

America

OCTOBER 15, 2018

THE JESUIT REVIEW OF FAITH AND CULTURE

2018 CPA MAGAZINE OF THE YEAR

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FAITH INFOCUS

“Faith in Focus with Fr. James Martin, SJ” is a new Catholic daytime-style talk show hosted by the Jesuit priest and New York Times bestselling author James Martin, S.J. Each episode includes an interview with a Catholic celebrity guest about his or her faith, along with segments on Catholic news, guided reflections and conversations with Catholics around the world about the inspiring ways they live out their faith.

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Our Long National Nightmare

As of this morning (Oct 2), an F.B.I. investigation is underway of Dr. Christine Blasey Ford's allegation of a sexual assault when she was a high school student by Brett M. Kavanaugh, now President Trump's nominee for a seat on the U.S Supreme Court. It is unlikely that the F.B.I. will discover new, dispositive evidence. In the absence of such, "evaluating the credibility of these competing accounts," **America's** editors wrote in a recent editorial, "is a question about which people of good will can and do disagree," adding that "the editors of this review have no special insight into who is telling the truth."

America released that editorial online on the evening of Sept. 27, after the public testimony of Dr. Blasey Ford and Judge Kavanaugh but before the Judiciary Committee reversed its position and requested an F.B.I. investigation. Based on the information available at the time, the editors argued that Judge Kavanaugh's nomination should be withdrawn. In the days following the release of this editorial, many readers wrote to ask critical questions about its timing and the motivations of the editors in releasing it when we did. We always welcome such questions. The trust of our readers is our most cherished possession. I am taking this opportunity, then, to address these concerns.

First, **America** has a longstanding editorial interest in the U.S. Supreme Court. We have weighed in for more than a century about matters pertaining to the court, including recommending, or not, the confirmation of specific nominees. **America's** editorial board, therefore, was not doing something novel by commenting on the current nominee. Second, the re-

cent editorial was a focused argument about the future credibility of the U.S. Supreme Court as an institution. The editors did not, directly or indirectly, assess the credibility of the allegations. The editorial decision to withdraw support for Judge Kavanaugh was based on the fact that he no longer had the confidence of a significant part of the U.S. citizenry. That lack of confidence would be damaging to the authority of the court in the years ahead if he were confirmed.

Third, **America** had endorsed Judge Kavanaugh's nomination last July, before Dr. Ford's allegation was made public. When new information that might change the opinion expressed in an earlier editorial statement comes to light, the editors are obligated to inform our readers. To do otherwise would be to act in bad faith. At the conclusion of the testimony of Dr. Ford and Judge Kavanaugh last Thursday, the Judiciary Committee was scheduled to vote the very next day, without any further investigation. Our editorial board, therefore, was placed in what ethicists call a "forced option" situation, one in which to do nothing is to do something. For the editors to say nothing would effectively have left our earlier recommendation on the table. Since our assessment of the situation had changed (the reasoning for that is laid out in the editorial), to say nothing would have been disingenuous.

That Judge Kavanaugh was educated at a Jesuit institution and has supported Jesuits throughout his career are facts that made our editorial deliberations particularly painful. But we could not allow Mr. Kavanaugh's Jesuit ties to be dispositive. People can argue that the editorial misin-

terprets Catholic social teaching, or exaggerates the divisiveness of the situation, or fails to appreciate that any candidate will be divisive in the present political climate. Those are matters about which people of good will can disagree. The editors make no claim to infallibility.

What we could not do, however, without undermining our editorial integrity or sliding toward a form of Jesuit nepotism, is to allow Mr. Kavanaugh's ties to the Society of Jesus to predetermine our opinion in the matter. If we had done that, we would have failed in our duty to offer a fair and balanced opinion to our readers, no matter the cost.

In seeking to fulfill our obligations to the reader, there was no course of action available to us that would not cause pain and division. Yet that fact is but one modest dimension of the national nightmare we are all living through. The present zero-sum game being played in our national politics produces only losers. "Since the administration of government is inescapably political," the editors of this review wrote in the late spring of 1968, "so is the United States Supreme Court. It follows that partisan politics are relevant to nominations to the Supreme Court, insofar as partisan politics are directed to the great constitutional and political issues of our time."

It is what follows that last phrase, "insofar as," that is most notably missing right now from the public discourse. Yet **America** will continue to pursue that goal in all our reporting and commentary. We won't always get it right, but we'd rather lose than lie.

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



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AP Photo/Dieu Nalio Chery

Scavengers run behind a dump truck at the Truitier landfill in the Cite Soleil slum of Port-au-Prince, Haiti, Aug. 23. Scavengers often suffer from chronic respiratory illnesses, headaches and infections contracted from used syringes.

Cover image: iStock

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The faith and fortitude of Aretha Franklin

Brett Kavanaugh and toxic masculinity: lessons from another all-male Jesuit high school

by Christopher J. Devron, S.J. (9/18)

One of the most sacred principles in the U.S. criminal justice system is holding that a defendant is innocent until proven guilty. Clearly we have become a nation that now subscribes to the idea of “guilty until proven innocent.”

Robert Hults 

I went to a less prestigious Catholic all-boys school called Saint John’s High School in Washington, D.C., not far from Georgetown Prep. A freshman retreat or even four years of Jesuit education may not be able to stand up to a life of privilege, country clubs and connections with powerful people. Students’ characters are formed by all kinds of sources.

