

America



JULY 23, 2018

THE JESUIT REVIEW OF FAITH AND CULTURE

2018 CPA MAGAZINE OF THE YEAR

'Humanae Vitae' and the Making of the Self

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“Lord, teach me to be generous, to serve you as you deserve, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask for reward, save that of knowing that I am doing your will. Amen.”

St. Ignatius Loyola

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On July 31, the feast of St. Ignatius, founder of the Jesuits, the priests and staff of America Media will convene to celebrate a Mass of Thanksgiving at which we will remember all our subscribers and benefactors, including you. We invite you to submit a special prayer intention to be included in the liturgy.

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The Answers, er, Questions for America Jeopardy 2018

I hope you enjoyed playing this annual homage to **America's** favorite game show and everybody's favorite Catholic magazine. Below are the correct responses for this year, phrased, as always, in the form of a question.

1. Who is Vincent Lombardi? A graduate of Fordham University and a two-time Super Bowl champion, this well-known football coach was a life-long subscriber to **America**.

2. Who is Joyce Kilmer? The author of "Trees" wrote six times for **America** in 1915 and 1916. He died in France during World War I, fighting with New York's famous 69th Regiment.

3. Who is Eleanor Roosevelt? The longest-serving first lady of the United States wrote to the sixth editor in chief of **America**, John LaFarge, S.J., to say that her hairdresser had given her a copy of his latest book. The book was about race relations, a cause championed by both Father LaFarge and Mrs. Roosevelt.

4. Who is Joseph A. O'Hare, S.J.? The grandfather of James T. Keane, a senior editor at **America**, served in the same New York City mounted police unit as the father of the 10th editor in chief and future president of Fordham University.

5. Who are the Vanderbilts? The father of John LaFarge, S.J., sixth editor in chief, designed the stained glass windows at The Breakers, the Newport mansion built by this famous family.

6. Who is Roger Haight, S.J.? As a novice in the Society of Jesus in 1955, this future contributor to **America** and author of *Jesus Symbol of God* observed the interment of the famous French Jesuit Pierre Teilhard de Chardin at the Jesuit novitiate in Poughkeepsie, N.Y.

7. Who is Dwight D. Eisenhower? In 1959, **America's** editors applauded Ike's warning about an expanding "military-industrial complex," delivered as part of his farewell address as president.

8. Who is Ed Koch? After visiting **America** in 1972, the future mayor of New York, famous for asking voters, "How'm I doing?" remarked to an aide, "If I can win over those Jesuits at **America**, I can be mayor of this city."

9. Who is Fay Vincent? This friend of the 11th editor in chief, George W. Hunt, S.J., is a longtime subscriber. He served as chairman of Columbia Pictures and succeeded A. Bartlett Giamatti to become the eighth commissioner of Major League Baseball.

10. Who is Clare Booth Luce? She caused quite a stir when she said **America** was the best magazine in the country. Her husband was publisher of *TIME* and *LIFE*.

11. Who is Edmund G. "Pat" Brown? This 32nd governor of California was a longtime subscriber to **America**. His son, Jerry Brown, a former Jesuit novice, succeeded his father as both the 34th and 39th governor.

12. What is Georgetown University? Appropriately enough, the fourth editor in chief (1925-36), Wilfrid Parsons, S.J., and the fifth editor in chief (1936-44), Francis Xavier Talbot, S.J., are buried next to each other in the cemetery at the oldest Jesuit college in the United States.

13. Who is Idi Amin? In March 1971, the editors praised Amin, who had recently seized power by a military coup in Uganda, for his "common-sense voice." Only God is perfect.

14. What is "Bridge of Spies"? James B. Donovan, a subscriber to **America** and a friend of Thurston N.

Davis, S.J., eighth editor in chief, was portrayed by Tom Hanks in this 2015 espionage film, directed by Steven Spielberg.

15. Who is Joseph McCarthy? Many did not approve when Robert Hartnett, S.J., seventh editor in chief, used the pages of **America** to repeatedly criticize this U.S. senator from Wisconsin, whose name has become synonymous with "witch hunt."

16. Who is Richard Nixon? Philip Lacovara, a current member of **America's** board of directors, successfully argued *U.S. v. Nixon*, which sealed the fate of the president by forcing him to release his secretly made tape recordings.

17. Who is John F. Kerry? Kerry, who was once his party's nominee for president of the United States, was the first sitting U.S. secretary of state to have a cover story in **America**.

18. Who is Paul Ryan? In 2014 the future speaker of the U.S. House of Representatives debated his fellow Catholic and colleague Joseph P. Kennedy III in the pages of **America**.

19. Who is Flannery O'Connor? The editors had to apologize to this author of *Wise Blood* for butchering her prose during the editing of an article by her in **America**. Again, only God is perfect. Though O'Connor's prose comes close.

20. Who are Sargent and Eunice Shriver? My grandparents are buried in Hyannis, Mass., next to Sarge, who was his party's nominee for vice president, and Eunice, who founded the Special Olympics. Ironic, since my grandparents were Republicans. To which Sarge might say: Only God is perfect.

Matt Malone, S.J.
Twitter: @americaeditor.



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Arden Dragoni holds a photo taken on Oct. 5, 2017 after his family's home in Toa Baja, Puerto Rico was destroyed by Hurricane Maria. Today, Dragoni is looking for work and has separated from his wife.

AP Photo/Ramon Espinosa

Cover image: iStock

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How do you practice your faith over the summer?

In response to the question above, an overwhelming number of respondents described how they found God in nature in a special way during the summer. “I see God a great deal in the summer landscape,” said Cynthia Torres-Nusse of Lakewood, Calif. “It doesn’t have to be a nature scene; it may be watching more people outside enjoying the longer days.” Jackie Mehler of Erie, Pa., concurred: “I see God in nature.... In summer I savor the beauty of flowers and rainbows especially.”

Other respondents described how they made an effort to visit new parishes, either in their hometowns or elsewhere, if they happened to travel. “My Mass attendance is not affected in summer, but locations change as I travel. It is fun and interesting to explore other parishes with my friends,” said Kristeen Bruun of Weatherford, Tex.

For others, the summer brings spiritual challenges. Patricia Mascone of Franklin, N.J., has a restrictive summer work schedule: “I have to work all summer weekends, often for 12-hour days. I try to do more devotional reading and say the rosary. I miss being able to go to Mass and novena—it is a difficult season for me spiritually.”

Bill French of Everett, Wash., also reported that his Mass attendance drops off during summer: “I’m a really

good Advent to Easter (Pentecost if I’m dutiful) Catholic. I don’t know if it’s just the increased pace of life during the summer or the call of the natural world, but I’ve never been able to sustain regular attendance through the whole year.”

Another group of respondents said their faith practices were unchanged during summer. “I am still an active participant at Mass during the summer,” wrote Cindy Trainque of Leominster, Mass. “For every lector or eucharistic minister or even altar server who needs a replacement because of vacation, I try to accommodate.”

I see God in nature. Standing on a rocky point with the ocean waves splashing in front of me gave me a very different perspective of God’s majesty displayed in the world that he created. It was breathtakingly beautiful and brought peace to my soul. ●●

Becky Wilhoite
Lexington, Mass.

I am less structured in my prayer and, frankly, probably spend less time on it than usual. But I don’t stress about it. Maybe it’s because I feel closer to God as reflected in nature. ●●

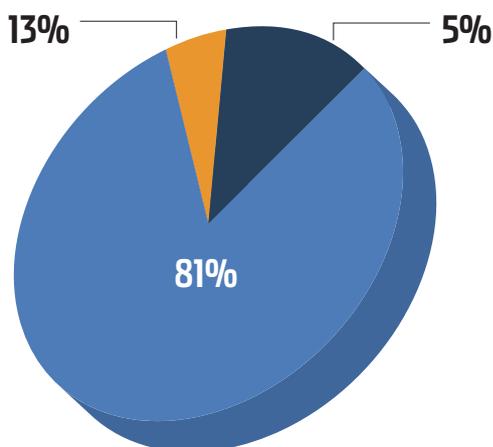
Marion Boden
Hampton Bays, N.Y.

My faith practices are the same as the rest of the year. ●●

Barbara Wentworth, D.H.M.
St. Louis, Mo.

HOW DOES YOUR MASS ATTENDANCE CHANGE DURING THE SUMMER

■ My Mass attendance is not affected	81%
■ I go to Mass less often	13%
■ I go to Mass more often	5%



These results are based on reader responses to a poll promoted on Facebook, Twitter and in our email newsletter. Because of rounding, percentages may not add up to 100.

Hatred and Bigotry

Re “The Family Separation Crisis Reveals How Far We Are From a Just Immigration Policy” (Editorial, 7/9): The spirit of this editorial is spot on. Saying clearly that I agree with Ronald Reagan and George W. Bush on immigration policy is concrete and definite. What is not acceptable, for me, is to not stand, forthrightly and unwaveringly, with those who are being maligned as my grandparents and parents were maligned not so long ago. I cannot support any immigration policy that is founded, in any way, on appeals to hatred and bigotry. I will not do it. I will oppose it with all my heart and soul, to my last breath.

Steve Magnotta 🗨️

Moral Challenge

About separating families: A careful study of history can certainly go a long way toward understanding the present, but it is useless to justify the present. The moral challenge concerns the next choice we make, not the last.

Charles Erlinger 🗨️

Public Education Today

Re “What Maria Montessori Knew,” by Pascal-Emmanuel Gobry (7/9): This is so pertinent in the context of public education today. I would like to hear what the author thinks of the Waldorf schools, a smaller, but active private school alternative that established itself in many U.S. communities during the 20th century. Its philosophy and teaching methodology, contrasting with Montessori in some, but not all, aspects, derives from the work of the German philosopher Rudolf Steiner.

Michael Basile 🗨️

God’s Grace

Re “True Communion,” by Jacob Turnrose (7/9): What a beautiful tribute to who you are and to who you have allowed God’s grace to become within you. Your honesty to yourself is refreshing and life-giving. The more honest you were to what increasingly was stirring within you, the more life in the Spirit unfolded for you. The joy of faith and walking humbly with our God is that he never stops guiding us, if we only take the time to listen and follow his lead. He loves us all so much! Thank you very much for sharing.

Dr. Geraldine Kerr 🗨️

Courageous Witness

Thank you for your courageous witness to the life-affirming, sustaining and transformative essence of salvational love. Godspeed!

Anne Danielson 🗨️

Spiritual Beauty

Re “Breathing New Life Into Liturgical Art” (7/9): Thank you for a wonderfully written article. Emmaus O’Herlihy’s art is very moving; it touches very deeply. I hope we can see more of it and that it is embraced by many for its deep human and spiritual beauty.

Bill Stobbe 🗨️

The Truth Shall Make You Odd

Re “So Just Enter Already” (Of Many Things, 7/25): Many thanks to Joe Hoover, S.J., for this poetic rendering of some blunt truths. The church so very much needs the dedicated service of young men (and women!) willing to “shake off their fears and follow Christ in unrelenting fashion” in consecrated life. Nowadays the choice to enter religious life is looked upon by many (some even in the church) with disdain. Yet those called to “take the plunge” and enter are embracing their personal truths. As the Catholic novelist Flannery O’Connor so glibly observed, “You shall know the truth, and the truth shall make you odd.”

Raymond Maher, O.Carm.

Columbus, Ohio

How Much We Lost

Many thanks to Matt Malone, S.J., for his tribute to Bobby Kennedy (Of Many Things, 6/11), probably the most beautiful tribute to a public figure I’ve ever read. I was 19 when Bobby was killed and I was devastated.

The light truly went out for me that day and for a long time after. Reading the tribute I realize again how much we lost that day, how much his spirit is needed today, how much his light needs to shine in our present darkness.

Ruth Lux

Lidderdale, Iowa

🗨️ Comments drawn from our website, americamagazine.org, and America Media’s social media platforms.

Letters to the editor can be sent to letters@americamedia.org. Please include the article title, author and issue date, as well as your name and where you are writing from.

The Future of Roe v. Wade

President Trump's nomination of Judge Brett M. Kavanaugh to fill the seat on the United States Supreme Court vacated by Justice Anthony Kennedy may furnish the fifth vote needed to overrule *Roe v. Wade*, the 1973 landmark ruling that legalized abortion in every jurisdiction of the United States. Judge Kavanaugh is a textualist who is suspicious of the kind of judicial innovation that led to the court's ruling in *Roe*. That decision removed a matter of grave moral concern—about which there was and remains no public moral consensus—from the democratic process.

Reversing *Roe* would not make abortion illegal in every jurisdiction. It would simply affirm the right of the people, through their legislators, to make the law, while upholding the right of the judiciary to say what the law is. Thus, more than 40 years after the court ushered in an era of abortion virtually on demand, voters may once again have the right to debate the issue and determine what public policy should govern. This should be a welcome development for the millions of people who in dozens of public opin-

ion polls have registered their objection to the expansive permissibility of the *Roe* settlement. It should also be welcomed by all those who believe that democracies should settle such matters by argument and voting rather than judicial fiat.

The prospect of reversing *Roe* increases the stakes in this nomination battle. That potential reversal, however, effectively returning abortion politics to the states, offers the way to prevent the issue from continuing to dominate future Supreme Court nominations.

The possibility of a fundamental change in the abortion debate also affords the church an opportunity to reimagine its public witness on this and other pro-life issues. The church should not abdicate its responsibility to bear witness to a consistent ethic of life from conception to natural death. But the possibility that *Roe* might be overturned impels us to consider how we might more effectively use our voice in the public debate that will follow.

We should begin by avoiding the intramural argument that has con-

sumed too many Catholics—namely, whether other pro-life issues are as important as or more important than abortion. This argument is itself an artifact of *Roe*'s removal of abortion from normal political debate, which has led to claims that opposing *Roe* must override all other pro-life concerns. The truth is that there are grave and important issues for pro-life people beyond abortion, including euthanasia, the death penalty and sane immigration policy. These issues, however, must not be traded off against the defense of the lives of unborn children.

If *Roe* is overturned, continued Catholic advocacy for a comprehensive medical and social safety net for expectant mothers will be crucial in order to save lives and render abortion an even less appealing choice to the public conscience. At this juncture, anyone who recognizes the humanity of the unborn should support the nomination of a justice who would help return this issue to the legislative arena. Overturning *Roe* would save lives and undo a moral and constitutional travesty.

Welcome the Voter

In one of several narrowly focused decisions this spring, the Supreme Court upheld Ohio's unusually aggressive practice of purging tens of thousands of citizens from voter rolls for skipping even a single presidential election. Ohio mailed warning notices to 1.5 million voters, two-thirds of whom did not respond and thus became ineligible to vote in the next election. While Ohio's policy is detestable, the court's logic in

upholding it is defensible. Even under the Voting Rights Act, states have plenty of room to erect hurdles for citizens who wish to cast ballots—as long as the state is able to argue, even as a pretext, that it has some motive other than excluding people on the basis of race, gender or age.

Stretching voter regulation powers to the limit, however, is contrary to the spirit of a democracy. The patch-

work of election systems in the United States includes: short voting periods on workdays; an inadequate number of polling places in both urban and physically remote areas; voter ID laws that place financial burdens on those without driver's licenses; registration deadlines up to a month before an election; and, in Florida, the requirement that ex-felons personally appeal to the governor, one at a time, to get

their voting rights back.

All of these can serve to discourage citizens from political participation, and they can not-so-subtly target certain groups, including first-time voters and those who frequently change addresses for economic or other reasons. Yet trying to invalidate these policies by asking courts to find that they were adopted with discriminatory intent is a formula for endless litigation.

In his dissent from the ruling upholding Ohio's voting purge, Justice Stephen G. Breyer wrote that "the purpose of our election process is not to test the fortitude and determination of the voter, but to discern the will of the majority," as he quoted from a U.S. Senate report. That aim should guide reforms of our voting systems.

The failure to vote in a presidential election, which Ohio used to purge voters, can have many meanings, including—as is the case for many Catholics—moral objections to both candidates running. No matter how a state chooses to keep its voter rolls current, it can also provide mechanisms to avoid widespread disenfranchisement, such as allowing registration at polling places, provisional ballots or mail-based voting.

Raising hurdles to make it harder to vote, along with other practices like gerrymandering, reveals the real priorities of political leaders who would rather choose their voters than face a truly representative electorate. While such antidemocratic approaches should not be countenanced, they cannot be defeated solely in the courts. The country needs laws that affirmatively defend the right to vote; even more important, it needs political leaders who would be ashamed to do anything else.

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Catholic teaching has room for self-driving cars

If Silicon Valley's unofficial motto is "move fast/break things," we might say the Catholic Church's approach is closer to "move slow/love people." With such divergent cultures, it is not surprising that Rome and Silicon Valley do not talk much. But the coming of autonomous vehicles is an opportunity for the church to find its voice regarding a new generation of technology.

These vehicles bring together some of today's most dramatic technology phenomena: artificial intelligence, automation and connectivity. Handling the transportation revolution proactively—leading with a moral framework rather than playing defense—could provide a blueprint for engaging with further technological change. If we apply Catholic social teaching to autonomous vehicles, certain lessons emerge.

First, the protection of human life is paramount in that teaching, and it is the greatest argument for autonomous driving technology. Yes, one fatality this year involved a fully autonomous vehicle, but an estimated 94 percent of the annual 1.25 million traffic deaths worldwide—with 40,000 in the United States alone—are caused by human error. The development of autonomous vehicles is a moral imperative, as it offers the only viable path to the near-complete elimination of traffic fatalities.

