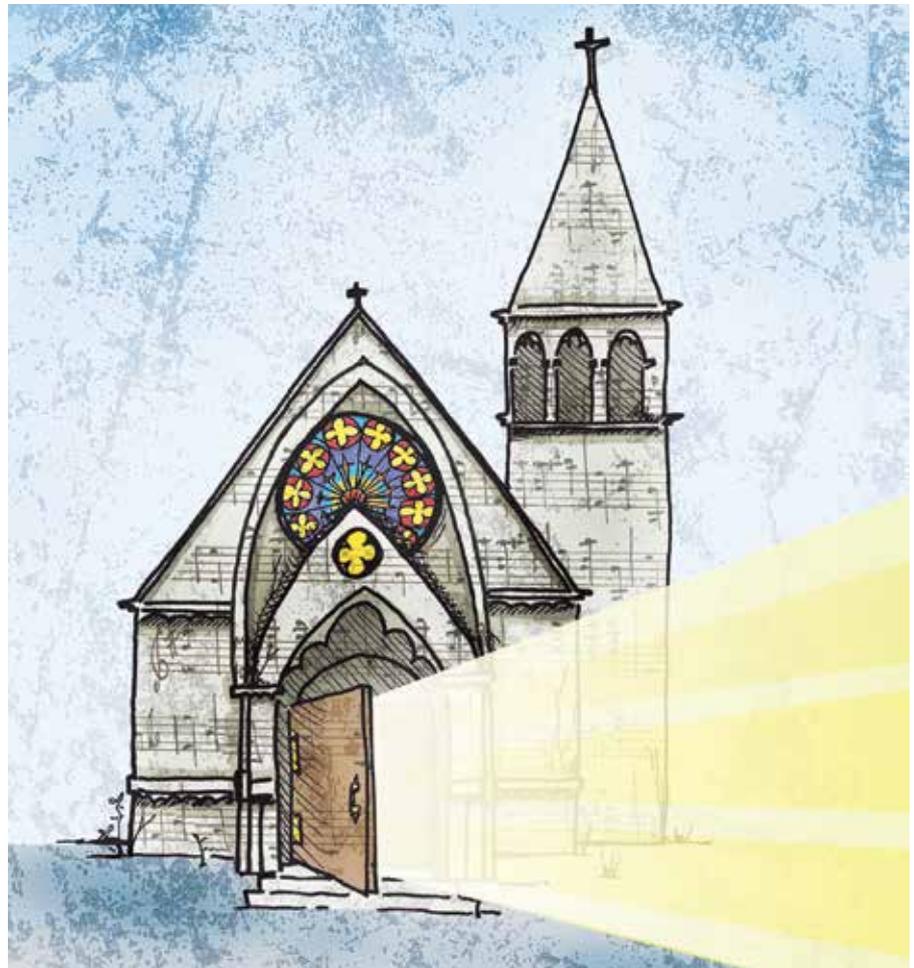
Finding Grace

When I was a fifth grader in 1972, the decision was made, because of the deteriorating condition of the building, to close the old church for all liturgies after midnight Mass on Christmas Eve. The school still held music classes in the church and art classes in the basement for the rest of the school year.

That spring, my two friends and I signed up for our grade school variety show and were told we could rehearse after school in the old church until the janitor locked the doors at 4 p.m. So each afternoon we put the crumbling plaster on the vaulted ceiling to the test as it tried to contain the passionate strains of one 10-year-old with an accordion and her two friends belting out "From the halls of Montezuma to the shores of Tripoli..."

Now, in 2016, I cannot fathom how it was that three fifth-grade girls were allowed to spend hours unsupervised in a dilapidated old church, but as they say, "It was the '70s."

I recall unlatching and pushing open the gates of the Communion rail, through which we boldly entered what



had always been a forbidden zone. We figured out how to work the push-button light switches in the sacristy so we could investigate every cabinet and secret compartment. We posed like statues in the empty niches from which the real statues had been removed, and we even dared each other to open the priest's door of the confessional. None of us were brave enough to do that.

More than once I ran my hands over the detailed relief sculpture of the Last Supper carved into the front of the altar, fingers lingering on the bearded faces of Jesus and his friends. I remember thinking it was a shame that there were no girls allowed at such an important event, but I never once wondered why they were all squeezed together on just the one side of the table.

I remember touching everything, curious and awestruck, seduced by the access to what I would never be allowed

to get close to in the "new" church across the parking lot, and by everything a temporary church could never be. The frescoes of the winged lion and winged bull above the altar looked so much more alive to me standing below them than they did from the nave. And the high altar that had always appeared so pointy and severe from the pews was much less intimidating up close. I had imagined it would be cold to the touch, but it was warm, painted wood, not marble.

I loved being in that old church. I loved its creakiness, its heaviness. I loved the vestiges of the personal histories that lived in there. The familiar family names glazed into the stained-glass windows, the sturdy spring clips on the backs of the pews that had held a thousand hats and purses, and the little frames that had at one time reserved certain pews for a certain few contrib-

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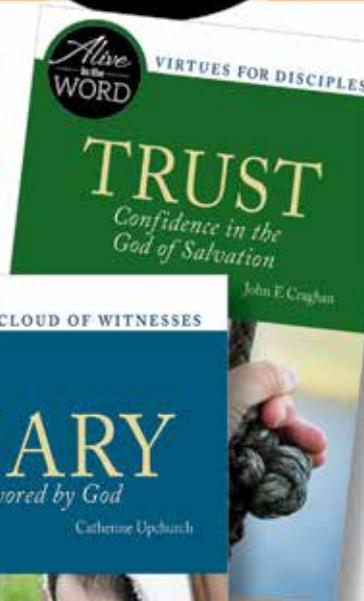
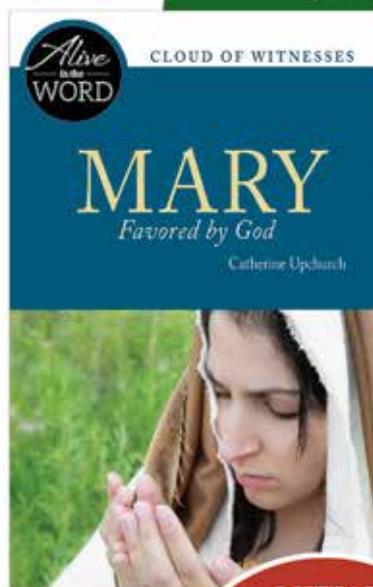
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utors. Mostly, I loved the memories of voices singing together, thoughtfully and joyfully, to the warm and inviting music of the guitar Masses, everyone holding hands and people actually smiling during Mass.

I didn't simply feel as if I belonged to that church, I felt that the church belonged to me.