Jim Gunshinan 

Granted, we are an older generation, but I am shocked to see so many attacking Dr. Christine Blasey Ford. We know that highly placed men across the board, from clerics to athletes, have “acted badly.” I would not be surprised if the accuser is telling the truth.

Mary Lund 

Brett Kavanaugh and the true meaning of brotherhood

by Matthew Wooters, S.J. (9/24)

It is good to have a reminder that there are good young men such as Brother Wooters focused on service. Brett Kavanaugh was not among these men. I hope that this teaches **America** to wait until the evidence is in before giving any politician a ringing endorsement.

Stephanie Hampton 

The Editors: It is time for the Kavanaugh nomination to be withdrawn (Our Take, 9/27)

This is an editorial that should never have been necessary. It was premature, ideological and short-sighted to so enthusiastically endorse someone who, later assault allegations notwithstanding, stood for positions so opposed to Catholic social teaching.

Daniel P. Horan, O.F.M. 

As a Catholic who is very involved in the church and a graduate of a Jesuit university, I am extremely disappointed in this magazine. I hope that Brett Kavanaugh is nominated as our next Supreme Court justice. My prayers go out to Dr. Blasey that she finds peace.

Debbie Gallagher Mazur 

I desire to see a return of God to schools and public forums and to protect the unborn, but as the editorial points out, there are qualified candidates with similar values and views who stand at the ready—without similar claims of sexual assault.

Leigh Moore 

Featured here are responses to *America's* online content on Facebook , Twitter  and our website  regarding the Supreme Court nomination of Judge Brett Kavanaugh.

God at Our Center

Re “Mourning in America,” by Matt Malone, S.J. (Of Many Things, 10/1): We had a shared purpose in the United States, but it was dismantled by the people on the left and right. We used to be a proud nation that believed in God. Without God at our center, we are lost as a nation.

Jorge Luis Luaces Rabaza 🗨️

A Call to Arms

Re “Opening Doors to Latino Students” (Our Take, 10/1): An excellent call to arms for making the Latino Catholic population more present in our school communities. Perhaps The Catholic University of America or another Catholic institution of higher education could create and develop and find a home for a center for Latino Catholic studies with an eye toward substantively increasing the number of Latino Catholic students in the Catholic schools in this country.

This population is our future. We need to make serious efforts now to consider the funding that will be necessary to achieve these goals for the Latino community, which is underrepresented, at least in part, because of the socioeconomic status they occupy. If Catholic schools are not to be havens for the well-off, how do we fund an effort to increase the opportunities for Latinos? We need to redirect our priorities in the church and acknowledge the pivotal value of Catholic education from early childhood on in terms of passing on the faith.

Barry Fitzpatrick 🗨️

Perhaps Elitist

Re “A Right, Not a Privilege,” by Cyrus Habib (10/1): The lieutenant governor of Washington State, Cyrus Habib, writes: “It is elitist to suggest that some students are not destined for learning beyond high school.” Perhaps elitist but nonetheless true. A four-year liberal arts education is not for everyone, primarily because not everyone is interested in these traditional subject areas.

Louis Candell 🗨️

Culinary Challenges and Successes

Re “From Pinterest to Cookbooks, How to Cook like a Catholic,” by Vivian Cabrera (10/1): This was a delightful article. Thank you for sharing your culinary challenges

and successes with us. I can also recommend *A Continual Feast*, by Evelyn Birge Vitz (Ignatius Press, 1985). The instructions in most of the recipes are very clear. And, of course, there are the wonderful cookbooks by Rick Curry, S.J. There are so many great recipes and wonderful accompanying information in his books. Happy cooking!

Anne Mahoney 🗨️

Learning Church Values

Re “The Uncertain Future of Jesuit Education,” by Michael C. McCarthy, S.J. (10/1): I agree that Jesuit (and all Catholic) colleges must prepare students not only for careers and new technology but also for learning values based on the teachings of Jesus as interpreted by the church. While it is important that Jesuit and other Catholic colleges remain open for preparing students for their careers, I think it is likely that some of these schools will close.

I am sorry to say that in some cases, this may be for the best. When a Catholic college (regardless of who sponsors it, Jesuits or another order) fails to form students in ethical values in accord with the authentic teachings of Jesus as interpreted by the church, such a college is failing in its mission.

Tim Donovan 🗨️

Means for a Catholic Education

Let’s face reality: It costs \$10,000 a year to attend an average Catholic school. It costs \$15,000 per year with assistance to attend a Jesuit high school. Only people of means can choose Jesuit education.

Mike Macrie 🗨️

Why Is It Burning?

Re “Why Stay?” by Matt Malone, S.J. (Of Many Things, 9/17): I was struck by the image of our church as a building on fire. If we care about our church and are going to run into a burning building, maybe we need to ask why it keeps burning. What are the radical structural changes that are needed so it does not keep burning and hurting people?

Mimi Darragh
Pittsburgh, Pa.

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

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

The ‘Homeless, Tempest-Tossed’

In the aftermath of World War II, hundreds of thousands of refugees from a continent ruined by war and facing massive population shifts as the victors redrew national boundaries sought entry to the United States. Our nation responded in 1948 with legislation allowing more than half a million refugees to seek a new life on our shores. They came from Europe.

