

America

2019 CPA MAGAZINE OF THE YEAR

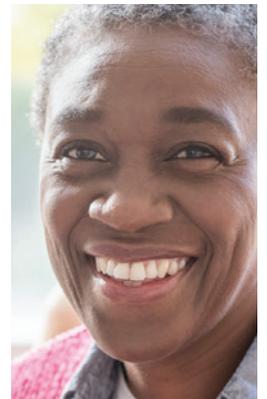
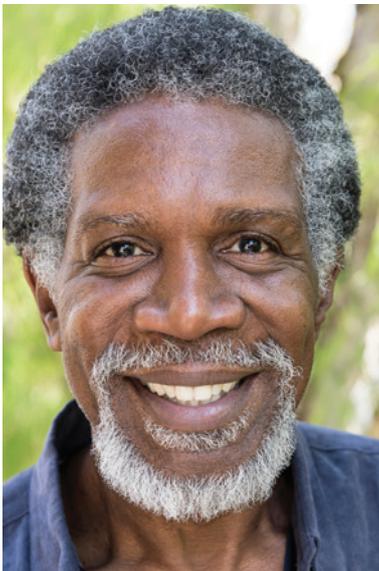
THE JESUIT REVIEW OF FAITH AND CULTURE

OCTOBER 14, 2019



HEALING TEETH, RESTORING LIVES

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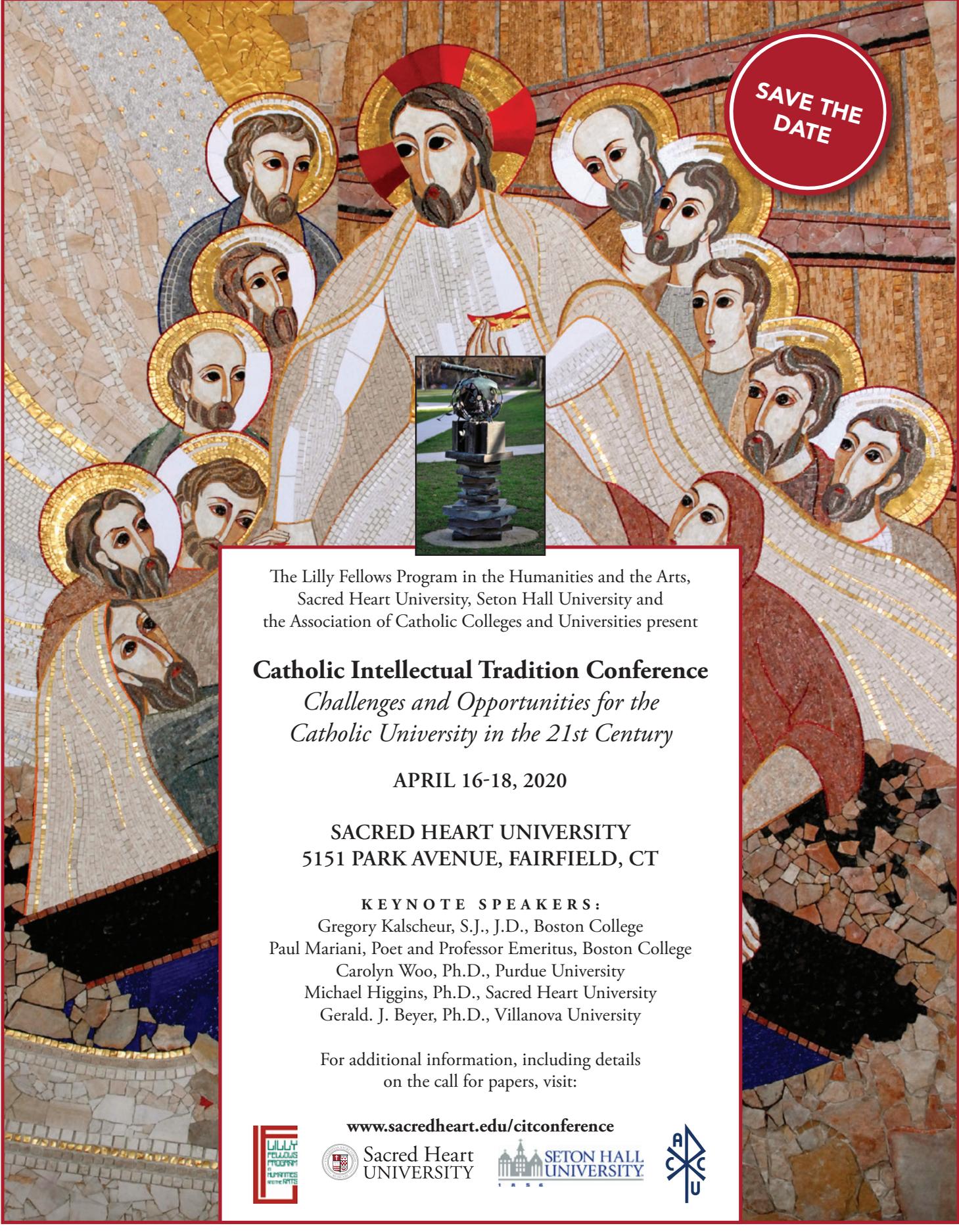
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Deja Vu

For only the fourth time in the history of the Republic, the American people face the real possibility that the president of the United States will be impeached and removed from office. Like you, the editors of this review are mulling over the many moral, constitutional and political questions impeachment entails. And also like many of you, we have been here before.

In the course of a century of publishing, **America** has editorialized twice about a presidential impeachment, in 1974 and again in 1999. In the latter case, the editors believed that congressional censure was a more appropriate form of redress for President Clinton's offenses, which, while serious, did not in the editors' view meet the constitutional standard of "high crimes and misdemeanors."

In 1974, **America's** editors reached a different conclusion in the case of President Nixon, though they voiced their collective opinion rather late in the game, less than a month before Mr. Nixon resigned his office. Perhaps our forebears were being cautious. Impeachment is a very grave matter and caution is certainly warranted, as is an appreciation for historical precedent. For that reason, I took the time last week to re-read **America's** editorials about both impeachments. The following is an excerpt from our editorial in the summer of 1974. Its clarity and sober judgment are needed now more than ever.

Matt Malone S.J.
Twitter: @americaeeditor.

•••

In such a situation, where so much is at stake for the moral and political ideals of our country, it is essential

that we cut through the complexities and ambiguities by a return to first principles and indisputable facts.

The Presidency of the United States is a public trust, not a private domain. Any person who holds that office is under a solemn obligation to exercise its powers for the benefit of the public in conformity with the Constitution and the Bill of Rights. The President is accountable to the public, not only for the wisdom of the policies he advocates at home and abroad, but for the morality of his Administration. Even though elected by the people, the President has no irrevocable right to the Presidency. He can be defeated at the polls, or he can be impeached, convicted and removed from office.

A President can be defeated at the polls for many reasons, but he may lawfully be impeached only for treason, bribery or other high crimes and misdemeanors. The impeachment process consists of two very distinct steps: accusation by the House of Representatives and trial by the Senate. Although this process has certain analogies in civil and criminal law, it is a constitutionally unique process and must not be confused with civil or criminal trials. Impeachment, by the deliberate choice of the framers of the Constitution, is a legislative, not a judicial, function. In reaching their momentous decisions, neither the House nor the Senate is under any obligation to act exactly like a court of law.

The function of the House is to accuse or not to accuse. The function of the Senate is to acquit or convict. Clearly, the two functions are not the same and should not be governed by the same rules. The members of the House do not have to ask themselves

whether there is sufficient evidence to convict. What they do have to ask themselves is whether there is sufficient evidence to justify, or even require, accusation.

The function of the accusation is to compel the President to defend himself. The question, then, before the House is whether the evidence presently available with respect to President Richard M. Nixon's involvement in Watergate and other scandals in his Administration exonerates the President or demands further explanation and defense of his activities. To this question, it seems to us that there is only one reasonable answer: the evidence, and especially the evidence made available by the President himself, demands further explanation and defense.

There is only one sure way to get additional evidence: impeachment. Paradoxically, impeachment is also the only sure way President Nixon can clear himself. As long as matters are allowed to stand the way they are now, there can be no public consensus as to the guilt or innocence of President Nixon with regard to deliberate obstruction of justice or equally deliberate failure to execute the laws faithfully.

What we have now is a public consensus of suspicion.... It would be a betrayal of the most fundamental American political ideals of morality and justice for Congress to permit this consensus of suspicion to fester without remedy. Impeachment has become the only way to vindicate the national honor.

The Editors
July 27, 1974



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AP Photo/Andrew Harnik

Acting Director of National Intelligence Joseph Maguire takes his seat before testifying on the handling of a whistleblower complaint before the House Intelligence Committee, Sept. 26.

Cover: iStock

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We must not fear Islam

How is the church serving Latino Catholics?

Every year, the United States marks Hispanic Heritage Month from Sept. 15 through Oct. 15. Nearly 60 million U.S. Latinos can trace their heritage to countries throughout Latin America and Spain, and a majority of Catholics under 18 are Latino.

Still, about one in four U.S. Latinos are former Catholics. With that in mind, **America** asked its readers how the church is already serving Latino Catholics and how it can do better.

In what ways is the church helping Latinos live out their faith in this country?

Over the past several years I've been moved by the way in which many Catholic Universities and Catholic-inspired nonprofit organizations are inspiring Latinx Catholics to grow as disciples and lead in prophetic ways. In my city of Chicago, I see this through the vibrant work with Latinx students at Dominican University's Campus Ministry department and at Loyola University of Chicago's Stritch School of Medicine, which has led the nation with enrolled DACA medical students.

The emergence of grassroots Latinx Catholic leaders in our parishes and public life is of the utmost importance in our country at this moment and I see that happening in places such as El Paso, Tex. through Hope Border Institute. In Chicago, I am deeply grateful to be involved with the Coalition for Spiritual and Public Leadership, where we seek to center the leadership of Latinx and African-American Catholic leaders who are living out their faith through their work for justice and social transformation.

Michael Okinczyc-Cruz
Chicago, Ill.

If you have Latin America roots, do you feel your culture is welcomed by the church? Please explain.

There is no such a thing as "the church" and "Latino Catholics." Latino Catholics are the church along with Catholics from other cultural backgrounds. Parishes where Latinos gather to celebrate and grow in our faith are de facto welcoming spaces. There, our many Latino and Latin American cultures meet, not without tension of course, and are often affirmed as we all come together to celebrate the joy of being disciples of Jesus Christ. Supporting multicultural parishes is very important. Training pastoral leaders to serve well in these communities is even more important.

Hence, it is important to look closely at how seminaries, houses of formation, universities, theologates and pastoral institutes prepare the next generations of leaders to serve in a church that is culturally diverse and majority Hispanic/Latino. Beyond multicultural communities, more work needs to be done to prepare Catholics who are not Latino or Latin American to learn about the gifts and contributions of the Latino community in this country. Once again, much of this responsibility will fall upon the shoulders of well-trained pastoral leaders with the appropriate intercultural competencies.

Hosffman Ospino
Boston, Mass.

How can the church improve?

Out of 267 active bishops and archbishops, only 25 are Hispanic/Latino. That is only 9 percent of the U.S. hierarchy. From all estimations, two-thirds of U.S. Catholics will be Hispanic/Latinx by 2050. It is time for the American Catholic Church hierarchy to improve the leadership structure and resemble the lay reality in this country.

Milton Javier Bravo
Jersey City, N.J.

More resources need to be invested in formation, youth and young adults. We need less administration staff and more people in the trenches.

Silvio Cuellar
Providence, R.I.

*Re “Should Catholic women preach at Mass?
Here’s a better question,” by Pia de Solenni (9/9).*

I’d like to echo what Bernard Häring gave in *Free and Faithful*, Vol. 2, as a possible reason the Word became flesh in a male human. Häring said it made sense to him that since the Word became flesh to save sinners and since males had taken such a primary role historically in promulgating violence, hatred, greed, etc., it made perfect sense that the Word would take on a male body. I take that to mean the true *in persona Christi* role is not exercising special powers but witnessing that even the worst can be saved.

Anne Maura English
Baltimore, Md.

Re: “Priest removes Harry Potter books from Tennessee Catholic school, citing ‘actual curses and spells,’” by the Associated Press (9/3).

I was confused when I heard a Catholic school pastor in Nashville decided to remove Harry Potter books from the school’s library. The decision was wrong for two reasons.

First, the arguments condemning the books don’t hold water. The pastor cited two sections from the catechism in support of that decision. “All forms of divination are to be rejected” (Canon 2116) and “All practices of magic and sorcery; by which one attempts to tame occult powers [...] are gravely contrary to the virtue of religion” (Canon 2117). Harry Potter fiction isn’t divination or practice of magic and sorcery. It’s fantasy fiction, just like *The Lord of the Rings*. Neither series is about occult magic. They’re about fantasy magic. And they happen to tell stories of redemption and hope.

Second, the world needs stories of redemption and hope because those stories invariably point to Christ. The lessons from Harry Potter are lessons I’ve heard in homilies. If you bristle at Harry Potter’s veneer of wizardry, you might be missing lessons that rhyme with Catholicism.

Maybe our lost and truth-starved world loves Harry Potter books so much because they’re actually stories of goodness, beauty, redemption and hope in disguise.

Ryan McCostlin
Nashville, Tenn.

*Re “Latin is not just for encyclicals.
For all Catholics, it is our living history,”
by Grace Spiewak (7/19).*

I think Latin has an important value in Catholic life. I had two profound experiences back in 1964. Although I was at the time already a strong advocate of the vernacular in local worship, I found in these two happenings a moving and proper place for Latin. The first was a celebration of Holy Week in Jerusalem in August 1964; the second was attending the opening of the Third Session of the Second Vatican Council on Sept. 24 of that year. In both I experienced both the horizontal and vertical dimensions of the universal church. Horizontally, there were people of all nations worshipping and singing together in a common language. Vertically, we were united with all the generations of Christians before us for almost two millennia.

Granted that people today do not have the experience of worshipping and singing in Latin very often in their home countries. I have found a few Latin hymns emerging from the past and being embraced by my own worshipping community (although that is in a university and Jesuit context).

The experience of an international Christian community united both horizontally and vertically by ritual in Latin is so profound, I really would hate for it to become totally extinct.

Elisabeth Tetlow
New Orleans, La.

Editors’ note: America is committed to hosting a conversation with a diversity of voices. There are a number of ways you can join the conversation:

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- *Submit a letter to the editor by emailing letters@americamedia.org*
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Guantánamo Must Close

Nearly 18 years after it was opened in the aftermath of the terror attacks of Sept. 11, 2001, the U.S. detention facility in Guantánamo Bay, Cuba, remains open. Only 40 prisoners—all suspected terrorists—remain, down from a high of almost 700 at the height of the war on terror in 2003. But the bill for running the prison has not similarly decreased. A New York Times investigation published on Sept. 16 concluded that the cost of operating Guantánamo in 2018 was more than \$540 million—roughly \$13 million per prisoner. Over 1,800 U.S. military personnel work at the prison, which amounts to roughly 45 soldiers per prisoner. By way of comparison, the National Center for Education Statistics estimates that the annual cost of holding these 40 prisoners at Guantánamo is equivalent to that of sending 9,000 U.S. students to a private college or university.

Guantánamo is markedly more expensive than its stateside peers. The Federal Register estimated in 2018 that the average annual cost per inmate in federal prisons was slightly more than \$36,000. The advocacy group Human Rights First has estimated that even at the costliest federal penal facility, U.S. Penitentiary, Administrative Maximum Facility in Florence, Colo., commonly referred to as “The Alcatraz of the Rockies,” the average annual cost is approximately \$80,000 per prisoner.

But that is the cost measured in dollars and cents. Since it opened in 2002, the Guantánamo Bay detention camp has also been plagued by allegations of human rights abuses, including the practice of waterboarding prisoners. This year a former inmate, Mohamedou Slahi, alleged

that torture was commonplace at the facility as late as 2016. The facility at Guantánamo Bay has presented serious constitutional and human rights questions from the beginning. As **America’s** editors wrote in 2008, “the mass killing threatened by post-9/11 terrorists does require preventive measures, but not measures that deprive suspects of the basic right to challenge their arrest and detention” and to be granted a reasonably speedy trial. Preventing terrorist attacks “should not place suspects beyond legal redress.”

More than a decade ago, President Barack Obama issued an executive order to close the Guantánamo Bay detention camp within one year. As a presidential candidate in 2008, Mr. Obama had promised he would do so, calling the facility a place where “we have compromised our most precious values.” His biggest Democratic rival that year, Senator Hillary Clinton, had also pledged to close the camp. Ironically, one major factor in Mr. Obama’s pledge to shut the prison down was its exorbitant cost—more than \$900,000 per year per prisoner in 2013. Six years later, that cost has only grown.

Mr. Obama proved unable or unwilling to execute his own decision, and in one of his earliest actions as president, Donald J. Trump revoked Mr. Obama’s order. Mr. Trump had campaigned in 2016 on a promise to keep Guantánamo open and “load it up with some bad dudes,” to bring back waterboarding and “a hell of a lot worse than waterboarding.”

Thus, we have come full circle. In the interim, while the political theatrics played out on both sides of the aisle, human rights were violated and the rule of law undermined. The ex-

traordinary methods of interrogation used at Guantánamo Bay exceeded the “enhanced interrogation” standards established in the U.S. Army Field Manual during the “global war on terror.” And such methods were in addition to what the prisoners of Guantánamo endured in Jordan, Egypt and elsewhere as a result of “extraordinary rendition,” a contrivance designed to free interrogators from established moral and legal rules of conduct.

No one denies that the crimes allegedly perpetrated by the prisoners at Guantánamo Bay were profoundly immoral and a direct assault on the national security of the United States. Yet what is supposed to set the United States apart from “the bad dudes” is our fundamental respect for human rights and the rule of law. This is the source of our moral credibility. The facility at Guantánamo Bay contradicts those values. It should be closed as soon as possible, and the prisoners should be transferred to maximum security facilities and tried in a court of law. More important, however, as **America’s** editors wrote more than a decade ago, “our country must still come to grips with our national acquiescence to the politics of fear, which has led to the detention and abuse of hundreds of individuals.”

In the meantime, the bill keeps rising.