My family moved to a new house a few years later. We joined another parish as I began high school, and the old O.L.V. church was torn down in 1977. It was many years before I could even drive by the campus, and I went inside the church that was built on the site of the old church for the first time just last year to attend a Mass in memory of my parents.

Time marches on. Structures are built and demolished, traditions develop and evolve. For some in the "reform of the reform" wing of the church, I'm sure, I could be the poster child for a whole generation of misguided Second Vatican Council Catholics, the personification of everything that went wrong with the Novus Ordo liturgy. I understand the criticisms of what happened in the American Catholic Church in the late '60s and '70s, and it makes me sad that so many people felt angry and betrayed by the changes in their church. But the seeds of grace that were planted in me at the guitar Masses in the old Our Lady of Victory Church almost 45 years ago grew and continue to bear fruit to this day. Those simple childhood graces now keep me rooted in my faith when the church's adult complexities fail me.

I experienced as a child a true, intimate connection with God (a "one-ing," Julian of Norwich might say) through sacred space and music, through touch and sight and sound. Now, when life isn't everything it is supposed to be, I can recall those times and those feelings of peace and wholeness and reconnect with God, not as a 10-year-old, but as an adult confident in the enduring gift of God's grace. 

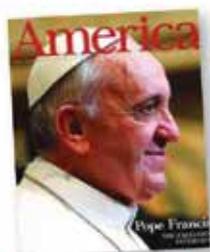
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FILM | JOHN ANDERSON

BLAMELESS AND BROKENHEARTED

'The Innocents' explores suffering and survival.

Behind all joy lies the cross." It is hard to cite anything else as provocative, or enigmatic, as that single line of dialogue in French director Anne Fontaine's *The Innocents*. It is a line that leaves one profoundly disturbed. And bewildered. Is the speaker, Sister Maria (Agata Buzek), offering up a morbid allegory for all Catholic thought? Or a shorthand psychoanalysis of one convent's worth of tortured souls?

"The Innocents," which concerns nuns who have been raped and impregnated in a Polish convent at the end of World War II, is complex enough to make one wonder about a lot of things. Its subjects certainly do. Consider Maria's personal evolution of faith.

"At first," she says, "you're like a child, holding your father's hand, feeling safe. Then a time comes—and I think it always comes—when your father lets go. You're lost, alone in the dark. You cry out, but no one answers.... This the cross we have to bear."

And in this case, the cross has blighted all joy. It is December 1945, and Maria and her sisters all have been victimized multiple times by Soviet soldiers; seven have become pregnant; all are about to go into labor. Their Mother Superior (Agata Kulesza) is desperate to keep it all secret, afraid the church will close her convent. She is abetted in her cover-up by the fact that the victims harbor feelings of shame and guilt that are virtually

unbearable. Their spirituality and humanity are in conflict with each other; the sacrifice that is being asked of them is too much to bear. As it was for Jesus, the shadow of the cross is inescapable. What the sisters need is a miracle. Or, at the very least, an angel.

She arrives, as incongruous as a Samaritan, in the person of Mathilde Beaulieu (Lou de Laâge), a doctor stationed at a local French Red Cross hospital. The mission there is French casualties; the Poles are not its concern. But Mathilde, a Communist and an atheist, glimpses—through the smudged frame of a frosted window—the icon-like image of a young nun, outside, praying in the snow for the help she has thus far been refused. Mathilde is moved and, against orders, abandons her duties and heads for the convent-cum-maternity ward. There, the main struggle is not so much childbirth and labor but with the tortured psyches of the much-abused women.

What is refreshing about "The Innocents" is its attempt to explain the inexplicable, without presuming any success. "Don't you believe in Providence?" bellows the Mother Superior, passing the moral buck to God. (She is given a perfectly nasty portrayal by Agata Kulesza, who played the Stalinist aunt in another nun-centric Polish movie, "Ida.") She may be bad, but she nevertheless provokes questions about God's culpability, or indifference, regarding the kind of horrors the movie recounts: about Polish crimes against Jews during the Holocaust; about the fundamentalist stripe of religiosity that could result in the kind of mental anguish the sisters suffer in 1945, or which might lead to honor killings among Muslims today.

Like Sister Maria's description of hobbled faith, the movie wrestles with



HEALING TOUCH. Lou de Laâge, center, in "The Innocents."

ON THESE PAGES: CNS PHOTO/MUSIC BOX FILMS



A scene from “The Innocents.”

a number of competing tensions and echoes, and the undertow of history might carry one away from the main flow of a very tense and intriguing narrative. Which is O.K. It is what makes for an intellectually engaging movie.

“The Innocents” has sympathy for religious faith, but does not share it; Mathilde is ever the voice of reason and rationality and the fact that she is an atheist seems almost a provocation in itself. But to Fontaine’s credit (and the other four writers credited with the script) there is no collective reaction among the nuns to their individual plights, spiritually or otherwise. One is too shamed to submit to an examination by Mathilde; another is ready to leave the convent at war’s end and find her Russian soldier (the one who protected her from the other rapists). One nun embraces her newborn instinctively; another gives birth on the floor, unable to accept what has happened to her. One nurses another’s unfed baby.

For all the unpleasantness and what many audiences would find repellent behavior among some, the nuns of “The Innocents” are portrayed in rather unusual fashion—namely, as women. And yes, it is a feminist film: Mathilde, relegated at the hospital to assisting rather than performing surgery, is upbraided by a superior officer for her lack of “discipline.” Sisters, then and now, would likely be sympathetic.

Come to think of it, there are very few other male principals in “The Innocents,” save for Samuel Lehmann (Vincent Macaigne), one of Mathilde’s colleagues, her lover and a wryly disillusioned Jew. “There are a few of us left,” he tells the Mother Superior, whose reaction to him is not flattering (to her). He accompanies Mathilde when the children start coming more than one at a time, and the presence of a man is more than some of the sisters can stand. But Vincent provides proof that some goodness can be found everywhere, al-

though the Soviet military could make some doubt it. History has concluded that the vaunted Red Army was largely a horde of psychopathic rapists who assaulted millions of women throughout Europe as they made their way to Berlin; that “The Innocents” is “based on actual events” seems an understatement.

Mathilde, on the other hand, is more specific and heroic: She is based on a real French Red Cross doctor, Madeleine Pauliac, who aided all kinds of Polish women—in maternity wards as well as convents—who had been raped during the war. She was also a member of the French Resistance. “The Innocents” recounts only a fraction of what she contributed. The film spares us the car accident that claimed her life, immediately after the war, but also lets us know that her legacy lived on.

JOHN ANDERSON is a film critic for *The Wall Street Journal*, *Time* magazine and a regular contributor to the Arts & Leisure section of *The New York Times*.