For now, answers about how safe is "safe enough" for autonomous vehicles to operate on public roads are elusive—particularly after the killing of a pedestrian in Arizona in March by a self-driving Uber car. But one principle is clear: A vehicle's software should be designed not to favor the lives only

of its passengers but to protect all human life. This is a principle clearly relevant to A.V. design, but it has implications for all vehicles. The millions of S.U.V.s and other large vehicles on the road today, for example, are designed to protect their own passengers, but they put the lives of others at greater risk.

A second question relates to our stewardship of the earth. Fleets of shared, electric-powered autonomous cars are among the best hopes we have for reducing greenhouse gas emissions. Electric vehicles account for a tiny percentage of cars now in use, but the economics make their use compelling for the operators of A.V. fleets.

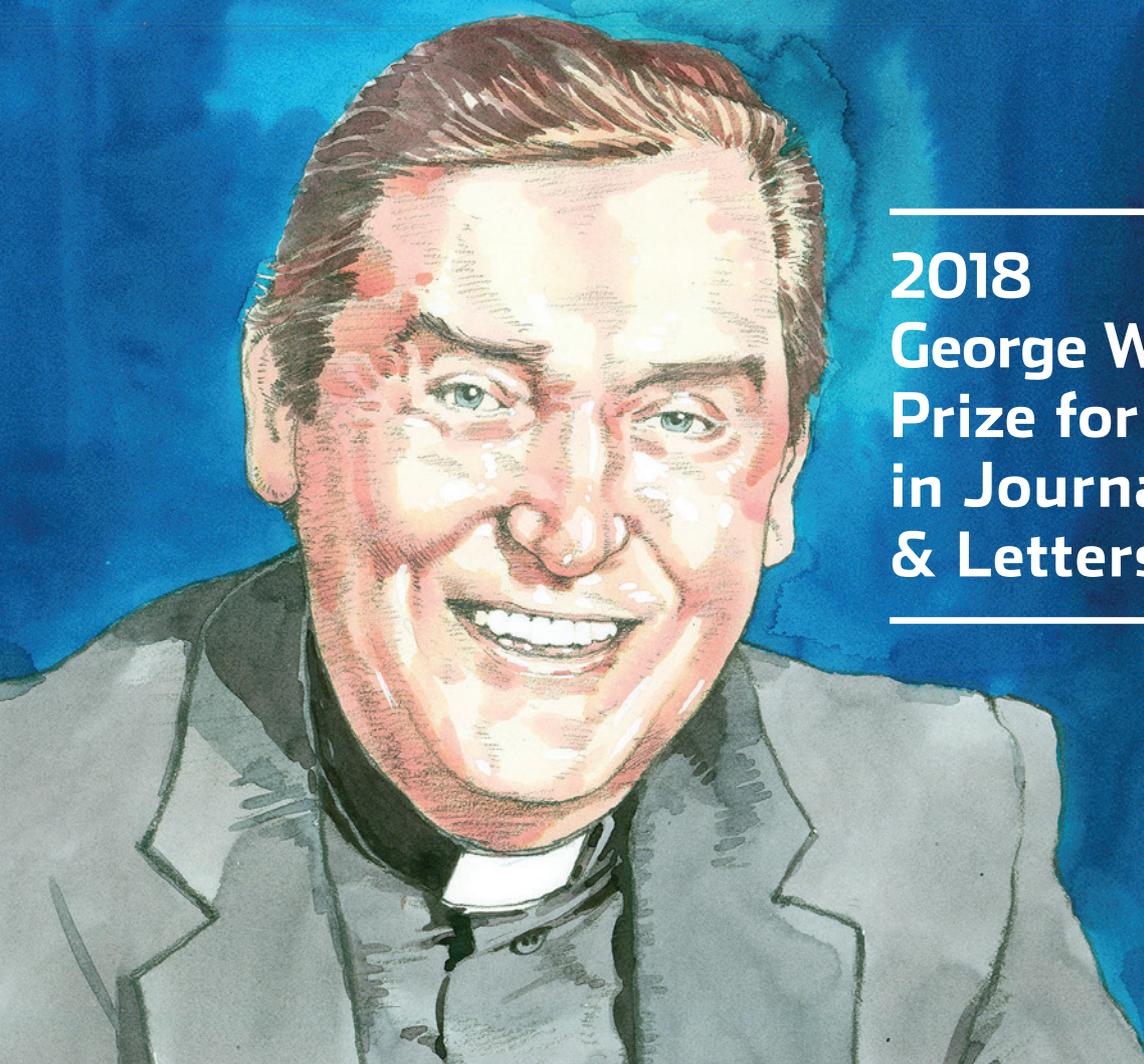
The problem is that it is not clear how driverless cars will affect our travel habits. Without the cost of a driver, autonomous vehicles will bring the pleasures of a chauffeured ride to the masses, and this may lead to more cars on the road for longer periods. This could limit or outweigh the environmental benefits from increased use of electric vehicles.

Third, Catholic social teaching reminds us of the dignity of work. Efficient technology allows humans to flourish, but it can also bring painful transitions for industries and communities. One in every nine American adults currently makes a living operating a motor vehicle. With those jobs in danger, it is morally incumbent upon employers and policymakers to improve retraining efforts, which have a spotty track record. The displaced could also be employed in long-overdue efforts to repair our nation's infrastructure. And we must consider ways to strengthen the social safety net for those who lose jobs as a result of automation.

Finally, we must consider the preferential option for the poor, who are often the first to bear the costs of new technologies and the last to share in their benefits. In this case, however, the status quo is already hard on the poor. Low-income people in the United States are disproportionately likely to be without a car, which greatly diminishes their opportunities in life, and poor communities have especially high rates of pedestrian deaths in traffic accidents. Those who do own cars pay about 50 percent more each year in transportation expenses, on average, than those who do not. That could all change with autonomous fleets, which reduce the per-mile cost of transportation while allowing for point-to-point transportation without the burden of car ownership. But that will only happen if companies and policymakers ensure that fleets are deployed in low-income communities.

If the church is engaged in a meaningful way, we will be better able to realize the potential benefits of autonomous vehicles for the poor and for the environment—and to mitigate the costs of worker displacement. Perhaps one start would be an autonomous popemobile? That feels right. Pope Francis has the gifts to harness a cultural clash and make it an occasion for witness. And that is just what Silicon Valley needs.

Brian Brennan directs the Emerging Technology Policy Initiative of the Silicon Valley Leadership Group Foundation. The views expressed here are his own and not necessarily those of the foundation.



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George W. Hunt, S.J.,
Prize for Excellence
in Journalism, Arts
& Letters**

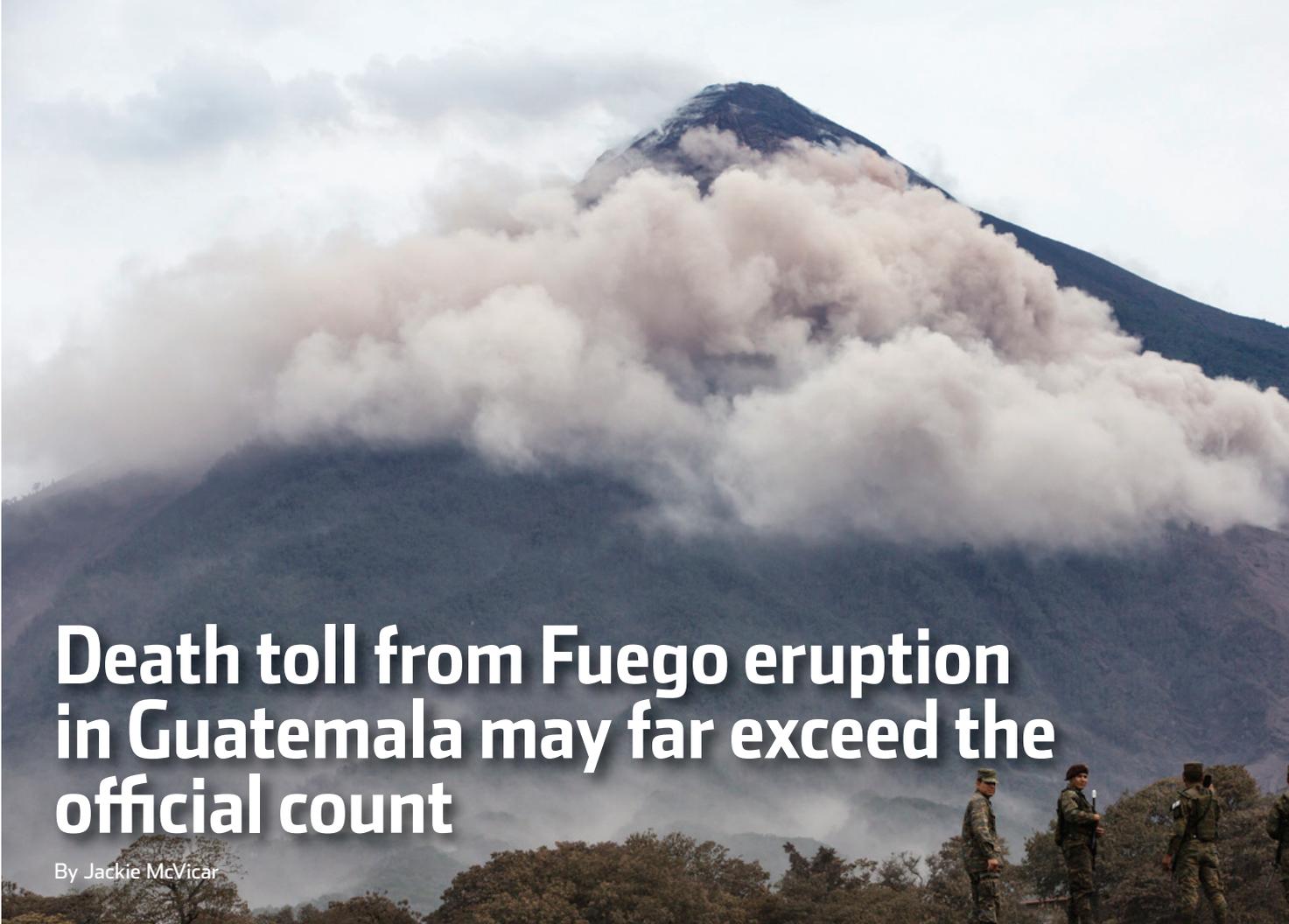
Join us as we award the 2018 George W. Hunt, S.J., Prize for Excellence in Journalism, Arts & Letters to **Phil Klay**, Author of *Redeployment*.

WHEN: **Thursday, September 20, 2018, 6 p.m.**

WHERE: **Saint Thomas More: The Catholic Chapel & Center at Yale University
268 Park St., New Haven, CT 06511**

ATTIRE: **Business (jackets required)**

RSVP: **events@americamedia.org**



Death toll from Fuego eruption in Guatemala may far exceed the official count

By Jackie McVicar

Vidalina Sutuk has lived on the slopes of the Fuego volcano in Guatemala for the past 15 years. She is used to feeling the earth tremble from time to time. But on June 3, as Fuego erupted, she was terrified to see first black and then red smoke racing toward her community of Don Pancho.

“I started praying to God that nothing would happen to us,” she said. She saw three lightning strikes on the summit of the volcano and ran inside her home.

“The smell was worse inside the house, but where were we going to go?” Ms. Sutuk said, speaking to **America** in Palin, Escuintla, one of the hardest-hit areas of Guatemala. As conditions worsened, she soaked a handkerchief and placed it over her young son’s face.

“It started to pour rain. The earth was shaking,” Ms. Sutuk said. “I started to pray: Dear God, please don’t

let it come here.”

But the course of the volcanic *lahar*—a mudslide-like flow of ash and other debris—spared Ms. Sutuk and the 82 other families from Don Pancho, following a nearby river away from the community. But it brought complete devastation to San Miguel Los Lotes. Official reports as of June 25 put fatalities at 113, with 332 still missing, but many believe the real death toll is significantly higher.

Jovita Tzul is a human rights lawyer who works with the Indigenous Peoples’ Law Firm. She was consulted on the national census in Guatemala that is scheduled to be completed in July, the first in more than 15 years. “The statistics we find will help us understand how many people were killed in the Fuego volcano disaster,” she said. According to Guatemala’s Electoral Court, 2,181 people were

The Volcan de Fuego or "Volcano of Fire" continued to spew huge clouds of ash in San Miguel Los Lotes, Guatemala, on June 8.

registered to vote in the five communities that were destroyed by the eruption. Andrea Ixchú Hernández, a Maya K'iche' woman and indigenous rights activist, has traveled to the affected communities to report on the rescue effort. She said that the Electoral Court numbers are also too low.

"In the communities of El Rodeo and [San Miguel] Los Lotes, there were 10,000 electricity consumption meters," she noted. "There could be thousands [of dead]."

Ms. Tzul said the government of Guatemala has a history of denying the existence of indigenous communities. "If they have denied them, and their rights, in life, why wouldn't they deny them in death?" she asked.

The public institutions responsible for responding to natural disasters have come under fire since the eruption. Despite warnings from scientists at the National Institute of Seismology, Volcanology, Meteorology and Hydrology in the early morning on the day of the eruption, the National Coordinator for Disaster Reduction failed to issue a red alert and evacuate communities.

The country's University Students Association and other groups held a candlelight vigil and march in June to remember the victims of the disaster, demanding the resignation of President Jimmy Morales for his poor handling of the crisis. And Guatemala's newly appointed attorney general, Consuela Poras, has announced that her office will investigate whether state officials "activated the necessary protocols to take prudent and opportune decisions."

In San Juan Alotenango, one of the towns where victims have sought refuge, parishioners have opened their homes to people who do not want to stay in state-run shelters, now being managed by the military on the order of the president. Ms. Sutuk told **America** that residents of these shelters are allowed out for only two hours a day. That was the reason she and her family decided to return to their community, even as the Fuego volcano continues to rumble.

Ms. Sutuk, like the majority of the people in her community, is a member of an indigenous Mayan group, the Kaqchikel. Originally from Chimaltenango, she came with 40 other families to Escuintla Department in the early 2000s in search of land. At the time, Guatemala was hard hit by a collapse in the price of coffee on the global market.

The Guatemalan Land Fund bought coffee plantations and resold the land to subsistence farmers.

Ms. Sutuk and her husband, Felipe Suquita, said that the Kaqchikel families who would eventually make up the Don Pancho community bought approximately 370 acres of land for close to \$400,000, a debt the community carried for 10 years before finally being able to pay it off. She said the state officials who brokered the transaction never informed them of the risks of living near the active volcano and never prepared them for how to respond in case of an eruption.

Many survivors have turned to Catholic parishes for help. The San Juan Bautista parish has been providing food, clothing and medical attention. Parishes throughout Guatemala have launched fundraising drives for the victims, and some have promised to help rebuild homes when conditions permit.

"This is the call of the church," said Ms. Ixchú Hernández. "To preach with action, with solidarity, with help, with respect for people and human life."

Days after the eruption, the Bishops' Conference of Guatemala released a statement expressing its profound concern for their Guatemalan brothers and sisters who had "lost their loved ones, their material goods and their tranquility."

The conference said that its members are "aware that this tragedy adds to the already difficult political and social situation in the country and aggravates the poverty and the difficulties of survival in which the majority of the population lives." The statement added, "we hope that the government of Guatemala will fulfill its obligation to give concrete and integral answers."

For people like Ms. Sutuk, whose home was not destroyed but who lives now in constant fear of the volcano, a long-term solution would mean resettlement. In the meantime, her friends and neighbors, whose crops have been destroyed, are living day to day.

Jackie McVicar, contributing from Guatemala.
Twitter: @pajarolindo.

AP Photo/Rodrigo Abd

On 'Humanae Vitae' anniversary, the church emphasizes a natural alternative for family planning

Fifty years after the publication of "Humanae Vitae," the use of artificial contraception has become broadly accepted even among Catholics. A 2014 Univision poll found that large majorities of self-identified Catholics support the use of contraceptives: 93 percent in Brazil, 84 percent in Italy, 68 percent in the Philippines and 79 percent in the United States.

But efforts to provide a reliable, natural alternative to artificial contraception have continued. The United States Conference of Catholic Bishops founded its ministry for Natural Family Planning through its Secretariat of Laity, Marriage, Family Life and Youth in 1981.

"The whole goal from 1981 until now [has been] to make N.F.P. ministry an integral part of marriage and family ministry in the diocese," said Theresa Notare, assistant director of the U.S.C.C.B.'s Natural Family Planning Program. "Nearly 40 years later, we have mostly achieved that.

People are more open-minded...today's bishops are knowledgeable, supportive and educated about the science and methodology of N.F.P. They see the responsibility to facilitate a Catholic couple's access to these methods."

Ms. Notare says that more than half of the nation's 197 dioceses have very strong N.F.P. ministries that are part of diocesan marriage preparation programs. And, she says, contemporary couples are more receptive to information about natural family planning and fertility methods because they are more sensitive to living a natural lifestyle.

"Seeing the consistent inclusion of N.F.P. in marriage prep over the last 20 years is a huge, steady accomplishment and an important advancement for this ministry," said Ms. Notare. "But there is always more work to be done."

Allyson Rae Escobar, *summer intern*.
Twitter: @heyallysonrae.