Anti-Semitism Contradicts the Christian Faith

New York City has seen a surge in anti-Semitic hate crimes, according to New York Police Department officials. In early September, the N.Y.P.D. said that so far this year there have been 152 reports of anti-Semitic

hate crimes, ranging from vandalism to violent assaults, a 63 percent increase over the same period in 2018. In one particularly disturbing incident in August, a 63-year-old Jewish man reported that he was viciously attacked with a brick while running in a Brooklyn park by a man yelling anti-Semitic slurs. The police did not offer an explanation for the recent spike, and there is no clear pattern to the various physical attacks, except that as members of the Hasidic community, many of the victims are visibly Jewish.

Almost one year ago, a white nationalist killed 11 people worshipping at the Tree of Life synagogue in Pittsburgh. Nationwide, anti-Semitic hate crimes make up 13 percent of all hate crimes reported to the F.B.I., which also noted an uptick in hate crime rates in 2017, the latest year for which data is available. Anti-Semitic crimes have historically been and remain the most common religiously motivated crimes.

The stoking of nationalist sentiment by far right groups has created a hostile environment for the country's Jews and other minorities. But nationalist fervor does not explain most of the crimes, and it is imperative that these crimes too be forcefully denounced, even if they do not fit into the reigning narrative.

No political ends can justify the toleration of anti-Semitism. Every citizen, whether aligned with the political right or the left, must denounce these crimes against our Jewish brothers and sisters. And Catholics especially must take to heart the words of Pope Francis: "A Christian cannot be an anti-Semite; we share the same roots. It would be a contradiction of faith and life. Rather, we are called to commit ourselves to ensure anti-Semitism is banned from the human community."

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How the U.S. church can confront the legacy of slavery

Over the past 20 years, the U.S. church has made real efforts toward racial reconciliation. Examples include the U.S. bishops' pastoral letter "Open Wide Our Hearts" in 2018; the formation of the Ad Hoc Committee Against Racism in 2017; statements from church leaders including Bishop Edward K. Braxton's 2016 pastoral letter on the Black Lives Matter movement; and religious men and women, including the Jesuits, acknowledging their history with slavery.

"Open Wide Our Hearts" acknowledges the need for U.S. Catholics to fully reckon with the sin of slavery: "The generational effects of slavery, segregation, and the systemic use of violence—including the lynching of more than 4,000 black men, women, and children...throughout the United States between 1877 and 1950—are realities that must be fully recognized and addressed in any process that hopes to combat racism." The pastoral letter was accompanied by resources to educate Catholics about racism and its effects on education, employment, housing and migration. These efforts are helpful, but the church can do more. And this summer, The New York Times provided a possible model.

The 1619 Project was published to commemorate the 400th anniversary of what many historians believe was the first transport of African slaves to the European colonies that would become the United States. Eventually, more than 12 million Africans were forcibly transported during the trans-Atlantic slave trade, including about 380,000 who were taken directly to North America. By 1860, the slave population in the United States had grown to four million.

The extensive work by Nikole

Hannah-Jones, who spearheaded the project, and other writers and photographers traces this history. They argue that no part of American life is untouched by the legacy of slavery, from our prisons to our daily traffic jams (the result, in part, of segregationist housing patterns). In an interview about the project, Ms. Hannah-Jones said that it is for "Americans who are not black, so that they could understand this history and ongoing legacy and really reckon with our true identity as a country and who we really are."

Black worshippers have always been part of the Catholic Church in the United States; and yet, as Tia Nolle Pratt recently wrote for *America* online, there is often "incredulosity that surrounds the very idea that black people are Catholic." She argues, however, that there is still time for the church to show black Catholics—and all black Americans—that it is committed to racial justice. One way to do this would be by using the 1619 Project as a model for the church's own efforts toward reconciliation. Here are two ways that could happen.

First, the U.S. church can create an accurate timeline of its history and relationship with slavery. While the U.S. Conference of Catholic Bishops provides great resources, as mentioned above, there is a need to clarify which Catholic institutions had connections to slavery; which bishops or other members of the clergy used enslaved persons as free labor; which Vatican documents were used to condemn or support slavery; and what the official church teaching was on slavery.

In my own research, I have come across history I was unfamiliar with, including the 1452 papal bull by Pope Nicholas V, "Dum Diversas," that

granted Afonso V, the king of Portugal, "full and free power...to invade, conquer, fight, subjugate the Saracens and pagans, and other infidels and other enemies of Christ," language that was used by Catholics at that time to justify the institution of slavery. I also found "In Supremo Apostolatus," a decree by Pope Gregory XVI in 1839 condemning slavery. Creating and making publicly available an accurate timeline that acknowledges such history would be beneficial to Catholics and better than waiting for the secular media to do it.

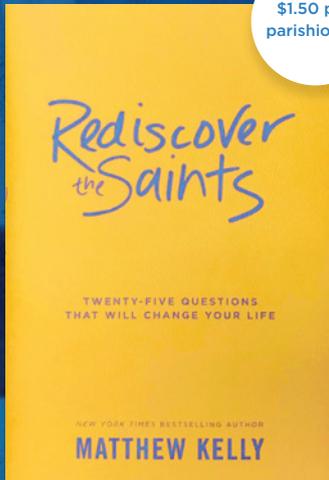
Second, the church can conduct a nationwide study asking Catholics how well they understand slavery and whether they believe its effects are still being felt today. An example of what such a study would look like was conducted by The Washington Post in July. It surveyed 1,025 U.S. adults and found that 67 percent agree that the legacy of slavery still affects U.S. society a "great deal" or "fair amount." The study found that younger Americans were more likely to agree, but it did not include data on religious affiliation. The church could conduct a similar study among U.S. Catholics.

Making this kind of research readily available for Catholics would be a concrete way for church leaders to follow up on the call to action they issued in "Open Wide Our Hearts." By engaging in historical inquiry like this, the church and its leaders can continue to show their commitment to eradicating racism in the United States and, as Ms. Hannah-Jones said, help to "re-frame the way that we see this history and the way that we see ourselves."

Olga Segura is an associate editor of *America*.

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The St. Louis Jesuits stage a final performance that brings up the house

By Kerry Weber

Photos by Don Dell, S.J.



Of the 2,422 people with tickets for the sold-out final concert by the St. Louis Jesuits, it is likely that Donna Benton is the only one who brought along the program from her wedding Mass. Standing in the midst of the cream-and-gold walls and red velvet curtains of Powell Hall in St. Louis, she pointed to the pink text spelling out the name of the hymn she walked down the aisle to on Dec. 20, 1980: “Emanuel,” by Tim Manion, who, along with Dan Schutte, Robert O’Connor, S.J. (known as Roc), Bob Dufford, S.J., and John Foley, S.J., revolutionized liturgical music in the early 1970s.

Ms. Benton says her husband, Doug, who recently died, loved to play the songs of the St. Louis Jesuits. She tears up remembering the way the music always pointed the couple to something larger than themselves. “‘Emanuel, God With Us,’ was the theme not just of our wedding, but our marriage and our lives,” Ms. Benton said, adding she was thrilled that “Emanuel” is on the setlist for the show.

At 3 p.m. on Sept. 29, the five men took the stage as the St. Louis Jesuits for the last time and, after being met with a standing ovation, gave a three-hour performance billed as the official conclusion to a collaboration that began nearly 50 years earlier, while they were Jesuit scholastics in St. Louis. The group’s accessible and original music, now collected on 35 albums, became a catalyst for many a guitar Mass and remains a Sunday staple in many parishes.

“Someone once said to me that the St. Louis Jesuits wrote the spiritual soundtrack to our lives,” said John Limb, former publisher of Oregon Catholic Press, the publisher of the St. Louis Jesuits. “For those of us of a certain age, that was true.”

The concert, called “Coming Home: A Final Celebration,” was a return of sorts, not just for the musicians, but for their fans. One group of women religious, former women religious and former Jesuits—all students at St. Louis University in the late 1960s—reunited in the lobby of the theater to laugh and reminisce. They had attended Mass together at St.



Francis Xavier College Church in the Chapel of Our Lady on the church's lower level, where the St. Louis Jesuits began their career and where these friends had been a part of the phenomenon from the start.

"[The St. Louis Jesuits] started writing much more rich and serious music," Greg Christoffer said, adding that he still has the original "ditto masters" used to first distribute the group's music.

"It was controversial to use guitar and piano," said John Niemann, who came from Denver with a friend, Carol Lewis, for the show. "It took time, but they

became a real changing force in the church."

"I had to come just for the memories," Ms. Lewis added. "[The St. Louis Jesuits] made a difference. They made the church so much more relevant to those of us who were young at the time."

"They were articulating our greatest hopes of Vatican II," said Sister Barbara Franklin, a member of the Adorers of the Blood of Christ who traveled from Redbud, Ill. "I think they also made us more aware of what Catholic social teaching was with their music. They reminded us to remember other people."

While so-called Vatican II Catholics made up the majority of the crowd, there were some enthusiastic faces from younger generations, as well.

Jennifer Cashin came from Northwood, Ohio, with her daughter Abigail, 17, and Adam, 15, to attend the concert. Ms. Cashin and her daughter are both in the choir at their parish, and their entire family shares a love of the St. Louis Jesuits.

The St. Louis Jesuits come home: Tim Manion, John Foley, S.J., Bob Dufford, S.J., Dan Schutte and Roc O'Connor, S.J.

"We find great comfort in their music," Abigail said, adding that it reminds her that "the Lord's love is everlasting and he will always be there for us."

The family has delved deep into the group's catalogue. "They're always on in our house or car or..." Cashin said. "Everywhere!" Abigail said, finishing the sentence.

The concert began with spirited versions of "Lift Up Your Hearts" and "City of God," with the audience joyfully singing along. "Let me just say: 'Wow,'" Father O'Connor said, visibly energized by the moment. He then offered a prayer of thanks and praise of the Holy Spirit to officially begin the show.

The concert was the brainchild of Father O'Connor, who said he had hoped it would help provide an "intentional transition" as the group's members grew older. The underlying theme of the show was gratitude—much of it directed toward all who collaborated with the St. Louis Jesuits and supported them along the way, including the late John Kavanaugh, S.J., and especially the people in the pews, those who have kept the music alive in parishes for decades.

The crowd was given the music and lyrics and encouraged to sing along. "Your singing to us today will be one of the greatest gifts of our lives," Mr. Schutte said. "This is as much a celebration of the people as it is of the music."

The St. Louis Jesuits offered short reflections between songs, joked with each other and placed the occasional supportive hand on one another's shoulders. They also recalled the inspiration for several songs, some born of private, personal struggle and others a bit more straightforward.

Father Dufford told how "Sing to the Mountains, Sing to the Seas" was prompted by a drive up California's Pacific Coast Highway: "There were the mountains; there were the seas!" Even tiny mishaps—a misplaced capo, a forgotten verse, a pause to tune a guitar—made the afternoon feel richer for the camaraderie they produced on stage.

For all the memories it prompted, the concert was not intended simply as a look back. Before the final song, Mr. Manion reflected on the divisions and tensions in our country today and asked, "Are we just here to be nostalgic or does this music still call us to...?" He stopped, overcome by emotion.

As if on cue, the crowd began to applaud and answered enthusiastically, "Yes!"

Kerry Weber, executive editor. Twitter: @Kerry_Weber.

What's your favorite hymn?

There's no denying the influence that the St. Louis Jesuits have had on Catholic liturgical music. Responsible for liturgical hits such as "Be Not Afraid," "One Bread, One Body" and "Earthen Vessels," the composer-performers' hymns have been sung at countless Masses since their formation in the 1970s. After 45 years of writing music together and recording 35 studio albums, the St. Louis Jesuits reunited on Sept. 29 at Powell Hall to perform their sold-out final

concert, "Coming Home."

In honor of the group's farewell concert, we asked our readers to choose their favorite St. Louis Jesuits hymns. We also wanted to know how the St. Louis Jesuits' songs ranked among Catholics' favorite hymns. Nearly 500 people responded to a survey, picking their top 10 favorites of all time and their top five St. Louis Jesuit hymns, three of which also appeared on our top 10 list.

AMERICA READERS' 10 FAVORITE HYMNS OF ALL TIME

1. "Be Not Afraid" (1975)

Composed by Bob Dufford, S.J.

President Bill Clinton wrote in his autobiography *My Life* that the song was "one of my favorite hymns and a good lesson for the day."

2. "Here I Am, Lord" (1981)

Composed by Dan Schutte

Schutte wrote the hymn in two days after being asked to compose a new song for a diaconate ordination Mass only four days before the service.

3. "On Eagle's Wings" (1979)

Composed by Michael Joncas

The song was performed in Italian during the funeral of famed operatic tenor Luciano Pavarotti—one of Father Joncas's personal heroes—in 2007.

4. "Amazing Grace" (1779)

Composed by John Newton, E. O. Excell

Some historians believe that Harriet Beecher Stowe's novel *Uncle Tom's Cabin* popularized the version of "Amazing Grace" that we sing today.

5. "Ave Maria" (1825)

Composed by Franz Schubert

Schubert did not actually title the song "Ave Maria" when he composed it. Originally called "Ellens dritter Gesang" ("Ellen's Third Song"), the song was one of seven written for Schubert's Opus 52, which is based on Walter Scott's poem "Lady of the Lake."

6. "Prayer of St. Francis" (1967)

Composed by Sebastian Temple

The prayer's origins have been traced back to 1912 in a French spiritual magazine called *La Clochette* ("The Little Bell"), but the author's identity remains unknown.

7. "You Are Mine" (1991)

Composed by David Haas

In 2006 "You Are Mine" placed fourth in a national survey conducted by the National Association of Pastoral Musicians on songs that made a difference in individuals' faith lives.

8. "How Great Thou Art" (1885)

Composed by Carl Boberg

Boberg was inspired to compose the hymn after encountering a sudden storm on his walk home from church near Kronobäck, Sweden.

9. "One Bread, One Body" (1978)

Composed by John Foley, S.J.

This hymn's memorable refrain draws upon Corinthians 10:17: "Because there is one bread, we who are many are one body, for we all partake of the one bread."

10. TIE "Jesus Christ is Risen Today" (1749) and "How Can I Keep from Singing?" (1869)

Composed by John Arnold and Robert Lowry

In 1740, Charles Wesley—the founder of Methodism—added an alternative fourth verse to "Jesus Christ Is Risen Today," which was later integrated into the hymn.

TOP 5 ST. LOUIS JESUIT HYMNS

1. "Be Not Afraid" (1975)

Composed by Bob Dufford, S.J.

Father Dufford composed "Be Not Afraid" while on a Jesuit retreat before his ordination to grapple with his anxieties about the future.

2. "Here I Am, Lord" (1981)

Composed by Dan Schutte

After consulting the St. Louis Jesuits, Schutte changed the lyrics from the confident "Here I am, Lord; here I stand, Lord" to the self-doubting final version: "Here I am, Lord; is it I, Lord?"

3. "One Bread, One Body" (1978)

Composed by John Foley, S.J.

The hymn works to shift our focus on Christ's suffering to thanksgiving through the Eucharist.

4. "City of God" (1981)

Composed by Dan Schutte

The hymn refers to St. Augustine of Hippo's famous work *The City of God*, which is considered a cornerstone of Western thought.

5. "Sing to the Mountains" (1975)

Composed by Bob Dufford, S.J.

Father Dufford based this hymn on Psalm 118, which is noted for its joyous tone and praise to God for delivering his people to salvation.

Sources: These results are based on 475 responses to a poll promoted to our America Today newsletter subscribers and to America Media followers on social media.



Sosa: Pope Francis is a 'responsible son of Vatican II'

Pope Francis embraces Arturo Sosa, S.J., at the Vatican in February 2017.

“The attacks against Pope Francis in the church today” are “a fight between those who want the church dreamed of by the Second Vatican Council and those who do not want this,” Arturo Sosa, the superior general of the Jesuits, said at the Foreign Press Association in Rome on Sept. 16.

Speaking to the press in Italian, he said, “There is no doubt: There is a political fight [going on] in the church today.” But, he added, “I am convinced that it is not only an attack against this pope.

“Francis is convinced of what he is doing, ever since he was elected pope. He will not change.” And his critics “know he will not change,” said Father Sosa, adding, “In reality, these [attacks] are a way to influence the election of the next pope.

“Francis is not a young man,” Father Sosa said, “and because of his age, his will not be the longest pontificate in history. They are aiming at the succession because they know that it takes a long time, more than 50 years, to really implement the Second Vatican Council.”

He explained that “in this fight there is an element that Pope Francis always mentions, which is clericalism; that is a way of understanding the exercise of power in the church.” He said, “Francis is fighting against clericalism and this exercise of power” and so “proposes a synodal church,” which encourages greater collegiality and participation in decision making.

“Pope Francis is a son of the Second Vatican Council,” Father Sosa said. Indeed, he said, “as a responsible son of the Second Vatican Council, Pope Francis puts all his energy and capacity to incarnate it and to make a reality all that this event has dreamed for the church, and it seems to me that this is a great contribution to the church.”

Some critics have attacked the working document for the Synod of Bishops for the Amazon Region, scheduled

to begin on Oct. 6, alleging that there is heresy in that text. Father Sosa, the first Latin American to be elected superior general of the Jesuits, noted that the same people who attacked the two synods on the family and the synod on young people have now also attacked the synod on the Amazon.

He disagrees with them and said he believes the synodal process introduced by Pope Francis “creates unity.” He said he witnessed this at the synod on young people, and he is now seeing it also in the process of preparation undertaken for the synod on the Amazon, where he perceives “great unity within Repam” (Red Eclesial Panamazónica), the network of church leaders responsible for organizing the synod.

Asked about the pope’s decision to make three new Jesuit cardinals in the consistory scheduled to begin on Oct. 5, Father Sosa said the pope’s choices sent “messages.” The nomination of Michael Czerny, S.J., a man with experience in different continents, is a strong “affirmation” that migrants and refugees are a priority for this pontificate and the church today, he said.

The pope’s decision to give the red hat to Jean-Claude Hollerich, S.J., archbishop of Luxembourg, who spent many years of his life in Japan until his appointment by Pope Benedict XVI, is an endorsement of the idea of European unity, according to Father Sosa. He added that the pope’s decision to make the Lithuanian archbishop, Sigitas Tamkevičius, a cardinal reflected his recognition of the persecution of Christians in today’s world. The archbishop was arrested in 1983 and spent 10 years in the prison work camps of Perm and Mordovia.