EVERYDAY OLYMPICS

With the 2016 Summer Olympics underway in Rio de Janeiro, Brazil, my attention is on the world-class athletes and competitions that display the best in physical prowess and skill. Although the history of the modern Olympics includes some painful memories (one recalls the hostage crisis and murder of Israeli athletes at the 1972 Games in Munich and the bombing during the 1996 Atlanta Olympiad), the premise of this global gathering is peace and good will among diverse peoples and nations. That is reason enough to celebrate the triumphs and commiserate over the losses.

As a longtime distance runner, I have special admiration for the women and men who are clearly the best in the world on both the track and marathon course. This solidarity is strong among runners because, in contrast to sports like basketball or soccer, we frequently participate in races in which both the most elite competitors and ordinary weekend warriors toe the line side by side at the start and share a common goal: the finish line.

There is a spirit of inclusion in the sport of running that is hard to match in other athletic competition. The fastest runner runs the same course and shares in the same spirit of the event as the last person to cross the finish line. In most races, one doesn't have to be the best or the greatest to participate, but needs only the commitment to stay on course, endure the highs and lows, and move toward that common end.

In reflecting on distance running in particular, I began thinking about the

church. It seems to me that running a local road race offers an apt metaphor for what it means to be a Christian and to live one's faith. I am certainly not the first to make this connection. There are several passages in the New Testament where authors draw on athletic imagery to describe the experience of discipleship and Christian faith. In the letters to the Philippians (2:16), Galatians (2:2; 5:7) and 2 Timothy (4:7), to name a few, we see running used as a metaphor for the early Christian community of believers.

In light of the controversy over the discussion of gradualism (a theological position that recognizes that virtuous living develops gradually and over time) during the meetings of the Synod of Bishops on the family in 2014 and 2015, the athletic and scriptural metaphor of running a road race is particularly timely. Rather than envisioning a church composed only of elites who are able to exercise virtue at the highest level, something akin to a "moral Olympics," we should recall that all the baptized, whatever their particular state of life, are running the same course of Christian discipleship. Looking up to the saints and other exemplars of Christian living offers ordinary believers a source of inspiration and a reminder of our common goal. But no one should be excluded from the course because of his or her weakness or relative pace.

The Olympians motivate me to work at being a better runner, but

my fellow ordinary athletes also inspire and encourage me to keep going. Anybody who has run a long road race or even a small-town 5 K fun run knows this feeling of inclusivity and spirit of encouragement. When the faster runners finish, they often stick around to cheer on those still on the course. Along with shouts of encouragement, strangers on the sidelines typically clap and offer strangers high-fives. Then everybody gathers at the post-race party to celebrate the accomplishments of all, the most important of which is simply completing the course.

Why can't our church and communities of faith be more like a local road race? Why can't we focus more on journeying with our sisters and brothers wherever

they might be, cheering one another on with the love of Christ? The author of the Letter to the Hebrews even ties the race of faith to the "great cloud of witnesses" that cheers us on in our journey (Heb 12:1). We all share a common course, a path laid out before us by Christ in the Gospels, which began at baptism and continues on ahead of us. May the Olympics this summer serve as an opportunity for Christian women and men to be inspired not only in athleticism but also in faith. To paraphrase St. Paul, if we build one another up and encourage one another (1 Thes 5:11), we will not have run the race of faith in vain, no matter our individual pace or finishing place.

All the baptized are running the same course of Christian discipleship.



DANIEL P. HORAN, O.F.M., a Franciscan friar and author, teaches theology at the Catholic Theological Union in Chicago. Twitter: @DanHoranOFM.

TALK THERAPY

AT THE EXISTENTIALIST CAFÉ Freedom, Being, and Apricot Cocktails

By Sarah Bakewell
Other Press. 448p \$25

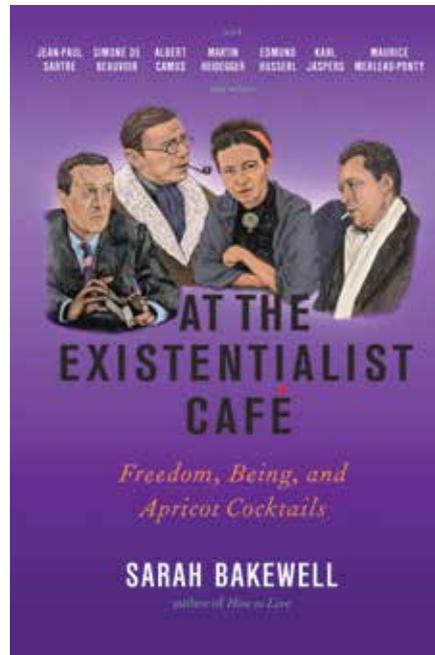
Parents should know where their children are not only physically but “existentially,” says Pope Francis in “The Joy of Love,” and he calls for a church that goes out to the “existential peripheries.” Whether he read the major figures of the movement chronicled by Sarah Bakewell or not, he was influenced by them as a young Jesuit in the mid-20th century.

Bakewell read the existentialists in the 1980s, when they were already out of fashion. Stumbling across a work by Merleau-Ponty on her bookshelf a few years ago, she was smitten again, and the result is this book, which, while it is centered on a half dozen figures (Husserl, Heidegger, Sartre, de Beauvoir, Camus, Merleau-Ponty), extends to a Tolstoyan cast of characters, including Nelson Algren, Richard Wright and Iris Murdoch. The author situates their philosophies in their lives and times, their relationships and disputes.

At a café in Paris in the early 1930s, Raymond Aron told his friends Jean-Paul Sartre and Simone de Beauvoir about a new philosophical movement in Germany: “You see...if you are a phenomenologist you can talk about this [apricot] cocktail and make philosophy out of it.” Turning away from epistemology or constructing grand systems, Edmund Husserl had focused on describing phenomena, ordinary objects like a tree, striving to bracket preconceived interpretations. Bakewell’s account moves from Husserl to Heidegger, Sartre and de Beauvoir and their circle, from the cri-

sis of the 1930s, World War II and the occupation, into the postwar period.

In a 1945 talk, “Existentialism Is a Humanism,” partly in reply to Catholic and communist critics, Jean-Paul Sartre used the gnomic phrase “existence precedes essence,” having in



mind the particularly human predicament of having to make oneself by living and deciding, without God and without fixed essences. For all their differences, these thinkers had in common their focus on what is specific to human existence and were not seeking to construct a system into which all reality could be made to fit.

Bakewell evokes the spell Martin Heidegger cast on his listeners, both in the period of *Being and Time* (1927), as he sought to arouse wonder at “Being” (as opposed to “beings”), and also to the later Heidegger, isolated in his hut in the woods. She chronicles his cooperation with the Nazis and is unpersuaded by his later excuses. His philosophy is treated with respect but

not undue solemnity: “Even the keenest of Heideggerians must secretly feel that, at times, he talks through his hat.”