THE CHURCH AND NATURAL FAMILY PLANNING

According to America's 2017 national survey of Catholic women, **22% OF WOMEN OVERALL** REPORT USING NATURAL FAMILY PLANNING, INCLUDING:



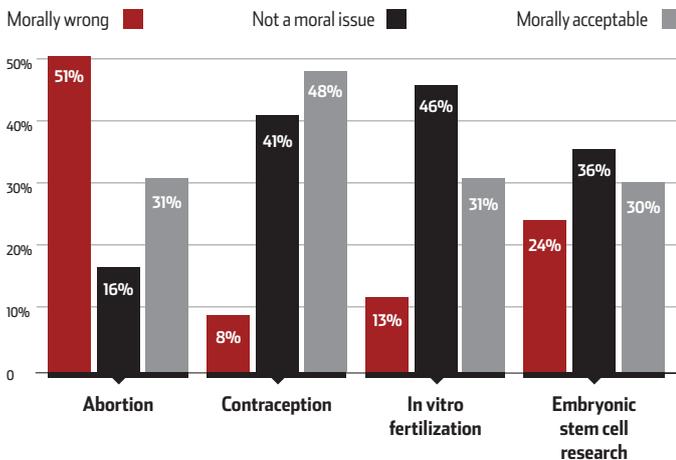
33% OF WOMEN WHO ATTEND MASS WEEKLY

36% OF PRE-VATICAN II GENERATION

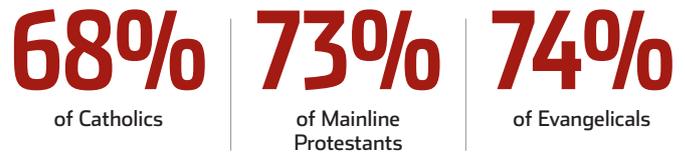
26% OF THE MILLENNIAL GENERATION

18% OF VATICAN II CATHOLICS (BORN BETWEEN 1943 AND 1960)

CATHOLIC OPINION ON...



ARTIFICIAL CONTRACEPTION USE



at risk of unintended pregnancy use a "highly effective" method of contraception (e.g., sterilization, the pill or another hormonal method, or the IUD).

BENEFITS OF N.F.P.



95% Helped them "get to know [their] body better"
64% Improved relationship with spouse/partner
53% Improved their sex life



55% Helped them "get to know [their] body better"
74% Improved relationship with spouse/partner
63% Improved their sex life

SPENDING ON N.F.P.

53% of U.S. parishes budget less than \$5,000 per year for N.F.P. programs

19% budget more than \$30,000 per year for N.F.P. programs

90% of parishes include N.F.P. in marriage preparation guidelines

49% of N.F.P. instructors are unpaid volunteers

Sources: The America Survey, commissioned by America Media and conducted in August 2017 by the Center for Applied Research in the Apostolate at Georgetown University; Surveys on abortion, contraception and religious freedom from 2013 and 2016 from the Pew Research Center; "Contraceptive Use in the United States" fact sheet, the Guttmacher Institute (September 2016); Attitudes on Natural Family Planning from Frontiers in Public Health (March 13, 2017); U.S.C.C.B., 2016 National Diocesan Family Planning Survey.



Saving rosaries confiscated at the Mexican border

Photo courtesy of Tom Kiefer

Tom Kiefer was a part-time janitor for U.S. Customs and Border Protection in Arizona when he saw how much food was going to waste.

Border Patrol agents had long confiscated canned goods and other food from people crossing illegally into the United States from Mexico. Some agents would donate nonperishable items to a local food bank. But a new regional supervisor put an end to the practice. A couple of years went by with the food ending up in landfills, until Mr. Kiefer asked if he could resume the sorting and donating on his own.

When he began rummaging through the bags of trash, Mr. Kiefer was horrified to discover that they contained more than uneaten food and other garbage. He found shoes, wallets and even rosary beads and Bibles.

“I could not in good conscience let those items remain in the trash,” Mr. Kiefer, 59, said.

Those personal items, taken from people who had entered the United States illegally and brought to a processing center in Why, Ariz., were deemed by Border Patrol agents to be “non-essential” or “potentially lethal.” The items were kept for 30 days, giving migrants the chance to retrieve them once they were released or about to be deported; then they were thrown out.

That is where Mr. Kiefer stepped in, salvaging the items from plastic trash bags and storing them until he could figure out how to show them to the world.

“What was important to me was to present these deeply personal items in a respectful and reverent way,” he said. “It took me a good five years before I came across a manner that I thought reflected that.”

From 2007 through 2014, Mr. Kiefer collected thousands of personal items that had been taken and discarded. Keys. Shoelaces. Plastic jugs used as canteens for the

arduous journey across the scorching desert. He curated the items, photographed them and released a number of images on his website in the summer of 2015 that attracted some attention in the arts world.

He presented the items in various ways, some arranged to show the scale of how many people were being detained and others to help humanize what was happening at the border. One popular image was of more than three dozen rosaries that had been confiscated from migrants.

“Sometimes it’s appropriate to show a pile of items, like gloves or toothpaste,” Mr. Kiefer said.

But for other items, such as combs, children’s toys and religious artifacts, he “wanted to arrange them in a way that the viewer could connect and identify. It was just a process of discovery, arranging and coming across ways that were effective.”

The project, called *El Sueño Americano* (“The American Dream”), first made a splash when *The New Yorker* wrote about it early last year. But it entered the public spotlight again in recent weeks in the furor over a Trump administration policy (now on hold) to separate children from their parents as part of a “zero tolerance” policy toward illegal border crossings.

The photographer sees a thread between stripping migrants of their personal possessions and the policy of breaking up families.

“The whole point was to break these people down, dehumanize them,” he said. “It escalated to taking away your kids. That’s what really spurred this on: the inhumane, evil nature of our policies.”

Michael O’Loughlin, *national correspondent.*

Twitter: @MikeOLoughlin.



More than 68 million people driven from homes worldwide

While the plight of asylum seekers and their children reaching the U.S. border from Mexico and Central America made headlines in the United States, other refugee populations around the world remain at extreme risk. According to the United Nations refugee agency's annual Global Trends study, a record 68.5 million people had been driven from their homes across the world at the end of 2017. That was 2.9 million more than at the end of 2016, the biggest increase the office of the U.N. High Commissioner for Refugees has ever recorded in a single year.

Refugees who fled across borders to escape conflict and persecution accounted for 25.4 million of that total. Most of the remaining millions can be characterized as "internally displaced people," driven from their homes and communities but relocating to a place of sometimes only nominal safety within their own national borders.

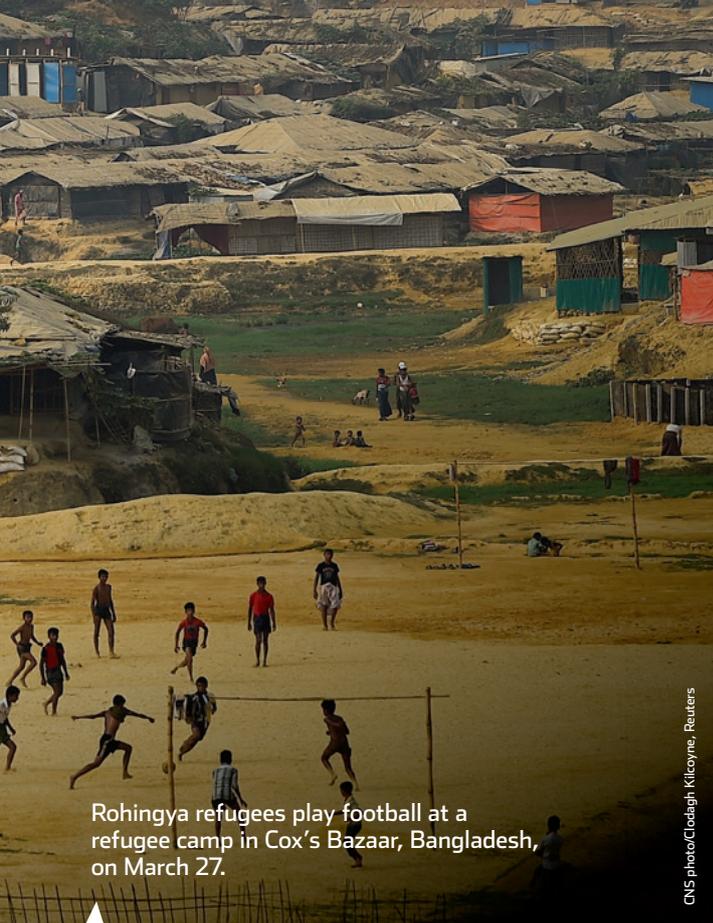
According to the United Nations, forced flight is growing, with 16.2 million people newly displaced during 2017, or an average of one person every two seconds. Developing countries are by far the most affected. Two-thirds of the world's refugees come from just five countries: Syria, Afghanistan, South Sudan, Myanmar and Somalia.

At the end of an Angelus address in St. Peter's Square in June, Pope Francis called on countries working at the

United Nations to develop a global compact on the treatment of refugees to ensure migration is safe, legal and humane. But a growing hostility to refugees, or at least an exhaustion with the problem of undocumented migration to escape conflict or poverty, has become evident around the world in political developments from the U.S.-Mexican border to the capitals of Europe.

Even as the United States pursues its "zero tolerance" policy for undocumented people at its southern border and introduces new restrictions on asylum claims, officials in Hungary are similarly tightening border restrictions, while Italian and Maltese officials turned back a rescue boat packed with 630 migrants picked up on the Mediterranean Sea. (They were eventually allowed to land in Spain.)

Crises in South Sudan and the exodus of more than 700,000 Rohingya Muslims from Myanmar to Bangladesh were among the world's greatest contributors to displacement in 2017, but Syria continues to be the world's biggest refugee producer, according to the Global Trends report. More than 745,000 Syrians fled their country last year, bringing the total number of Syrian refugees to 6.3 million. In addition, more than seven million people were internally displaced within Syria, an increase of more than two million since the end of 2016.



Rohingya refugees play football at a refugee camp in Cox's Bazaar, Bangladesh, on March 27.

CNS photo/Clodagh Kilfoyne, Reuters

The situation in Syria remains unstable after more than seven years of conflict, forcing people to flee their homes “amidst unrelenting suffering,” according to a statement released by Jesuit Refugee Service/USA. It adds, “Yet, the U.S. government’s response is in retreat.” JRS/USA is calling on the Trump administration to increase the number of refugees admitted to the United States.

“A total of 13 Syrians have been admitted to the U.S. through the refugee resettlement program in 2018. Our response to the more than 13 million people [in Syria] who have had to flee their homes due to war and violence must be stronger,” said Joan Rosenhauer, JRS/USA executive director. “On World Refugee Day, we ask the Administration to recognize our joint responsibility to take humanitarian action, to protect and welcome displaced Syrians and to respond to the needs of the more than 68 million people displaced around the world.”

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



New Cardinal Desire Tsarahazana of Toamasina, Madagascar, greets guests during a reception after a consistory at the Vatican on June 28.

In Rome, 14 more red hats

Before giving the red hat to 14 new cardinals from 11 nations in St. Peter's Basilica on June 28, Pope Francis reminded them that “the only credible form of authority is born of sitting at the feet of others in order to serve Christ.”

In creating these cardinals in his fifth consistory, Francis gave 11 of them a great honor in the church—the potential right to vote in the conclave to elect his successor. (The others are over 80 and thus not eligible to vote.) That honor was marked by the presence of thousands of the faithful from the homelands of the new cardinals.

In his homily, however, Pope Francis stressed a Gospel perspective by telling the new cardinals that “the highest honor that we can receive” is “to serve Christ in those who are hungry, neglected, imprisoned, sick, suffering, addicted to drugs, cast aside.”

With the naming of these new cardinals, Francis has now chosen 59 of the 125 cardinal electors who could choose his successor.

When the pope announced the consistory, he placed the Iraqi-born Chaldean Patriarch of Babylon, Louis Raphael I Sako, 69, at the top of the list, to highlight the plight of the tiny Christian community there.

Francis has set out to reduce the number of cardinals who are members of the Roman Curia. He has largely kept to this goal, but at this consistory he gave red hats to three Curia members: Luis Ladaria Ferrer, S.J., 74, prefect of the Congregation for the Doctrine of the Faith; Giovanni Angelo Becciu, 69, a Holy See diplomat; and Konrad Krajewski, 54, from Poland, the Vatican almsgiver, to emphasize that care for the poor is a top priority of this pontificate.

Gerard O'Connell, *Vatican correspondent.* Twitter: @gerryorome.



Inside the Cathedral of Saint Mary of Toledo in Spain, a painting of a crucified young boy evokes the toxic claims of blood libel.



WHEN ART SOWS HATE

Some of Europe's top tourist destinations are homes to anti-Jewish imagery. What should be done?

By Menachem Wecker

In the city of Seville, one man has set out to change the way Europe enlists art to tell the history of its Jews. ●●

Water has damaged the 18th-century frescos, but visitors to the cloister of the Cathedral of Saint Mary of Toledo in Spain can still discern a haloed boy nailed to a cross depicted on one side of a doorway. On the opposite frame, the artist Francisco Bayeu painted the child's abduction. In both works ominous, bearded men look on, reflecting the typical portrayal of Jews in connection with the historic accusation of blood libel.

The frescoes appear in an otherwise idyllic cloister, located about a 10-minute walk from Toledo's Sinagoga del Tránsito, and another five minutes from the former synagogue of Santa María la Blanca, which is now a church. The anti-Semitic imagery hides in plain sight in an otherwise tranquil spot, the soft brush strokes masking a violent message.

The child in the picture is the so-called holy infant of La Guardia, whose body was never found, yet a court convicted and executed two Jews and six *conversos* (Jews who converted to Catholicism) for the murder. Per custom, the defendants were also charged with defiling the host.

The painter who chose to glorify this violent incident, Bayeu, might not be a familiar name to many, but he was brother-in-law to the renowned Spanish painter Francisco Goya. The crime scene, so to speak, is also significant; the cathedral where the painting appears is the seat of the Archdiocese of Toledo. Construction began in 1227 for the structure, which is built on the site of a sixth-century Visigoth cathedral and former mosque. Spanish buildings changed hands often in those times, as Christians and Muslims, and occasionally Jews, jockeyed for local control. The two former synagogues are a study in contrasts. Tránsito is now a museum and memorial, while the local church runs Santa María la Blanca.

As Spanish houses of worship underwent religious makeovers, there were conscious efforts to erase Jewish symbols and inscriptions. But traces of those Jew-

ish pasts—and anti-Semitic iconography—remain, if one knows where to look. Darker layering shapes the tourist experience in ways that are not always apparent or transparent. Ghosts and monsters from the past surface in seemingly innocuous ways and emerge somehow sanitized. But in the city of Seville, one man has set out to change the way Europe enlists art to tell the history of its Jews.

The Man With the iPad

In Seville, the Parroquia de San Nicolás de Bari, a small 18th-century church, contains a troubling altar. In a golden niche, a young boy, clad in a flowing white-and-red altar boy rochet with a red ribbon beneath his chin, hangs crucified above a Madonna and child, sitting enthroned above a crescent moon. A label used to identify the boy as Dominguito del Val, a legendary figure alleged to have been murdered by the Jews of Zaragoza. As with the boy at the Toledo cathedral, this death—real or imagined—served as a pretext for a pogrom.

So explains Moisés Hassán-Amsélem, 51, a Jewish tour guide in Seville and lecturer on anti-Semitism and the Holocaust at Pablo de Olavide University, on a recent visit to the church. The stop, like virtually all of the ones on Mr. Hassan-Amselem's tour, illuminates absence rather than presence.

A slight man, Mr. Hassán-Amsélem is an unlikely David taking on several Goliaths at once. He has been asked, he says, not to bring tourists to see the San Nicolás de Bari church, and the city has requested that he not lead visitors to a below-ground parking garage, which is set upon a Jewish cemetery. And yet his tour still visits the church and the parking lot; and when I visited the church with him, a caretaker symbolically blocked his entry before finally yielding.

Mr. Hassán-Amsélem, who often shows images and inscriptions on his iPad during tours, has been told that there are complaints about the "bald man with the iPad." He suspects that the church removed wording from the label referring to the boy being murdered by the Jews in response to his tours. The replacement label, however, still stated that the boy was crucified, which Mr. Hassán-Amsélem sees as thinly veiled anti-Semitic code. That too was eventually removed, and when I visited the altar for this boy, it was the only one in the church without any identifying text.

But now the plaque mentioning the crucifixion of the boy is back, according to a subsequent conversation with Mr. Hassán-Amsélem. "Clearly, all the parishioners do think that not only he existed—no evidence of that—but also he was murdered by the Jews," he says. "I very often

see people praying in front of the altarpiece. They definitely consider him a saint.”

This conflict is local in nature, in some ways, but it raises broader questions about memory and history. To what degree, if at all, ought these be remembered and memorialized? Should troubling traces of past violence and hatred be removed altogether, or, if they ought to remain as witnesses, how should they be contextualized? And what are the responsibilities of religious institutions in this regard?

To Mr. Hassán-Amsélem, the answer is clear. “My intention is for this altar to be dismantled,” he says of the commemoration of Dominguito del Val. “This is what should be done. It’s the 21st century. Such a thing should not exist.”

What Luther Wrought

Some of the most egregious examples of anti-Semitic art appear in German prints, paintings and sculptures. Many German woodcuts, for example, depict horned Jews associating with devils and pigs. Some of these illustrations show Jews feeding at the anuses of large pigs, says Ori Soltes, a professor at Georgetown University and the former director of the B’nai B’rith Klutznick National Jewish Museum in Washington.