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GOODNEWS: A 'green' church in Toronto teaches theology through design

"You're just catching the tail end of the light show," said the architect Roberto Chiotti a little after 1 p.m., showing off the sanctuary in the church of St. Gabriel's Passionist Parish in Toronto, which he designed with Larkin Architect Ltd. in the early 2000s. Around noon, the sun cascades through colored-glass skylights, bathing otherwise blank concrete walls in a wash of dazzling hues as the congregation gathers for Mass.

"[At first] I was afraid it would be like a discotheque, with shooting lights and lasers," Mr. Chiotti said of the design. "I hadn't conceived that it would represent cosmic time because the light moves at the rate of the earth turning on its axis."

St. Gabriel's was the first church in Canada to be certified by the Leadership in Energy and Environmental Design, or LEED, rating system. From its floor plan to its building materials to its parishioner programs, St. Gabriel's has embodied a Catholic vision of ecology since its consecration in 2006, nearly a decade before Pope Francis published "Laudato Si'" in 2015.

When their aging church presented a host of financial and maintenance burdens at the turn of the millennium, the Passionists decided to start fresh. Passionists in Canada were interested in the teachings of the U.S. Passionist

priest Thomas Berry, a towering figure in the development of ecotheology even after his death in 2009. Mr. Chiotti had studied the work of Father Berry at St. Michael's College in Toronto under Father Stephen Dunn, a Passionist and longtime member of St. Gabriel's Parish, and he was keen to take on the project.

The Passionists' mandate was to make Father Berry's ideas tangible. "When we asked Thomas Berry, 'How do we do that?'" said Mr. Chiotti, "he responded with a question instead of an answer: 'How will you address the sun?' Because we're solar beings."

The sun's colorful rays during the Mass are aesthetically moving, but Father Dunn said that for him, the primary purpose of the windows is catechesis. "It's a long tradition in churches that the windows tell the story of salvation history. You get to know your saints, all that sort of thing."

The catechesis of the windows in the nave, however, speaks to transformation, illumination and salvation history on a cosmic scale. "The windows are blank until the sun changes them," said Father Dunn. "That is the essential cosmological link. It's something that you grow into. First you say, 'Isn't that beautiful on the wall?' But the lesson is there. We keep inviting the sun into each of our liturgies one way or another."



Photo courtesy of Larkin Architect Limited

Light streams into St. Gabriel's Passionist Parish in Toronto.

The baptismal font also faces the windows “to remind us that when we’re baptized into the Christian community, we’re also accepted into the earth community,” said Mr. Chiotti. Along with the sun, water is a primary theme of the architecture.

Even the air that parishioners breathe is a reminder of human dependence on creation. A living wall made up of plants inside the building captures carbon released from clothing and shoes and human breath, and it returns clean air in its place. Plants dehumidify the air in the summer and humidify it in the winter. At every turn, St. Gabriel’s tries to encourage those who walk through it to see themselves as intimately tied into creation.

Mr. Chiotti continues to think ecologically as he designs and updates other sacred spaces. “From up in the stars, the cosmos, you could look down and see we’re crucifying the earth,” he said. “But there’s hope that resurrection, [and] a new understanding, will bring about a viable human future.”

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Photo courtesy of Brebeuf Jesuit Preparatory School

Sanctions against Brebeuf Jesuit suspended as Vatican appeal continues

Schoolwide Masses at a Jesuit high school in Indianapolis were restored after the Vatican suspended sanctions against the school while a canonical appeal continues. In June, the Society of Jesus announced that Archbishop Charles Thompson of Indianapolis had decreed that Brebeuf Jesuit Preparatory School could no longer call itself Catholic after administrators declined the archbishop’s request for the school to terminate a male teacher married to another man.

In an email sent to the school community on Sept. 23, William Verbryke, S.J., president of Brebeuf, explained that the Congregation for Catholic Education had suspended the decree “pending its final resolution of our appeal,” allowing the school “to resume our normal sacramental celebrations of the Eucharist.”

As a result of the sanctions, Brebeuf had not been allowed to hold its traditional Mass of the Holy Spirit to open the academic year. The archdiocese had allowed smaller daily Masses to continue in the school’s chapel.

Father Verbryke wrote that the suspension of sanctions is temporary: “It does not mean that the matter has been resolved.... It also does not mean that anyone should infer that the Congregation for Catholic Education is leaning one way or the other on any of the issues at hand.”

Other Catholic high schools near Indianapolis have found themselves similarly in controversy this year. In July, Joshua Payne-Elliott sued the archdiocese, claiming wrongful termination after his contract was not renewed at Cathedral High School. Mr. Payne-Elliott is married to Layton Payne-Elliott, the teacher at Brebeuf whose contract renewal provoked the archbishop’s decree. The archdiocese also faces lawsuits from two women in same-sex marriages who were let go from Roncalli High School.

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Security for All

Universal basic income is having a moment. But can advocates win over a skeptical public?

By John W. Miller

In the 1520s, economic hardship forced destitute Europeans into the streets. In response, city governments banned begging and gave money to the poor. In the Belgian town of Ypres, a group of Franciscan and Dominican monks sued, saying the plan threatened mendicant brothers, who depended on charity. A theological court in Paris ruled that Ypres could keep its new social program—as long as begging for alms remained legal.

That decision helped give birth to the modern welfare state, from the so-called Poor Laws in 16th-century England and the first state pensions in 19th-century Germany to the New Deal in the 1930s and Europe's post-World War II nanny states.

In Ypres, the church “was also concerned that somebody was challenging its monopoly on charity,” the Belgian philosopher Philippe Van Parijs told me. “Also, the idea seemed too Protestant.” In Germany, a priest named Martin Luther had been recommending secular solutions to poverty.

If Mr. Van Parijs is an authority on the ancient theology of proposals becoming policy, it is because, for three decades, he has been the world's chief priests of a revolutionary idea that could shake up people's economic and moral lives far more than the town of Ypres's modest initiative: cash for everybody, an idea known as universal basic income, or U.B.I.

Here is how U.B.I. would work. A government would raise enough money, through taxes and cuts in existing social programs, to give every single legal resident under its roof a regular cash allowance. Everybody would get this money, regardless of their wealth or income: you, your mom, Bill Gates. The payments would be made for life. There would be no requirement to work or prove good behavior or character to obtain the money. You could spend the money on college, fencing lessons, trips to Thailand, marijuana or your mortgage. And you could take any job you wanted—without a change in your U.B.I. stipend.

Under that umbrella, a range of possible payments and conditions has been considered, from an extra allowance of \$1,000 a year while maintaining the current safety net to scrapping all existing welfare programs and paying people \$2,000 a month.

The time is ripe for U.B.I., Mr. Van Parijs said, because the toxic combination of growing inequality, automation and a “more acute awareness of the ecological limits to growth” demands bold policy proposals that reinforce human freedom, justice and dignity.

It sounds woolly and utopian, but Mr. Van Parijs is no longer just an ivory tower thinker shouting into the wind. He has found an audience running scared from the robot revolution. According to a report by the consulting firm McKinsey & Company in 2017, half the world’s jobs could be automated using “currently demonstrated technologies,” amounting to “almost \$15 trillion in wages.”

That would be an upheaval in people’s lives and the cause of painful shortages in lives around the world that could match the impact of the Industrial Revolution, Great Depression and World War II. Left unresolved, the chasm between the tech-savvy, robot-rich elite and the restless masses who are underpaid to cook, clean and drive for them is likely to keep getting wider, seeding damaging dystopias of riot and revolution.

Beyond the Welfare State

That is the main reason U.B.I. is having a moment, even if no country has yet made it national policy. A U.S. presidential candidate, the tech entrepreneur Andrew Yang, has made U.B.I. a centerpiece of his campaign. Hillary Clinton thought about including it in her platform in 2016. The founder of Facebook, Mark Zuckerberg, promoted U.B.I. in a commencement speech at Harvard. There are pilot programs underway in places from India and Finland to Brazil and New Jersey. Switzerland came close to passing a U.B.I. law in a national referendum. A flurry of new books, including ones by Mr. Yang and Mr. Van Parijs, press the case.

“Never before has the time been so ripe for the introduction of a universal, unconditional basic income,” Rutger Bregman, a Dutch popular historian, writes in *Utopia for Realists*. “Greater flexibility in the workplace demands that we also create greater security.” The adage “Those unwilling to work will not get to eat” is now “abused as a license for inequality,” he concludes.

A U.B.I. would open a new, third chapter in the story of state aid for the economically excluded that began in 16th-century Europe. After public assistance, which helps the poor, and social insurance, which pools revenue to provide things like health care and pensions, U.B.I. would introduce the concept of a state dividend, a part of the communally generated wealth available to everybody. In the United States, where social programs usually involve giving services (like health care) or vouchers (like food stamps), handing out cash would mark a philosophical shift.

“We benefit very unequally from what was freely given us by nature, technological progress, capital accumulation, social organization, civility rules, and so on,” Mr. Van Parijs writes in his excellent and authoritative treatment with Yannick Vanderborght, *Basic Income*. “What a basic income does is ensure that everyone receives a fair share of what none of us today did anything for, of the huge present very unequally incorporated in our incomes.”

Left-Right Appeal

Matt Bruenig, the founder of the People’s Policy Project, a Washington-based, left-wing think tank, estimates the United States controls \$100 trillion of collective wealth, including land, resources like oil and copper, and intellectual property. “If we owned the country’s wealth collectively you could just pay everybody a dividend from that wealth out of a common fund,” he told me.

Despite its appeal to Mr. Bruenig and others on the left, U.B.I. is also attractive to many conservative thinkers, a right-left synch that gives U.B.I. a fighting chance. Libertarians argue that it emphasizes freedom while redistributing wealth more efficiently and fairly. “U.B.I. is far less paternalistic than traditional welfare, which often treats the poor like 10-year-olds receiving an allowance,” Michael Tanner, a fellow at the Cato Institute, wrote this year.

And with capitalism having beaten communism last century, policymakers in this one are looking for solutions



Andrew Yang, a Democratic presidential candidate and entrepreneur, speaks during the Democratic primary debate on June 27, 2019. Yang has made universal basic income a centerpiece of his campaign.

that are redistributive but also permit open markets and consumer choice.

The first explicit case for a U.B.I.-type scheme was made by the Enlightenment philosopher Thomas Paine in his book *Agrarian Justice*, published in 1796. He proposed a “national fund” to pay everybody 15 pounds when they turned 21, and 10 pounds a year to everybody over 50. “It is not charity but a right, not bounty but justice, that I am pleading for,” wrote Paine.

In the United States, U.B.I. first gained significant popularity in the 1960s. Dr. Martin Luther King Jr. called for a “guaranteed income.” The dignity of the individual, he said, “will flourish when the decisions concerning his life are in his own hands, when he has the assurance that his income is stable and certain, and when he knows that he has the means to seek self-improvement.”

In the 1970s, President Richard Nixon proposed a so-called negative income tax: The government sets a minimum revenue level and pays people the difference between that and their income. Over 1,000 economists, including

the libertarian icon Milton Friedman, supported the idea, but it did not get through Congress.

Catholic Social Teaching and U.B.I.

The current wave of enthusiasm seems to have a better chance of generating actual policy. Bishops and other church leaders are following the debate over U.B.I. but will not make an explicit endorsement. “There is no Catholic economic system,” Charles Clark, a professor of economics at St. John’s University in New York City, wrote in a paper published in 2017. “The church tries to engage and humanize any social order it finds itself in; it does not seek a theocracy.”

But U.B.I., he and other theologians told me, seems to match the core principle of Catholic social teaching that everybody deserves enough to live on.

U.B.I. follows the thinking of key documents like “*Re-rum Novarum*,” Pope Leo XIII’s 1891 encyclical that affirmed the right to a living wage and to unionize. It is important, the pope said, “to look upon the world as it really is.”



U.B.I. follows the thinking of key documents like “Rerum Novarum,” Pope Leo XIII’s 1891 encyclical that affirmed the right to a living wage and to unionize.



A commentary St. John Paul II wrote marking the 100th anniversary of that encyclical, called “Centesimus Annus,” foreshadows our current anxiety: “A traditional society was passing away and another was beginning to be formed, one which brought the hope of new freedoms but also the threat of new forms of injustice and servitude.”

One of the biggest fears around a policy that pays people no matter what they do is its impact on work. Studies indicate U.B.I. schemes do not hurt employment. Still, there is something about giving people money for nothing that, to many, feels disordered and joyless. In the Second Letter to the Thessalonians, St. Paul writes, “If any would not work, neither should he eat.” In Genesis, God says, “By the sweat of your brow you will eat your food until you return to the ground.”

The New Testament, however, also affirms our dignity as children of God no matter what we do with our days. In Lk 12:24, Jesus says: “Notice the ravens: they do not sow or reap; they have neither storehouse nor barn, yet God feeds them. How much more important are you than birds!”

And it is easy to forget that Genesis was not referring to office work. “Work in the Catholic tradition means all valuable human activity,” said Kate Ward, a professor of theology at Marquette University. A U.B.I. “raises the question of celebrating the value and the dignity of work.” That includes things like rearing a child, gardening and volunteering at a homeless shelter. “It’s anything where we emulate God’s creativity. U.B.I. is a great way to provide a safety net for everybody and allow that,” she said. “Catholic thought has always had a suspicion that some jobs are alienating to

human nature.” A U.B.I. would give workers leverage to refuse jobs that demean them.

Critics and Skeptics

To be sure, some theologians are skeptical about U.B.I. “It is well intentioned, but I think this would be an enormous mistake because it doesn’t display a preferential option for the poor,” said David Cloutier, a professor of moral theology at The Catholic University of America. “For us to say we’re going to accept an economy where people don’t work is troubling.” If current welfare schemes are flawed, he said, “we should fix those problems instead of giving money to people who don’t need it.”

Compared to existing programs, a U.B.I. would direct “a much larger share of funds to younger, non-disabled workers and to families without children,” Hilary Hoynes and Jesse Rothstein of the University of California Berkeley write in a deep analysis of U.B.I. published last year.

Their paper reflects the skepticism of many economists about U.B.I.

A basic income with meaningful revenues would be too expensive, these critics say. If you gave \$1,000 a month to every American, that would cost almost \$4 trillion, 60 percent more than the current level of social welfare spending. “The kinds of U.B.I.s often discussed would nearly double current total spending on the ‘big three’ programs,” Ms. Hoynes and Mr. Rothstein write, referring to Social Security, Medicare and Medicaid. The government would have to increase tax rates and cut existing welfare programs, a tough political sell.

And, to be sure, in the short term, there is still little chance that U.B.I. could be a viable political platform in any country. Switzerland came the closest to implementing a guaranteed basic income scheme, but in 2016 the plan was defeated at the ballot box. In polls, Europeans are mildly enthusiastic and Americans downright skeptical.

U.B.I. could also flood the economy with too much cash, triggering inflation. Supporters say the trick here is to not simply print money but rather maintain current rates of tax and redistribution. A stable money supply is not supposed to cause inflation. In addition, they say the increase in the number of people who can afford consumer goods will stimulate growth in supply.

A U.B.I. plan would force authorities to adopt tougher immigration policies. You cannot hand out cash and not expect the world to knock on your door. A nation or community implementing a U.B.I. is likely to attract interest from migrants, not all of whom it could admit. Even liberal proponents of U.B.I. would endorse new immigration restrictions.

“A citizens’ income, like the right to vote, would be limited to those who are citizens,” explains Mr. Clark, the St. John’s economist. “The moral requirement is that we welcome the stranger, not that we make them citizens.”

Experiments and Evidence

Not surprisingly, some of the firmest supporters of U.B.I. control the tech companies automating and imperiling jobs. In a commencement speech to Harvard in 2017, the Facebook founder Mr. Zuckerberg said:

Previous generations fought for the vote and civil rights. They had the New Deal and Great Society. Now it’s our time to define a new social contract for our generation. We should have a society that measures progress not just by economic metrics like G.D.P., but by how many of us have a role we find meaningful. We should explore ideas like universal basic income to give everyone a cushion to try new things.

In his book *The War on Normal People*, Mr. Yang, who remains a longshot candidate in the 2020 presidential race, argues that every American over 18 should receive \$1,000 a month, a program he calls the “Freedom Dividend.” Mr. Yang concedes the plan would be pricey but not as expensive as, say, a revolution. He would pay for it by cutting back spending on welfare programs and imposing a 10 percent

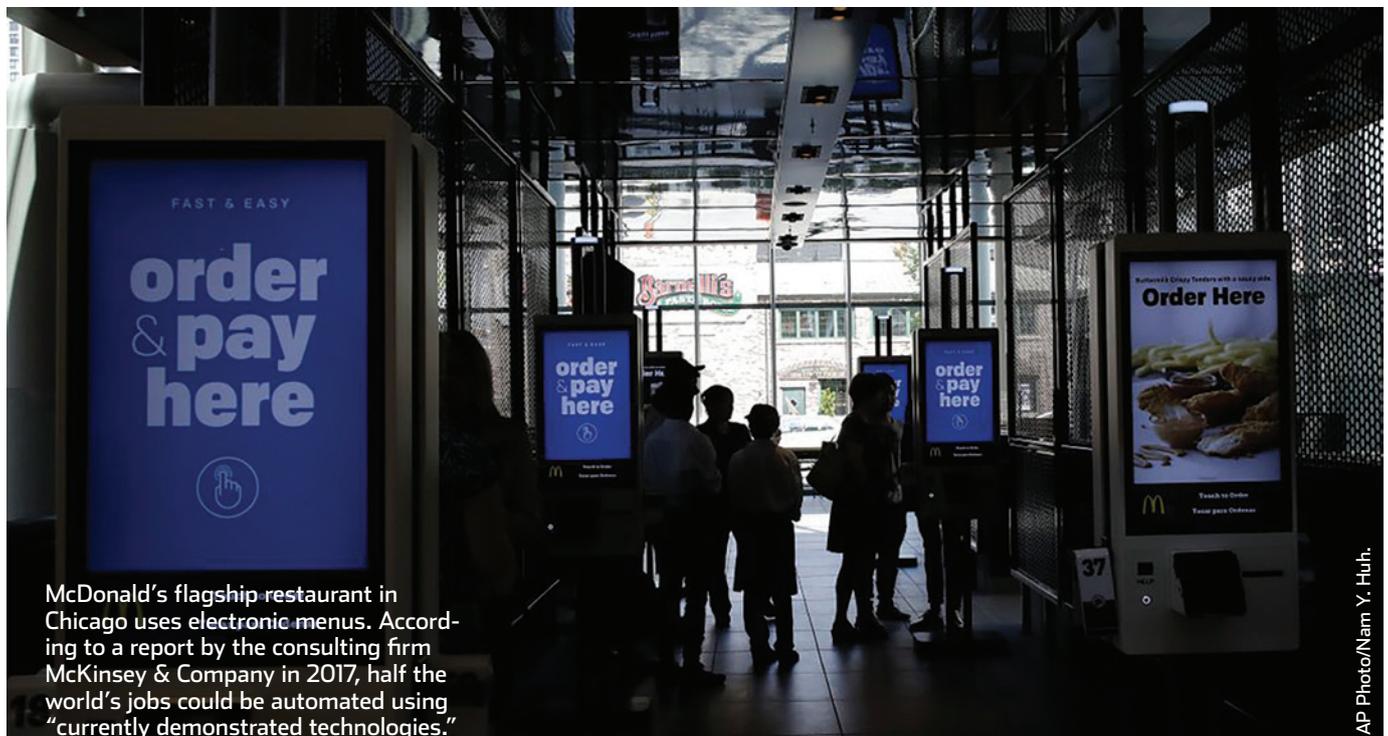
value-added tax. In Europe, he points out, many countries have V.A.T.s around 20 percent.