In the decades following, U.S. policy toward refugee resettlement remained generous. Wave after wave of refugees from Communist nations found a new home in the United States, including Koreans, Chinese and Eastern Europeans. Again, in the aftermath of the Vietnam War, hundreds of thousands more from Vietnam and elsewhere in Indochina were resettled here. According to the Office of Refugee Resettlement, the United States has resettled more than three million refugees since 1975. In 1980 alone, the United States resettled more than 200,000 refugees, including more than 125,000 from Cuba.

Last week, U.S. Secretary of State Mike Pompeo announced the number of refugees allowed in the coming year will be 30,000, the lowest ceiling in almost four decades.

This is a stark reminder that our contemporary U.S. policy is completely at odds with our national rhetoric

around resettlement—that we are a refuge for “your tired, your poor, your huddled masses yearning to breathe free.” The Trump administration’s antipathy toward refugees and immigrants is, of course, a matter of public record. President Trump promised a “Muslim ban” in his presidential campaign and argued that Syrian refugees could be a danger to the country. He has also decried immigrants from African nations, which he called “s***hole countries.” But this new ceiling still manages to shock and dismay. It is 15,000 lower than even in 2018, when the United States resettled the lowest number of refugees since the creation of the program.

It should go without saying that there is little justification for such a callous and indifferent response to refugees at the exact moment that the United States enjoys its strongest economy in a generation. Similarly, we cannot simply turn our backs on refugees from nations decimated by disastrous U.S. military interventions of the past several decades; we have a moral and ethical obligation to these populations. Despite President Trump’s rhetoric to the contrary, few of them have chosen to leave their homes. They were driven from them, and often by regimes we considered our allies.

Even in the world of realpolitik, however, slashing refugee numbers makes little sense. A generous refugee resettlement policy has multiple benefits beyond its ethical necessity. It fosters good will and cooperation with poorer nations struggling to accommodate transient populations (and, in the process, decreases the chances they will be pulled into the orbits of Russia or China); it helps to stabilize nations that border on conflict zones and could be drawn into larger wars; and it allows the United States to reward the loyalty of populations who assist our foreign policy aims (for example, translators and guides in Afghanistan and Iraq who helped save U.S. soldiers’ lives). A generous resettlement policy also gives us credibility when it comes to leaning on other nations to harbor large populations of refugees.

It is also worth noting that a 2017 report from the Department of Health and Human Services estimated that between the years of 2005 and 2014, refugees had contributed more than \$269 billion in federal, state and local taxes—far more than they received in government assistance.

A ceiling of 30,000 refugees for 2019 is not just an ethical catastrophe. It is bad public policy.

Let Them Eat Red Tape

In September the state of Arkansas announced that 4,350 low-income individuals were dropped from Medicaid coverage for failing to comply with new work requirements imposed by the state and approved by the federal government. Thousands

more are at risk of losing coverage over the next few months. What is troubling is that most of those covered by the requirement simply did not answer questions about their work activity on a website, the only state-approved method in a state where

internet access lags well behind the national average.

Advocates for low-income families suspect that many Medicaid recipients were simply unaware of the requirement (the state has admitted that the “open rate” on emails about

the requirement was less than 30 percent) or confused about how to meet it. Thus, two trends converged in Arkansas: reinforcing a stigma about receiving public assistance and using inefficient bureaucratic procedures to drive recipients off these assistance programs.

A similar dynamic is playing out as states impose drug testing on aid recipients, despite the enormous cost of such testing and the rarity of discovering drug users. At the federal level, President Trump's administration has been openly trying to "get rid of" the Affordable Care Act with methods like defunding public information campaigns about the program and slashing funds for groups who help people fill out the paperwork properly. The Trump administration is also proposing that the use of noncash benefits like food stamps be counted against even legal immigrants who apply for green cards. The U.S. bishops, among others, are voicing concern that this move will have a chilling effect, discouraging families from seeking public aid even if they are eligible for it.

Cutting assistance for low-income families has never been very popular with voters, so it is tempting for politicians to use "painless" ways to shrink these programs, requiring applicants to fill out more forms and sowing confusion so that even eligible citizens simply give up. This passive-aggressive approach is inimical to the principles of transparent and efficient government. For any public benefit, the goal should be to cover as close to 100 percent as possible of those who are eligible for it.

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Despite historic pact with Vatican, China is repressing religion

“In the future, I’m afraid that Chinese Catholics might think singing the praises of the Communist Party is an integral part of the Catholic faith,” said You Jingyou, a 50-year-old human rights activist and member of an “underground” Catholic church in China’s Fujian Province. Mr. You has reason to be concerned. The recently announced provisional agreement between the Vatican and Beijing (see Page 18) gives no assurance the government will curb its recent crackdown on religious practice, like banning online sales of the Bible.

The new accord notwithstanding, the Chinese government has tightened its control over Christian churches in the past few years. Authorities have demolished hundreds of mostly Protestant (but also some Catholic) churches, evicted congregations and installed surveillance cameras in churches allowed to function.

The Chinese government also restricts religious practice to five officially recognized religions on officially approved premises. Authorities retain control over religious bodies’ personnel appointments, publications, finances and seminary applications. They have often subjected members of independent religious groups to police harassment, arbitrary detention, torture, enforced disappearance and imprisonment. The government has imposed unprecedented control over religious practices in the predominantly Muslim region of Xinjiang and over Buddhism in Tibetan areas.