This motif, called the *Judensau*, “Jew pig,” received attention last year as Germany celebrated the 500th anniversary of the start of the Protestant Reformation. Writing in *Christianity Today*, Deborah Pardo-Kaplan noted that a church in Wittenberg, St. Mary’s, where Luther preached regularly and where he married his wife and baptized six of their children, contains a 14th-century sculpture of the Jew-pig on its facade.

The sculpture is one of up to 200 on the theme made between the 13th and 18th centuries. Not only was it not removed or covered up, but it was cleaned in anticipation of the many visitors who would come to celebrate the anniversary of the Protestant Reformation, Ms. Pardo-Kaplan reports. She quotes a Lutheran sister in Germany, Joela Krüger, who wants the sculpture removed and who said, “The *Judensau* grieves people because our Lord is blasphemed.”

Anti-Semitic iconography also surfaced in exhibitions about Martin Luther at U.S. museums, including the Minneapolis Institute of Art’s 2016 exhibition “Martin Luther: Art and the Reformation.” Luther’s “Treatise on Usury,” for example, a pamphlet published in 1520 in Wittenberg, included a caricature on the title page of a Jewish man dressed lavishly. “Pay or give interest,” a German inscription states, “for I long for profit.” Luther may not have



A statue of Godfrey of Bouillon, one of the leaders of the first crusade, stands in the Royal Square in Brussels.

istock



St. Mary's in Wittenberg, a church in which Martin Luther preached regularly, contains a 14th-century sculpture of the *Judensau*, or Jew-pig, on its facade.

Alamy

Darker layering shapes the tourist experience in ways that are not always apparent. ●●

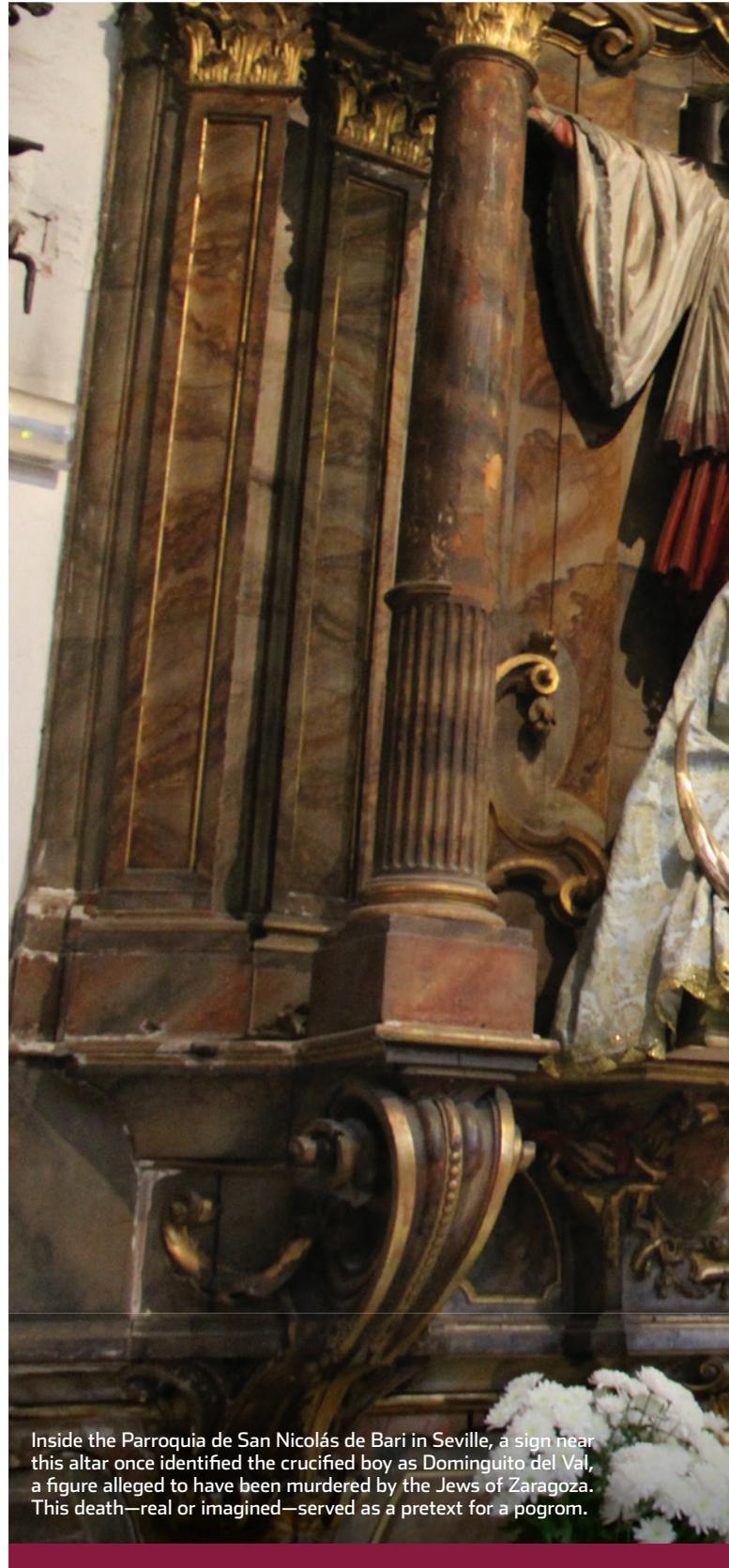
been responsible for the illustration, but “it hints at the reformer’s animosity towards the Jews,” the exhibition catalog notes.

Another object in the exhibition, a green earthenware fragment from a wall fountain found in the garden of Luther’s house, shows a hooded Jewish man with a hooked nose. “This hideous face was meant to thoroughly vilify a Jewish witness to the Crucifixion,” according to the catalog. “It can be seen in the context of the emergence of viciously anti-Semitic caricatures and tropes, which haunt us to this day.”

The Notorious William of Norwich

A less obvious but no less disturbing example of anti-Jewish artistry can be found in a mid-12th century church in Norwich, England. The work, which appears on the church’s rood screen, depicts Jews crucifying and draining the blood from the young William of Norwich in 1144. The artwork is fading, but it shows the 12-year-old boy on a kind of spit beside a tree. A menacing Jew stabs him in the chest and holds up a receptacle to catch the blood. Bystanders observing the ritual murder smile approvingly or scowl violently. The painting suggests the charges leveled at 12th-century Jews, who were said to have subjected the boy to all the tortures that Christ endured, including crowning him with thorns, lynching him and gagging him, before stringing his corpse up in the woods.

Aiding in the persecution of 12th-century English Jews was another problematic symbol, which was also prominent in Germany and France: the side-by-side depiction of Synagoga and Ecclesia. One such depiction can be found at the 12th-century baptismal font at St. Peter’s Church in the Cotswold village of Southrop, Gloucestershire. The stone carving shows the personification of the synagogue blindfolded by a pennant from a broken staff she carries, while the church is personified as a crowned woman bearing a chalice and a cross.



Inside the Parroquia de San Nicolás de Bari in Seville, a sign near this altar once identified the crucified boy as Dominguito del Val, a figure alleged to have been murdered by the Jews of Zaragoza. This death—real or imagined—served as a pretext for a pogrom.



Nachama Soloveichnik

Contextualizing anti-Jewish works requires more than just a sentence or two. 🍷🍷

Another example of anti-Jewish iconography in medieval English art is a cross of walrus ivory that dates from c. 1150 and is currently in the Metropolitan Museum of Art's collection at the Cloisters. The altar cross, which is thought to come from the English abbey at Bury Saint Edmunds in Suffolk, has no fewer than 92 figures and 98 inscriptions, according to the Met's website, and is "the vehicle for a complex iconographic program that is unrivaled in Christian art." On one side of the cross, Synagoga, her eyes covered, stabs the Lamb of God with a spear.

"The richness of subjects and the overall intellectual character suggest intense theological dialogue," the Met site adds. "Though it is impossible to know precisely who commissioned this piece and with what aims, the cross offers some indication of the anti-Jewish sentiment prevalent in England at this time. Indeed, by the end of the 13th century, Jews were expelled from the country."

Saint Joseph's University in Philadelphia has attempted to wrestle with this history with a makeover of the Synagoga and Ecclesia iconography. In 2015 the school unveiled Joshua Koffman's sculpture "Synagoga and Ecclesia in Our Time," which it had commissioned. In that work, both seated figures are on the same level and face each other. The church holds an open book adorned with a cross, while the synagogue cradles an open Torah scroll. Where the work's medieval ancestors illustrated tension, the modern take, in which the Jewish stand-in wears no blindfold, is an interfaith study in partnership. Adam Gregerman, a Jewish studies professor at Saint Joseph's, said the sculpture conveys "what Pope Francis has called the 'journey of friendship' that Jews and Catholics have experienced in the past five decades."

The Path Forward

Two other prominent examples of anti-Jewish art can be seen in Brussels and in Trent.

In the Royal Square in Brussels, a statue devoted to Godfrey of Bouillon depicts an 11th-century French nobleman on horseback wearing a crown and carrying a flag and

a shield. "I was taken aback when I saw it," says Sara Lipton, professor of history at the State University of New York at Stony Brook and author of *Dark Mirror: The Medieval Origins of Anti-Jewish Iconography*. "His only claim to fame is as one of the leaders of the First Crusade—a very brutal and religiously intolerant episode we now presumably do not want to glorify," she says. "I am willing to believe that most Belgians do not know about this," Ms. Lipton says, "and so do not intend to glorify that part of his history."

In Trent, paintings and sculptures throughout the city depict Simon of Trent, whom the Jewish community allegedly murdered in 1475. "He is shown as an angelic cherub—very much presented as a saint, even though he is not on the official Catholic list," Ms. Lipton recalls. "Not all of those objects are labeled, so visitors—and residents too—cannot know that no such saint exists, or that his only claim to sanctity and fame is a horrible libel."

What should be done with anti-Jewish works in Europe? Ms. Lipton distinguishes between objects and displays that endorse, honor or exalt anti-Semitism or anti-Jewish messages and those that do not.

"If the answer is that a viewer would very likely assume that the display does amount to an endorsement, then I think that the object should be removed, moved, or at least, if possible, clearly labeled as an object of hate, which is being displayed in order to atone for and disavow its message," Ms. Lipton says. In a museum, however, where no one would assume the work is being displayed to endorse a hateful message, Ms. Lipton thinks labels can help contextualize the anti-Jewish content.

Alternatively, she agreed with the bishop in Sandomierz, Poland, who several years ago elected not to remove paintings in the cathedral that depicted an alleged 18th-century ritual murder of Jews. Ms. Lipton spoke about anti-Semitism at a January 2013 one-day symposium that the cathedral organized. "I thought it was a brave and useful event," she says, calling it "a real attempt to grapple with the church's dark past. Removing the paintings would have had the effect of simply erasing that dark past."

When churches, or other spaces, confront troubling iconography, they should beware of false positives, cautions Ms. Lipton, who often receives emails from people who see standard medieval or Renaissance passion scenes in museums and feel they are anti-Semitic. "I tell them that, 'Yes. It would be good if the label mentioned and disavowed the portrayal of Jews as evil, ugly persecutors of Christ. But I do not want all museums to remove all those lovely [Andrea] Mantegnas and [Albrecht] Dürers!'"



"Synagoga and Ecclesia in Our Time," at St. Joseph's University in Philadelphia, takes a problematic piece of iconography and recasts it as an interfaith study in partnership.

Mr. Soltes agrees. "I think that such imagery should be pointed out, not ignored or for that matter removed—perhaps even highlighted and discussed in terms of the implications," he says. "I am not an advocate of erasing history; I am an advocate for confronting and learning from it."

Barry Trachtenberg, director of the Jewish studies program at Wake Forest University in Winston-Salem, N.C., distinguishes between anti-Jewish and anti-Semitic imagery. The latter term typically applies to modern incarnations of medieval anti-Jewish hatred. In the Middle Ages, Jews could convert to escape religious persecution and charges of killing Christ, but in the late 19th century, as religious differences waned, the new kind of anti-Semitism became a charge that Jews could not escape by converting.

Mr. Trachtenberg, who calls himself an "intensely curious" traveler, laments the prevalence of anti-Jewish images in Europe's tourist destinations. The artworks are "relics of a hateful time, and they represent the worst of European history." There needs to be sustained discussion about what ought to happen to these sculptures and paintings. "They shouldn't remain as they are," he says, whether communities decide to remove the works, relocate them, destroy them or add interpretive material.

When tourists visit Europe, they tend to feel they are traveling back in time, but for many people who live in those cities and towns, the works are very much in the present, and they continue to shape the ways many people view their world theologically. "Europe isn't just a museum. It's

still a place where people live and act according to religious beliefs," Mr. Trachtenberg says.

Contextualizing anti-Jewish works, he says, requires more than a sentence or two. The labels ought to point out that the painting or sculpture in question is emblematic of a particular, anti-Jewish worldview that existed at a certain time and reflected popular sentiments about Jews. Knowing that many visitors do not read labels, the institutions ought to commission graphic designers to craft the labels, and the works should be hung separately, not where they get lost amid another 50 works on the wall.

"You treat this with care," Mr. Trachtenberg says, "the way you would treat a potential weapon or poison."

Menachem Wecker is a freelance writer based in Washington, D.C.



‘WE HAVE
NOT MADE
OURSEL



The 50th anniversary of the publication of “*Humanae Vitae*” offers an opportunity to consider the distance we as a church and society have traveled since that original date. In July of 1968, human beings had not yet set foot on the moon, but the “race to space” was in full swing. A diagnosis of cancer was still spoken only in whispered, fearful tones, but new or improved vaccines had appeared for polio, measles and rubella, and there was reason for optimism that the eventual cure for this—and perhaps for every human disease—was only a matter of time.

In California, Walt Disney had built a new amusement park in 1955 and officially opened a second location in the sleepy world of central Florida in 1965. Both parks would eventually centrally feature Tomorrowland, relying on the corporate sponsorship of the agrochemical behemoth Monsanto. Disney, reflecting the optimistic spirit of the age,

promised “a vista into a world of wondrous ideas, signifying Man’s achievements.... Tomorrow offers new frontiers in science, adventure and ideals. The Atomic Age, the challenge of Outer Space and the hope for a peaceful, unified world.” As they stepped into Tomorrowland’s “House of the Future,” it was easy for visitors to picture themselves inhabiting such a world.

“*Humanae Vitae*,” of course, focused especially on “the transmission of human life.” Subtitled “On the Regulation of Birth,” the encyclical reaffirmed the long-held teaching of the Catholic Church against artificial contraception. More controversially, in publishing the document Pope Paul VI overruled the conclusions of the majority of the members of the Pontifical Commission on Birth Control, a committee made up of not only of cardinals and bishops but theologians and lay people that was established specifically to

LIVES,

‘HUMANAE VITAE’ AT 50

By Holly Taylor Coolman



It is not simply children we seek to design but our own selves.

consider this question.

Members of that commission were not the only ones who found the teaching of “*Humanae Vitae*” objectionable. Across the ranks of the faithful and even the clergy, the teaching against artificial contraception was questioned and often simply rejected. Rifts opened that have not yet been healed. The dissent among theologians, led by the Rev. Charles Curran, created dividing lines that still exist in many ways. Cardinal James Francis Stafford, who was a priest of the Archdiocese of Baltimore in 1968, wrote on the occasion of the encyclical’s 40th anniversary that “within the ministerial priesthood ruptures developed everywhere among friends which never healed. And the wounds continue to affect the whole Church.”

In the larger culture, however, in the United States and throughout Europe, a revolution had already been set in motion. By 1968, “the Pill” had been approved for contraceptive use for less than a decade, but it was already taken daily by millions of women. And in many ways, the Pill marked only the beginning of the “new frontiers” in controlling reproduction.

When the now quaint-sounding phrase “designer babies” (like “designer jeans”) first appeared, many imagined the technology was aimed at selecting for certain relatively superficial “desirable” features. Perhaps, the thinking went, we could all have babies with blue eyes or straight teeth. But the notion of designing our children nowadays reaches much further. Would-be parents solicit sperm and egg donors with Ivy League pedigrees. We discuss the possibility of erasing so-called disabilities like Down syndrome or deafness. With the completion of the human genome project and the increasing sophistication and decreasing cost of gene-editing technologies, the likelihood of not only more precise genetic testing but also the widespread modifica-

tion of human genes seems inevitable.

Indeed, possibilities barely imaginable in 1968 are now our reality. Some suggest that as new options appear to edit out undesirable genetic traits, parents will face social pressure to carry out those modifications. (Can a responsible parent allow a child to be born with a propensity for heart disease or cancer? What about deafness? Baldness?)

Unsurprisingly, many people are looking for a way to get their bearings.

THE MYTH OF THE SELF-MADE MAN

It is worth noting that “*Humanae Vitae*” itself puts the question of the transmission of life in a larger context. At the very beginning (No. 2) it points out something it calls a “remarkable development”:

Man’s stupendous progress in the domination and rational organization of the forces of nature to the point that he is endeavoring to extend this control over every aspect of his own life—over his body, over his mind and emotions, over his social life, and even over the laws that regulate the transmission of life.

It is, in other words, not simply children whom we seek to design but our own selves.