A U.B.I., Mr. Yang argues, would allow Americans who lose their jobs to artificial intelligence to retrain, empower women working at home and promote “the things that make us human” over corporate profits. Under most current welfare schemes, recipients receive a monthly check. When they get a job, that money stops. A basic income scheme would let them keep their government allowance, giving them, some argue, more of an incentive to work. A basic income would allow governments to save money in the administration of its other social welfare programs because they would no longer have to choose who gets help and who does not.

There is also a feminist argument in favor of basic income. A large amount of work never gets compensated, like taking care of children and managing the home. Most of that work is done by women. Under a basic income plan, women “would benefit far more than men,” said Mr. Van Parijs, and it would “reduce the pro-male bias in the distribution of earnings and of social insurance benefits.”

A useful explainer on the economic arguments around U.B.I. is *Basic Income: A Guide for the Open-Minded*, by Guy Standing, a British economist who has collaborated with Mr. Van Parijs.

U.B.I. has never been implemented in a national economy, so economists study its potential impact by looking at smaller-scale cash transfers, as well as current pilot pro-



McDonald’s flagship restaurant in Chicago uses electronic menus. According to a report by the consulting firm McKinsey & Company in 2017, half the world’s jobs could be automated using “currently demonstrated technologies.”

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grams. The results are mostly encouraging, although skeptics point out that it would be impossible to scale up targeted short-term programs to every single citizen.

In Alaska, for example, residents have received allowances from the state’s oil revenues, typically \$1,000 to \$2,000 per year per person, meaning \$8,000 for a family of four. An analysis of those payments by economists found that the checks did not decrease people’s willingness to work and actually increased part-time work.

In the 1970s in Dauphin, Canada, as part of an academic research project, residents were offered the equivalent of around \$20,000 a year for a family of four. Total work hours declined a few percentage points, but domestic violence, hospitalizations and drop-out rates all declined, according to academic research.

In Europe, unlike the United States, governments have long experimented with cash transfers. In the 1990s, my parents received \$3,000 a month in today’s dollars from the Belgian government as part of a policy aimed at increasing birth rates. The cash meant my mother could cut down on her part-time work and spend more time at home.

There is a famous example of an American cash transfer program: the G.I. Bill. After World War II, over 15 million soldiers received a free college education, zero-interest loans and cash, \$20 a week for up to a year. That amounted to 15 percent of the federal budget in 1948, but the program paid for itself many times over in tax revenues.

In this decade, as U.B.I. and other cash transfer programs have become more fashionable, a growing number of nongovernmental organizations and governments are

adopting cash transfer programs as a preferred way of helping impoverished people.

In Kenya, a charity called GiveDirectly has given money to residents in several hundred villages. In her book *Give People Money*, the journalist Annie Lowrey describes how the program has helped residents improve their education and health and start businesses.

One man named Fredrick Omondi Auma, she writes, used the money to patch “up his life and, as an economist might put it, made the jump from labor to capital.” He bought his own motorbike to give taxi rides and “started a small business selling soap, salt, and paraffin in a local town center; bought two cows, one of whom had given birth; and opened a barbershop in the coastal city of Mombasa.”

Most important, the money liberated people from the vicious stress that poverty imposes on people, limiting their self-esteem and dreams. As Ms. Lowrey points out, a study by researchers at Princeton University concluded that financial stress, on average, can create “a drop in cognitive function similar to a 13-point dip in IQ, or the loss of an entire night’s sleep.”

In Finland, the government recently tried removing conditions from a sample of welfare recipients. A number of people received their welfare checks without having to prove they were looking for a job. “In the short term, they were less motivated, but over time, they became more motivated than average,” said Mr. Van Parijs.

A Utopian Campaign

When I was looking for sources for this story, I discovered that one of the people I most wanted to talk to resides two blocks from my parents in Northeast Brussels.

In July, I was visiting my family, and the 68-year-old Mr. Van Parijs, whose wispy white hair and cropped beard suggest a Hollywood wizard, invited me over for a chat in his townhouse garden. It was a breezy, warm summer evening. Birds chirped. The professor welcomed me with his wife Sue—together, they have four grown children—and poured me a Chimay, a thick, dark ale brewed by Belgian monks.





AP Photo/David J. Phillip

A Bossa Nova robot scans shelves to help provide associates with real-time inventory data at a Walmart Supercenter in Houston. By some estimates, nearly \$15 trillion in wages could be lost because of the replacement of jobs due to automated technologies.

Mr. Van Parijs is not a businessman or politician but an Oxford University philosopher who has also taught at Harvard. He is also a dreamer who loves cycling and, in Brussels, is known for a successful campaign to ban cars downtown. He calls himself a “non-believing Christian.” It was while teaching at the Catholic University of Louvain-la-Neuve in 1986 that he co-founded the Basic Income European Network, or BIEN, which is French for “good.”

U.B.I., I started, seems like a good idea but may be too utopian by nature?

“Many things were utopian by nature to start,” he answered. The right of women and poor people to vote, for example. “You couldn’t go anywhere to study universal suffrage before it was introduced, but there were still people

campaigning for it.”

But what about unintended consequences, I asked. This would change incentives for everybody.

“You could say that the existence of our pension system has had a massive impact on our societies by giving a feeling of security throughout a career,” he said. “But it started very modestly,” he explained, referring to Otto von Bismark in 19th-century Germany. “It was totally utopian until Bismark introduced state pensions. And that seemed to work, so they increased the levels. And the French said if the Germans can do it, we can do better. And that’s how it started.”

John W. Miller is a Pittsburgh-based writer and former staff reporter and foreign correspondent for *The Wall Street Journal*.

A SMILE TRANSFORMED

Dentistry as a corporal work of mercy

By Eve Tushnet

Teeth are our biographers. They record the difficult paths we have walked in life and place the evidence on display. In discolored, broken or missing teeth anyone can read our history of difficult circumstances or bad decisions: childhood neglect, lifelong poverty, depression, addiction. And so healing the teeth can be a first step in restoring hope and giving us a chance to tell a new story with our lives.

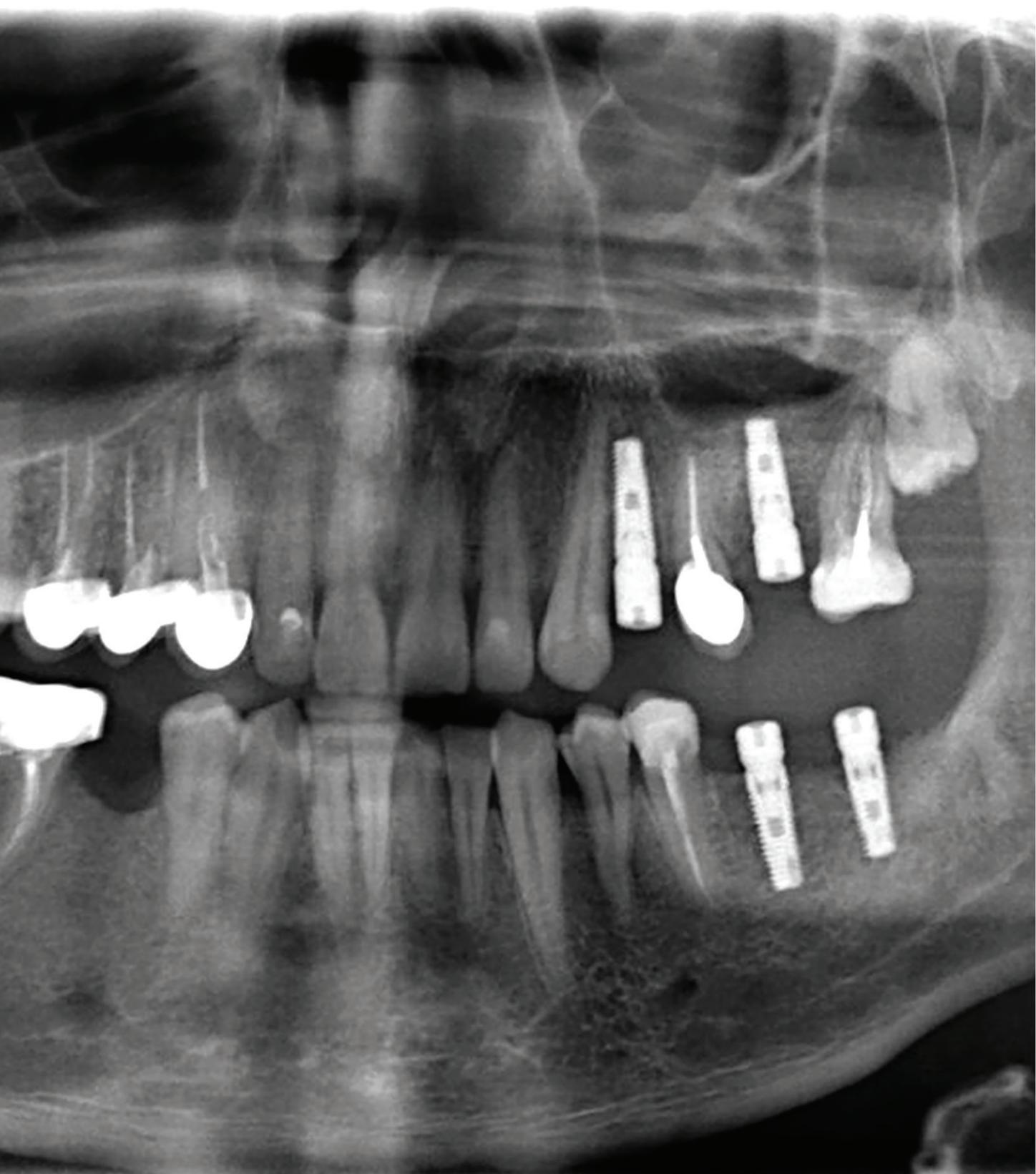
For a long time, Nicole Rouse's teeth told a story she hated. "I had really bad TMJ; I had no control over my jaw," she says, referring to temporomandibular joint disorder, which causes jaw pain. "[It] was making me bite my tongue till it bled." Her jaw problems were a symptom of the many stressful aspects of Ms. Rouse's life. She had come to Toronto from British Columbia to be with a boyfriend, but the relationship fell apart and she ended up on the streets; she had mental health issues, which included addiction; she became involved in a series of abusive relationships; she had a criminal record; her children would not speak to her. Her

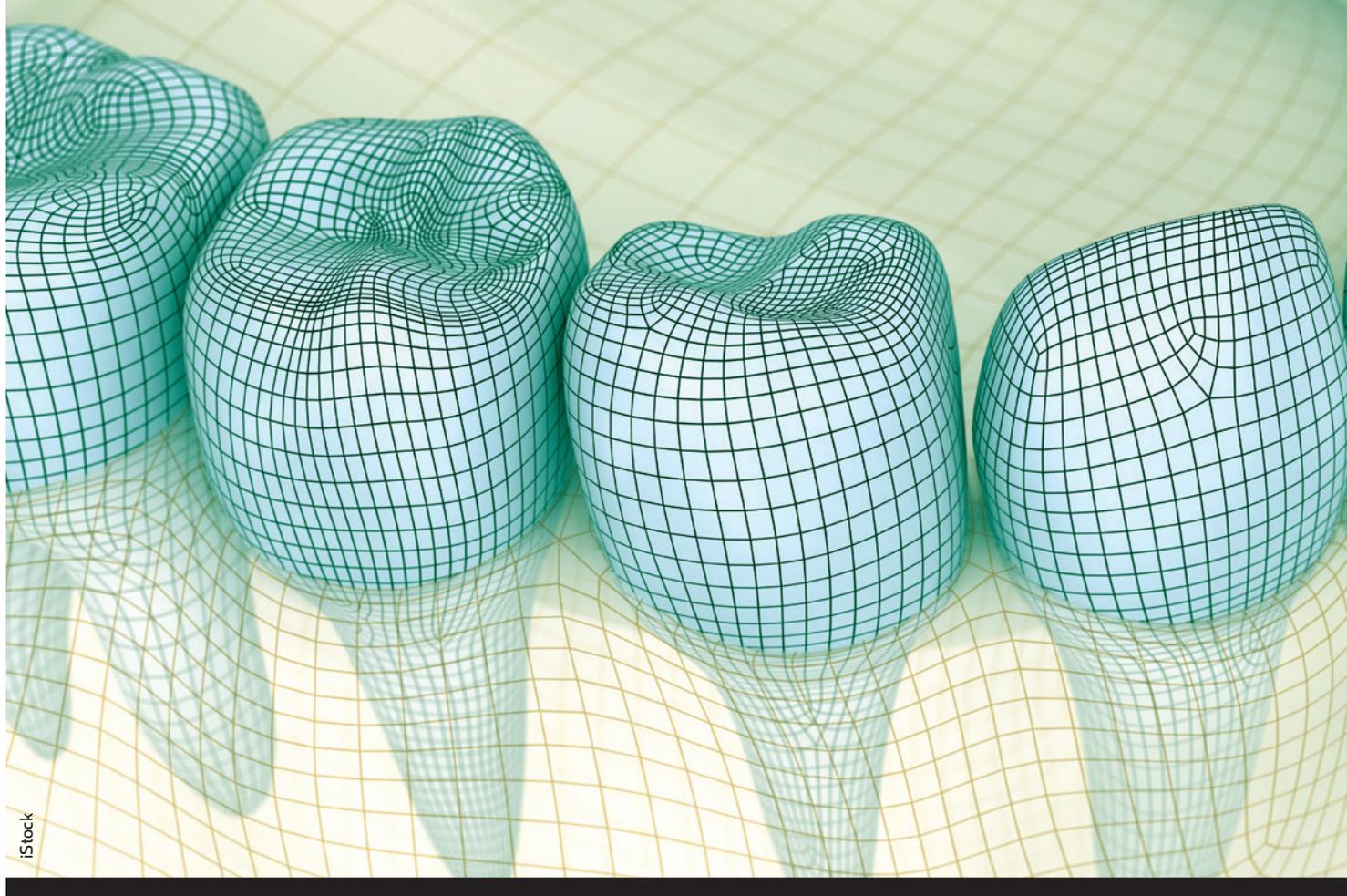
teeth were rotting from a combination of neglect, drunken accidents, violent abuse and chemotherapy to treat a bout with cancer. One tooth started hurting so badly that she just yanked it out herself.

Ms. Rouse faced a huge array of obstacles to obtaining dental care. Perhaps the most universal one was the most basic: money. Dental care is not treated like other forms of medical care. Even in Canada, which has a single payer health care system, dental care is not included; and coverage can be spotty. In the United States, Medicaid does not require dental coverage for adults, though all states cover children. Even states with robust plans, like New York, cover only select services for adults. Medicare also does not cover most dental care. As of 2016, the number of Americans without dental insurance was four times the number of those without health insurance, and insurance often covers only a small portion of the cost of care. Some people seek more affordable arrangements, like getting care at a dental school, where treatment typically costs about half the price of private care but can



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still amount to thousands of dollars. In 2018, the financial website Earnin teamed up with the Harris Poll and found that a majority of Americans said they had delayed some form of health care in the past year because of cost; the most commonly postponed form of care was dental work.

About five years ago Ms. Rouse was able to get the care she needed from Dr. Paul Zung, senior dentist at Toronto's Centre for Addiction and Mental Health. She had landed in medical detox and was having severe dental pain from abscesses as well as the problems with her jaw. According to Dr. Zung, she needed about \$15,000 Canadian of reconstructive dental work, which was funded primarily through donations to the center. In their first visit he gave her partial dentures. Although Ms. Rouse trusted Dr. Zung enough to keep coming back to him as he slowly addressed her complex dental issues, she wasn't really back on her feet, she says. "I was in my addiction the whole time, living on the streets. Basically half the time I wouldn't show up for my appointments. If I would show up I was coming in exhausted. My teeth were horrible, I was depressed, very abusive men were beating me; I had no self-esteem."