New “regulations on religious affairs,” which went into effect in February, ban unauthorized teaching about religion and travel abroad for religious meetings, all in the name of “curbing extremism” and “resisting infiltra-

tion.” Donations to religious organizations of over \$15,000 from foreign groups or individuals are prohibited. Authorities in Zhejiang and Jiangxi Provinces have also ordered government employees, school teachers and medical personnel to pledge not to hold “religious beliefs.”

Since China and the Holy See severed diplomatic ties in 1951, the leadership of China’s underground Catholic Church has endured enormous suffering for their loyalty to the pope and opposition to state control of religion. Cardinal Kung Pin-Mei, the first Chinese person to hold the post of bishop, spent 30 years in prison. Half of Bishop Shi Enxiang’s 94-year life was spent in various forms of detention. Bishop Fan Xueyuan was imprisoned for more than 30 years, while Bishop Fan Zhongliang spent more than two decades in prison and labor camps. There are many more such cases.

Authorities continue to harass leaders of the underground church. In March, police briefly detained Bishop Guo Xijin of Mindong after he refused to officiate at Easter Mass with a government-appointed bishop not recognized by the Vatican. The previous Easter, authorities detained Bishop Guo in secret for 20 days and forced him to study government propaganda.

Last year, authorities in the city of Wenzhou detained Bishop Shao Zhumin for seven months after his church refused to join the state-run Patriotic Catholic Association. In December 2017, authorities in Lishui Prefecture reportedly took Father Lu Danhua into custody and ordered him to “study.” He has been “disappeared” ever since.

In 1960, on the eve of Cardinal Kung’s trial for “counter-revolution-

ary” activities, the prosecutor urged him to support the Patriotic Catholic Association. He replied: “If I denounce the Holy Father, not only would I not be a bishop, I would not even be a Catholic. You can cut off my head, but you can never take away my duties.”

Millions of ordinary believers have also valiantly resisted government control.

“When the government-sanctioned priest performs Mass in the government church, nobody would go,” said Mr. You. “Even though we have to hide in a dark corner to pray, there are a lot of us.”

Mr. You worried that with the Vatican now recognizing government-appointed clergy, priests will incorporate Communist Party propaganda into their religious lives. “During Mass, will we be ordered to sing the national anthem? Communist Party songs? Will we have to hang China’s national flag? How does our young generation of believers know that this is not part of what Catholic rituals are supposed to be?”

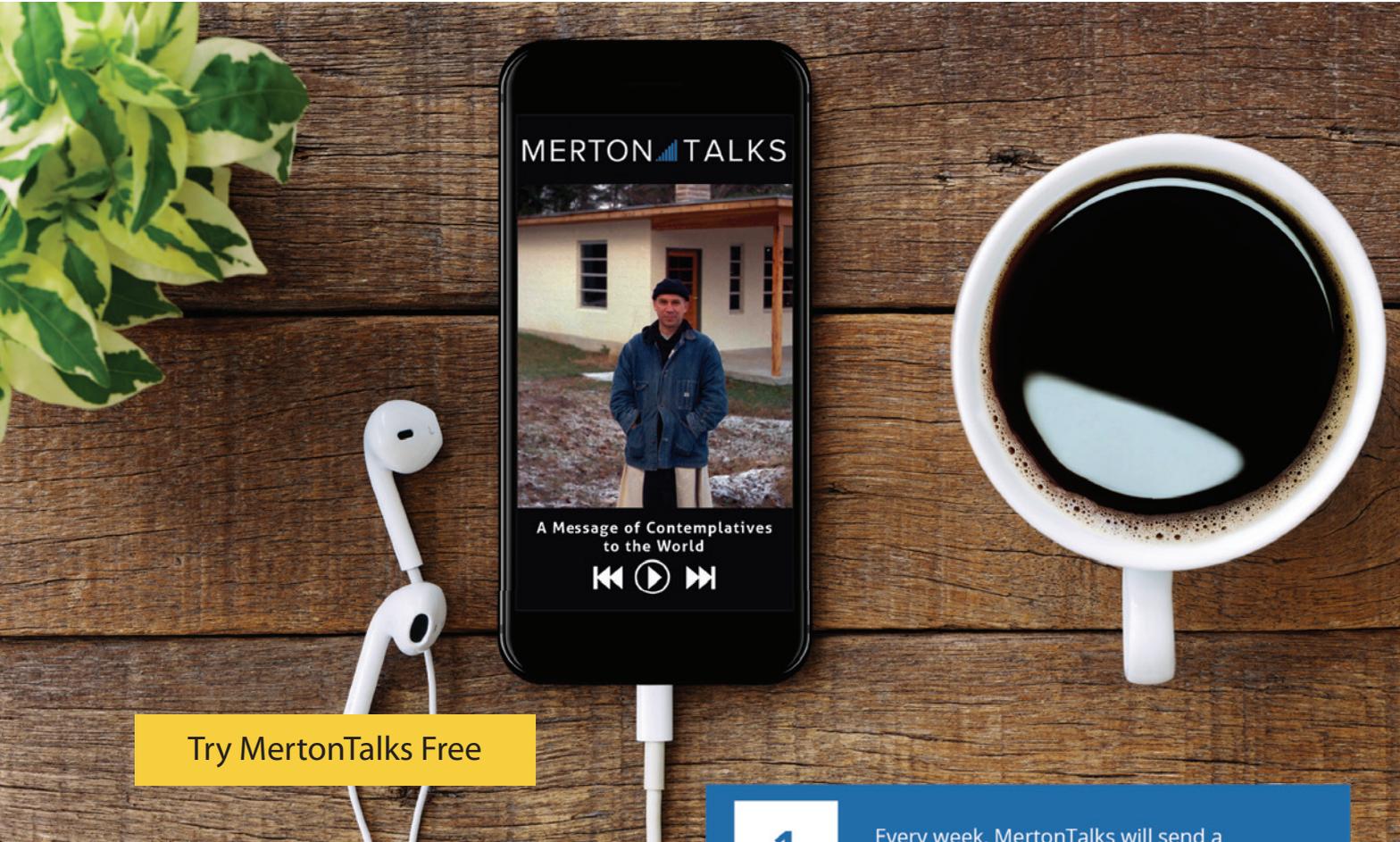
Mr. You’s fears are not completely unfounded, as these things have already been happening to churches under the control of the Catholic Patriotic Association. The Vatican has yet to provide answers to these questions. Until then, millions of Chinese Catholics will be concerned that this new accord, whatever the benefits to their own church, will do nothing to protect religious freedom overall in their country.