It is not accidental, the argument of “*Humanae Vitae*” suggests, that as we have increasingly imagined ourselves not as simply “begetting” but as “making” children, we have also increasingly come to see our own self-making as the sine qua non of human life. My true self is the self that I—and only I—have made. It is that self that lives a life worth living and who possesses dignity. A philosopher might be tempted to speak of *homo se faciens*, “self-making man.”

Some of us tend to celebrate the economic version of this vision. In our capitalist economy, we all know immediately what it means to say that someone is a self-made man: someone whose business success is owed to nothing but his own determination and hard work. Famously, President Obama challenged this characterization in a 2012 campaign speech: “If you’ve been successful, you didn’t get there on your own. Somebody invested in roads and bridges; if you’ve got a business, you didn’t build that.” The backlash was fierce, as political opponents seized on the phrase as an attack on the initiative of small-business owners. Two

months later, the Republican National Convention focused their second day's events on the theme, "We Built It."

Others, less interested in business or finance, will turn their gaze toward more transcendent constructions of the self. The personal memoir often sets the standard here. A life filled with travel, daring experiments, out-of-the-ordinary adventures, whether quirky or magnificent, is the life to celebrate. Those of us who are less wealthy or more constrained by our station in life can only aspire to live vicariously through the great men and women of our age.

But whether in business or autobiography, the crucial claims appear: Whatever I am that is worthwhile, I have made. And the more fully I create myself from nothing, the more authentic and meaningful my life is. The story of economic success is most compelling when it begins without a penny in one's pocket. More broadly, one who arrives at the end of his life having chosen its course, one who has traveled widely and gone farthest from whatever beginning has made his life most interesting and most worth living.

How does "Humanae Vitae" help us to consider these accounts critically? First, we should note that although "Humanae Vitae" warns us about modern man's quest to "extend this control over every aspect of his own life," it certainly does not condemn human action and initiative per se. The Latin word *moderandis* used in the document's second paragraph (cited above) does not carry the same negative connotations as does the English word *domination* used in the translation. The phrase that follows it, "rational organization," is better, reflecting a more neutral tone. "Humanae Vitae" here intends simply to note the phenomenon without rendering judgment.

An equal and opposite reaction, furthermore, rarely solves a problem in the realm of human life. Questioning a culture of *homo se faciens* and the troubling implications of "self-making" is not fruitfully addressed by swinging toward the other pole and fetishizing helplessness or a general submissiveness.

This is especially true since the modern experience of self-making has been lived differently by various groups of people. When we consider the historical burdens imposed on persons of a particular gender or race or some other social power dynamic, we see that

FROM THE ARCHIVES

An Editorial Statement on 'Human Life'

In the final analysis dogmas are few and far between. Even in the case of dogmas our knowledge is subject to growth. In the area of the Church's teaching on the natural law, we are still more inescapably tied to a system of development. Whatever else is clear about "Human Life" ["*Humanae Vitae*"], it is certain that Paul VI did not intend it as the last word on life and love. For anyone else to claim the last word would be the essence of theological—or journalistic—folly.

The right of the Pope and bishops to speak on morals is self-evident to most Catholics. Nevertheless, there are some within the Church who experience difficulty with "Human Life" on procedural and substantive grounds. Although these objections are confined to a limited number of Catholics, they illustrate an extremely important aspect of the encyclical. The most serious theological problem it raises is not the problem of artificial birth control. It is the problem of the Pope, that is, an understanding of the exercise of teaching authority within the Church.

For our part, we have no doubt that tradition fully vindicates the right of the Pope and bishops to speak on family life and conjugal love. Indeed, it does much more than that: it establishes the duty of all Catholics to listen.

The right of Catholics to express disagreement with their leaders is a right as old as Peter and Paul, though dissent from papal teaching is obviously not the normal posture of the Catholic. But dissent is possible when the teaching in question is still in a state of development, and when those who dissent have listened with open minds and hearts to what was said, and in the end have found grave, solidly grounded reason for disagreement.

—The Editors, Aug. 17, 1968

the powerful image of a self-making individual is simply impossible for many. The male pronouns I have used thus far were used intentionally; we more often speak of a self-made man.

Simply romanticizing the experience of being acted upon rather than acting for oneself will, therefore, have very different implications for different individuals and groups. For some, the outcomes will be harmful. Some already know better than others, after all, that even in an age that glorifies self-making, it is quite possible to have your own choices quashed or pre-empted in death-dealing ways. Even in the United States, the “land of opportunity,” a child growing up in poverty will find that her possibilities for education and employment are profoundly limited. A young woman will find her own particular limitation of choices, as recent national headlines about the prevalence of sexual harassment in the workplace make painfully clear. A young black man will learn early on that the way he is perceived in American society creates significant challenges that his white counterparts will never face.

CREATION AND WORSHIP

What, then, is the response we are looking for? I would argue that the way forward lies not in an unthinking embrace of docility, but rather in something more complex. In the world of Tomorrowland, the world in which we now live, we are called to do the difficult, often plodding and profoundly rich work of what J. R. R. Tolkien called “sub-creation.”

Tolkien’s genre of fantasy, he claimed, was one of the purest forms of fiction because it involved not simply creating characters and plot but designing languages and geography, a “world” itself. Even so, Tolkien did not see his work as creation itself but rather as a form of worship of the One who already has created and continues to do so. In this sense, Tolkien’s vision is compatible with that of his friend and fellow fiction writer Charles Williams, who speaks of “preferring the given.” Williams’s phrase intends to comprehend all of human life: not only moments of joyously imagining new worlds but other moments as well. Possessing a literary genius that would be praised by the likes of T. S. Eliot and W. H. Auden, he nevertheless had to give up his college education because he lacked the funds.

In those moments, in which plans are confounded and in which disappointment can be keen and bitter, Williams’s

phrase offers the other side of “sub-creation.” “Preferring the given” means embracing the fact that our own sub-creation occurs always within the cradle of already existing and ongoing creation. Our work is not about dominating or tyrannizing, not about creating ex nihilo, but about loving what has been given and seeking to shape it in beautiful ways.

This, of course, does not mean accepting everything as we find it. As sub-creators who worship as we work, we may often be called to cooperate in moving a situation further toward what is good and beautiful. But we are called to that work and not to some other. The limits, the hard realities, can also be part of precisely the carving out of our own particular work of sub-creation.

If we can hold together Tolkien’s notion of “sub-creating” and Williams’s of “preferring the given,” we have a profound and life-giving account of art—and the art of human life. Another well-known writer offers us a picture of what this might mean: St. Augustine.

TRUTHS ANCIENT AND NEW

Augustine of Hippo was a genius with words. He certainly knew what it meant to offer his listeners a world constructed by rhetorical skill. I would argue his *Confessions* finds its most important moment not at Augustine’s famous conversion to Christianity but in the account of a vision that Augustine shares much later with his mother, Monica. She serves as a symbol and an embodiment of the profound sense in which Augustine has not made himself. Her prayers for him, he makes clear, long preceded his conversion. Not long before her death, mother and son, now united in their faith, experience together this strange and remarkable moment.

The two are engaged in a discussion of everything that is good, beginning with the pleasures of the five senses and “climbing” beyond that, step by step, until they reach toward contemplation of eternal life. “And while we talked and panted after it,” Augustine says, “we touched it in some small degree by a moment of total concentration of the heart.”

But what was in that moment? What did Augustine and Monica find? Before long, he tells his readers this:

If anyone to the tumult of the flesh should grow silent. If the images of earth and sea and air grow

silent. If the heavens grow silent, if the soul too would become silent and pass beyond itself by not thinking on itself, if all dreams and imagine visions should grow silent, every tongue every sign, and whatever undergoes change, if all this would become wholly silent to someone—for if anyone would hear them, they say all these things: “We have not made ourselves but he who dwells eternally made us—all this said should now be silence.”

For Augustine, there is a deep truth that is audible to anyone who listens. From 1968 to now, and as we move deeper into Tomorrowland, whether we consider our children or ourselves, we do best when we, too, find our voices and learn to speak boldly. And we speak most boldly when beneath all our words is the affirmation: “We have not made ourselves.”

Holly Taylor Coolman is an assistant professor of theology at Providence College in Rhode Island.

FROM THE ARCHIVES

‘*Humanae Vitae*’ 25 Years Later

I view the matter of the church’s teaching on birth regulation as dominantly an authority problem.... Any modification of past authority is viewed as an attack on present authority. Behind such an attitude is an unacknowledged and historically unsupportable triumphalism, the idea that the official teaching authority of the church is always right, never errs, is always totally adequate in its formulations.

Paul VI rejected the recommendations of his commission to modify church teaching because he was led to fear that his teaching authority would be eroded. Subsequent attempts to reopen the issue have been summarily rejected and the church’s teaching declared not “open to free discussion among theologians.”....What would happen if national episcopates would hold truly open consultations on birth regulation similar to those that led to the pastorals on peace and the economy? I think the answer is only too clear. We would have a replay of the deliberations of the Birth Control Commission, and, if we did, authority would see itself as threatened. Therefore it cannot happen. The lesson of the open procedure on the pastoral letters has not been learned: The best and only way to enhance authority in the modern world is to share it.

On the 25th anniversary of “*Humanae Vitae*” it is important to point out that there are abiding substantial values that all disputants share and want to protect: the holiness of marriage, generous and responsible openness to life, the human character of the expression of married love, the fidelity and stability of marriage and respect for life. If these get lost in debates about the means of birth regulation, as I fear they may have, then to the malaise of polarization will have been added the tragedy of irrelevance. The means-question will have smothered the more basic message, a state of affairs from which only the Spirit can deliver us.

—Richard McCormick, S.J., July 17, 1993



STANDING IN THE DIVIDE

The Postville immigration raid, 10 years later

By Julia Walsh

Children in traditional Hasidic Jewish attire run joyfully on the playground. Some of their playmates speak Spanish, others are Anglos with bobbing blond hair. Multiple languages float through the August air under the music. A Mexican band sings and strums its guitars as the sequins on the band members' sombreros glitter in the sun. I sit with hundreds of people at picnic tables, munching food made by our neighbors: tacos, shish kabobs, falafel, pelmeni, borscht, pierogies, Maid-Rites, venison and pie. There is a sacredness to the event, a holiness to this community. This, I think, is what the reign of God might look like.

But this is not heaven. It is a tiny Iowa town, hidden

away in the hills. It is 1999, and my family and I are at the Taste of Postville, a celebration of the multiculturalism in the northeast Iowa farming community. A town of 2,200, Postville is a 90-minute drive from the nearest shopping malls, 30 minutes from a Walmart and home to two meatpacking plants: Iowa Turkey Products, Inc. (which burned down in 2003), and a Kosher plant, Agriprocessors. By the early 2000s, Postville had embraced the slogan "Hometown to the World."

Postville is not my hometown, but it was part of my parish cluster. I went to the rival high school about 10 miles away. I took pride in having friends from Postville who broadened my small teenage world. Maria was a Rus-



By the early 2000s, Postville, Iowa, gained a reputation for diversity. But tensions eventually flared.

CNS photo/Bob Roller

sian immigrant with whom I giggled with about boys, and Susie, from Mexico, taught me how to pluck my eyebrows. Business was booming, houses were being built and cultures were intermixing. Postville was a vibrant place.

The Immigration Raid

Peaceful unity among cultures was only part of the story in Postville. A group of citizens gained control of the local government, and there were suspicions that they were also calling federal immigration officials to report the workers employed at Agriprocessors. It was well known that many of the newcomers to town were undocumented.

Eventually, tensions in Postville flared. On May 12,

2008, hundreds of outsiders came to town: I.C.E. agents surrounded Agriprocessors, as Black Hawk helicopters chopped overhead. Murmurs of “illegal immigration” rippled through the town. Students wept at their desks in fear that they would never see their moms or dads again.

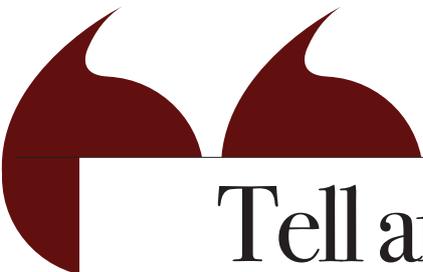
Within hours, 389 workers were arrested, shackled and bused to the National Cattle Congress grounds in Waterloo, over 75 miles away. The assembly line court system that the immigrants would be channeled through had been designed for swift processing, not unlike the kill floor they had worked on at the meatpacking plant. At the time, it was the largest immigration raid in U.S. history.

The immigration raid was a shock to me. I was unaware of how the presence of the Latin American workers was stirring divisions among longtime Postville residents until after the raid took place. I had assumed that every small town took pride in diversity; that the Christians in Postville—which was nearly everyone—understood that God’s reign is for all nations; that the meaning of “Catholic” was “universal.” Christ calls us all to promote and build up unity. But clearly not all the white citizens of Postville were on the side of the immigrants.

Standing With the Workers

The Catholic Church was clearly and visibly with the workers, though. St. Bridget’s Church became a place of refuge and aid for the families. Chaos had erupted all over town in the wake of the raid, as people suddenly disappeared, and it was unclear who had been captured. Mary McCauley, B.V.M., sent out the word: “Tell anyone who is afraid to come to St. Bridget’s.” By 7 p.m. there were more than 400 children and adults crowded into St. Bridget’s, stunned and crying, looking for their loved ones, too afraid to return to their apartments. The parish became a makeshift social services center—with church staff, lawyers and social workers attempting to tend to every need through the night and the weeks that followed. Church pews became beds, bread was broken and shared, toys were distributed, prayers were made.

The story of the church in Postville suggests that division is a cost of living the Gospel. In Postville, the community was in warring camps, neighbors squabbling with neighbors: the immigrants and their allies versus those who wanted them deported. Some, like the members of St. Bridget’s, feed, clothe and shelter the stranger, the mi-



Tell anyone who is afraid to come to St. Bridget's.

grant, the fearful. Others set aside the demands of Matthew 25 in favor of their own fears and prejudices.

To this day I wrestle with questions about how the Christian community can be so polarized.

What I don't question, though, is that the Catholic Church was firmly in the right place: standing in defense of the dignity of every vulnerable immigrant.

Prosecution of the Immigrants

Because they could only commandeer the Cattle Congress for a limited time, the prosecution had 72 hours to bring charges against most of the detainees. Typically these would be immigration charges, but in this case, criminal charges were made. The workers were charged with falsifying documents, even though many of them knew little about government documents. Prosecutors talked the detainees into pleading guilty, sacrificing an opportunity to claim justice. After serving five-month sentences, most of the detainees were deported to Guatemala or Mexico.

Many women sacrificed their children, too. Some mothers denied that they had children, out of fear of what might happen to their sons and daughters. In a cruel irony, these women were deported, while their children had to stay behind in Postville.

The mothers who admitted to having children were allowed, after their arraignment, to return to Postville to care for them. They were unable to work and were required to wear ankle bracelets that had to be plugged into a wall for at least two hours each day.

The ripples of the immigration action went far afield. The economy of Postville and the surrounding area crashed after the raid. It was not just the deported immigrants and their families that suffered in the wake of the round-up but an entire community.

The Summons

I returned to Postville 10 years later, on Friday, May 11, to attend The Summons. The event was an interfaith gathering at St. Bridget's marking the 10th anniversary of the immigration raid. The church was packed with nearly 1,000 people, the crowd overflowing and standing room only.

The prayer service and rally began with a solemn ringing of bells right at 10 a.m., the time of the raid. A book listing the names of the detained immigrants was placed in front of the altar, draped with Easter white and lit with candles. People wiped tears from their faces. My body clenched in sorrow. A somber piano song, followed by trumpet music written just for the event, echoed over us. We listened to words spoken 10 years ago, like those of Sister McCauley—"Come to St. Bridget's."

Standing among the crowd, I felt grief. I ached with disappointment that we still have not established compassionate immigration reform. I felt sorrow and disappointment with humanity for not getting our act together and building up more just systems. As one of the speakers, the Rev. Paul Ouderkirk, proclaimed, no one would drive a 40-year-old car without overhauling many of its systems. So why do we keep driving under the current immigration laws? The stories from Postville recount just a fraction of the many human rights violations and injustices that are happening against poor immigrants all over the United States.

During the prayer service, I also wondered about the state of the 32 people who, just two days earlier, had been arrested during a raid at a concrete plant in Mount Pleasant, Iowa. I felt my body tighten as I sang and prayed with the crowd, and I tried to offer my broken heart to God.



Tears may be the best way to pray, the only proper offering to God amid death and division. Archbishop Michael Jackels of Dubuque, who presided at the prayer service, said: “I would like to cry, to weep. And I would like to say we should weep as a form of prayer, as a way to wash our hearts—to soften our hearts.”

Postville Today

Today, Somalian refugees have taken on the work left by the deported Latino workers at Agriprocessors—now renamed Agristar. Many storefronts have become empty shells, property values have dropped, many people have moved away. Maybe they moved because the place is no longer what they want it to be: a thriving agricultural town centered around descendants of German and Scandinavian immigrants. Some might say that while Postville is dying, the raid is not the cause of its current plight; the town struggles with the same decline as most of rural America in a post-industrial era. Others might argue that Postville continues to thrive; that the continued diversity, Muslims living side by side

Faith leaders commemorated the anniversary with a renewed call to defend workers.

with Orthodox Jews, is its greatest richness.

In the church, division will always be part of our story, our pain. As Catholics, we take a decisive stand on behalf of immigrants and other “undesirables.” This sometimes creates an inevitable rupture with others who see things differently. Yet we are all part of the same church, a community that must move toward unity while division and sorrow persist. We must listen to one another and connect under this cross. As took place at The Summons, we must tell the truth and admit our pain. Only through sharing can we become more whole and experience true communion.