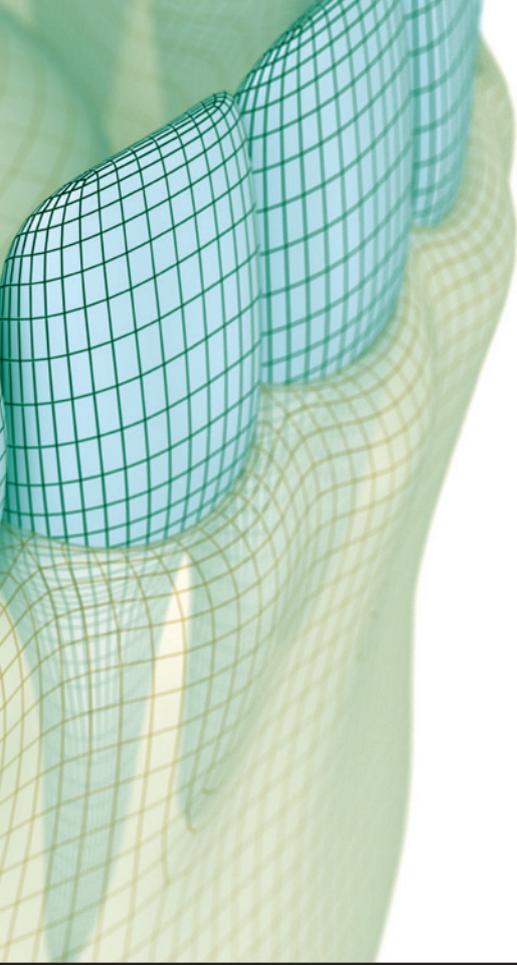
Dr. Zung would listen to her without judgment. "It was hard to share my struggles," she recalls, but Dr. Zung "was more than a dentist. He took the time to ask me how I was doing and talk to me.... He had the kindest heart, to watch

me as I was deteriorating." At those early appointments she was so worn-out that she would sometimes fall asleep in the dental chair and even slept through getting tooth implants.

Dr. Parita Patel, dental director at Baltimore's Health Care for the Homeless, says: "A lot of our clients have a history of trauma, a history of substance abuse. Restoring something as simple as their teeth and their smile brings them back to a time when they were healthier. There's a part of the denture-making process where they try on their teeth, and it's a very emotional one even as a provider, because they take a look in the mirror. You will see adults so happy and saying, 'It's been decades since I've seen that face.'"

She also echoes many of the dentists I spoke with on the dangers of postponing treatment. Delay a filling long enough, she says, and that may result in a need to pull a tooth entirely. The cost of bridges, dentures or implants to fill gaps left by missing teeth soars far beyond what the initial filling would have cost—but that is a highly theoretical concern for someone choosing between paying for groceries and paying the electric bill.

Delay leads to systemic problems. Periodontitis (serious gum infection) may increase the risk of cardiovascular disease, including stroke. Untreated cavities can cause tooth infection; the infection in turn can spread to the face



Healing the teeth can be a first step in restoring hope and giving us a chance to tell a new story with our lives.

and even, in rare cases, the brain. A 2017 report from the Centers for Disease Control and Prevention found that almost one-quarter of children living below the poverty line had untreated cavities. Cavities are the most common chronic disease among children and adolescents between 6 and 19, according to the C.D.C.

Dentistry may be treated differently because tooth decay is seen as an easily preventable problem. Who does not know you should brush and floss? Poverty, mental illness and addiction—common reasons for delaying dental care until damage is visible—are themselves often treated as moral failings. The shame felt by people with visible tooth problems is an emotional and spiritual problem. It is a political problem, too, as few voters or legislators see dental care as a right.

Armstead Hetherington speaks with a soft drawl that melds Baltimore, his home since 1987, with his native Pittsburgh. He is a client and advocate with Health Care for the Homeless. “I was homeless since I was 19,” he says. He got into drugs and alcohol, and his teeth paid the price, chipping and breaking. “I was brushing my teeth, but all the abusing that I was doing to my mouth was just ferocious,” he says. “I was embarrassed—I wouldn’t laugh. You know, that smile, just half a smile.”

Things reached the point that his teeth began to fall

out while he was eating. “Sometimes when I talked I had to step back from somebody because I didn’t want [crumbling teeth] coming out of my mouth at them,” he says. The dentures he received at Health Care for the Homeless “changed my life all around,” Mr. Hetherington says. He now finds himself laughing without reservation, and the 55-year-old boasts that “a lot of females” like his new smile.

He first came to Health Care for the Homeless for dental care; now he volunteers there. He also advocates for Maryland to expand dental coverage for adults and has testified at the state capital.

Unfortunately, even where Medicaid has expanded, many dentists do not take Medicaid patients because Medicaid reimburses so little of the cost of care. Dentists with heavy student loan debts—according to the American Student Dental Association, average dental school debt for the class of 2017 was \$287,331—or other financial pressures simply cannot afford to see Medicaid patients. So even patients who are covered, including children, may not be able to see a dentist because of cost. Possible solutions have been floated, including a year of public service in dental school, or allowing nondentists (such as hygienists) to perform more procedures. All of these suggestions have complexities and drawbacks; so for now, dentistry is expensive to provide and shockingly expensive to receive.

Dr. Paul Zung, senior dentist at Toronto's Centre for Addiction and Mental Health, seeks to offer his patients hope and compassion. He sees dentistry as "a cross between gardening and auto mechanics. I have to make the mechanics work—and I have to set an environment which is kind to everything I plant in the mouth."

Craving Respect and Kindness

If you cannot afford a dentist, there are options—sort of. You can go to the emergency room, which generally results in some combination of antibiotics, opioid pain relief, huge bills and the same dental problem you walked in with. Few emergency departments can fully treat an acute dental issue, and not all will have a dentist on call. You can join tens of thousands of Americans heading south of the border each year, to places like Los Algodones, Mexico's "Molar City," where street barkers advertise cut-rate crowns and root canals. Dental work in Mexico can cost less than half what an American practitioner would charge. If you do not have half, you can take your chances with folk-wisdom remedies to stem the pain.

If you are very lucky, there will be a free clinic near you, like the Franciscan Daughters of Mary Center for Hope and Healing Dental Clinic in Covington, Ky. The dental clinic is affiliated with a pregnancy care center and a medical clinic. The dental clinic has caught untreated diabetes and saved the lives of at least two patients who could not get necessary heart surgery until their teeth were fixed because of the increased risk of infection. The clinic sends patients home with brushes, toothpaste and floss for their household; they can offer patients medical care, including psychiatric care, plus food, diapers and books. It is a place, says the executive director, Sheila Carroll, where patients' needs for dignity and respect are honored as much as their material needs.

For those who do not live near a year-round clinic, free pop-up clinics called Mission of Mercy are sponsored by the American Dental Association and state dental associations, sometimes partnering with Catholic Charities and other nonprofits. Other free clinics range from small mobile units to massive operations held in airplane hangars or fairgrounds. The largest provider of pop-up dental clinics is Remote Area Medical, which conducts more free dental clinics than any other outfit in the country. If you have the time and transportation, you can camp out for a couple of days in a 2,000-person line to get free dental work done at R.A.M. pop-up clinics in the heart of Appalachia or in Los Angeles.

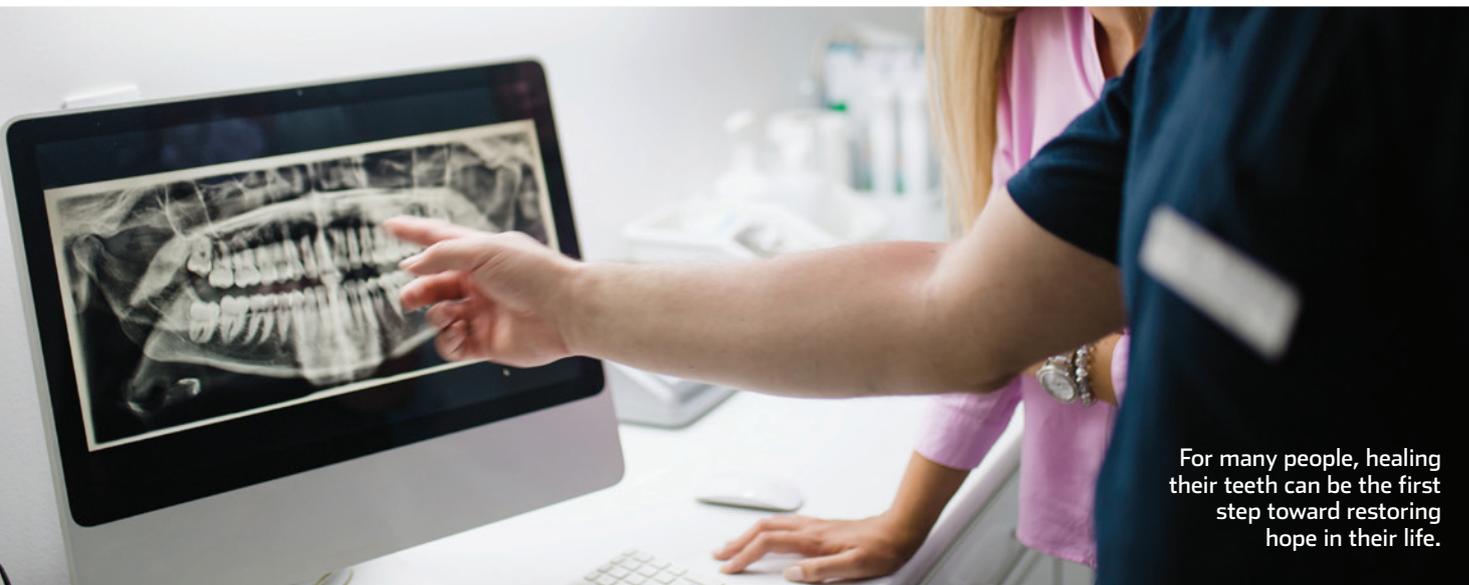


I had a chance to read through a sheaf of patient feedback notes from the Covington clinic. These comments—like the comments of people interviewed while waiting for care through R.A.M.—made it clear that people who need free dentistry also crave respect and kindness. How else can you explain patients who responded to a visit to the *dentist* with, "I love the old-school love that is here" or "the Jesus in this place"—or "I love you all"?

The longer someone has been away from the dentist, the more intimidating it can be. Fear of pain, fear of cost, fear of judgment can all keep people away—and meanwhile their dental health deteriorates. According to the Cleveland Clinic, between 9 percent and 15 percent of Americans avoid the dentist out of "anxiety or fear." The dentists I spoke with, who serve especially vulnerable populations, described their efforts to make traumatized people feel comfortable "opening up"—quite literally—to white-coated strangers.

These dentists use a range of techniques to build trust. One used a hand-signal system; he would stop working the moment the patient moved a hand. As patients learned that he would reliably stop, their trust grew, and they let him complete the work.

John Osborne, the volunteer dental director of R.A.M., notes that while the chaotic setting of the huge free clinic might not seem conducive to trust, there are ways to honor patients' humanity. "We have volunteers that will come and sit with them and hold their hand; we let their family hold their hand when we're treating them," he says. "In a



For many people, healing their teeth can be the first step toward restoring hope in their life.

dental office that's not necessarily something that's allowed, but we have a picture on our website of a man who's sitting holding his wife's hand. He's got a mouthful of gauze where he'd had his teeth extracted, and she's having dental work done. Sometimes it's easier being in an environment like that, where it's not so structured." Even the overnight waiting can provide "a sense of camaraderie" and commiseration—you're not in this alone.

Celia Ashton, a former dentist and sister of the Baltimore Carmelite community, recalls, "When I was a dentist, I tried to always be Christ's healing presence for that person without saying 'I'm a Catholic woman' directly," she says. She practiced sedation dentistry, so many of her patients came to her because they were anxious or afraid of the dentist. She would ask about the roots of the anxiety and build a treatment plan only after she had heard the patient's story. "Yes, my scope is the mouth," she says, summarizing her approach, "but you have to recognize that that mouth is attached to a person."

In her former life she would work with patients whose psychiatric conditions or addictions made treatment difficult for them. She learned to earn trust with patients to the point that they could reveal secret vulnerabilities, like the eating disorder that had caused their tooth corrosion. She began to sense the spiritual longings that are as important in healing as the medicines and instruments. Now, she says, when people come to the monastery for prayer, "A lot of the same skills translate into this life. People are seeking healing in some way."

'What I Remember Is the Care'

Dr. Paul Zung, who treats Nicole Rouse's teeth, has worked at the Center for Addiction and Mental Health in Toronto since 1986. For the patients he sees, "the routine daily care

is gone. They know they've let themselves go, but they were too concerned with survival to care about brushing or bathing or shaving. Some people have stepped back from suicide. A lot of people have been out on the street, moved from boarding home to boarding home."

Dr. Zung is a compact, thoughtful man, with deep laugh lines at his eyes, who has spent much of his life meditating on the meaning of teeth. Teeth represent beauty and vitality, he says, aggression and strength. Tooth decay or tooth loss is "a precursor of death"; a missing tooth is a visible sign of helplessness. He notes that in Chinese culture, as in several others, dreaming of lost teeth signifies "loss, separation, death of parents."

And so when he has to tell someone that he can't save their teeth—that he'll have to remove them—"I try to be alert to a sort of grieving. I've had people say, 'Yeah, they've been hurting me and they're so ugly-looking, and you'd think I'd want to be rid of them—but I don't.' Or they'd simply cry."

Patients look on the dentist almost like a judge, he suggests. "They walk in with their mouths covered. [They say], 'Oh, I've been avoiding dentists for 10 years because I didn't want anybody to see this.' 'Get ready for a shock.'" Instead, Dr. Zung offers mercy, and says that he too feels "the relief, when I tell them, 'To be honest, I've seen much worse.' They feel really, really happy when I put into concrete terms what we can do to reconstruct the mouth."

He sees dentistry as "a cross between gardening and auto mechanics. I have to make the mechanics work—and I have to set an environment which is kind to everything I plant in the mouth." One patient, he says, lost all his teeth over the course of their work together ("He's had several sets of dentures, but he's lost them."), and yet "still greets me with a big hug and says, 'What I remember isn't the teeth. I know you did your best. What I remember is the

What puts people at ease is hope.

care.” He immediately adds that this patient’s words are “like a line out of [Henri] Nouwen.”

Dr. Zung opens himself to his patients’ emotions; he’s close to them literally as well as figuratively. He bears the brunt of their frustration or fear, and he shares in their relief. “Our faces are 13 inches away for hours and hours!” he laughs. “I’ve spent more time in close proximity with some of these patients of mine than with my own wife and family! So closeness comes out of that.”

That closeness is essential because major dental work is not a one-and-done procedure. “The healing part is an intensely engaged walk with another person,” he says. “I can’t give them a pill that makes them all better, because they can destroy everything that I do within months or years. So unless they get that I am deeply invested in them and they need to be brushing, and it means the world to me that they’re keeping this up, I’ll see failure after failure. They have to see that it means something. So later on, if they’re in a psychotic episode or depressed or hate themselves, they’ll remember: *Yet I was loved, somebody worked really hard; so if I don’t owe it to myself, I owe it to the people who took care of me to get fixed up and try.*”

The spiritual core of Dr. Zung’s work lies in what he says next: “What puts people at ease is hope.”

During her treatment, Ms. Rouse was in and out of detox. Her dentist was one of the few stable features in her life. Sometimes she had to hold back tears of shame when she met with him, but as treatment progressed, this was accompanied by some relief. “I started looking forward to going to the dentist,” she says. “I started feeling better once the pain in my jaw went away and I stopped biting my tongue. It took a lot of pressure off my face and off my head, so I could focus more.”

For the first time, she was able to concentrate on what she was learning in detox. She became a Christian, and through Christian music and motivational speakers she is gaining the confidence to change her life. “I got out of the abusive relationships. I’m working on getting my health back,” she says. “I have one filling left to do; I’m not in any pain anymore. I’m out shopping and buying clothes—be-



When Nicole Rouse arrived at Toronto’s Centre for Addiction and Mental Health, she struggled with addiction, was a victim of abuse and needed about \$15,000 CDN of reconstructive dental work. Her road to recovery started with a trip to the dentist.

fore, I used to wear nothing but worn-out clothes out of the garbage. Now I want to buy makeup and do my hair, and listen to music and preachers every morning. I go to church and I want to help others.”

Ms. Rouse still sees Dr. Zung. He recently agreed to pull an abscessed tooth immediately, knowing that her income and schedule did not allow her to wait. She lives in a sober living building, in a light-filled apartment with decorations from the dollar store, including a placard above the microwave that says, “FAITH HOPE LOVE.” Silhouettes of birds flying between slender, leafy tree branches adorn her white walls.

Nearly 40, Ms. Rouse has become exuberant and chatty. She is speaking with her children again. She pays rent; she prays daily, and meets weekly with a counselor and a spiritual advisor. “I’ve cleaned up the wreckage of my past,” she says. “I went through the courts, and I’ll be through my probation on my birthday this year. And it all started by going to the dentist.”

Eve Tushnet is a contributing writer for America and the author of Gay and Catholic: Accepting My Sexuality, Finding Community, Living My Faith and Amends: A Novel.

Jesus loves me,
this I know.



568
 I Timoteo 1, 2
 gaan kólóku ku én bunuhati. Biga a mbei mi ko ta biibi neén liba, nóó hén a toona da mi di lobi di dee sémbe dee nama ku én ta feni. Aai womi, di soni dé nóó a bigi da mi e.
 15 Wé Timoteo, mi o taki wan soni da i aki gbelin seei, kijoo. Nóó a dé wan gaan bambuu taki di hii sémbe musu piki waiwai. Hén da disi: Jesosi Keesitu ko a goonliba u heepi takulibima puu de a hogi basu. Nóó mi wé bi da di móón gaan takulibima a hii dee otowan dendu.
 16 Wé nóó féen hedi tu Jesosi Keesitu ko abi tjallhati da mi e, Aai. A hoi pasensi da mi seei, fu mi sa dé wan maaka da hiniwan bi neén, taa a sa feni di libi u teego tu.
 17 Wé fa i si Masa Gadu sai dé, hén wé da di kaba Tiima u mundu fu nóómó e. Fa a dé féen dé, an o dedé móónsó. Libisémbe an tjika u si én ku wote ta.

19 Nóó mi taki e, ta hoi di biibi di i si i ta biibi a Masa Jesosi piki di hati fii nóómó te a ta manda i a wan bambuu soni. Biga wanlo biibi u de kaba a sóó hén wé di leti kuma te i singi a dan tuwé lai fii go fiaa. 20 Wan u dee sémbe dee mi taki dé, da Himéneusi, wan da Alekesani. Ma nóó mi buta de tu de lei taa de an musu ta waka ta mindi soni da Gadu ta poi én né móón. Nóó da só.