At the center of her story line is the half-century partnership of Sartre and Simone de Beauvoir, who had a nonexclusive antimarriage, and how they fed off one another intellectually. Unlike Heidegger, they were constantly in the thick of public events, particularly left-wing causes, and through the journal *Les Temps Modernes*, which they edited with Merleau-Ponty. The Sartre of *Being and Nothingness* (1943) evolved into a Maoist and was still seeking to be committed (*engagé*) as he addressed the students in Paris in May 1968.

Sartre welcomed the Algerian Albert Camus with an enthusiastic review of *The Stranger*. A first rift appeared over what to do about Nazi collaborators. Camus, who had been more active in the resistance, nevertheless opposed execution; neither victim nor executioner, he wrote. They had a similar falling out over Algeria; Camus opposed the violent tactics of those struggling for independence. Most of the major figures found themselves at odds with each other: Heidegger with Edmund Husserl and Karl Jaspers; Raymond Aron with those on the left; Maurice Merleau-Ponty with Sartre and de Beauvoir. At their one meeting in 1953 Sartre and Heidegger found they had little in common.

The figure who re-emerges most strongly in Bakewell’s retelling is de Beauvoir. Bakewell wonders why *The Second Sex*, her pioneering account of women in history and the phases of human life as experienced by women, is not considered as epoch-making as the writings of Charles Darwin, Karl Marx and Sigmund Freud, and suggests that it may be sexism or her existentialist mode of expression.

The major characters in this story were not primarily classroom lecturers but writers, polemicists and literary critics whose novels and plays are integral to their work. Bakewell emphasize

es this writerly angle, evidently feeling an affinity with them on that score. Phenomenology and existentialism had spillover effects beyond philosophy, like the humanistic psychological therapies of the 1960s and in themes of alienation or a search for meaning or authenticity in novels and films. When he ran for mayor of New York, Norman Mailer called himself the “existentialist” candidate.

As a philosophical fashion, existentialism inevitably faded. “Who cares about freedom, bad faith, and authenticity today?” asked Jean Baudrillard. In Eastern Europe, however, they did

care, and phenomenology remained prominent for many years more because it provided an alternative to Marxist dogmatism. That may help account for the fact that Karol Wojtyła, the future Pope John Paul II, adopted phenomenology, even if his work is quite at odds with the Parisians.

The major figures in Bakewell’s story were atheists (both Sartre and de Beauvoir were placed on the *Index of Forbidden Books*). But existentialism had religious roots (Kierkegaard, Pascal, even Augustine), and the Catholic existentialist Gabriel Marcel; Edith Stein, a student of Husserl;

Simone Weil and Emmanuel Levinas all appear in Bakewell’s story.

The generation of theologians and others who prepared the Second Vatican Council were part of the same intellectual and cultural milieu. The talk by Camus to French Dominicans in 1948, in which he said that the world needed them to be good Christians, was long remembered. Jacques Maritain, Étienne Gilson and others addressed existentialism from a Thomist standpoint. Some early writings of Karl Rahner, S.J., reflect Heidegger, with whom he studied. The surprising shift in tone and content between *Insight*

Homing

Home water, why?
Cold sunlight, new heaven
strikes the shallows of white,
wavering tissue, new earth.
They are here,
gaining the still pool,
a million salmon bones.
Soul flood. Head down.
Study this hieroglyph, stunned.

Metal-skinned swimmers
crash from the hurtling channel
to this blinding delta,
where mission waterships spawn,
explode, and sail free.
Read the message flashing off fins;
stare, wall-eyed, while all is changed.

All things change by degrees,
entering new atmosphere.

Some break apart, freeze in darkness.
Some ignite, amaze, become graver things.

Creation, must every salmon
ever swam upstream, up consciousness,
reach the place of birth and death?
We swim in one direction.

Weep for fish?
Do I say, had you been here, Lord,
these fish would not have died?
School me. Will you gather them again?
What is my share in this fatal homing,
watery birth and death?
These swaying bones, immaculate,
still pipe the question
in the thin clear call
of the cold, cold blood.

KATHY HARTLEY

KATHY HARTLEY, a graduate of Towson State University, is an information technology project manager in Los Angeles. Her early work as a poet was inspired by the poetry and spirituality group of Holy Trinity Parish in Washington, D.C.

(1957), by Bernard Lonergan, S.J., and his *Method in Theology* (1972) can be traced to his encounters with phenomenology and existentialism in the mid-1950s. The “fundamental option” proposed by moral theologians like Bernard Häring, C.Ss.R., is akin to Sartre’s “life project.” The “Pastoral Constitution on the Church in the Modern World” shows a respect for atheists that may owe something to the admiration many felt for someone like Camus. Consciously or unconsciously, Pope Francis reflects the intellectual milieu of Catholicism in the decade or

two leading up to council.

So Sarah Bakewell’s account may have particular relevance for Catholics, either as a reminder of their own younger selves or as an introduction to the intellectual and cultural milieu of mid-20th-century Europe. This is not a work for specialists, but those intrigued by her account can use the endnotes and bibliography as guides for further exploration.

PHILLIP BERRYMAN is a translator and writer in Philadelphia. His most recent book is *Latin America at 200: A New Introduction*. \

ANNA J. BROWN

A WORLD EMBRACE

JOAN CHITTISTER

Her Journey From Certainty to Faith

By Tom Roberts
Orbis. 272 \$28

TWO DOGS AND A PARROT

What Our Animal Friends Can Teach Us About Life

By Joan Chittister
BlueBridge. 192p \$18.95

In the final chapter of *Joan Chittister: Her Journey From Certainty to Faith*, Joan Chittister, O.S.B., advises religious communities to ponder the following questions about the future of religious life: “Is there energy of heart shining out of the eyes there? Is there a pounding commitment to a wild and unruly gospel there? Is the spiritual life aglow there? Is there risk there? Is there unflagging commitment, undying intensity, unequivocal determination to be what I say I am? Or has the old glow gone dull? Is life now simply a matter of enduring days and going through the motions? Or is religious life in a brand new arc demanding more discipline from me and giving more life through me than ever?” Are

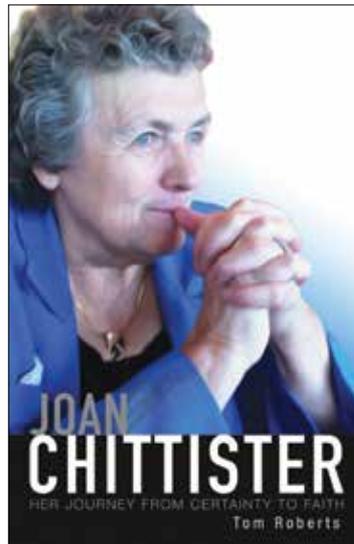
those who live outside of religious communities also living in a time that demands more from us and promises more as well? I believe that we are and that we, too, can make good use of her questions. In a time that demands an enlightened response to devastating crises like mass inequality, ecological collapse and mass migration due to impoverishment, war and climate change, let us drink deeply from the well of Chittister’s wisdom.