Yaqiu Wang is a China researcher at Human Rights Watch.

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Trump moves isolate Palestinians and threaten humanitarian crisis

By Kevin Clarke

Trump administration reversals of longstanding U.S. policy aimed at mitigating 70 years of conflict between Israelis and Palestinians accelerated in August and September. Fulfilling a campaign pledge, the administration broke ground this year on a new U.S. embassy in Jerusalem, and in August it canceled its \$350 million annual contribution to the U.N. Relief and Works Agency, known as Unrwa, creating a \$217 million budget shortfall for the agency and an instant humanitarian crisis for a region already overloaded with them. By mid-September all U.S. assistance to Palestinians, including funding for a \$10 million U.S.A.I.D. “coexistence” program that brought Israeli and Palestinian schoolchildren together, had been terminated.

The near-term impact threatens to be “catastrophic,”

said Hillary Dubose, the Catholic Relief Services Gaza representative, commenting by email.

“Palestinians are all deeply concerned about the wide-reaching impact that they expect the cuts will have,” she said. “Everyone wonders how Unrwa schools will remain open, whether health clinics and hospitals will be able to meet the needs of the people, and many don’t know how they will put food on the table of their family in the coming months.”

Describing Unrwa as an “irredeemably flawed operation,” an assessment quickly rejected by U.N. officials, Heather Nauert, a State Department spokesperson, announced the decision to end U.S. funding on Aug. 31. She said, “The fundamental business model and fiscal practices that have

Palestinian refugee students stand outside a classroom waiting to attend a ceremony to mark the return to school in Beirut, Lebanon, on Sept. 3.

marked Unrwa for years—tied to Unrwa’s endlessly and exponentially expanding community of entitled beneficiaries—is simply unsustainable and has been in crisis mode for many years.”

According to Ms. Nauert, the administration remained “mindful” of the impact “on innocent Palestinians, especially schoolchildren, of the failure of Unrwa.” She said the administration would “intensify dialogue with...international stakeholders about new models and new approaches, which may include direct bilateral assistance from the United States and other partners, that can provide today’s Palestinian children with a more durable and dependable path towards a brighter tomorrow.”

Since the decision, Unrwa has rallied support from other donor nations and reduced its current shortfall to \$64 million. But it is unclear what will happen in the future if the U.S. president follows his present course. The United States has long been the largest donor to Unrwa, an acknowledgment of its humanitarian and stabilizing role.

“For C.R.S., the funding cuts mean that we are unable to continue providing the most vulnerable Gazans with food assistance and short-term job creation support,” Ms. Dubose said. “Normally, we would be assisting 155,000 Gazans right now with food and livelihoods support through our

U.S.A.I.D.-funded program, but the cuts mean that we are serving zero.”

She added that C.R.S. and its partners have laid off approximately 90 staff members, “which further contributes to the high unemployment rates, already above 40 percent, in Gaza.”

“The cuts also mean that C.R.S. will not be prepared to provide a rapid response in the case of an emergency, since we will have inadequate staff and funds to do so.”

Ms. Dubose added, “What I’ve described here is only the impact on C.R.S., but we are not the only U.S.-funded organization. Taken together, I believe that the cuts will be catastrophic. I predict that unless the U.S. reverses its decision or another donor steps in to fill in the gap soon,

we will see increased unemployment, greater debt, higher levels of hunger likely worsening health outcomes and reduced school attendance.” According to Ms. Dubose, “the worsening poverty and isolation” that would result “could lead to greater instability in Gaza, which could also have a security impact on Israel.”

Speaking on behalf of the U.S. Conference of Catholic Bishops, Lucas Koach, director of the Office of International Justice and Peace, said, “We are not supportive of [the decision to drop Unrwa and funding for other programs] because of the humanitarian fallout it creates.”

Citing the scores of Unrwa health care and women’s centers that are working with millions of Palestinian women and children, Mr. Koach said, “The bishops are urging a speedy resolution and the restoration of the funding of those critical programs.

“The conference wants to continue to lift up its repeated statements supporting peace in the region, and that’s going to require both sides to work together for a solution,” Mr. Koach added.

But getting both sides back to meaningful negotiations may be a challenge in the current environment. Drew Christiansen, S.J., distinguished professor of ethics and global human development at Georgetown University’s School of Foreign Service and a former editor in chief of **America**, said it appeared that the president was adopting the tactics of his ally in the region, Prime Minister Benjamin Netanyahu of Israel.