Aki Paulosu ta lei fa dee biibima u Masa Jesosi musu ta tja deseci.
 21 Wé womi Timoteo, awa mi o taki da i fa fii lei dee biibima u Masa Jesosi a i ala fa u de musu libi.
 Sóó. A di fosu kamian, nóó un musu ta begi Masa Gaangadu da hii sémbe. Un musu ta tia dee fiden u de.

569
 I Timoteo 2, 3
 féen, biga de nóó da tuutuu soni a mundu.
 5 Biga wan kodo Gadu tö nóó dé a mundu e, hén da Masa Gaangadu. Nóó wan kodo Sémbe tö ta naanpu a u libisémbe ku Gadu mindi fu seeka taki da u. Hén da Jesosi Keesitu di bi tei libisémbe sinkil. 6 Hén wé bi deén seepi kuma wan paima paka puu u a hogi basu a di juu di Gadu buta. Nóó fa a du én naandé, ku én hii mundu sa si fa Gadu ké heepi u libisémbe tjika.
 7 Nóó fu mi sa ta konda di soni dé hedi mbei Gadu tei mi buta tjabukama féen e. Nóó fa mi ta fan aki, na mindi mi ta mindi soni e, womi, ma tuutuu soni mi ta taki. Nóó Gadu buta mi leima tu, fu mi ta lei dee oto sémbe na u Isaeli dee soni u Gadu. Biga de da dee tuutuu soni fuu musu biibi. Nóó só e.
 8 Wé nóó mi taki e womi, taa a hii hee ias ho, dan hi tjikina, fa ha biibingbelin feni ku saka fasi nóó bítang na fosu soni a Gadu tu.

Biga di ló gáa dé hén fiti dee mujéé dee ta mi di né taa de ta dini Gadu.
 11 Fa mujéé si dé, de musu ta lei a wan saapi si ta saka de seei da dee womi. 12 Mi seei ma ta da mujéé pasi un de ta lei sémbe wajaja a lanti dendu ta péé basi a womi sémbe liba e. Nóó. Ma de musu ta hoi deeci a wan saapi fasi. 13 Faandi abei, womi? Biga wé a fosu Gadu mbei Adam, a baka féen u mbei Eva. 14 Hén tu, di sinkil na Adam a feni ganjan e. Ma lva a ganjan, nóó hén a ko poi déwéti u Masa Gaangadu. 15 Nóó h di dé hedi Gadu taa te mujéé o pai, nóó pai féen o taanga.
 Wé só a taja sa tuu. Ma nóó tóku di soni u poi. Biga ee wan mujéé sémbe ubiibi a Gadu ta hoi go dou ta lobi sémbe ta libi a wan gbelingbelin feni ku saka fasi nóó bítang na fosu soni a Gadu tu.



Quo Vadis?

A mother's unanswered questions for the bishops

By Colleen Duggan



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Every summer, the Archdiocese of Baltimore, where I reside and attend church, offers a Quo Vadis discernment retreat. (The name is Latin for “Where are you going?”). High school boys gather at a local Catholic college with seminarians, priests and others for fellowship, prayer and guided discussions to help them explore a possible call from God to the priesthood. The four days are filled with opportunities for Mass, adoration, Liturgy of the Hours and confession. During recreational time, the boys along

with the seminarians and priests play sports, hike, talk and eat good food.

I have six children, three of them boys, and after much prayer and discernment, my husband and I decided not to send our 15-year-old son, who has already said he would consider the beautiful vocation of priesthood, to Quo Vadis this year. My husband and I desire to support and encourage vocations. I come from a family that has produced several, including a Dominican Sister of St. Cecilia in Nashville and a diocesan priest. We daily pray for the good clergy who have served our family, and we ask God to send more workers into the vineyard. I recognize the great need in dioceses across the United States for an increase in vocations, especially within my own, where priests are retiring at a faster rate than men are being ordained.

My husband and I are saddened that my son missed this unique experience for Catholic high school boys. But after last summer’s revelations of systemic sexual abuse and its cover-up within the highest levels of the church—the McCarrick scandal, followed by the Pennsylvania grand jury report and the resignation of Bishop Michael J. Bransfield in West Virginia—I do not feel confident that the bishops can answer the same question they want my son to consider: Quo vadis? Where are you going? And why should we, why should my son, follow you?

Archbishop William E. Lori has written about the measures he has taken to ensure accountability for abusers and to foster greater lay involvement in the archdiocese following the first round of the sexual abuse crisis in 2002. Some of his reforms include establishing rigorous vetting systems for seminarians, members of the clergy and lay employees who interact with minors; overseeing the development of programs to help children recognize inappropriate adult advances; ensuring the immediate referral of accusations to the police; implementing a lay review board; and establishing protocol to notify affected parishes of credibly accused clergy. The number of abuse cases has dropped drastically since the diocese implemented these safety measures, a fact that cannot be overlooked in our current church climate.

Still, the average lay Catholic, myself included, knew nothing of the depth of the scandal before last summer. We are still, even one year later, reeling from the revelations. Efforts to reform the clerical culture within the seminaries and the church at large that directly or indirectly enabled sexual predators have been incremental and slow-going at best. Much of what I have heard from the church over the course of the last year in letters, newspaper columns and

online articles amounts to: “Yes, but here is what we have done to protect people since 2002, and here is how these measures have worked.”

While I am glad safety measures exist and are indeed effective, the fact is my trust in the institutional church has been broken and will take a great deal of time to rebuild. I believe, however, there are some basic things the hierarchy can do to help parents like me. It would have helped, for instance, if before returning to business as usual—and Quo Vadis definitely falls into the category of a business as usual—the bishops had met with parents to address concerns about safety and faith formation, especially if the bishops want parents to entrust their children into the church’s hands for four days. To be fair, the vocations director did hold a meeting with parents after the revelations last summer; but that is not enough, at least not for me. The bishops need to show up, to build rapport and to repeatedly engage in difficult conversations.

Trust is not built on policy and paperwork.

What is required of the bishops at this point is one-on-one connection and ongoing discussion with parents in the pews. The shepherds must be with their sheep, listening and tending to the concerns of their people, especially if they are asking families to encourage vocations. This perhaps will require a shift in how they understand their role as the head of the diocese, but it is what is needed if the hierarchy wants to regain a modicum of trust with parents like me.

I believe the laity, too, are called to a new way of behaving and thinking. In families where abuse has occurred for generations, at least one family member must change his or her behavior in order to stop the cycle of abuse. This requires them to do something different—move out, cut ties or report abuse to the authorities. A survivor cannot simply do what the family has always done.

In the same way, if lay Catholics want to end the cycle of abuse, the power plays and the toleration for illicit lifestyles among some of the clergy, as well as to ensure proper spiritual formation for all Catholics, we need to do something different this time. We must start asking tough questions of the bishops, and we must not stop asking questions until we are satisfied with the answers.

Why should we consider Quo Vadis for our boys, especially given the egregious history of sexual abuse in the church? How are the bishops regularly communicating the measures they have taken to protect children and to offer the best spiritual formation possible to the parents? How can the bishops ensure the spiritual formation the boys re-

ceive at Quo Vadis is orthodox and rightly ordered? What is different between last summer and now that should persuade us to entrust our sons to an institution that has failed us in the way it has handled sexual abuse from the top down?

If we want the scandals in the church to stop, the laity must refuse to be content with the status quo. I fear, however, there exists among some parents a level of unquestioning trust in the church that no human institution deserves. If we do not engage in regular dialogues with those in charge about what is different going forward, we make it possible for the longstanding pattern of abuse to hold. If we entrust our sons to the church without demanding more direct communication from the hierarchy, we allow the clerical culture to remain entrenched.

“But what about vocations?” a good friend asked me when I expressed my concerns about the Quo Vadis retreat. To which I say: We must not fear losing priests because we ask the right questions of our bishops. The Scriptures remind us that the gates of hell will not prevail against the church. I believe there will always be a holy remnant—good men and women willing to live and die serving Jesus Christ’s Catholic Church. I believe Jesus Christ himself will provide the priests we need.

But I also believe he needs participation from laypeople. In this moment, he asks for our help; he asks us to refuse to participate in potential abuse by allowing things to be done as they have always been done. To end the history of abuse in the Catholic Church, the laity must continue to ask—over and over again—the same question the diocese asks our sons: Quo vadis? Where are you going?

And we must demand they give a satisfactory answer.

Colleen Duggan is the author of *Good Enough Is Good Enough: Confessions of An Imperfect Catholic Mom*. She is a Catholic writer, catechist and speaker whose work has appeared in many Catholic media outlets including *Catholic Digest*, *Creative Catechist*, *CatholicMom.com*, *Aleteia* and *Integrated Catholic Life*.

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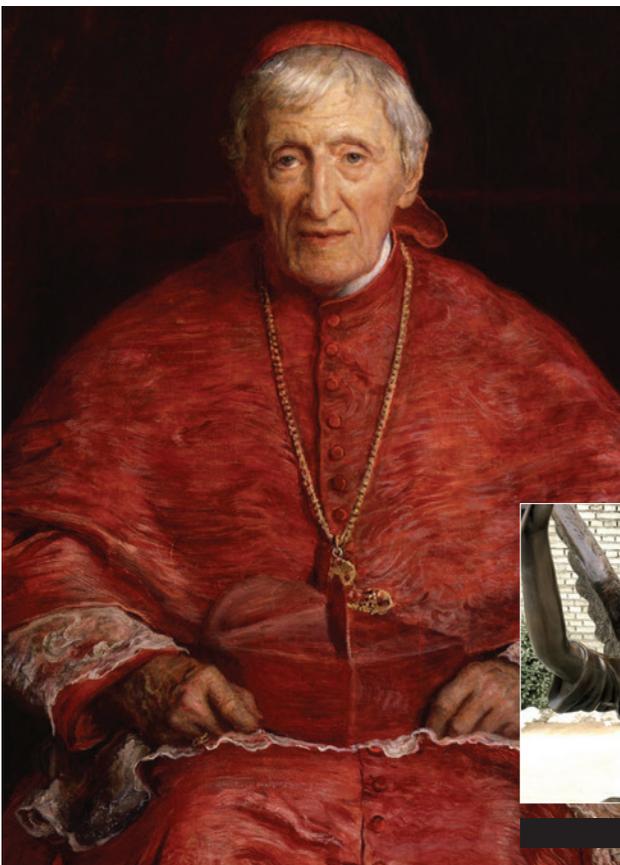
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A Quirky and Elusive American Original

By Christopher Sandford

Shakespeare, Herman Melville used to say, was a sort of god of literature—high praise, and from an authoritative source. In 1848, at the age of 29, Melville wrote of the Bard: “Ah, he’s full of sermons-on-the-mount, and gentle, ay, almost as Jesus. I take such men to be inspired. I fancy this Shakespeare in heaven ranks with Gabriel, Raphael, and Michael. And if another Messiah ever comes he will be

in Shakespeare’s person.”

Melville, who was born 200 years ago this August, did not issue a formal declaration of his religious belief (or lack of it). But it seems fair to say that he was consumed with the foundational issue of humanity’s capacity for good or evil, and that this obsession sprang at least in part from his upbringing as the third of eight children raised by parents of Dutch extraction in New York, and in

particular the influence of his pious but spendthrift merchant father, Allan, who died in distressed circumstances at the age of 49.

It perhaps says something for Melville’s philosophical balancing act that generations of scholars have claimed him both as the most scripturally minded of all American writers and as the most agnostic. His friend Nathaniel Hawthorne caught some of this duality

Herman Melville was consumed with the foundational issue of humanity's capacity for good or evil.

of spirit when he wrote of him:

Melville can neither believe, nor be comfortable in his unbelief; and he is too honest and courageous not to try to do one or the other - If he were a religious man, he would be truly one of the most religious and reverential; he has a very high and noble nature, and better worth immortality than most of us.

There are no fewer than 650 references to biblical characters, places, events and books scattered through Melville's 12 volumes of prose. Roughly two-thirds of them are to the Old Testament, 200 are to the New Testament, and the remainder are to the Apocrypha. These are not the statistics of a writer wholly indifferent to his

relationship to his creator. It has been argued that Melville's long-neglected, now ubiquitous *Moby-Dick* (1851) is one long biblical allegory, as well as a plea for religious tolerance. Ishmael, often regarded as the author's voice, says he "cherishes every belief," no matter how absurd or obscure, including ants who worship toadstools. He further insists that "good Presbyterian Christians" should not consider

themselves superior to "pagans and what not," and even proposes a sort of neo-hippie communality of existence: "The God absolute! The center and circumference of all democracy! His omnipotence, our divine equality!"

Creator and Creature

Clearly, though, Melville's journey of faith amounts to more than merely a few generic observations on the human family, or greeting-card appeals for peace. Take, for instance, the penciled marginalia we find throughout his 1844 American Bible Society edition of the New Testament. When Melville read Paul's counsel to the Romans, "Hast thou faith? Have it to thyself before God," he annotated, "The only kind of faith—one's own." Melville further underlined the verses in which Christ instructs the multitude, "And call no man your father upon earth: for one is your father, which is in heaven," and the verse in which Christ tells the disciples: "It is not ye that speak, but the spirit of your father which speaketh in you." At the end of the book is the following rumination in Melville's handwriting:

If we can conceive it possible that the creator of the world himself assumed the form of his creature, and lived in that manner for a time upon earth, this creature must seem to us of infinite perfection, because susceptible of such a combination with his maker. Hence, in our idea of man there can be no inconsistency with our idea of God; and if we often feel a certain

disagreement from him or remoteness from him, it is but the more on that account our duty, not like advocates of the wicked Spirit, to keep our eyes continually on the nakedness and wickedness of our nature; but rather to seek out every property and beauty by which our pretension to a similarity with the Divinity may be made good.

Melville once suggested to Hawthorne the possibility that "God himself cannot explain His own secrets. Perhaps, after all, there is no secret. Yet all that makes us think there is remains, and must be spoken." Melville added that he would stand with his friend as one in "the chain of God's posts round the world" in their attempt to render artistically "the tragicness of human thought in its own unbiased, native, and profounder workings."

An Early Chronicler of Alienation

By the time he came to write his allegorical "Bartleby, the Scrivener" in 1853, Melville seemed to be principally concerned with humanity's propensity for chosen isolation. Barriers of all sorts are pervasive in the story, which appropriately enough takes place on Wall Street. The titular character spends extended periods in "a dead-wall reverie." He spurns conversation, declines the offer of hospitality and eventually dies confined in a jail cell. Could it be that Melville was exploring the theme of humanity's proclivity for alienation fully a century before it was taken up by Samuel Beckett and his fellow school of theatrical nihilists?



It has been argued that Melville's *Moby-Dick* is one long biblical allegory, as well as a plea for religious tolerance. ●●

Biblical allusions are also strewn throughout the story. Tempted by the “old Adam of resentment,” the narrator recalls Jesus’ words, “A new commandment give I unto you, that ye love one another.” In its litany of human misery and perseverance—clearly, too, a throughline to Ahab’s stoicism in *Moby-Dick*—the story thematically reflects the strain of theodicy running through the Book of Job. Tellingly, in a reference to Job 3:14, Bartleby himself is said to sleep “with kings and counselors.” Perhaps, the tale’s narrator concludes, our ultimate purpose on earth is to endure the unendurable.

He remarks, “I slid into the persuasion that these troubles of mine touching the scrivener, had been all predestinated from eternity, and Bartleby was billeted upon me for some mysterious purpose of an all-wise Providence, which it was not for a mere mortal like me to fathom.... At last I see it, I feel it; I penetrate to the predestinated purpose of my life. I am content.”

Melville went on from there to write “The Two Temples,” another opaque fable notable for its dreamlike monologues and allegorical density, and more specifically its disdain for the pretensions of those at worship in a fashionable New York church compared with the more convivial, secular

communion among the audience of a London theater. The author comes about as close as he ever did to dropping his permanent mask of allusive irony and detachment when he writes at the conclusion of the story: “I went home to that lonely lodging, and slept not much that night, for thinking of the First Temple and the Second Temple; and how that, a stranger in a strange land, I found sterling charity in the one; and at home, in my own land, was thrust out from the other.”

Perhaps it is not entirely surprising that Charles Briggs, an editor at Putnam, turned down the story when Melville first submitted it to him, as “my experience compels me to be very cautious in offending the religious sensibilities of the public, and the moral of the ‘Two Temples’ would array us against the whole power of the pulpit.” This rebuff marks the starting point of a long and increasingly indigent second act to Melville’s once gainful literary career. “The Two Temples” was eventually published in 1924, 70 years after its original submission and 33 years after its author’s death.

The Devil Among Us

In 1857, Melville published *The Confidence-Man*, a nomadic farrago loosely in the tradition of *The*

Canterbury Tales, in which the title character appears in numerous disguises, duping unwary passengers on a Mississippi steamboat. The overall theme, clearly, is trust. It is an odd book in many ways, one that never quite decides whether to go for straight slapstick and satire, or instead to examine its characters’ recurrent claims about human nature and the Christian obligation to do to others as you would have done in return.

More than a century after Melville wrote the novel, the last to be published in his lifetime, Peter Cook sat down to draft a film screenplay he called “Bedazzled”—“a low-budget re-tread of the Faust legend,” he disarmingly informed the press. Cook once admitted that his script “ripped off Melville” in dealing with an infernal bet on the fallibility of human nature. “I read that book, and I realized at once it was the most brilliantly metaphorical story about all these little barriers and pretensions of the virtuous middle-class being torn down by the devil among us,” he told me.

After that there remains only Melville’s extraordinary posthumous novella “Billy Budd, Sailor.” Critics have seen in the titular character everything from the personification of Melville’s masculine ideal to the per-



The 1956 film version of “Moby Dick” was directed by John Huston, with a script by Ray Bradbury.

haps inevitable interpretation (by the late Eve Kosofsky Sedgwick) of Budd as a latent homosexual and the story itself as a portrayal of homophobia. Leaving gender studies aside, the central point would seem to be that Budd accepts in true Christian humility the death sentence ultimately imposed on him by a drumhead court-martial convened by one Captain Edward “Starry” Vere. Following the verdict, Budd calmly lies down on the deck between two guns, apparently resigned to his fate. With his last breath he cries, “God bless Captain Vere.” Later in the story, Melville describes the death of Vere himself in a naval action against a French ship named *The Atheist*. Vere’s own last words are “Billy Budd, Billy Budd.”