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Why Uniforms?

This article from Nov. 16, 1963, reportedly garnered more letters to the editor than any article published in *America* to that date. In the 55 years since its publication, school uniforms have seen a marked increase in popularity, in public as well as Catholic schools.

Question: Why is tuition in Catholic schools often ridiculously low? Answer: To help poor and large families.

Well and good. But why should these same schools, whose students come from all financial brackets, require that uniforms be worn by the children of these same poor and large families?

We'd like to take a stand, not only for ourselves, but for some of those same "poor and large families." Because we in our family feel that several important points are being overlooked. We do not oppose school uniforms. What we oppose is the requirement that Catholic children conform to the uniform or else forfeit admittance to their parochial school.

First, we feel this is an invasion of basic parental rights and duties. To clothe our children is elementary to our profession. Unless this duty is abused by indecency or uncleanness, unless a better than normal result can be demonstrated for uniforms, we honestly feel uniforms shouldn't be mandatory.

Parents should be encouraged to fulfill parental duties, encouraged to provide their young with nutritious food, clothe them tastefully, shelter them lovingly. And most parents do want to fulfill them. We decry other agencies' so doing—unless forced to for the individual child's sake.

"But children look so nice in uniforms."

Granted. But why should children be made to look uniform? The God who created them molded each in a separate cast. Each child is unique—psychically, physically, emotionally. Why must all

seem alike?

Besides, those who will be different later in life—who will perhaps leave society to enter the priesthood, sisterhood, brotherhood, even to enter such groups as the Peace Corps—need the freedom to be different from childhood up.

"But it's so much cheaper."

Here is a well-kept secret. We are amazed that our confreres, the public school parents, haven't discovered this ages ago—to their good fortune.

A parochial school is actually a Catholic public school supported by parents and attended by children from all kinds of backgrounds. In this sense it differs from a private school of a specific financial or class background. For many families with children in parochial schools, uniforms may indeed prove cheaper. But for others they very definitely are not. We wonder how many relatively well-to-do people can fathom the tremendous financial hardship this extra burden puts on some parents. And the fact that it puts it on some is worth thinking about.

Non-mothers would be surprised at the amount of exchange that goes on, particularly among large families, of usable but outgrown clothing. It has occurred to us that if an Abraham Lincoln is being molded in America today, he definitely will not be found in a parochial school. He'd never make it to the entrance.

Aside from all this, we think the lumping of boys and girls together in this uniform discussion is unrealistic. In the first place, we know that in very many families, uniforms are cheaper for girls. For families with boys, however, uniforms can be a definite hardship.

Take ours, for example. We have six boys (two little girls, too, thanks be to God!). For rough-and-tumble play, we dress them in sturdy corduroys—after school. But don't they ever play that way at school in their dress trousers? At the end of the day, white shirts tattle on the exuberant nature with which God endowed boys. Neat, dark-print shirts aren't quite so revealing. No chance of these natty trouser-knees' surviving daily Mass, either!

"But have you ever listened to the 'what-will-I-wear?' daily routine?"

Not yet, we admit. But isn't it a confession of parental inadequacy when some daughters are permitted to nag incessantly about their clothing? Much has to be put up with in the long-range training of sons and daughters. The easy way out for us isn't always the best way out for them.

Modesty, too, is often brought up in making a case for uniforms. The mother and daughter who show they need such education, we feel, are the only ones who should be so educated by school authorities. We do not believe that other mothers and daughters should be penalized with uniforms in order to eliminate this sad deficiency. Besides, couldn't one feel that—forgive the pun—uniforms for this reason are just covering up? The basic need for modesty must be understood. Otherwise the "lesson" of uniforms will go unheeded—after school hours.

Now, we do not mean to oppose any school or parent who really wants uniforms. (Isn't it wonderful to live in free America?) But we do plead against the compulsion of wearing

them in order to get spiritual—and of course material—aid in rearing our children.

Historically, of course, uniforms came to us from Europe. There, all school children have worn them—plain and drab ones—for years. Their purpose was to show the docility and obedience expected of a child toward rightful authority. Naturally, when Catholic schools were established here in America by Europeans new in this country, the idea continued. It was the private schools that gradually adopted uniforms. Gradually, too, the uniform became a status symbol for those who could afford private schools.

Then, with the age of total equality, with mass production, with Madison Avenue promotion, uniforms left the domain of the private school and found their home again in Catholic "public" parochial schools—their original reason for existence pretty well obscured. That some other reasons may be valid—less argument, less demarcation of background, less expense (sometimes)—does not erase the fact that there is also less parental control of a basic parental duty. Where better begin to reassert this parental control than right in the home?

Our suggestion, then, is that uniforms not be obligatory for everyday wear. But if uniforms are to be worn, let it be for special occasions: Mother General's visit, important assemblies, parades—somewhat the same arrangement as colleges have with caps and gowns.

One uniform per child would take a lot of wearing in this way. It could be

handed down from child to child in good, wearable condition. Uniforms could also be exchanged in better shape, because they would be outgrown but not outworn.

Children would feel "dressed up" for the special school occasions, and be on their very best behavior, too—like Mother and Daddy when they go to Mass. Do not think we are alone in our dilemma. A national Catholic magazine once carried an article favorable to uniforms. The editor was so deluged with protests from parents that he feels the topic should be discussed at the national convention of Catholic educators.

In voicing our own thoughts on mandatory uniforms, remember, we do not imply that the reasons already mentioned in support of them are completely invalid. They represent the sincere wishes of many fine priests, sisters, parents. We honor their opinions. But we feel that opposite opinions may be equally valid, and should be heard. We plead that there is definitely another reaction—besides complete acquiescence—to the uniform question.

And finally we should ask ourselves: To what end is all this? Why do we lay such importance on being uniformly different in dress from our neighbors' public school children? When our blessed Lord urged His apostles to suffer the little children to come unto Him, did He specify only those in white togas?

Marie Myers



AP Photo

The Restless Soul Who Gave Us 'A Clockwork Orange'

By Christopher Sandford

► Although Anthony Burgess proudly identified himself as an unbeliever from the age of 16, he continually returned to spiritual themes. He is pictured here in 1973.

When future generations look back on the career of Anthony Burgess (1917–93), they may well decide that his many earthly attainments—as novelist, critic, broadcaster, linguist, composer, educator, social provocateur and sometime morale problem to the British Army—pale into insignificance next to a far more important legacy: Burgess’s contribution to the debate about man’s proper relationship to his Creator and especially his own troubled but enduring connection to the Catholic Church.

The church obsessed him. I know this because Burgess himself (who once remarked of his church-going neighbors, “I want to be one of them, but wanting is not enough”) both denied this and proceeded to talk about little else when I met him in 1987, while he was visiting London from his tax exile in Monaco to promote his autobiography, *Little Wilson and Big God*.

Burgess, perhaps still best known for his dystopian novel, *A Clockwork Orange*, had a Chestertonian love of paradoxical aphorism: “Only when things are pulled apart may they be connected” is one I recall. Or: “Music may best be judged by the resonance of its silence.” Add Burgess’s mad-scientist demeanor, the twin headlamps of his eyes bulging out from the shock of snowy hair, and the amount of booze he put away during our hour together, and you can see why hardened Fleet Street journalists spoke in awe of his frequent mood swings and occasional tantrums. For all his harrumphing admonishments, however, I have to say he was kindness itself during our time together—effusively signing my

copy of his 1982 fantasy, *The End of the World News*.

Burgess was raised as a Roman Catholic in the austere world of post-World War I northern England. He described his background as lower middle class and “of such character as to make me question my worth to God, and his to me, from an early age.” Burgess’s mother, Elizabeth, died when he was only a year old, a victim of the global flu pandemic, just four days after the death of his 8-year-old sister, Muriel. Burgess believed that he was resented by his father, Joseph, a shopkeeper and pub pianist, for having survived. “I was either distractedly persecuted or ignored,” he wrote of his childhood.

He attended local Catholic schools and went on to read English at the University of Manchester. He graduated in 1940 with a second-class degree, his tutor having written of one of his papers, “Bright ideas insufficient to conceal lack of knowledge.”

A watershed occurred in Burgess’s already chaotic adolescence when, at the age of 16, he read James Joyce’s *A Portrait of the Artist as a Young Man*. In fact, he told me, it was one of the three “emotional rips” of his early years. (The other two involved young women.) Joyce’s *Künstlerroman* proved to be the defining moment of a life Burgess himself never grew tired of laying bare, even if the psychological striptease was performed with more insight and aplomb than that of the average celebrity narcissist.

Writing of this period in 1965, Burgess recalled his discussions with the Jesuit priests at the Church of the Holy Name near his home in Man-

chester. “With me,” he wrote, “at an age when I could not counter the arguments of the Jesuits, [life] was unavoidable agony since it was all happening, it seemed, against my will. As an English schoolboy brought up on the history of the Reformation, I came to reject a good deal of Roman Catholicism, but instinct, emotion, loyalty, fear, tugged away.”

A ‘LAPSED’ CATHOLIC OBSESSED WITH THE CHURCH

Endless problems arose when Burgess began his wartime service in the British Army, a period that further fueled his lifelong sense of being utterly different from everyone else. Of his three-year posting to the British Mediterranean outpost of Gibraltar, he wrote: “I was not quite an agent of colonialism, since I was a soldier. I was not quite one of the colonised, since I was English. But, being a Catholic, I had a place in the Corpus Christi processions of the Gibraltarians. I was part of the colony, and yet I would always be outside it. But I could resolve my elements of new and different exile in my art.”

After a belief in his own cleverness, this sense of being aloof or apart was Burgess’s central conviction about himself and a lifelong theme. He was always looking for it—whether as an “unreconstructed High Tory” in 1960s Swinging London or as a “robust English patriot” who chose to live the last half of his life in exile. Burgess’s idea of a good holiday was to sit on the sun-kissed grounds of a Tuscan villa writing fondly of Manchester in the winter. “I am a contrarian,” he admitted.



Burgess is perhaps still best known for his dystopian novel, *A Clockwork Orange*. Here men at the 2016 Venice Carnival are dressed as characters from the film version of the book.

Nowhere was Burgess's impressive ability to annoy both ends of the spectrum on a particular subject better demonstrated than in his religion. Although he proudly identified himself as an "unbeliever" from the age of 16, he continually returned to spiritual themes, whether in his novels, his poems or his screenwriting of the acclaimed 1977 miniseries "Jesus of Nazareth." Burgess told me in 1987 that this aspect of his life was "an endlessly scratched itch." Not that he ever for a moment identified with other prominent Roman Catholic authors of his generation (again shunning the lure of the club), telling *The Paris Review* in 1973 that he felt himself to be "quite alone...the novels I've written are really medieval Catholic in their thinking, and people don't want that today."

Unlike him, Burgess continued, even the greatest of English Catholic writers "tend to be bemused by the Church's glamour, and even look for more glamour than is actually there—like [Evelyn] Waugh, dreaming of an old English Catholic aristocracy, or [Graham] Greene, fascinated by sin in a very cold-blooded way.... I try to forget that Greene is a Catholic when I read him. Crouchback's Catholicism weakens [Waugh's] *Sword of Honour* in the sense that it sentimentalises the book. We need something that lies beneath religion."

About 50 years ago, the British comedian Peter Cook performed a sketch about the doggedly reclusive Greta Garbo in which, adorned by a blonde wig, he stood up in the back of an open-topped car shouting "I want to be alone!" through a megaphone.

Burgess gave the same impression of wanting it both ways when he insisted that he was not the least bit obsessed with the subject of religion.

"I am very far from consumed by curiosity about man's proper relation to his Maker, let alone the eschatological sanctions of the Roman Church," he told me when we met, in language that perhaps suggests the opposite was true. In February 1967, when he turned 50, Burgess felt moved to write a syndicated essay that he titled "On Being a Lapsed Catholic."

It was not that Burgess had become any less worthy, charitable or compassionate, he insisted in his essay, after ceasing to believe. Far from it. "The desire to be good...has attained a sharp relish through being more an end in itself," he wrote. "I have sinned against the Commandments of the



AP Photo

Church, but so has the greater part of mankind.” It was almost as though annoying his fellow Catholics was a solemn Christian duty. After condemning the church for its intransigence and vowing never to return, Burgess then rebuked the church for the loosening of its traditional moral guardrails in the 1960s.

“Indeed, I tend to be puristic about [this],” Burgess wrote, “even uneasy about what I consider to be dangerous tendencies to slackness, cheapness, ecumenical dilutions. My cousin is an archbishop; when I went to his enthronement I was appalled at the pedestrian nature of the English liturgy, the demotic sickliness of ‘Soul of My Saviour’, which I had thought the Church to have long discarded as a shameful bit of cheap sugar, and the general weakening of the nobility of

I’m Never Told of Family Funerals

By Greg Rappleye

Not since the wake when I was 9,
when I stole a cushion from Benny’s couch
and propped Aunt Rose up in her casket,
sliding a Pall Mall between her fingers
and a whiskey tight in her grasp,
all nestled among the amber decades of a cut-glass
rosary they’d looped through her veiny hands,
a relic she’d carried home from Lourdes
the summer after the Salk vaccine,
when the great aunts said that surely now, the Blessed Virgin
would cure Aunt Rose of polio. No matter.
In the afterlife, I knew Aunt Rose
would toss away her crutches and two-step
among the American Beauties; that not even Jesus
could begrudge her a celebratory smoke
and sip of whiskey, once he’d seen her dance.
When the adults came back from the rollicked kitchen
to her casket in the parlor, Uncle Jim laughed
as the great aunts shuddered and crossed themselves.
Father Mahoney pulled me by my ear to the front porch
and tumbled me out into the rain, to contemplate sin
and my vast effrontery to God.
I sat in the back of the cavernous old Nash,
and smoked the last cigarette I’d cadged
from Uncle Jim’s coat pocket, coughing and drooling,
praying hard to the Virgin, offering myself up
that I might somehow be saved.
And from that day, the oddest of my dead
have come at me in dreams. Sweet nuthatches,
bobbing, *weet-weeting*, so eager to explain.

Greg Rappleye's work has appeared in *Poetry*, *The Southern Review*, *Shenandoah* and other literary journals. He teaches in the English Department at Hope College in Holland, Mich.

CLASSIFIED

Love, Laughter & Living Saints: Short Stories of Catholic School Days & 50 Years of Parish Happenings,

by the Rev. Charles J. Cummings, retired priest, Diocese of Scranton, Pa.

For Burgess, it was almost as though annoying his fellow Catholics was a solemn Christian duty.

the Mass—once either gorgeously baroque or monastically austere.”

The fact that he had once called on the Catholic Church to become more “relevant,” Burgess seemed to be saying, was no reason to assume he actually wanted it to happen. As he once wrote, “I’m a Jacobite, meaning that I’m traditionally Catholic, support the Stuart monarchy and want to see it restored, and distrust imposed change even when it seems to be for the better.” Asked about his religious views later in life, Burgess said: “I don’t think the kingdom of heaven is a real location. I think it is a state of being in which one has become aware of the nature of choice, and one is choosing the good because one knows what good is.”

Characteristically, Burgess added, “If it was suddenly revealed to me that the eschatology of my childhood was true, that there actually was a hell and a heaven, I wouldn’t be surprised.”

‘I WILL OPINE ON ALMOST ANYTHING’

Something of this same casuistry can be seen in the pages of Burgess’s published canon, most famously his panoramic novel *Earthly Powers*. The book’s decidedly unreliable narrator, 81-year-old Kenneth Toomey (the Burgess alter ego), is essentially agnostic, in contrast to his friend Carlo Campanati, who sees life as part of a cosmic jest of unfathomable cruelty and who goes on to be elected pope. “A saint,” Campanati says, “has to modify the world in the direction of being more aware of the presence of God in it.” An author, Toomey’s priorities are different: “I can’t accept that a work

of fiction should be either immoral or moral. It should merely show the world as it is and have no moral basis.”

Some critics saw *Earthly Powers* as a profound rumination on good and evil and, more particularly, a satirical tour d’horizon of everything from the Nazis to gay marriage as seen through the eyes of Campanati, the dates of whose papal election and death correspond to those of Pope John XXIII. Might it be, however, that the book is less of a scholarly meditation on sin per se and more an occasion for Burgess to indulge in the sort of verbal fireworks he did better than any other contemporary writer?

When I politely asked him about this, he exhaled a great cloud of cigarillo smoke and laughed at the question. “My dear boy,” he said at length, “I will opine on almost anything to pay the bills.” Indeed, I found that in the years immediately before publishing *Earthly Powers*, Burgess had gone into print with a Time-Life guide to New York City, a verse novel about Moses and a book review that dwelt at length on the minutiae of car maintenance in winter. “It is all one to me,” he announced. There was no particular merit to writing about the papacy as opposed to “discussing the optimum brand of antifreeze for the family Ford.”

That, I think, was Burgess all over. He wanted it both ways and every way—the lapsed Catholic who, like one of his characters in 1962’s *The Wanting Seed*, takes “a sort of gloomy pleasure in observing the depths to which human behavior can sink” and the overgrown schoolboy who reveled

in his own powers of invention, which frequently veered toward the parodical or even cartoonish, and for whom the great questions about man’s purpose on earth were merely another occasion for the pyrotechnic display of his fabulous literary gifts.