“There is a kind of compatibility between Netanyahu and Trump in terms of the way they approach this; they’re both bullies who believe in sticks and no carrots,” he said. “This is the way Netanyahu has been moving for years, never agreeing to talks and continuing the process of expropriating Palestinian land.”

But Father Christiansen said it was unclear what the Palestinians had left to give up for negotiations, having already lost or surrendered so much.

The chaos in the Middle East that followed the U.S. invasion of Iraq in 2003 has meant that other crises made Palestinian sovereignty a low priority, according to Father Christiansen, but he urged U.S. Catholics to pay attention to the humanitarian plight and sovereignty challenge fac-

ing Palestinians. “Why should we care? Because they’re human beings and because it’s part of the Catholic belief in human dignity.”

The church has had a tradition of watching out for vulnerable refugee populations, he said. A plan to have pressed reforms of Unrwa or to fold it into the U.N. High Commissioner’s Office on Refugees, an entity it predates, “would be fine,” Father Christiansen said. But the Trump administration’s approach appears to be in line with an overarching

rejection of any U.S. responsibility for global refugees. Refugees and migrants “seem to be targets of this administration, even people who have become citizens,” he said.

And weakening Unrwa particularly is mistake, he said, because the agency helps “keep the peace in a very unstable area.”

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

PALESTINIAN REFUGEES...

are defined as “persons [and their descendants] whose normal place of residence was Palestine during the period 1 June 1946 to 15 May 1948, and who lost both home and means of livelihood as a result of the 1948 conflict.”

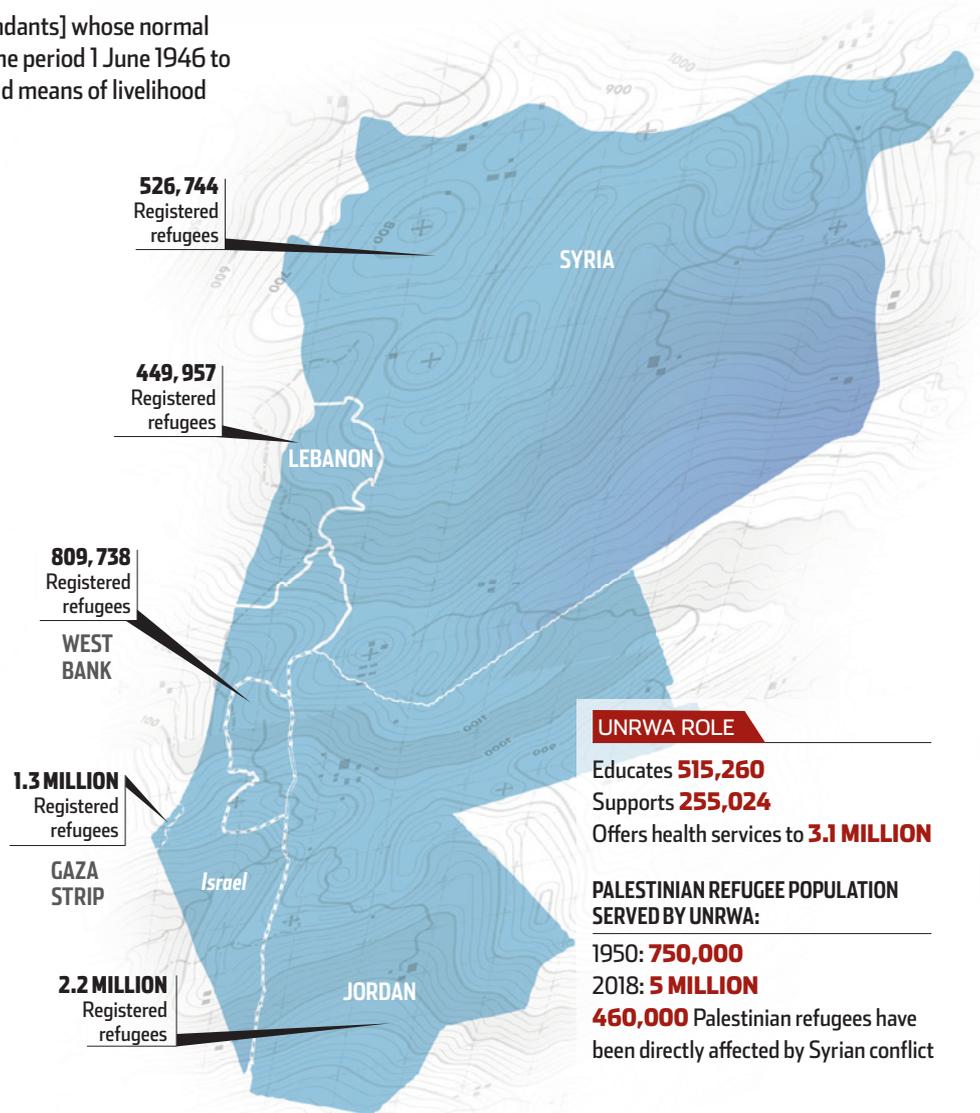
- United Nations Relief and Works Agency

UNRWA FUNDING

2015: The United States and the European Commission were the two largest donors to Unrwa, contributing 41 percent of the overall funding received by the agency.

2018: The Trump administration, describing Unrwa as a “deeply flawed” organization, terminates a \$350 million contribution, creating a \$217 million budget shortfall for the agency.