It’s obvious that Joan Chittister: *Her Journey From Certainty to Faith* was a labor of love for its author, Tom Roberts. Roberts, editor at large of *The National Catholic Reporter*, claims that the book had an “unexpected beginning.” He had initially met with the author to update N.C.R.’s files, but a series of extended interviews summoned forth a story that needed to be told, written and shared. “Tell me,” he asks

Chittister, “who are you and where do you come from?” Master meets master, I thought, as I read those questions and eagerly awaited her response. Roberts deftly manages to both appear and disappear from the book. He fully intends for the book’s reader to be immersed in the life, thought and work of Chittister and graciously gives her plenty of room to breathe life into this story. At the same time, he asks intelligent questions, is an astute chronicler of the events in her familial and religious life and is widely read in the history of the Erie Benedictines and of the Catholic Church in the 20th and 21st centuries. We are the beneficiaries of this love story, and for that I am most grateful.

Though I have been a lifelong reader of Chittister’s writings, Roberts’s book was one I did not know I needed to read until after I had done so. He illuminates well the diamond-like quality of Chittister’s insights in a cogent and lively narrative, which also amplifies the beauty and depth of her life and faith. From the first chapter, “The Light of God,” the reader is privy not only to the central questions that animate Chittister’s life but also to a mind and heart that have sought, often in ways that are hard-won, to live the always evolving answers to the questions. Who is God? To this she responds: “The God I knew lived in the light and the light I could feel was inside of me.

Then all the thinking stopped and the knowing began, and the light burned the puny, punitive, paltry images away.” It is fitting, then, that the final chapter of the book is titled “Into Uncharted Waters,” a place for grown up men and women.



The book's remaining chapters document well the rich contours of Chittister's life: her intellectual gifts, an evolving and deepening faith, the intimacy of friendship and community life, the rigors and rewards of community-based leadership and the clarity of her commitment to social justice. In the mid-section of the book, which describes in detail the sometimes agonizing process of renewal within the Erie Benedictine community, Chittister remains clear-eyed. When the Marist brother Ronald Fogarty, a counselor specializing in change and renewal, visited the community and reminded its members that many great abbeys had closed or were headed in that direction, Chittister wrote: "The myth of immutability disappeared before our eyes." Indeed, her insight and acceptance of reality are things that we may all wish to contemplate in this era of climate change and mass extinction. She goes on, however, to ask, "If reli-

gious life as we have known it is dead, what do we want to be caught dead doing?" She wanted, of course, to follow Jesus, the liberator and the healer.

Toward the end of the book, amid collapsing religious communities and societal institutions, Chittister constantly asks, "What do people need?" Her effort to answer this question immerses her deeply in the world of global peace and social justice efforts as well as face-to-face encounters with impoverished and marginalized peoples. Amid the turbulence and terror of the world, one is keenly aware of her resilience and an effort to find places of unity among people. A Hindu friend noted that Chittister "brings the depth of tradition and the ability to reach the deepest places within a specific tradition. Yet, she can still see the universality of it. She can sit with a Buddhist nun and she can see the common points between them."

That we are people in need of everything on which Chittister sets her sights—intimate and authentic human encounters, inclusion and not exclusion and resilience—is evident in her work involving the matter of climate change. Chittister well understands what Pope Francis demonstrates in his encyclical "Laudato Si": the need to reframe our relationship to the earth and its animal inhabitants, as well as to restructure capitalism, an economic system that promotes what in light of climate change appears to be a suicidal form of profit-making and consumerism. Chittister writes beautifully of a reframed relationship with the earth and animals in her book, *Two Dogs and a Parrot: What*

Our Animal Friends Can Teach Us About Life.

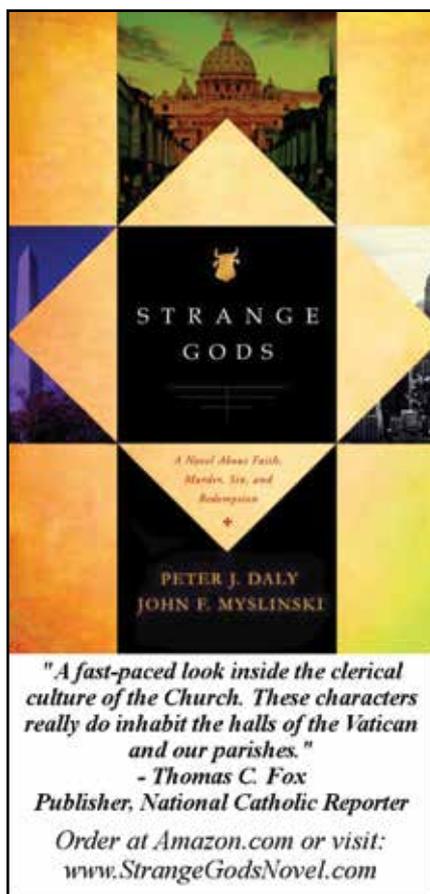
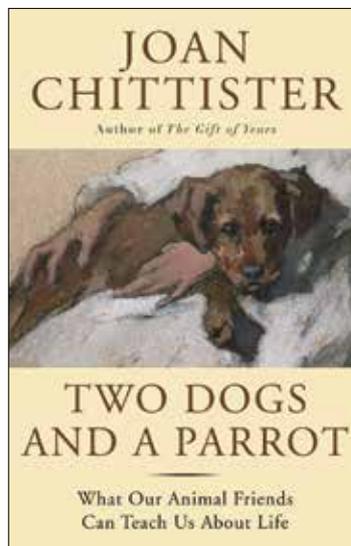
Far from a collection of anecdotal pet stories—something Chittister first had in mind when she thought about

writing this book—this volume speaks to nonseparation from and communion with animals. There is the delightful story of Danny, the Irish setter, who, after escaping from the yard of the abbey, has a marvelous time placing his paw repeatedly on the entryway mat of a local grocery shop, making the door open and close. The excitement of the dog is infectious: Yes, indeed,

go out and live your life with great enthusiasm. There is also, in the final chapter of the book, a call to rethink our fixation with hierarchical relationships, both in the social world and in the natural world. Hierarchies, which "argue for inequality," are a form of violence, create unnecessary suffering and cheat us of an opportunity to live fully with all of God's creation.

Joan Chittister and Two Dogs and a Parrot are letters to the world and a must-read, particularly in light of the social and ecological collapse we are now facing. Chittister is clear-eyed in the dark woods and well capable of helping communities make it up to the mountaintop. Tom Roberts provides an excellent synthetic account of her life and thought; Chittister, like Pope Francis, encourages us to open wide our embrace and love of the earth, including its animals. Both books invite the reader to live as never before, and this reader is grateful for the chance to awaken.