“I confess that I want pagan night—*una nox dormienda*,” Burgess wrote in 1967 in “On Being a Lapsed Catholic.” “Not solely, however, because nothingness is better than the prospect of pain, even terminable pain. It is more because I want Anthony Burgess blotted out as a flaw in the universe.”

It is another paradox about a man who professed to be totally indifferent to his birthright religion and yet rarely avoided an opportunity to expound on it that he clearly saw himself as anything but a mere “flaw” in God’s plan.

The impression I got of Burgess was one of enormous jollity and zest for life. He may have been from time to time exhausting to listen to—certainly he can be exhausting to read—but for anyone interested in exploring the heady mixture of a wonderfully good spy story couched in a metaphysical debate about God’s creation, I recommend Burgess’s 1966 novel, *Tremor of Intent*. It comes as close as possible to giving us the essence of the man himself in all his coarse, humorous, restless, tragic glory.

Christopher Sandford is the author of *Union Jack: John F. Kennedy’s Special Relationship With Great Britain* (University Press of New England).

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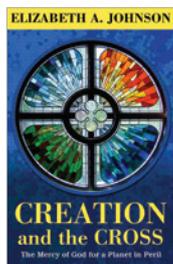
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Atoning for Anselm

Colleen Mary Carpenter

Elizabeth Johnson's new book is an investigation of the relationship between the created world and the work of salvation.



Creation and the Cross
The Mercy of God
for a Planet in Peril
By Elizabeth A. Johnson
Orbis Books. 256p \$28

This year marks the end of Elizabeth Johnson's formal teaching career. And while it is certainly true that those who have had the experience of being one of her students have enjoyed a depth of engagement and intimacy of personal connection that mere readers of her books have not, it is also true that her readers know Johnson as a teacher par excellence. It is fitting, then, that *Creation and the Cross* is written as a dialogue between teacher and student, "Elizabeth" and "Clara"; and it is unsurprising that in introducing this dialogue format, Johnson says "I pledge that like Anselm 'I will try to the best of my ability...not so much to make plain what you inquire about, as to inquire with you.'"

Creation and the Cross is an investigation of the relationship between the created world and the work of salvation. Is the world—indeed, the entire universe—merely the stage on

which the human relationship with God plays out, or can we speak of cosmic redemption as well as the redemption of human beings? Johnson, a member of the Sisters of St. Joseph, points out that in the Eastern churches, incarnation and redemption do in fact have a cosmic character. Here in the West, however, our imaginations have been almost entirely captured by the juridical understanding of sin, forgiveness and the cross propounded by St. Anselm in the 11th century. There is little to no room in that understanding of salvation for God's relationship with or mercy towards the wider created world, resulting in a theological blind spot that has at last become apparent in light of the worsening environmental crisis and the looming dangers of global climate change.

In pursuing the idea of cosmic redemption, then, one must challenge the assumptions that Anselm's theology has embedded in the Western way of thinking about redemption. And because a direct confrontation with Anselm was crucial to the success of her argument, Johnson made the bold decision to engage Anselm on his own ground. She patterned her work after Anselm's treatise *Cur Deus Homo?*

The conclusion even mirrors Anselm's: Elizabeth and Clara agree that the compassion of God is, in Anselm's words, "incomparably greater than anything that can be conceived."

In the first of six "books" in *Creation and the Cross*, Clara opens the dialogue by asking what connection there is (if any) between what she has been taught about Jesus dying on the cross to forgive sin and the ethical imperative she feels to care for the Earth and all its creatures. In response, Elizabeth guides her through an analysis of Anselm's "satisfaction theory" (that Christ suffered crucifixion to atone for human sin, satisfying God's anger), its social background and its later historical developments, and finally gives a list of seven clear and pointed contemporary critiques.

The give and take between Clara and Elizabeth makes for a lively exchange between a bright, curious student and a teacher who balances deep knowledge with a light touch. The presentation of Anselm's theory itself is generous, with Elizabeth defending Anselm against Clara's initial criticisms. This respect for and deep appreciation of the tradition has always been a hallmark of Johnson's work.

However, she does not shy away from saying, bluntly and repeatedly, that Anselm is simply wrong about some things. “The mercy of God does not need the death of Jesus,” she states.

Intriguingly, Johnson argues that Anselm got things wrong because of the limitations of the question he initially posed, and she asks a new question: “How can the life, death, and resurrection of Jesus Christ be understood as good news for the whole created world, including human beings, to the praise of God and to practical and critical effect?” Addressing this new question requires not simply critiquing Anselm but starting over entirely; the rest of *Creation and the Cross* is devoted to constructing a new, ecological understanding of salvation.

Johnson chooses as the beginning point of her constructive work “the biblical idea that the living God who creates the world is also the world’s Redeemer and Savior, merciful towards all creatures.” Elizabeth thus spends Book II, “The Creating God Who Saves,” demonstrating to Clara that this idea shines forth throughout the Old Testament. Book III, “Jesus of Nazareth King of the Jews,” focuses on Jesus’ life and ministry and on the historical reasons that he was killed.

Clara’s questions about the construction of the Gospels and the relationship between history and theology in the Gospel narratives result in a helpful overview of how Scripture scholars approach those issues, coupled with Elizabeth’s introduction of the “theology of accompaniment” that will serve as the cornerstone for her ecological approach to salvation.

This theology of accompaniment is grounded in the “double solidarity” of Jesus with suffering, and of God

with Jesus. Clara concludes that we can understand salvation, then, “as the presence of the living God companionship us in travail.” She adds, “This changes everything, doesn’t it?”

In Book IV, “Interpretations Blossom,” Johnson focuses on the intensely creative early years of the Jesus movement, when the disciples and those who followed them reached for appropriate ways to speak about the life, death and resurrection of Jesus. The dizzying array of financial, medical, legal, military, sacrificial and family metaphors used by New Testament writers is presented in all its poetic and haphazard glory, leading Clara to conclude that “we contemporary folk should feel free to let the satisfaction theory go dormant” so that we can savor the many other metaphors that “would ground us in the original experience of salvation in Christ.”

In Book V, “God of All Flesh: Deep Incarnation,” Elizabeth introduces Clara to the new theological notion of “deep incarnation,” which describes “the radical divine reach in Christ through human flesh all the way down into the living web of organic life.” Both the cross and the resurrection can now be understood as intimately connecting God to the suffering, death and new life not only of human beings but of all creatures.

Finally, in Book VI, “Conversion of Heart and Mind: Us,” Johnson turns from theology to spirituality. After Clara asks what more is needed now that we are seeing things differently, Elizabeth argues that the entire point of new ideas and new understandings is to bring us to conversion, to a turning “that will impact our whole lives.” She presents the reader with a series of thought experiments designed to

spark our imaginations about the Earth, our place in its community of creation and God’s relationship to nonhuman creatures.

Creation and the Cross is an ambitious book—and one that triumphantly succeeds in its ambition to reconceive our understanding of salvation, redemption, and the wideness of God’s mercy. Anselm’s satisfaction theory is thoroughly dissected and found wanting; in the end it is not only wrong about too many things but simply too small for the task it was attempting. In its stead, Johnson’s vision of salvation as divine solidarity with all flesh is impressive in both its simplicity and its reach. Her theology of accompaniment does not sidestep the cross, but instead presents it as “an historical sacrament of encounter with the mercy of God,” one that makes “the compassionate love of God’s heart blazingly clear.”

This clarity is not intuitively obvious. It is the fruit of Johnson’s rich scholarship, skillful argument and a lifetime of commitment to journeying ever deeper into Holy Mystery. At the book’s conclusion, Clara declares that she feels “very at home” with her teacher Elizabeth’s interpretation of the cross and its cosmic implications. The reader, too, finds herself at home, securely grounded in an understanding of God’s mercy that directly addresses the deepest questions of our day.

Colleen Mary Carpenter is associate professor and chair of the theology department at St. Catherine University in St. Paul, Minn.

All in the family

Jennifer Fulwiler's new memoir, *One Beautiful Dream*, lives up to its wordy subtitle. Fulwiler's engaging, self-deprecating humor shines through as she recounts tales of family mishaps and shares insights into the Catholic faith, motherhood, the craft of writing and the unpredictable ways that God's grace works in our lives.

In Fulwiler's first book, *Something Other Than God*, she described the process of her conversion from an atheistic career-minded computer programmer to a devout Catholic and mother of six. In *One Beautiful Dream*, she goes meta, telling the story of how she came to write her first book. As the book opens, Fulwiler is pregnant with her third child, juggling children ages 1 and 2. Although she is

often overwhelmed and exhausted, she finds peace and energy in writing. It is her "blue flame," "the passion that ignites a fire within you when you do it." When she is offered the opportunity to turn her successful blog, "Conversion Diary," into a book, however, she hesitates. "Not now, I reminded myself. *Do what you need to do as a mom. Make the sacrifices. Get through it. This time will pass before you know it.*" Eventually, however, Fulwiler comes to realize that being open to life and having a large family do not mean that women have to put their dreams on hold for decades. Instead, she discovers that it is possible to use your God-given gifts and be a good mother at the same time.

Neither a self-help book nor a how-to manual, *One Beautiful Dream* nonetheless inspires self-reflection

and offers concrete, practical lessons embedded within colorful stories and memorable scenes. Many of Fulwiler's deepest realizations come from her rejection of the false idea that we must be totally autonomous in order to be happy and successful.

Although the book is not aimed at only Catholic audiences and is never preachy, it will be especially thought-provoking and relatable for people of faith. Fulwiler's story demonstrates that beautiful dreams can become reality when you seek the peace and joy that comes with following God's plan for your life.

Serena Sigillito is managing editor of *Public Discourse*, the online journal of the Witherspoon Institute.

A Life Worth Living

Brother Paul Quenon has been a monk at the Abbey of Gethsemani for 60 years, the first years of which were spent under the guidance of his novice master, Thomas Merton. He is an accomplished photographer and a respected poet who has published six books of poetry. He is a serious thinker and reader. And, as one might expect of a monk in a contemplative order, he devotes long hours to meditation and *lectio divina*.

He is also playful and even mischievous in a way that one might not expect a monk to be. It is Brother Paul's contemplative playfulness that is most clearly on display in his newly published book. This is not, strictly speaking, an autobiography, though there are autobiographical tidbits

sprinkled throughout. It is more a series of vignettes, snapshots, of life as a Trappist monk from the perspective of someone who has devoted 60 years to this life.

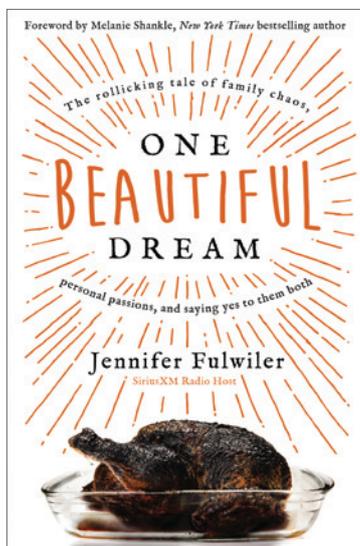
As Josef Pieper argued more than 60 years ago, Western society increasingly devalues the importance of leisure, the kind of leisure that is open to a contemplation that gives meaning to existence. We have instead structured our lives around "useful" work, giving little or no time to the silence required for contemplation. From our standpoint, the monastic life may indeed seem useless.

This book gently pushes back against our cultural preoccupation with "usefulness" by portraying contemplative play through chapters on photography, poetry, singing, Brother Paul's relationship to nature and descriptions

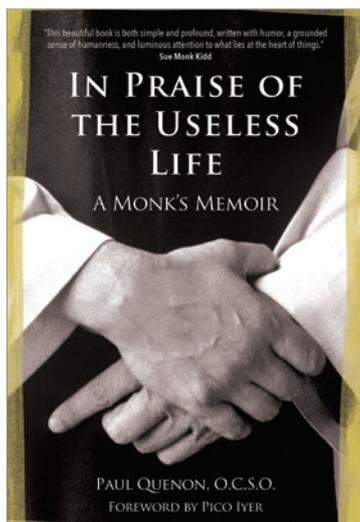
of various monks he has known over the years, including Merton.

In so doing, Brother Paul demonstrates what it could mean to exist in a way that stands in sharp contrast to the way most of us live our lives: never fully present to ourselves, our friends or our surroundings. *In Praise of the Useless Life* is not a guidebook on contemplation. Yet throughout the book readers receive glimpses of the beauty and playfulness of the contemplative life. And by giving readers these glimpses, Brother Paul may just inspire them to make space for the kind of silence that opens up to a silent land of play and wonder.

Gregory Hillis is an associate professor of theology at Bellarmine University in Louisville, Ky.
Twitter: @Gregorykhillis



One Beautiful Dream
The Rollicking Tale of Family
Chaos, Personal Passions, and
Saying Yes to Them Both
By Jennifer Fulwiler
Ignatius. 240p \$24.99



In Praise of the Useless Life
A Monk's Memoir
By Paul Quenon, O.C.S.O.
Ave Maria Press. 160p \$15.95

The Devil wears yoga pants

Greenwich, Conn., is a place where social and financial status are the important things in life. Children attend birthday parties where leather jackets are given as favors. Large families are a sign of wealth: Having many children implies the ability to hire multiple nannies. The women have traded in their careers for bottomless mimosa brunches mid-week, and all of them have had plastic surgery in the hopes of “keeping their husbands interested.”

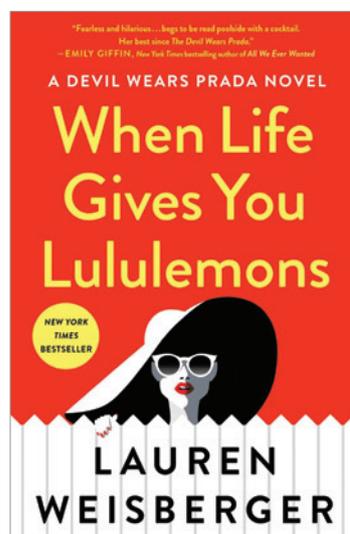
At least, this is the Greenwich depicted by Lauren Weisberger in her newest book, *When Life Gives You Lululemons*. In her famous novel *The Devil Wears Prada*, Weisberger took aim at the terrible jobs and bosses of post-collegiate life and the underside of the fashion world. Now, Weisberger looks at life in the suburbs from the perspective of three women in their late 30s. Emily Charlton, the senior assistant to the titular demon in *The Devil Wears Prada*, returns—now running her own struggling business, specializing in public relations for celebrities. Her childhood friend Miriam also lives in Greenwich, to which she is trying to adjust after moving out of New York City with her husband and children. And Miriam’s old friend, former supermodel Karolina, is married to a U.S. senator and has been arrested for driving under the influence with children in the car.

Weisberger’s book chronicles the friendship and loyalty of women in the midst of major life changes, such as imploding marriages and career slumps. This is the book’s heart, even as it is surrounded by gossip, profanity,

casual sex and over the top parties.

When Life Gives You Lululemons is a guilty pleasure and a fun summer read for fans of the “Real Housewives” franchises who might also appreciate a sprinkling of social critique—though it is only a sprinkling. The central characters are aware that much of life in Greenwich is not normal and it may be giving their children unrealistic expectations and warped values. But the book falls short by presenting lives of incredible luxury as typical even as it pokes fun at the absurdly wealthy.

Megan K. McCabe is an assistant professor at Gonzaga University in Spokane, Wash.



When Life Gives You Lululemons
By Lauren Weisberger
Simon & Schuster. 352p \$26.99

 [Full book reviews at
americamagazine.org/books](http://Full book reviews at americamagazine.org/books)

Everybody wants some

By John Anderson

“Generation Wealth,” the documentarian Lauren Greenfield’s latest take on the pathologies of money, can be thought of as Pandora’s storage unit, bursting with consumerist malignancies, soulless sensibilities, runaway avarice, gold-plated strippers, 3-year-old pageant contestants, felonious bankers, over-financed frat boys and impoverished plastic-surgery addicts. Taken together they are intended to make the emphatic point that much of what used to constitute the freak-show aspect of American culture has somehow taken over the center ring.

That may well be true. As Greenfield’s all-too-apolitical film points out, however mutely, a reality-TV star is president of the United States. So draw your own conclusions.

But I, for one, don’t want to. I want a film called “Generation Wealth” to tell me something about *why* Americans are fixated on money. I want some revealing truths.

One of those truths is that you really strain to find some thematic unity in Greenfield’s latest film. (Her others include “The Queen of Versailles,” about the filthy rich, and “Thin,” about the anorexic/bulimic.) And then you wonder if Greenfield has worked so hard herself. Many of the subjects

she brings forward in “Generation Wealth” have already been subjects of her film and photography projects (she is a widely published still photographer), from the obscenely privileged private-school kids in L.A. to rappers down south. She is recycling, in other words, with only the loosest kind of thesis to tie it all together.

Is there a link between a G.M. worker laid off during the financial crisis and an Icelandic fisherman-turned-banker-turned-fisherman? A woman who can’t pay her rent but still hungers for more, and more elaborate, plastic surgery? How about the investment banker Florian Homm, formerly of Harvard and the F.B.I.’s Most Wanted list?

Of course there is a connection. And if “Generation Wealth” had been positioned as a film about spiritual emptiness and the desperate ways in which people try to fill it, Greenfield might have been on to something. In fact, she almost is on to something with the overbearing, cigar-smoking Homm, whose lifestyle was once all about stocks, cocaine and prostitutes, and who presents himself today as a devout Catholic, preaching to economics students. (“You do not have to forsake wealth, but you should not

lose sight of what is good and important,” he has been quoted as saying.) In the film, he makes statements that, despite his obnoxious presentation, seem to verge on the penitential and even profound. But the concept of spirituality or religion in any sense is missing.