DONOR	2015 CONTRIBUTIONS (US\$)
U.S.	\$381M
European Commission	\$137M
U.K.	\$100M
Saudi Arabia	\$96M
Germany	\$92M
Sweden	\$45M
Japan	\$39M
Kuwait	\$32M
Norway	\$29M
Switzerland	\$25M



United Nations Relief and Works Agency. Note: Nearly one-third of the registered Palestine refugees, or more than 1.5 million individuals, live in 58 recognized Palestine refugee camps in the areas shown on the map. The remaining two-thirds also live in these host countries, often near the official camps.

A National Town Hall on Latinos and Catholic Education in the United States

Convening leaders in education, Latino affairs, the Catholic Church,
and social and pastoral ministries to discuss the future of the
Church in the United States.

5 p.m.
October 30, 2018

RSVP: events@americamedia.org

The Catholic University of America
Heritage Hall in Father O'Connell Hall
620 Michigan Ave., N.E.
Washington, DC 20064

Welcome:

John Garvey, J.D.
President
The Catholic University of America



Moderator
Hosffinan Ospino, Ph.D.
Boston College



The Most Rev. Oscar Cantú
Coadjutor Bishop of San Jose

Introductions:

Matt Malone, S.J.
Editor in Chief
America magazine



Thomas Burnford, D.Min.
President, National Catholic
Educational Association



Veronica Alonzo, Ed.D.
Associate Superintendent of
Operations, Dallas Catholic Schools



Monsignor Michael Clay, D.Min.
Director, Pastoral Ministry Program
The Catholic University of America

To request accommodations for individuals with disabilities, call 202-319-5211

Young Encuentro participants pray over Bishop Anthony B. Taylor of Little Rock, Ark., on Sept. 21.

At fifth national Encuentro, young Latino Catholics are ready to lead

CNS photo/James Ramos, Texas Catholic Herald

A majority of Catholics under 30 are Hispanic, so it was no surprise that young Latino Catholics were a focal point at the V Encuentro gathering in Grapevine, Tex., last month.

“For 15 years, we have seen the numbers in the Hispanic community here grow rapidly. But we’ve been overlooked and not seen as a cornerstone of the church,” Laura Ramirez, a youth coordinator in Brooklyn, N.Y., told **America**. “There are a lot of young people, and we’re willing to do great things.”

Encuentro, which means “Encounter,” is a four-year initiative from the U.S. bishops, intended to better serve the growing Latin American community. It will continue through 2020. This most recent Encuentro is the fifth such gathering and took place from Sept. 20 to 23.

Young Catholic Latinos want ministry to be in their culture, which may come in either English or Spanish, according to Oscar Godinez, who coordinates Young Adults for Christ in the Diocese of San Jose, Calif.

“We have to learn how to speak in the way they understand,” he said. “There is a fusion of cultures that is happening. And it’s very important that they take leadership roles, both in spiritual and educational dimensions.”

While it was not a key point of the conference, Mr. Godinez mentioned outreach to Latinos who are part of the L.G.B.T. community, since those who have been marginalized include L.G.B.T. Latinos.

“In a way, it’s a taboo topic. Our culture sometimes treats them as if they were lepers,” Mr. Godinez said. “But we are all children of God. We have to reach communion among ourselves.”

Hosffman Ospino, associate professor of Hispanic ministry and religious education at Boston College, pointed out there is also a gender gap. “Latinos still fail to recognize the leadership role of women in our church,” he said. The

national gathering itself is an example; far more men than women served as keynote speakers and panelists.

Cecilia González-Andrieu, associate professor of theology at Loyola Marymount University in Los Angeles, said the gender disparity did not go unnoticed by delegates. “For those of us accustomed to a vibrant and integrated experience of church, the very structure of the Encuentro days, with no laity invited to give plenary addresses and with women completely excluded from serving in any liturgical ministries, was shocking,” she said in an email to **America**.

Ms. González-Andrieu said the national gathering demonstrated that laypeople are ready to take on leadership roles but need education, formation and resources. She said the event “revealed a church in transition, with the laity ready to go into the streets to live out the Gospel of joy and of mercy, and an institution resistant to allow the transfer of power and agency this requires.”

Mr. Ospino also noted the low number of people involved in Hispanic ministry in dioceses across the country. “Sometimes we have one person to serve half the diocese and 60 to serve the other half,” he said, adding that hiring young adult Latinos could help with that.

Cardinal Joseph Tobin of Newark, N.J., said the conversations during the national gathering could help attendees discern where God is calling the church.

“Our failures might be the way of the Holy Spirit telling us we need to go in a different direction,” the cardinal said. “Sometimes the Holy Spirit is like a gentle breeze.... Sometimes it’s like a hurricane that knocks down things that need to be knocked down.”

J.D. Long-García, *senior editor*.
Twitter: @jdlonggarcia.

Flannery Uncut: A Sneak Peek at a New Film about Flannery O'Connor



Photo: Courtesy of Joseph de Casseres

An advance screening of the forthcoming documentary *Flannery* will be followed by a discussion with two of the filmmakers, Mark Bosco, S.J., and Elizabeth Coffman, moderated by best-selling author **James Martin, S.J.**

Flannery tells the story of Flannery O'Connor through the eyes of contemporary writers and artists including Tommy Lee Jones, Alice Walker, Tobias Wolff, Hilton Als, Alice McDermott, Mary Gordon, and Sally Fitzgerald. It features original animation and never-before-shown archival footage.