We need look only at Melville’s protracted description of Budd’s exe-

cutation to glimpse the intended symbolism. Suspended from a central wooden beam with his ship’s fore and aft masts set on either side, Budd departs the earth thus: “[T]he vapory fleece hanging low in the East was shot through with a soft glory as of the fleece of the Lamb of God seen in mystical vision and simultaneously therewith, watched by the wedged mass of upturned faces, Billy ascended; and ascending took the full rose of the dawn.”

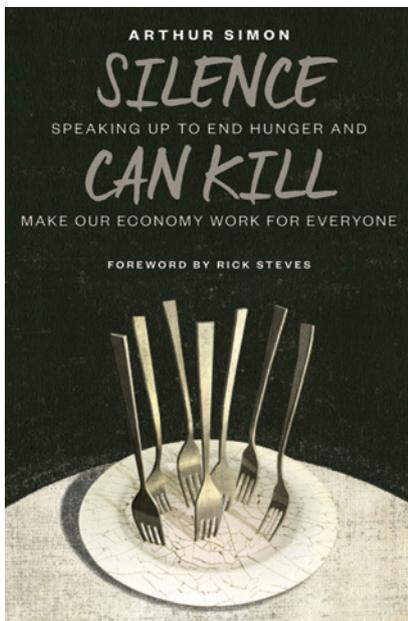
Melville adds the detail that fragments from the beam from which Budd is hanged are subsequently treated as holy relics by his seafaring brethren. It is the ideal allegory, but for one telling fact. In giving Budd the significant physical defect of a stammer, Melville distinguishes between even the most God-fearing mortal and the deity himself. The stammer is a mark of humanity’s imperfection, and to further press the point, a valedictory ballad that closes the book refers to Budd’s relations with a certain Bristol Molly—unlikely, given the traditions of 18th-century nautical life, to have been wholly celibate. There may be a direct kinship between biblical justice and that of Captain Vere, but Billy Budd’s physical flaws and moral inadequacies again signify our fallen nature. No social theory can free man from his shortcomings, Mel-

ville reminds us, and nothing can avail against that hard truth.

Melville worked progressively from the inherited faith of his childhood to take what might be called a socialistic humanitarian view of the world. There are clearly ambiguities to be found in both his printed words and his private remarks. He mentions, for instance, humanity’s propensity to seek out “every property and beauty” binding mortals closer to God, while dwelling at equal length on our potential for depravity and evil. That same conflict might be glimpsed in any worthwhile literature, but it defines books such as *Typee*, *Redburn* and *The Confidence-Man*. As the author himself said when contemplating the immortal in art, “In this world of lies, Truth is forced to fly like a sacred white doe in the woodland; and only by cunning glimpses will she reveal herself, as in Shakespeare and other masters of the great Art of Telling the Truth—even though it be covertly and by snatches.”

One might substitute “Melville” for “Shakespeare” to get the essential message: In a globalized yet increasingly bland and soulless world, we shall not taste the salty like of this quirky, elusive American original again.

Christopher Sandford is the author of many books, including *Zeebrugge: The Greatest Raid of All (Casemate)* and *Union Jack: John F. Kennedy’s Special Relationship with Great Britain (ForeEdge)*.



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Or

By Amy Schmitz

five birds rest on a utility wire
I did not build for them but
which they seem to benefit from
or *from which they seem to benefit*
or I understand where they're
coming from or I wish I were
them, benefitting from fine lines
someone else has built during a
season of resilience or *this is*
the season of our resistance or
I must resist this propensity to
rest or it's hard to resist when
fine lines are being built on which
I can rest if I choose though
it's winter and there seems to be
so much to do and so little time
to rest or the birds of winter are
resting in resilient decadence or
I'm not resting when there's so
little time left for resistance

Amy Schmitz's work has been published or is forthcoming in Quiddity, Louisiana Review and Poetry International. She has won awards from Poetry International and the Women's National Book Association. Her first collection, Border Crossing, was published in 2018.

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Hard work, unrewarded

By Tom Deignan

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BEATEN DOWN, WORKED UP
The Past, Present, and Future
of American Labor
STEVEN GREENHOUSE



Beaten Down, Worked Up
The Past, Present
and Future of
American Labor
By Steven Greenhouse
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This summer, I visited Scranton, Pa., with my family. We saw the New York Yankees' AAA team, the Scranton/Wilkes-Barre RailRiders, beat the Louisville Bats, 5-4, and visited various locales referred to in NBC's classic sitcom "The Office." We also plunged 300 feet underground for the Lackawanna Coal Mine Tour, hosted by a knowledgeable young woman who did not shy away from the more gruesome details of mining: deadly explosions, deplorable conditions, laborers who were sometimes younger than my youngest child, age 11.

At one point, our tour guide asked: "Any questions? You really *should*

have questions!"

This was meant as comic relief, but it also illustrated a crucial point. Too often, we simply assume the profound wear and tear of mine work—hauntingly illustrated in a series of iconic photos taken by Lewis Hine only about 100 years ago—was the natural order of things, and that things simply were fine and dandy on their own. But if anyone inquired as to why things finally got a little better for Scranton's miners, a big part of the answer would be unions. They were "the major force in ending sweatshops, making coal mines safer, and eliminating many of the worst, most dangerous working conditions in the United States," the veteran New York Times journalist Steven Greenhouse writes in *Beaten Down, Worked Up*, an inspiring if occasionally frustrating book.

By now, the grim state of affairs for American workers has been well documented. "Labor unions represent just 6.4 percent of America's private-sector workers and 10.5 percent of workers

overall," writes Greenhouse. "That's the lowest percentage in more than a century and down from 35 percent in the 1950s." He adds: "Labor's share of national income has fallen at a faster rate in the United States than in any other major industrial nation since 1995"—this at a time when "the income of the richest one percent has risen to its highest level since the 1920s."

In short, Greenhouse argues, "Something is fundamentally broken in the way many American employers treat their workers."

From here, things get a little messy. First, there are certain inconvenient political realities.

In 2016, "blue collar whites"—many of them union members and beneficiaries—"gave Trump the margins he needed to win Michigan, Pennsylvania and Wisconsin, and with those states overall victory," writes Greenhouse.

This happened even though as a candidate Donald Trump, like most national Republicans, was explicit about his plans to appoint judges and

“Something is fundamentally broken in the way many American employers treat their workers,” writes Steven Greenhouse.

cabinet heads with anti-union records. Look no further than the president’s nomination of Eugene Scalia as labor secretary back in July. Not only does Scalia have a long, pro-corporate record as a lawyer; it was the death in 2016 of Scalia’s father, Supreme Court Justice Antonin Scalia, that thrust pivotal union court cases back into the political spotlight.

Had Trump lost in 2016, a more labor-friendly replacement for Antonin Scalia might have made it to the Supreme Court and might have voted to reconsider cases like *Janus vs. A.F.S.C.M.E.*, which made it much more difficult for public sector unions to organize. (Full disclosure: I belong to two such unions.) But Trump won, then nominated Neil Gorsuch to the court, and the rest is yet another sad chapter in American labor history.

So, what now?

Greenhouse attempts to make the case that amid these dark clouds, there are silver linings: Las Vegas’s Culinary Workers Union Local 226, The Coalition of Immokalee Workers (C.I.W.) in Florida, the St. Paul Federation of Teachers, the Fight for \$15 campaign, which successfully lobbied for minimum-wage increases in numerous cities. All of these success stories are vividly sketched by Greenhouse, who illustrates the tangible ways they have improved the lives of workers. Somewhat more muddled are Greenhouse’s forays into the past. Chapters on showdowns at General Motors in the late 1930s and the 1968 Memphis sanitation workers’ strike make vital connections between labor’s past and present. But as Greenhouse acknowledges, this book is “not a detailed, comprehensive [labor] history.” And so explorations of figures like Walter

Reuther and George Meany veer into cultural terrain Greenhouse does not explore with sufficient complexity.

“The decades when unions were strongest—the 1940s through 1970s—were the decades when there was the least income inequality,” Greenhouse writes. True enough. But it can just as easily be argued that strong unions were more a byproduct of historical developments highly favorable to the United States and not likely to be replicated. Greenhouse might have gone further back to labor struggles during the 19th-century Industrial Revolution, when the rapid pace of innovation, the levels of radical violence and the immigrant-heavy workforce might have offered more provocative lessons for today.

Greenhouse notes that the national conversation around unions is “more hostile towards labor than at any time in decades.” Then there is the highly fractured, rapidly evolving ways technology has altered the nature of work and the lamentable belief that there is something cool about juggling multiple “gigs” and “hustles.”

Finally, there is the inconvenient truth that it is actually conservatives who have built the most effective job-building coalitions in recent decades. Their pro-business agendas are beloved by more affluent, corporate types, while populist messaging—including racially charged punches aimed downward at the already-marginalized—appeals to many voters of more modest means.

Following a Democratic presidential debate this summer, the famed conservative power broker Karl Rove practically gloated: “The idea they’re going to provide illegal immigrants free health care, that’s not going to go down

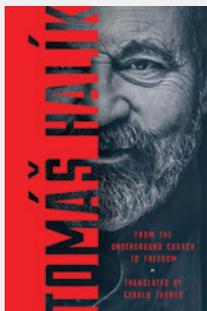
in union households in Michigan.”

It is easy to lament this “What’s the Matter With Kansas?” kind of thinking, that blue-collar Americans can be duped into voting against their economic self-interest. But it is going to take much more than moral superiority to build on the (modest) gains Greenhouse highlights. He notes that “Pope Francis has championed unions, especially for workers on the bottom.” There are also references to the National Council of Churches’ work with the Coalition of Immokalee Workers., as well as “labor-religion coalitions” formed under the former A.F.L.-C.I.O. president, John Sweeney, suggesting that faith-based organizations are fertile ground for further coalition building. It would also help if lawmakers who tout their Christianity could explain what aspect of their devotion justifies a terrible record on labor issues. In the end, the biggest challenge unions face is not technology or internal division but the depth and intensity of their opposition.

Not long ago, a Lewis Hine photo of child mine workers whipped its way around the Internet. Was it a plea to organize today’s exploited and down-trodden? A testimony to the fraternity and dignity of all workers? Nope. It was used as “proof”—historically false in countless ways—that the Irish in America were “slaves” who were “treated worse than any other race in the U.S.” but didn’t “moan about how the world owes them a living.”

Any questions? We all *should* have questions.

Tom Deignan, a regular *America* contributor, has written for *The New York Times*, *The Washington Post* and *The National Catholic Reporter*.



From the Underground Church to Freedom

By Tomás Halík
Translated by
Gerald Turner
University of Notre
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Notes from the underground

The name Msgr. Tomás Halík first came to my attention in 2014, when he was awarded the prestigious Templeton Prize. I learned only as much about him as the press release allowed. If readers of this review are similarly unaware of Halík's story, they should consider this book essential reading. *From the Underground Church to Freedom* is equal parts memoir, history, theology and spirituality, with a little bit of psychology mixed in for good measure. It does not hurt that Halík also punctuates his life story with wit and humor.

Halík is a polymath. The influences on him range from Mother Teresa and Fyodor Dostoevsky to Jan Hus and Karl Rahner, but what appears in the pages of this book, despite their profundity, is easily digestible by all readers.

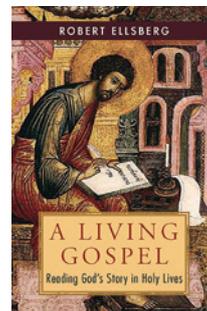
The story of a Czech priest working under communist oppression, this book constitutes a profound reflection on the collapse of the Communist system in 1989 and the liberation of the Czech people. This context frames the entire book. "Freedom" is not only part of the title of this book; it also permeates every page. Readers will constantly ask if they themselves are really free, or if they are beset by fear.

Much of this book reads like a thriller. Take, for example, Halík's account of his clandestine ordination, for which he was whisked into his bishop's private residence under an overcoat to avoid detention (or worse) by the secret police. In what, for an ordinary biography, would be an exceptionally dramatic conclusion, the final chapter details how Halík almost died in Antarctica. After interrogation by the secret police decades earlier, though, this near-death experience seems mundane by comparison.

The greatest personal influences on Halík were mostly members of the Czech clergy and hierarchy, and yet Halík proclaims, "A priest without a parish, a church, a clerical collar, or a rubber stamp was obliged to reflect constantly, and ever more deeply, on what constituted the true essence of priesthood; he must seek it deeper." Equally comfortable in the company of St. John Paul II, the Rev. Richard John Neuhaus or Bishop Walter Sullivan, Halík constantly reminds the reader that God is "nothing," to borrow a term from Meister Eckhart (a favorite of Halík). Therefore, the only way to find God is to empty ourselves.

It is possible that Halík is the most thoughtful, learned and interesting Catholic who is widely unknown in the United States today. I hope this book will fill that lacuna.

Daniel Cosacchi is an assistant professor of religious studies at Marywood University in Scranton, Pa.



A Living Gospel
Reading God's Story
in Holy Lives

By Robert Ellsberg
Orbis Books
192p \$22

The path of holiness

Saints are, to rebaptize a term much in use these days, the populists of spirituality. They emerge from the fertile soil of ordinary and extraordinary moments in religious life so that with their deaths they are transformed by the exercise of popular piety into objects of veneration and sources of inspiration. That establishment elites—read: the popes—formally beatify and canonize these holy women and men is a relatively late development in the process, and is by tradition almost incidental to their wider appeal.

Anyone who has found inspiration or consolation in the stories of the saints is most likely familiar with the writings of Robert Ellsberg, who in his latest book, *A Living Gospel: Reading God's Story in Holy Lives*, confesses that he finds himself surprised to have become a hagiographer, a word that has become identified with "a particularly saccharine, credulous, and pious style of writing."

Ellsberg's writing is none of those things, nor are his saints. Indeed, this compact volume is a wonderful read whether you are familiar with his earlier work or merely curious about saints.

Ellsberg underscores Pope Francis' admonition not to get "caught up in the details" of the lives of saints or in

determining whether they were perfect or pious, because they were not. And that is the point. Echoing Francis' exaltation of the "middle-class of holiness," Ellsberg prefers to describe saints simply as "those who walk in the paths of holiness."

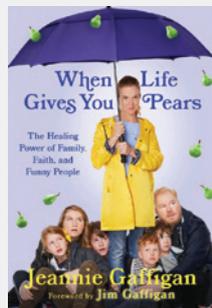
That allows him to range widely and tell numerous stories (including his own saint-inspired conversion) about men and women who may never make the official calendar of saints but whose lives help Ellsberg "rehabilitate" the very concept of holiness—and help us along the way.

Lesser-known names like Madeleine Delbrêl and Ellsberg's own friend Daria Donnelly are highlighted along with well-known but still uncanonized figures like Dorothy Day and Thomas Merton, Henri Nouwen and Flannery O'Connor. A personal favorite of mine is Charles de Foucauld, a spoiled aristocrat who became a happy hermit in the Algerian Sahara, where he was martyred in 1916.

Ellsberg's retelling of de Foucauld's story shows how truly odd holy people can appear by the world's standards. De Foucauld died alone and in obscurity, his dream of founding a religious community come to naught. Yet his death inspired the founding of several congregations of religious, and it shows how a single, seemingly insignificant life can shake the world.

From such examples we should draw hope for our own modest efforts at holiness, and we could have no better guide than Ellsberg's new book.

David Gibson is the director of Fordham University's Center on Religion and Culture.



When Life Gives You Pears
The Healing Power of Family, Faith, and Funny People
By Jeannie Gaffigan
Grand Central Publishing
320p \$28

Fruits bitter and sweet

As a child from a homeschooling family of six, I find Jim and Jeannie Gaffigan and their brood of five both intimately familiar and breathtakingly alien. Although Jeannie Gaffigan's new book, *When Life Gives You Pears*, chronicles an extraordinary crisis in her family's life, it is the family's ordinary, day-to-day routines that inspire awe. Understanding the chaos of a large family, particularly a large family under the supervision of a high-functioning supermama, I find the metropolitan milieu of the Gaffigan's family circus all the more mind-boggling.

According to Aristotle, poetry and drama do not, like histories, merely narrate singular events or tell one particular person's story. Reading literature or watching drama is supposed to give the listener or reader an insight into the nature of our shared humanity. As a genre, memoirs like Gaffigan's give us insight into specific histories of their family life, often chronicling the extremities of human experience—like brain surgery—but providing insight into common human experience.

Although the story's momentum is largely in the journey of a hyper-scheduled New York producer-mother to reach the diagnosis of a brain tumor, the emotional momen-

tum of the book is in Gaffigan's encounter with her own vulnerability. After her initial operation, Jeannie spends two brutal weeks in the I.C.U. During that time, she is unable to speak, see her children, drink or eat. She grapples with her perfectionist, type-A personality, and how it has prevented her from simply being present with and for those she loves most. She vows, as she lies in bed, to live her life differently—to let love and gratitude lead her rather than worry or control.

When Life Gives You Pears offers a vulnerable look into the power of walking through a precarious moment of life with the courage that comes from faith. One of the book's most compelling moments is a slight aside that leads up to the climax of brain surgery. Right before surgery, Jeannie learns from her doctors that the discovery of her brain tumor led to the discovery of a disease affecting the carotid arteries in her neck. Without brain surgery, she might not have discovered the problem in her neck. It's a true throwaway line; Gaffigan never develops the implications of the moment. But it's a wonderful statement of mystery—that when life gives you pears, even the pears can be a gift.

Renée Darline Roden's writing has appeared in *Howlround*, *Church Life Journal* and *Image Journal's Good Letters*.

Selena released her first album on Oct. 17, 1989. She was murdered by a fan in 1995.

musician in a band in Corpus Christi, called Los Dinos. This was the band Selena would inherit at the age of 10 with her two siblings, A.B. and Suzette Quintanilla. Slowly, Selena y Los Dinos rose up the Texas music charts, charming listeners with their Tejano sound, an eclectic mix of traditional Mexican folk songs and polkas—with touches of American rock, blues and country—that originated in central and southern Texas.

What made Selena's music cutting-edge, however, was her fusing of traditional Tejano with *cumbia*, a percussion-driven musical style from Colombia.