ANNA J. BROWN teaches in the political science department and social justice program at Saint Peter's University in Jersey City, N.J.



NEW READINGS OF OLD ART

THE WORLD'S OLDEST CHURCH Bible, Art, and Ritual at Dura-Europos, Syria

By Michael Peppard
Yale University Press. 336p \$50

Step back to a town with a sizable Roman garrison holding the eastern front along the Euphrates River in the early to mid-third century of the Christian Era. Who would not jump at the chance to accompany the catechumen Isseos through the sacred rites of Christian baptism? Or to wonder about others whose names appear connected to the artistic decoration of the baptistery? We meet a soldier named Pontus who commissioned a David slaying Goliath, and a woman named Hera attached to female figures in a torchlight procession toward a mysterious building. Michael Peppard, professor of theology at Fordham, takes readers on this journey in this well-illustrated volume.

Peppard notes small details in the artistic program of the Dura house-church complex that reflect life in this frontier town. The main assembly hall contains an armored lancer, who may have represented the feared (or admired) Persian forces just across the river. David with his sling might have brought to mind the Roman ballistics, "the slingers," once used against Persian archers. As other elements of the artistic program suggest, Christians looked to their God for protection and strength in this dangerous world.

While most people today imagine a terrified Peter sinking into storm-tossed waves, the Dura baptistery has a very different image of Peter walking on water. He strides securely from the boat toward Jesus while the others look on. Peppard confirms this

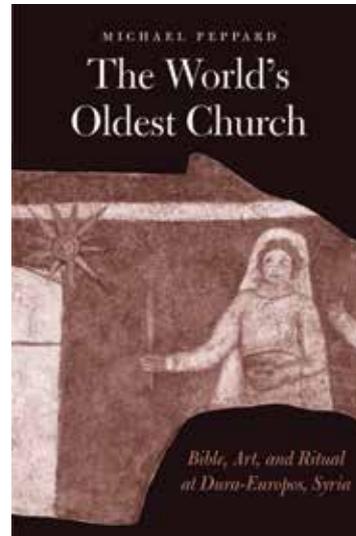
understanding of the image as a confirmation of Peter's faith, with other examples from Syrian Christianity including Ephraem's commentary on the *Diatessaron* and the *Odes of Solomon*.

The caution Peppard expresses about using other sources disappears in subsequent chapters. Later artistic and textual evidence, some of it without any more Syrian provenance than a passing scholarly conjecture, is drawn into the fray when Peppard launches a full-court press against the common interpretation of two central images—the women with torches and the woman drawing water from a well. His revisionist proposals are familiar to scholars and have even garnered enough support that visitors to the newly renovated gallery at Yale will

find a neutral placard attached to the women processing with torches. The original identification with the women visiting the tomb of Christ seems problematic. Neither the Gospels nor apocryphal traditions have the women bringing torches.

Peppard prefers the parable of the wise and foolish virgins (Mt 25:1-10), from which he will proceed to elaborate an interpretation of the pre-baptismal anointing typical of Syrian initiation as part of the wedding between the initiate and Christ, the bridegroom.

In the case of the woman drawing water from the well, Peppard has to reach even further afield in later Christian artistic representations to support the revisionist conjecture that it represents a scene of the Annunciation to Mary, not the Samaritan woman of John 4. One can build up quite an archive of images in which the Virgin,



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having gone to draw water, looks back over her shoulder toward Gabriel. Perhaps lines on the wall indicate another figure.

But to explain what may be a five-pointed star on the woman's garment as "the spark of incarnation in the body of the Virgin," with modern icons as the immediate supporting evidence, is a stretch too far. Furthermore,

the hairstyle of the woman at the well is that of the other women figures, without any distinguishing nimbus or crown. Peppard explores a number of other Annunciation scenes, some focusing on the rope in the well, others on the Virgin spinning. That chapter presents a fascinating history of an artistic trope but also marks a detour away from Dura. And

the detour turns into a pilgrimage as another collection of items brought back by pilgrims to Syro-Palestine is introduced as evidence for the ubiquity of Annunciation scenes. And, as Peppard did in the case of the women bearing torches, he then spins out an additional narrative. Mary as the "well" becomes the "womb," with additional texts to elaborate a Syrian mysticism focused on initiation as "new birth."

We lose touch with our catechumens, Isseos, in these final two chapters of revisionist art history. The attentive reader who compares these roughly executed Christian figures, though not dissimilar from some of our earliest catacomb art, with the far richer art of the Dura synagogue may wonder if Isseos, Hera or Proclus saw anything of this elaborate web of symbolism on their walls.

Still, Peppard poses an important challenge to conventional liturgical histories in pointing out that this artistic program has a rich concept of salvation that is not at all related to the baptism into the death and resurrection of Christ from Romans 6. He has proposed an interesting methodological approach to open up the resources of early Christian art that challenges viewers to reflect on the lived experiences of this small community in a garrison town.

The author writes with admirable clarity, so the non-specialist should not be deterred by the thicket of evidence aimed at Peppard's academic colleagues. The illustrations, plates and line drawings allow readers to see what is being described. The rich detail is fascinating in its own right. And today's catechumens will also enjoy a glimpse of the Easter mysteries in a world far away. But one also leaves a bit saddened to contemplate the contemporary destruction of Syria's rich Christian heritage.

PHEME PERKINS is professor of New Testament in the Theology Department of Boston College.



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GEORGETOWN UNIVERSITY

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Dean of Georgetown College

Georgetown University invites inquiries, nominations, and applications for the position of dean of Georgetown College. The dean is the academic leader of Georgetown College, the oldest school within the university, home to 26 academic departments and 12 interdisciplinary programs across the arts and sciences. The College and the university have a long tradition of strong leadership and a powerful sense of community, and the College is thriving within a university that continues to grow in stature and recognition.

Georgetown College is the school of arts and sciences in a student-centered research university. The dean is responsible for supporting, strengthening, and diversifying a strong faculty while enhancing the environment for research and strengthening graduate programs in collaboration with the dean of the Graduate School. The dean will enhance and promote programs within and across disciplines – both within the College and in partnership with the other university deans. The dean is responsible for maintaining and promoting the school's commitment to exceptional undergraduate education, achieved through substantive student-faculty interaction in and beyond the classroom; pedagogical innovation; active, reflective, and experiential learning; application of theory to practice; artistic production; opportunities for undergraduate research; and the development of the critical thinking, writing, and analytical skills which are the hallmarks of a liberal arts education. The dean of Georgetown College is appointed by the president (John DeGioia) and reports to the provost (Robert Groves).

The ideal candidate for this position will be an accomplished scholar, a talented administrator, and a strategic thinker with the intellectual and personal qualities essential to guiding the College through a challenging and changing academic environment. The dean plays a leading role in supporting and sustaining Georgetown's Catholic and Jesuit identity.