Instead, the film embraces the ostentatious, the pathetic and in some cases the tragic, almost ennobling the compulsions and obsessions that people pursue, while not attempting any real answers to what motivates the pursuit. “No matter how much people had,” Greenfield says of her various subjects, “they wanted more.” No kidding. “I wanted to figure out why our obsession with wealth and status had grown,” she says. If she did figure it out, she does not share.

Greenfield grew up herself in monied Los Angeles and knows the turf of entitlement. She went to Harvard and was mentored there by Robb Moss, a leading figure in the field of personal documentary, a school of filmmaking cultivated at Harvard and M.I.T. Moss was involved with this film, which may explain why it gets so involved with Greenfield’s life, especially her childhood. The filmmaker herself is in and out of the film, inter-



“Generation Wealth” embraces the ostentatious, the pathetic and in some cases the tragic.

viewing her father, her kids and, with what seems to be particular glee, her stiffly smiling mother, who separated from the filmmaker’s father when their children were young and left the kids with him to pursue her career. Greenfield, in turn, recounts her own guilt-ridden absences from her very young child when she got a plum assignment, “pumped 300 ounces of milk and went to China for 10 days.”

What has this do with ostentatious wealth and tackiness? Nothing. It is relevant regarding obsessive behavior, which is what a lot of the film is about, while not being necessarily about wealth. There are in fact several themes that Greenfield touches on that would require—and would deserve—hours and hours of analytics, economics and psychology to do them justice.

This is definitely not that movie.

John Anderson is a television critic for *The Wall Street Journal* and a contributor to *The New York Times*.

In search of Franklin Jones

Given the success of true-crime and mystery podcasts like “Serial,” “S-Town” and “Missing Richard Simmons,” Jonathan Hirsch’s investigation of his childhood in what might have been a cult seems like promising fodder for another runaway hit. Hirsch’s parents were disciples of the New Age spiritual guru Adi Da, born Franklin Jones in Queens, N.Y., in 1939. Hirsch left the community when he went to college, and in “Dear Franklin Jones” he sets out to answer some questions: Who was Franklin Jones? Was he a spiritual master or a cult leader and sexual abuser? Why did Hirsch’s parents follow him?

Those looking for another suspenseful, “Serial”-esque drama, however, will likely be disappointed. In fact, the podcast is not really about Jones at all, which is for the good because as spiritual thinkers go, he is not all that interesting. The gospel of Jones amounts to this: The world is unknowable, and the only path to happiness is to pledge complete obedience and devotion to, you guessed it, Franklin Jones.

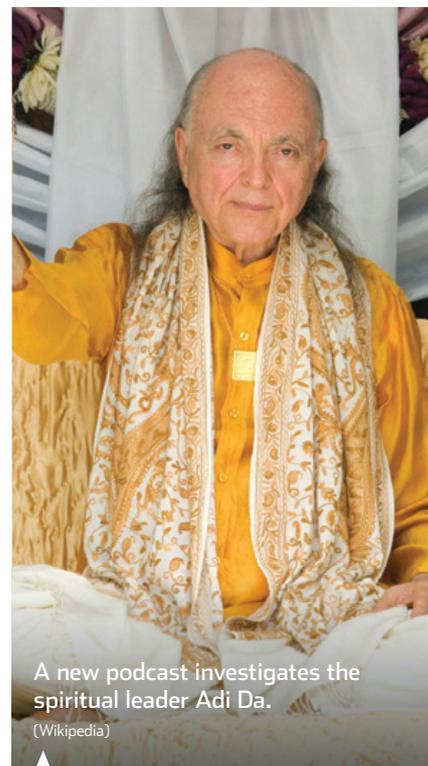
Why would anyone be willing to follow this man? It can be easy to smugly dismiss Franklin Jones as a narcissistic, sex-obsessed charlatan and his followers as dupes. While that is almost certainly an accurate assessment of Jones, it is worth taking seriously the question: What drove so many “seekers” away from established religious traditions and into the orbit of charismatic preachers of modern enlightenment in the second half of the 20th century.

For Hirsch’s mother, Kathleen, who was raised in an Irish Catholic home, it was a desire for spiritual communion. “I saw someone who was

alive in the divine and was offering me a relationship to come into that,” she says of Jones. If the Christians in Kathleen’s life had seemed more alive in Christ, would she have felt the need to travel from Nepal to California, from guru to guru, looking for meaning?

After 17 years following Jones, the Hirsch family left the community feeling estranged and disillusioned. Looking back on the experience, Kathleen says: “We can get idealistic sometimes about what a god-man is supposed to be. If he’s a man, he’s still a man.” Jonathan is left to try to understand why his parents would let a man like Franklin Jones into their family—and after seven episodes neither he nor the listener has a very satisfying answer.

Ashley McKinless, *associate editor*.
Twitter: @AshleyMcKinless.



A new podcast investigates the spiritual leader Adi Da.

(Wikipedia)

Grace in Abundance

Readings: 2 Kgs 4:42-44, Ps 145, Eph 4:1-6, Jn 6:1-15

Few episodes from Jesus' ministry appear in all four Gospels. Among these common traditions, the feeding of the 5,000 is the only miracle that all four Evangelists recount. Matthew and Mark even include second instances of this story, so Jesus' miraculous feeding of a crowd appears six times in the Gospels. This narrative probably resonated strongly with early Christians for two reasons: It spoke to their experience of the Eucharist, and it resembled their own care for the poor.

We know little about the actual liturgical practices of the first Christians, but a repeated motif was their experience of Christ's presence during the ritual sharing of bread and wine. Although ritual accounts primarily referred to the Last Supper, multiplication narratives like the one we read this Sunday might have called to mind the rapid expansion of the church in its early decades. Ever-growing numbers of Christians met for the breaking of the bread, and Christ had something to share with them all.

Closely related to this were the ministries of benevolence that characterized the early church. Among the non-Christians of the Roman Empire, Christians were known for feeding the hungry. Even an emperor hostile to the church noted that Christians "support not only their own poor, but ours as well." Following Christ's example and teaching, Christians always found enough to satisfy the hungry who turned to them for food.

In John's mind, this narrative is proof that the messianic era had already begun. John wrote later than the other Evangelists, near the end of the first century. Mark wrote with great expectation that Christ would come again soon. Matthew and Luke recognized that the return was delayed, but still believed it to be near. John, while never giving up hope of Christ's future arrival, turned his attention to the belief that the expected age had in fact already started. Its benefits were available to any who believed in Christ and followed his example of loving service.

Many believed the arrival of the Messiah would coincide with a return of the manna that fed Israel

'He himself knew what he was going to do.' (Jn 6:6)



PRAYING WITH SCRIPTURE

When have you felt inadequate to a task?

Among your inadequacies, which can you entrust to Christ's care; which do you prefer to try to deal with on your own?

during and after the Exodus from Egypt (e.g., 2 Bar 29:8). John places the multiplication of the loaves at the start of his "Bread of Life" discourse to make exactly this claim about Jesus. On the Sundays of August this year, the church will hear John's insights on the life of abundance available to any who follow Christ.

One detail of John's theology stands out as a challenge for Jesus' disciples today. In Jn 6:10, Jesus tells the people to recline before they receive their bread. The new bread of heaven is a free gift of Christ, requiring no effort on the part of those who receive it. This makes a stark contrast to Ex 16:26, in which the gathering of manna is laborious, and not permitted on the Sabbath.

Christ's disciples today can benefit from the same lesson. Humanity's need for redemption is immense. The available resources might look like a handful of stale bread and a few anchovies. We must always remember that the task is Christ's. Our primary job is to place ourselves at peace in his presence and follow his commands. His grace will fulfill the work.

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



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Symbols and Realities

Readings: Ex 16:2-15, Ps 7, Eph 4:17-24, Jn 6:24-35

The Lectionary continues its hiatus from Mark's Gospel this Sunday and for the next three weeks. On each of the Sundays of August, the church reflects on a portion of the sixth chapter of John's Gospel, a reflection often called the "Bread of Life" discourse.

John crafted this lengthy address, unique to his Gospel, as a response to a specific event. The crowd that Jesus had miraculously fed followed him through the night back to Capernaum with the intention of making him king. They recognized accurately that he was the prophet Moses foretold (Dt 18:15), but their desire for his leadership did not extend yet beyond their desire for him to heal their illnesses and satisfy their hunger. Bread was only a symbol of the gift Jesus offered, but the crowd had confused the symbol with the reality.

Throughout John's Gospel, Jesus' miracles are a means to an end. The crowd pursued him for his miraculous food, but this was not his true gift. Although his miracles alleviated the suffering of many, their purpose was to reveal the love he shared with the Father and offered to his

'The bread of God is that which comes down from heaven and gives life to the world.' (Jn 6:33)

PRAYING WITH SCRIPTURE

With what "bread" has Christ fed you?

What symbolizes God's love most strongly to you?

By what means do you strengthen others with God's love?

disciples. Divine love was the "bread" that kept him going and the food that would sustain his disciples for eternal life. Jesus wanted disciples who pursued him for this gift, not for the symbols that only pointed to its reality.

"The bread of God is that which comes down from heaven and gives life to the world." Divine love strengthens any who commit to Christ's example, and this commitment gives life to many. Following the Gospel is not easy. Conforming one's life to the Gospel can be a constant struggle. Opportunities to abandon the task, especially in the face of opposition, can be quite tempting. One finds an example of this in the writings of Jean Donovan, a lay minister from Cleveland who was murdered in El Salvador in 1980. Not long before her death, she wrote to a friend: "Several times I have decided to leave El Salvador. I almost could, except for the children, the poor, bruised victims of this insanity. Who would care for them? Whose heart could be so staunch as to favor the reasonable thing in a sea of their tears and loneliness? Not mine, dear friend, not mine."

Jean's commitment in the face of danger was the bread she shared, the symbol of the same divine love that Jesus knew. Like Jesus, her death led ultimately to life for others. The Evangelist shows us a hungry crowd who failed to understand this deeper gift, but it is important not to forget that the very existence of John's Gospel, written decades later for a growing community, reveals that many who had been captivated at first by signs of love later came to share in the fullness of its reality.

Just so, as disciples today encounter Christ in ways both mundane and sacred, they find the opportunity to craft their own symbols through which to share that gift. Through personal example, service, sacrifice, teaching, ministry and advocacy, each disciple shares the love of God by which all the world is fed.

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

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Would Jesus Eat With Sarah Sanders?

Table fellowship can be morally transformative

By Sam Sawyer



I had been struggling to figure out why I was not satisfied with the debate over whether or not the request to Sarah Sanders to leave a restaurant because the owner disagreed with the Trump administration's policies violated civility. And then, in a Twitter conversation, someone pointed out to me that who eats with whom was "literally the paradigmatic ethical enforcement of the New Testament." Which led me to ask: Who would Jesus eat with?

This also led me to imagine an alternate history for the events at the Red Hen in Lexington, Va., in which, rather than asking Ms. Sanders to leave, the restaurant owner asked to sit down with her instead. What kind of conversation would they have had? Maybe Ms. Sanders would have heard about why some of the restaurant staff, who are gay, felt threatened by the administration's policies, or heard stories about some immigrant families.

The way Jesus used table fellowship in the Gospels was morally transformative—but by inclusion, not by exclusion. He ate with tax collectors and sinners, whom the Pharisees turned away from their tables, making these meals signs of hope, as Daniel Harrington, S.J., once wrote in this magazine, "not only regarding God's kingdom but also regarding the kinds of persons who might participate in it." Rather than demanding change as the price of admission to the meal, Jesus used the meal to enact the change that marks the kingdom of God he came to announce.

Of course, the scenes in the Gospel cannot be directly applied to a restaurant in Virginia, and Jesus' practice at table was not an act of protest in the way the scene I imagined with Ms. Sanders would be. But Jesus' meals with sinners were socially transgressive prophetic acts. When he ate with tax collectors, Jesus was sharing the table with collaborators of an oppressive occupying regime, who were suspected of being corrupt themselves. He engaged with people who were marginalized because of their complicity with governing evil, and some of them changed greatly.

Following the events at the Red Hen and several other instances of administration officials leaving restaurants after encounters with protesters, Representative Maxine Waters issued a call to "push back" on cabinet officials in public, telling them they are not welcome anywhere.

President Trump responded with characteristic incivility himself, impugning her intelligence and telling her to "be careful" what she wishes for. The Washington Post editorialized with a call for civility, recommending that administration officials should be allowed to eat in peace. Many others argued that some impoliteness is necessary given the extraordinary circumstances in the United States.

If civility is used to call for passivity in the face of injustice, then it becomes part of the problem. But if civility serves as a kind of guardrail, pushing us to look for better methods of protest and witness, it may be very

valuable. By initial accounts, before it hit social media, the encounter between the owner and Ms. Sanders proceeded respectfully on both sides. The restaurant owner asked to speak to Ms. Sanders privately and told her she would like her to leave, which Ms. Sanders agreed to do. What it needed was not more civility, but a more radical and more courageous transgression of social norms.

Jesus' willingness to eat with tax collectors was not an endorsement of their profession, any more than his counsel to "render to Caesar" was an endorsement of the Roman Empire. That advice about imperial taxes, remember, ended with "and repay to God what belongs to God" (Mt 22:21). His radical hospitality proclaimed that God lays claim to all of us, the press secretary and the immigrant child together. If we want to bear witness to Christ, who is present in our marginalized and excluded brothers and sisters, we need to go beyond civil disagreement and even beyond denunciation.

We need to look for opportunities for the kind of encounters in which we can call each other to repentance and conversion. We need to help each other recognize who is already being excluded from our community. We need to hope for and work for the moment when we can all sit at table together.

Sam Sawyer, S.J., is an executive editor of *America*.

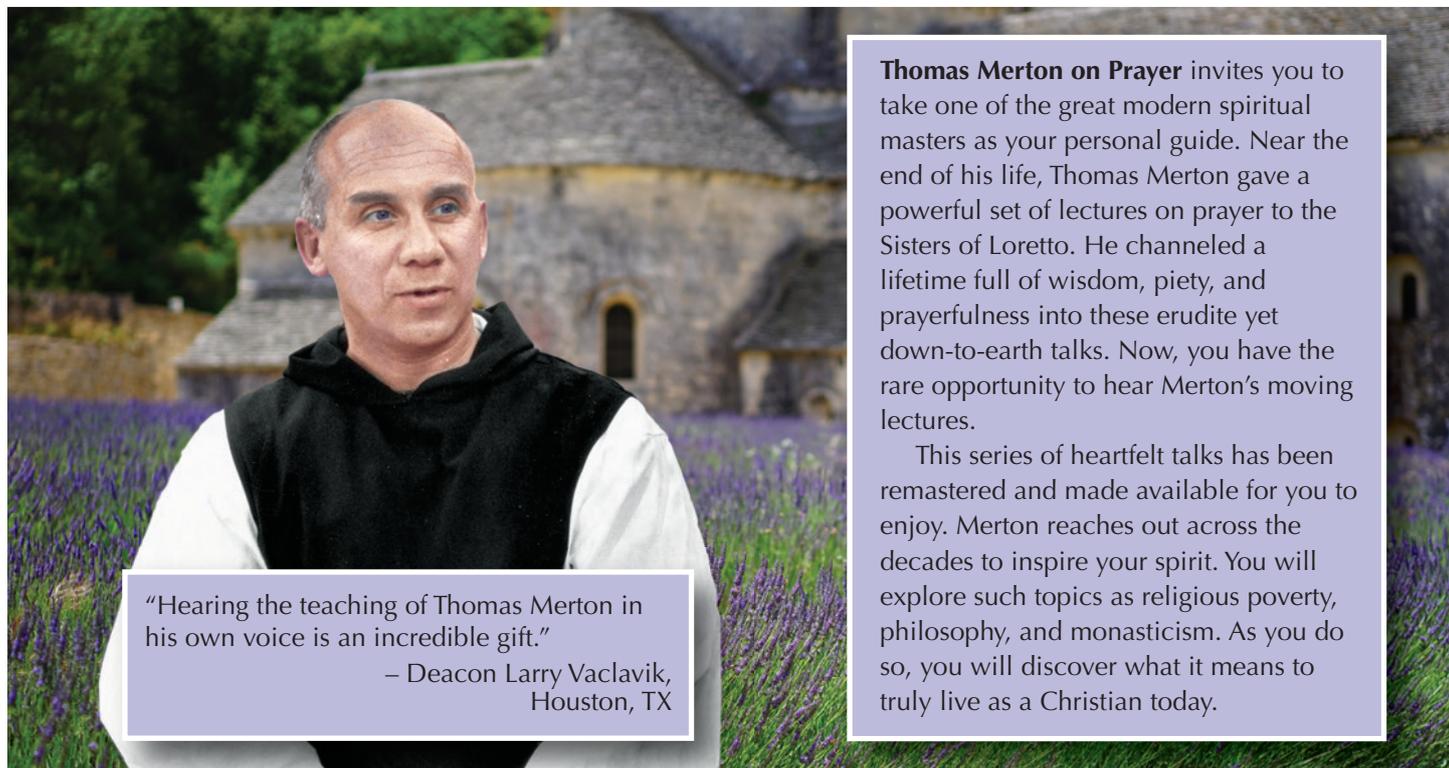
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