Selena released her first, self-titled album, "Selena," on Oct. 17, 1989. This album marked her debut onto the national music charts, and it spent 19 weeks on Billboard's Top 20 Regional Mexican Albums, peaking at seventh for the week of March 24, 1990. A year later, Selena released her second album, "Ven Conmigo." The second single from that album, "Baila Esta Cumbia," became one of Selena's most popular songs and immortalized her as the Queen of Tejano music.

"Baila Esta Cumbia" launched an international and intercultural fascination with Selena, but she had already won hearts in her native Texas. At the age of 15, Selena won Female Vocalist of the Year at the Tejano Music Awards, and two years later, she won Female Entertainer of the Year, a category she would continue to dominate. Selena also became the first female Tejano artist to win a Grammy, in the category Best Mexican-American album, for her 1993 album "Selena Live!"

Her fourth studio album, "Amor Prohibido," was released on March 13, 1994, and debuted at No. 1 on Billboard's Regional Mexican Albums

An icon and an inspiration

By Vivian Cabrera

Because I grew up in a Mexican-American home, first in California and then in Texas, the sounds playing from our radios were different from those of my peers. "You've really never heard this song?" people would ask me incredulously when the Beatles came on. "But it's *Zeppelin*," people stressed, as I shook my head and shrugged my shoulders. "I'm sorry;

my parents never listened to that," I would explain matter-of-factly.

Our music superstars sounded and looked a little bit different, one woman in particular. She was known as La Reina del Tex Mex, the Queen of Tejano music: Selena Quintanilla.

Selena grew up just outside of Houston, in Lake Jackson, Tex. Her father, Abraham Quintanilla, was a

chart, where it stayed for 47 consecutive weeks. Her first single from that album, “Amor Prohibido,” would also become the Billboard’s top Latin song of 1994.

In 1995, Selena released her fifth studio album, “Dreaming of You,” which became the first predominantly Spanish-language album to debut at No. 1 on the Billboard 200 chart. It would go on to sell a record-breaking number of units, raking in the second highest first-week sales for a female musician at the time. What was supposed to be Selena’s first crossover album, however, ended being Selena’s last studio album.

Many people are familiar with Selena because of the 1997 eponymous biopic, which launched the career of its lead actress, Jennifer Lopez. But for Mexicans and many Latinx, she was an icon before the film “Selena.”

Growing up, Selena was who we aspired to be. She was beautiful, successful and talented. She was both Mexican and American, never fully belonging in either camp. She was Texas personified.

Selena was 23 years old when she was murdered by the president of her fan club, Yolanda Saldívar, on March 31, 1995. A young woman at the prime of her career, she was a revolutionary figure who became a sign of hope for a community that is often disregarded. She was loved and adored by many, a love she returned.

We continue to place our hopes and dreams on this young woman who helped Mexican-Americans finally feel that we belong. There is no saying who she would have become had she lived. Today she would have been the same age as my parents, eerily enough. But I know for certain that we would continue to bet on her. Everything for Selena.

Vivian Cabrera is an assistant editor at **America**.

Muslim-Americans see themselves in ‘Ramy’

While the importance of representation in media always made sense to me, I had never truly experienced what it felt like until I watched “Ramy” on Hulu. The show follows the titular character as he navigates the difficulties of being an American Muslim living in post-9/11 America. “There’s Friday prayer, and there’s Friday night, and I’m at both,” Ramy says, conjuring a familiar feeling of being caught between two lives.

Making friends was always hard for me growing up. No matter how much I tried, I never felt a sense of belonging. In the third grade I told another child I was a Muslim, and she reacted by making a stabbing motion toward me with her plastic fork. But as much as I did not feel I fit in the Northern Virginia community in which I grew up, I didn’t feel I belonged in the Muslim community either.

And it turns out I’m not the only one who felt this way. Ramy’s American friends don’t understand him, and neither do his parents. In “Ramy,” his quest to figure out what kind of American Muslim he wants to be even takes him to Egypt, where his dad’s family lives. But where he expects to find

peace in his homeland—a place where it is easier to be Muslim—he finds a country that is just as spiritually confusing as New Jersey.

Ramy’s struggle to find a balance between his American and Muslim identities is represented most clearly in the fourth episode of the first season, “Strawberries.” The episode depicts the young Ramy in the days following the terrorist attacks of Sept. 11, 2001. He is no longer invited to birthday parties. His friends question his loyalty and ask him if he is a “terrorist.” Ramy even wonders if his friends are right, and he starts comparing his father with the terrorists he sees on TV. He asks himself whether the death of his classmate’s mother in the attack is his fault.

Growing up, I felt too Muslim to be American, but too American to be Muslim. And while “Ramy” doesn’t resolve that struggle, it can give young Muslim-Americans a chance to finally feel that they fit in—with one another.

Mansur Shaheen is a Kashmiri-American writer based in the D.C. area.



In ‘Ramy,’ the titular character is an American Muslim living in post-9/11 America.

Netflix

Persistence

Readings: Ex 17:8-13, Ps 121, 2 Tm 3:14-4:2, Lk 18:1-8

Many Jews in Jesus' day looked forward with hope to the end of the world. The Pharisees and Essenes did so, as did the disciples of John the Baptist and of Jesus. The world all around them was disappointing, even hostile. Israel was under foreign domination. National traditions that had miraculously survived centuries of exile and oppression were now in danger of being lost to assimilation. The great work of human restoration that God had begun in Abraham and Moses was now melting like a sand sculpture before a rising tide.

A rereading of Israelite prophets revealed deeper messages that spoke to this threat. A "day of the Lord" was coming on which God would raise up the house of David and establish a heaven on earth for all time. All nations would recognize Israel as God's mediator and follow Israel's example of righteousness. Israelites who were patient through the current tribulations and remained righteous would enjoy peace and plenty after that day of judgment.

The first Christians built their faith within this matrix. Jesus had come to preach the good news that the day of the Lord was near. Although Jesus had died, he also rose and returned to his Father. The day of his return as the apocalyptic Son of Man would be that expected "day of the Lord" about which the prophets spoke. Any Jew or Gentile whom he found on that day living according to the Gospel would receive the reward of the righteous.

This is important background for today's Gospel reading, because this passage is not about prayer as much as it is about faith and patience. Just before Jesus presented this parable, sometimes called the parable of the persistent widow, several Pharisees had quizzed him about the end times (Lk 17:20). This introduced a dialogue in which they discussed the details of the day of the Lord. Jesus warns them of a potential delay: "The days will come when you will long to see one of the days of the Son of Man, but you will not see it."

Writing decades after the life of Jesus, Luke recognized that the Son of Man's day had indeed been delayed,

'When the Son of Man comes, will he find faith on earth?'
(Lk 18:8)



PRAYING WITH SCRIPTURE

Can you pray continuously even when God's response is delayed?

Can you think of something worth a lifetime of persistent faith and prayer?

and that some disciples were losing faith. Luke presents a widow demanding justice from a corrupt judge. Eventually she gets what she wants, not because the judge has discovered virtue but because he finds her persistence tiring and even a little threatening. If this is so easy to imagine, Luke challenges, how foolish is a community of faith that loses heart praying to a loving God?

This Gospel passage thus challenges us not just to pray but to trust in God. The world that faith allows us to see is not the one in which we live, and we are right to cry out for deliverance. If we do so, however, it had better be a worthy cause, because we may have to commit everything to it. We might have to give it the first breath of every day and the last breath of our earthly life. We may need to invite others to pray with us and teach still others to continue after we are gone. In such persistence, the Son of Man will find faith and deliver the just when he comes again.

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

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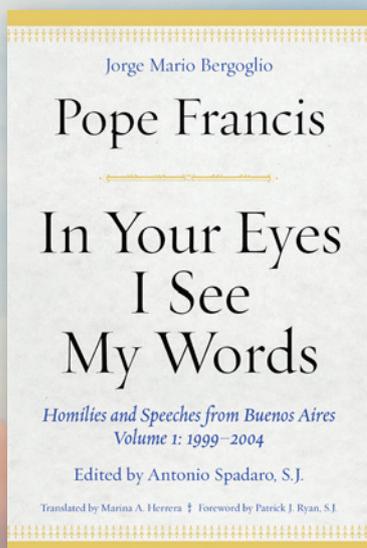
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Ready to Repair

Readings: Sir 35:12-18, Ps 34, 2 Tm 4:6-18, Lk 18:9-14

The Pharisees have a bad reputation. A sympathetic portrayal includes an assessment of their goals, one of which was the survival of Israel. Although Roman authorities respected local customs, they also worked to subvert the cultures of their subject peoples. Pharisees, and indeed many other Jews, responded to Roman attempts at assimilation with ostentatious displays of fidelity to Israel's traditions. In this environment, laws regarding diet, Sabbath observance and worship became tools of resistance and even survival. Many Pharisees probably paid a price for their fidelity by being closed out of lucrative positions of power.

The Romans relied on local collaborators to assist them with their rule. The Romans offered significant rewards to any who supported them, especially as tax collectors and auxiliary troops. Economic opportunities were few, and the potential for poverty and debt slavery was great; many who served the empire had no love for Rome but only wanted to protect and feed their own families. Luke often hints at the instability of Roman rule. He mentions—always obliquely—

Jesus addressed this parable to those convinced of their righteousness.
(Lk 18:9)



PRAYING WITH SCRIPTURE

When did someone else's right word or action change your life?

Do you know someone on the verge of a change for the better? Can you help by your words or actions?

multiple rebellions (Lk 23:18-25, Acts 5:33-39). He shows tax collectors and soldiers flocking to John the Baptist (Lk 3:12-14). He recounts the fascination that Herod Antipas, a Roman puppet, felt for Jesus (Lk 9:9; 23:8-10) and he describes in detail Jesus' popularity among tax collectors (Lk 5:27-31; 7:29-34; 15:2-4; 19:1-7). In Luke's telling, many of the most loathed collaborators were ready to hear a different message and even take up a different life. They only needed a nudge in the right direction, which Jesus was able to provide.

A Pharisee could have provided this nudge. Although their fidelity to God had a political aspect, it was also deeply spiritual. Their practice looks like an early version of what Jews even today call *tikkun olam* ("repairing the world"). Every act of righteousness heals some of the damage that sin has inflicted on creation. Righteous acts, moreover, gave examples for others to follow. Goodness inspires goodness.

The Pharisee in this Sunday's Gospel reading was not following this vision. God had granted Israel the covenant and law so that righteousness would prevail among all humans. The Pharisee in Jesus' parable betrayed that plan. He used the tools of the covenant—his own faith, his good works, even his prayer—to separate himself from a fellow Israelite. Given the history of Pharisees and tax collectors, it is easy to understand his motivation, but his need for self-righteousness caused him to miss something important. The repentant tax collector was on the verge of a change of heart; all he needed was a nudge in the right direction.

The trap into which the Pharisee fell waits for Christians even today. In his preaching, Christ has given us tools to repair the world. Too often, however, Christians have used his Gospel to divide humanity further. In this Gospel passage, Christ calls us to greater humility and greater awareness. Disciples who can humble their egos and see with Christ's eyes will find unlimited opportunities to repair the world through acts of forgiveness, generosity and loving service.

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

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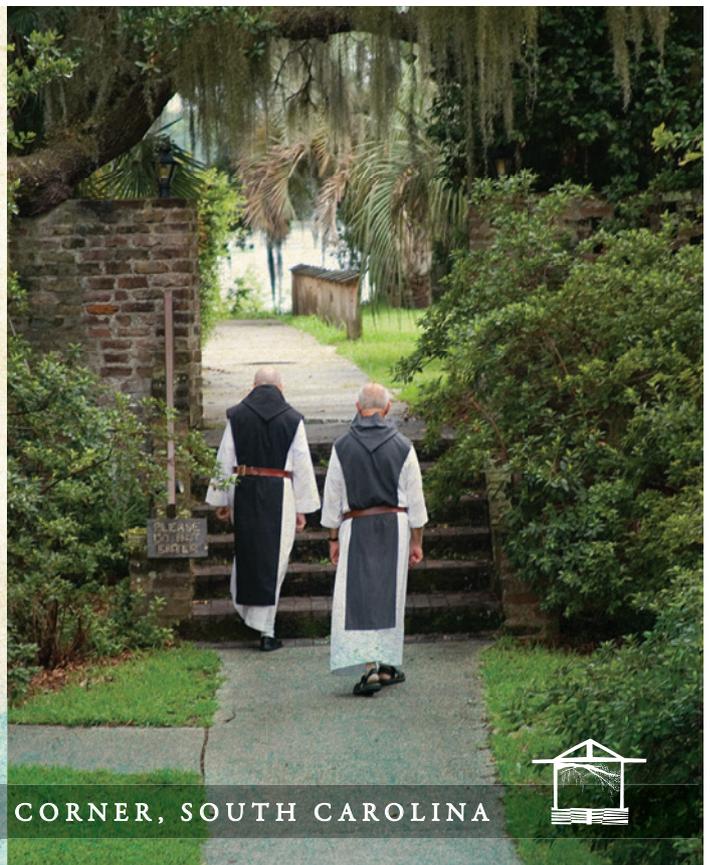
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A Time for Solidarity

Why Catholics and Muslims must join together

By Robert George



Catholics are often surprised to learn that the church has formal teaching about Christian and Muslim relations. It is set out in the Second Vatican Council's "Nostra Aetate," which says:

The Church regards with esteem also the Muslims. They adore the one God... who has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God.... Christians and Muslims, this sacred synod urges all to forget the past and to work sincerely for mutual understanding and to preserve as well as to promote together for the benefit of all mankind social justice and moral welfare, as well as peace and freedom.

Three features of the teaching are particularly salient today.

First, Muslims worship God. Often, this is doubted or denied by Christians—even some Catholics. But the church herself unambiguously affirms it. Of course, as "Nostra Aetate" notes, Islam and Christianity differ in important ways in how they understand God. Christians believe God is a Trin-

ity of persons. Muslims do not. Christians believe Jesus is God—the second person of the Blessed Trinity. Muslims do not. Still, the God whom Muslims (and Jews) worship is the true God.

Second, the church has esteem for Muslims. One cannot hold in contempt those for whom one has esteem. Catholics are enjoined to eschew hatred for Muslims and oppose discrimination against them. We must recognize that most Muslims are decent, honorable people. Yes, there are evildoers who claim to act in the name of Islam while committing atrocities—and they must be resolutely opposed by all legitimate means, including the use of force. But we must not tar innocent Muslims with responsibility for their crimes.

Third, Christians and Muslims must work together. Vatican II acknowledges a history of "quarrels and hostilities" but pleads with us to forget them. In faith, we are to strive for mutual understanding and stand together for what is right and against what is wrong.

It has been my privilege and joy to work with Muslims like the Islamic scholar Hamza Yusuf, the author Suzy Ismail and Ismail Royer, the director of the Islam and Religious Freedom Action Team for the Religious Freedom Institute, in defending human life in all stages and conditions,

beginning with child in the womb; in securing religious freedom for people of all faiths; in protecting refugees

from persecution and terror; in opposing pornography and human trafficking; and in upholding marriage as the union of husband and wife.

I urge my fellow Christians of all traditions to remember how much we share with faithful Muslims—the vast majority of whom want for themselves and their children what we want for ourselves and our children: a peaceful society, a decent culture, a fair and flourishing economy, an excellent system of education and the freedom to worship and to bring our religiously inspired convictions concerning justice and the common good into the public square and to make our case, in freedom and peace, to our fellow citizens.

Christians and Muslims must, as never before, join hands to bear witness to God's sovereignty, to God's love for each and every member of the human family, to God's desire that we lead upright lives.

Let Christians and Muslims never again regard each other as enemies. Let us rather recognize each other as brothers and sisters under the fatherhood of "the one God, living and subsisting in Himself; merciful and all-powerful, the Creator of heaven and earth."

Robert George is the McCormick Professor of Jurisprudence at Princeton University.



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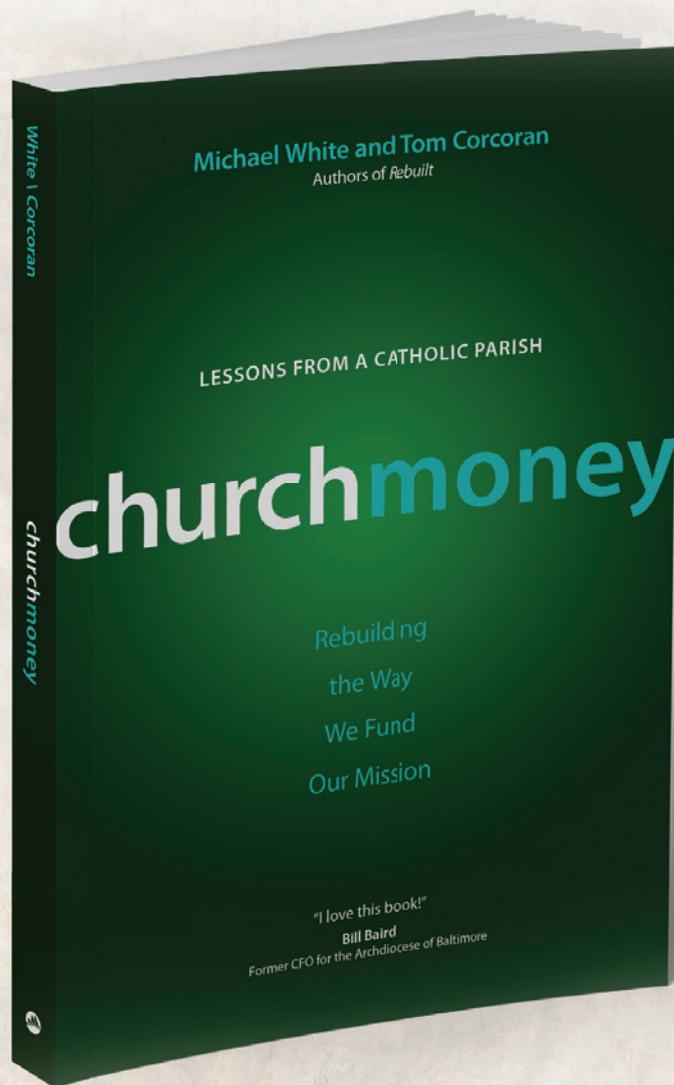
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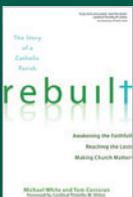
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