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Founded in 1789, Georgetown University is the nation's oldest Catholic and Jesuit university. Today, Georgetown is a major international, student-centered research university, embodying its founding principles in the diversity of its students, faculty, and staff; a commitment to justice and the common good; intellectual openness; and an international character. As the largest and most academically diverse school in the university, the College currently enrolls 3,854 undergraduates and employs a full-time faculty of 553, including both tenure-line and non-tenure-line members. The College shares responsibility for graduate education with the Graduate School, as the College faculty participate in 19 Ph.D. programs and more than 50 master's programs (home to 396 master's students and 584 doctoral students).

Many College faculty have joint appointments with the School of Foreign Service and the McCourt School of Public Policy. College faculty also contribute to degree programs offered by Georgetown's School of Continuing Studies, including the bachelor's, master's and doctoral degrees in Liberal Studies, master's degrees in Professional Studies (with tracks in journalism and public relations), and a variety of certificate programs.

Georgetown College is part of the Main Campus, which also includes the McDonough School of Business, the McCourt School of Public Policy, the Walsh School of Foreign Service, the School for Continuing Studies, and the undergraduate programs of the School of Nursing and Health Studies. In addition to the Main Campus, the university consists of the Law Center and the Medical Center. The Graduate School of Arts and Sciences is responsible for graduate programs in the Main Campus and the Medical Center.

Inquiries, nominations, and applications are invited. Review of applications will continue until the position is filled. For fullest consideration, applicant materials should be received by September 23, 2016. Candidates should provide a curriculum vitae, a letter of application that addresses the responsibilities and requirements described in the leadership profile available at <http://www.wittkiewfer.com>, and the names and contact information of five references. References will not be contacted without prior knowledge and approval of candidates. These materials should be sent via e-mail to Georgetown's consultants Jean Dowdall, Robin Marnet and Elizabeth Bohan at GeorgetownCollegeDean@wittkiewfer.com. The consultants can be reached by telephone through the desk of Leslie Donahue at 630-575-6178.

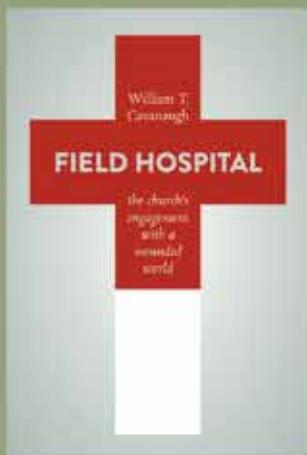
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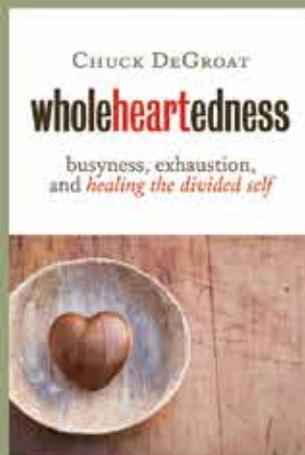
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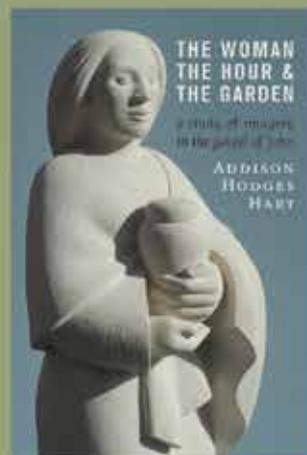
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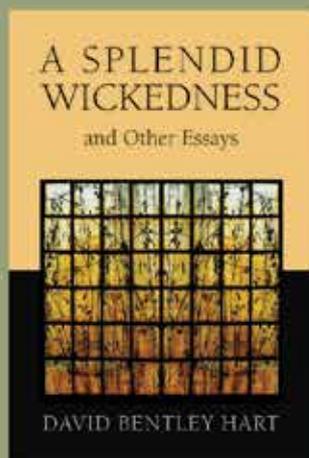
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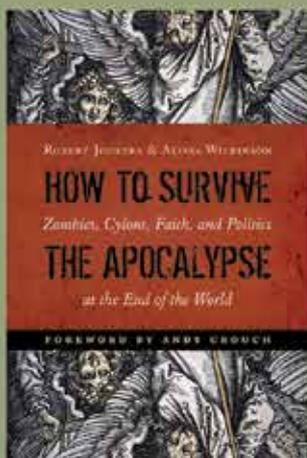
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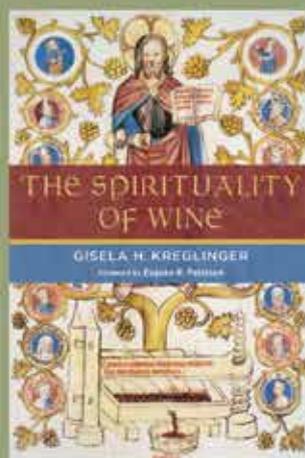
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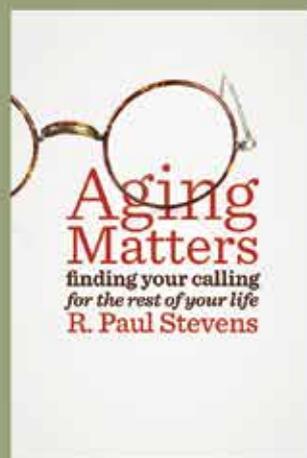
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The Narrow Path

TWENTY-FIRST SUNDAY IN ORDINARY TIME (C), AUG. 21, 2016

Readings: Is 66:18-21; Ps 117:1-2; Heb 12:5-13; Lk 13:22-30

Someone asked him, “Lord, will only a few be saved?” (Lk 13:23)

God is for us, on our side. This can sometimes be hard to believe as we struggle with our own daily battles or as we take in today’s new terrorist horror, failed coup, refugee exodus, unarmed black man shot dead or police executed by an unhinged civilian.

God is good; this is the truth at the heart of the cosmos. This can seem impossible, betrayed by the daily doses of violence and cruelty. Goodness seems soft and weak, while wickedness is hard and powerful, the true way to get things done. Hard things, like waterboarding, wars and the expulsion of immigrants, are considered real; soft things, like the rhetoric of peace from Pope Francis, is an illusion, just lofty, religious nonsense. The world tempts us to consider evil more real than the good, but it is a lie, the schemes of the deceiver to frighten us from the truth.

God promised Isaiah, “I am coming to gather all nations and tongues; and they shall come and shall see my glory.” This prophetic word speaks to God’s goodness and salvation, which is intended for all people.

Christians sometimes forget that the universality of God’s salvation was not the innovation of a new religion but was embedded in the promises made to the Jewish people. Abraham’s

covenant with God included the assurance that “in you all the families of the earth shall be blessed” (Gen 12:3). Psalm 117, the shortest psalm, shares with numerous other psalms the promise that God’s salvation, manifested especially in God’s *hesed* (“steadfast love”) and *emet* (“faithfulness”) to the people of Israel, will be offered to all the nations. Isaiah says that God’s glory will be brought “to the coastlands far away that have not heard of my fame or seen my glory; and they shall declare my glory among the nations.”

The reality of God’s goodness and salvation must be stressed especially in times of chaos, when violence seems the true coin of the realm. But violence only pays to open wide the doors to counterfeit kingdoms. God’s kingdom offers another way, the narrow door. This narrow door does not mean that only a few are offered entrance but only that the narrow path must be chosen.

When he was asked, “Lord, will only a few be saved?” Jesus responded with a story. Not all who want to enter through the narrow door will be able to enter, Jesus says, not even those who knock at the door. They will ask to be let in, but Jesus says that he will not know them, even if they ate and drank with him or listened to his teaching. In this parable, the evildoers will be sent away. Presumption plays a part in those who believe that they ought to be

offered entrance through the narrow door because of who they are and not because of how they have lived their lives, for Jesus offers an image of the messianic banquet with “Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrown out.”

Those “thrown out” assumed they ought to be there, but Jesus says the kingdom of God will be full of surprises. Those who are present “will come from east and west, from north and south, and will eat in the kingdom of God. Indeed, some are last who will be first, and some are first who will be last.” Anybody, from any corner of the earth, can walk the path to the narrow door. And that is Jesus’ enigmatic answer to



PRAYING WITH SCRIPTURE

As you lament the violence of this summer, are you convinced of the power of God’s goodness to conquer evil? Meditate on the acts of goodness you have also witnessed. How has God been guiding you to the narrow door? How can you help others turn to the narrow door?

ART: TAD DUNNE

“Will only a few be saved?”
 God’s path is intended for all peoples, and people from every nation, including those we consider “last,” can respond positively to God’s word, can knock on the door of the kingdom of God and gain entrance. It also is an image of the truth and power of goodness. God’s way is for all humanity and the narrow door awaits all who seek it. Bombs and guns, murder and violence mark humanity as the stain of sin, not as the destiny for which we are intended. The way of God’s goodness leads to a narrow door, but it is a door that we can all begin journeying to now, knowing that God is for us, walking with us.

JOHN W. MARTENS is a professor of theology at the University of St. Thomas, St. Paul, Minn. Twitter: @BibleJunkies.



Persons of Honor

TWENTY-SECOND SUNDAY IN ORDINARY TIME (C), AUG. 28, 2016

Readings: Sir 3:17-29; Ps 68:4-11; Heb 12:18-24; Lk 14:1-14

“For great is the might of the Lord; but by the humble he is glorified.” (Sir 3:20)

Honor, and who is honorable, differs not only across time but across cultures in our own time and among different classes even within our own culture. In certain subcultures, like academia or show business, a frivolous matter, like where one sits or when one speaks, can create honor. In some cultures a family’s honor is considered besmirched by behavior that would not create a whisper of dissent elsewhere. Just last month a young Pakistani Muslim woman was killed by her brother as she slept because her provocative (for Pakistan) social media presence on Twitter and Facebook had, to his mind, brought dishonor on the family.

The concept of honor carries relative cultural value; and yet we all understand something of the desire to be shown respect, to be affirmed and valued. Jesus, however, turns human notions of honor upside down when he claims that it is humility that brings honor in the eyes of God. This indicates that although human notions of honor change and shift, from the horrific to the benign, there is genuine honor grounded in the teachings of Scripture.

Sirach, like Jesus, speaks of humility as the central factor in honor before God: “The greater you are, the more you must humble yourself; so you will find favor in the sight of the Lord.” Why is this the case? The need to seek out honor is a greater temptation among those with human ac-

complishments. But those who have accomplished great things also have honors bestowed on them even if they have not sought them out, so the need to keep one’s eyes focused on God’s true greatness becomes even more significant. “For great is the might of the Lord; but by the humble he is glorified.” When people turn to God and not their own achievements, their humility draws people to the source of true greatness.

Psalms 68 also indicates where God’s favor rests, as the psalmist praises God with an image drawn from ancient Near Eastern images of the storm god: “Who rides upon the clouds—his name is the Lord—be exultant before him.” The psalmist offers us an anthropomorphic image of the might of God, creator and controller of the natural world and all that is in it, and then turns to give us an example of God’s great power: “Father of orphans and protector of widows is God in his holy habitation.” God’s power is manifested through the care of those who are most lowly and in need of aid. Human greatness, therefore, must model itself on God, not by exalting itself in honor but by caring for those most in need.

Jesus’ parable of a wedding banquet builds on the image of humility as true honor before God. Jesus notes how people were seeking out the first place of reclining, or the head seat at the table. Jesus warns his disciples not to sit there, because if someone with

greater (human) honor arrives, the host would take you to the last place in dishonor. But if you go to the lowest place at the table and are then invited to go to a higher place at the table, you will have glory. For Jesus says all who exalt themselves will be made humble, while all who humble themselves will be made great.

Interestingly, the parable never uses the most common Greek word for honor, *timē*, but uses descriptions of behavior to indicate how human beings seek out respect, value and honor. The parable sets human honor in its

PRAYING WITH SCRIPTURE

Contemplate the honor God has given each of us as beloved creations. Is it difficult for you not to receive honor from others? Do you recognize the honor with which God has endowed you? How do you recognize and honor each person as God’s creation?

proper place; it is arbitrary and based on shifting cultural considerations. God seeks out humility because humility is not intended to dishonor any particular person but to give glory and honor to God and to respect each person as a creation of God. And who we are as God’s creations is shocking, for as the psalmist in wonder recognizes in Psalm 8, we have been “made a little lower than the angels.” True honor is recognizing in humility our glory before God, not before human beings.

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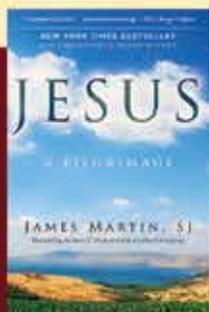
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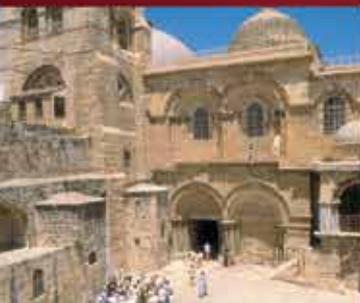
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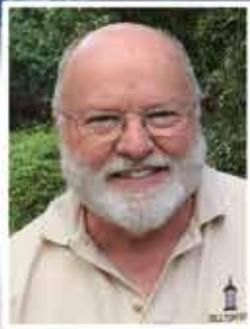
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