Thursday, October 18, 2018 | 6 p.m.

McNally Amphitheatre | Lincoln Center Campus | Fordham University | New York City

This event is free and open to the public. Seating is limited and registration is required. For more information and to register, send an email to cacs@fordham.edu or visit fordham.edu/flannery.

A reception will follow the discussion. This event, cosponsored by America Media, is held in celebration of the recent gift from the Flannery O'Connor Trust to the Curran Center to endow conferences and scholarship promoting the work of Flannery O'Connor and other American Catholic writers.



A breakthrough on bishops in China could lead to improved relations

A breakthrough agreement with China announced on Sept. 22 was described by Vatican Secretary of State Cardinal Pietro Parolin as a pastoral effort to create conditions of “greater freedom, autonomy and organization” for the church in China. Cardinal Parolin said Pope Francis asks the bishops, priests, religious and faithful of the Catholic community in China “to make concrete fraternal gestures of reconciliation among themselves and so to overcome past misunderstandings, past tensions, even the recent ones.”

The Vatican’s No. 2 official indicated that the pope and Chinese authorities would now jointly approve new bishop appointments. “What is required now is unity, is trust, and a new impetus: to have good pastors, recognized by the Successor of Peter and by the legitimate civil authorities,” said Cardinal Parolin.

In addition to the agreement, the Vatican announced that Pope Francis would readmit to full ecclesial communion “all the remaining ‘official’ bishops who were ordained in China in recent years without the pontifical mandate”—that is, without the pope’s approval. There were eight such bishops, three of whom were declared excommunicated during the pontificate of Benedict XVI.

As a result, for the first time since 1957 (when Beijing began to ordain bishops without Rome’s approval), all the

Catholic bishops in China today, around 100 in total, are in communion with the pope. This means that all 60 bishops officially recognized by the Chinese authorities are now united with the pope.

The provisional agreement, the Vatican said, “the fruit of a gradual and reciprocal rapprochement, has been agreed following a long process of careful negotiation and foresees the possibility of periodic reviews of its application. It concerns the nomination of bishops, a question of great importance for the life of the church, and creates the conditions for greater collaboration at the bilateral level.”

While the agreement could help pave the way for formal diplomatic ties and possibly an eventual papal trip to China, it is also sure to anger Catholics who vigorously advocated for the Vatican to maintain a hard line with Chinese authorities. The accord was signed in Beijing during a meeting between China’s deputy minister for foreign affairs, Wang Chao, and the Vatican undersecretary for state relations, Msgr. Antoine Camilleri, against a backdrop of a continuing Chinese crackdown on religions (see Page 10).

The situation of more than 30 bishops of the “underground” church community who are in communion with the pope but not recognized by Beijing was not dealt with under the provisional agreement; it is hoped that this will be dealt



Altar servers lead a Palm Sunday procession on March 25 in Youtong, in China's Hebei Province.

CNS photo/Damir Sagolj, Reuters

with soon by the Joint Working Group established by China and the Holy See in 2014. The Vatican recognizes that it is essential to resolve this question if the underground and official communities are to be reconciled.

“Pope Francis hopes that, with these decisions, a new process may begin that will allow the wounds of the past to be overcome, leading to the full communion of all Chinese Catholics,” the Vatican said.

It is believed that China's 12 million Catholics are more or less equally divided between the officially recognized church community and its underground counterpart. Beijing does not recognize the latter because the underground communities—bishops, priests, women religious and laypeople—refuse to be part of the Patriotic Association that the Chinese authorities set up in 1957 to control the Catholic Church in China.

“This is not the end of a process. It's the beginning. This has been about dialogue, patient listening on both sides even when people come from very different viewpoints,” the director of the Holy See Press Office, Greg Burke, said.

Gerard O'Connell, *Vatican correspondent (with AP content).*
Twitter: @gerryrome.



A rescue in Leland, N.C., on Sept. 17.

CNS photo/Jonathan Drake, Reuters

Catholic Charities USA seeks support for Hurricane Florence response

The Carolinas were hard hit with record rainfall and flooding rivers from tropical storm Florence after it made landfall on Sept. 14. And although the storm was quickly downgraded from a hurricane to a Category 1 tropical storm, it still caused extensive water damage.

At least 47 people died in storm-related incidents, tens of thousands of homes were damaged, and about 500,000 homes and businesses were still without power on Sept. 17. Catholic Charities USA has set up its website donation page and text-to-give platform to help individuals and families affected by the storm and flooding. The agency forwards 100 percent of funds raised to the local Catholic Charities agencies that serve the affected communities.

Those wishing to donate can visit www.catholiccharitiesusa.org, text CCUSADISASTER to 71777 or call (800) 919-9338.

“We are praying for those affected by the storm,” said Donna Markham, O.P., president and chief executive officer of Catholic Charities USA. “Unfortunately, those most impacted by natural disasters are the individuals and families who are already struggling to make ends meet.”

Prior to the storm, Catholic Charities of South Carolina was already preparing to help those in need. Kelly Kaminski, director of disaster services for Catholic Charities, said the agency activated its Emergency Operations Center and disaster services team on Sept. 10 and had been coordinating with county emergency management teams, the Federal Emergency Management Agency and Catholic Charities USA. It has been working with local partners to have water, cleaning supplies, baby items and other needed supplies readily available in areas along the coast.

Catholic News Service

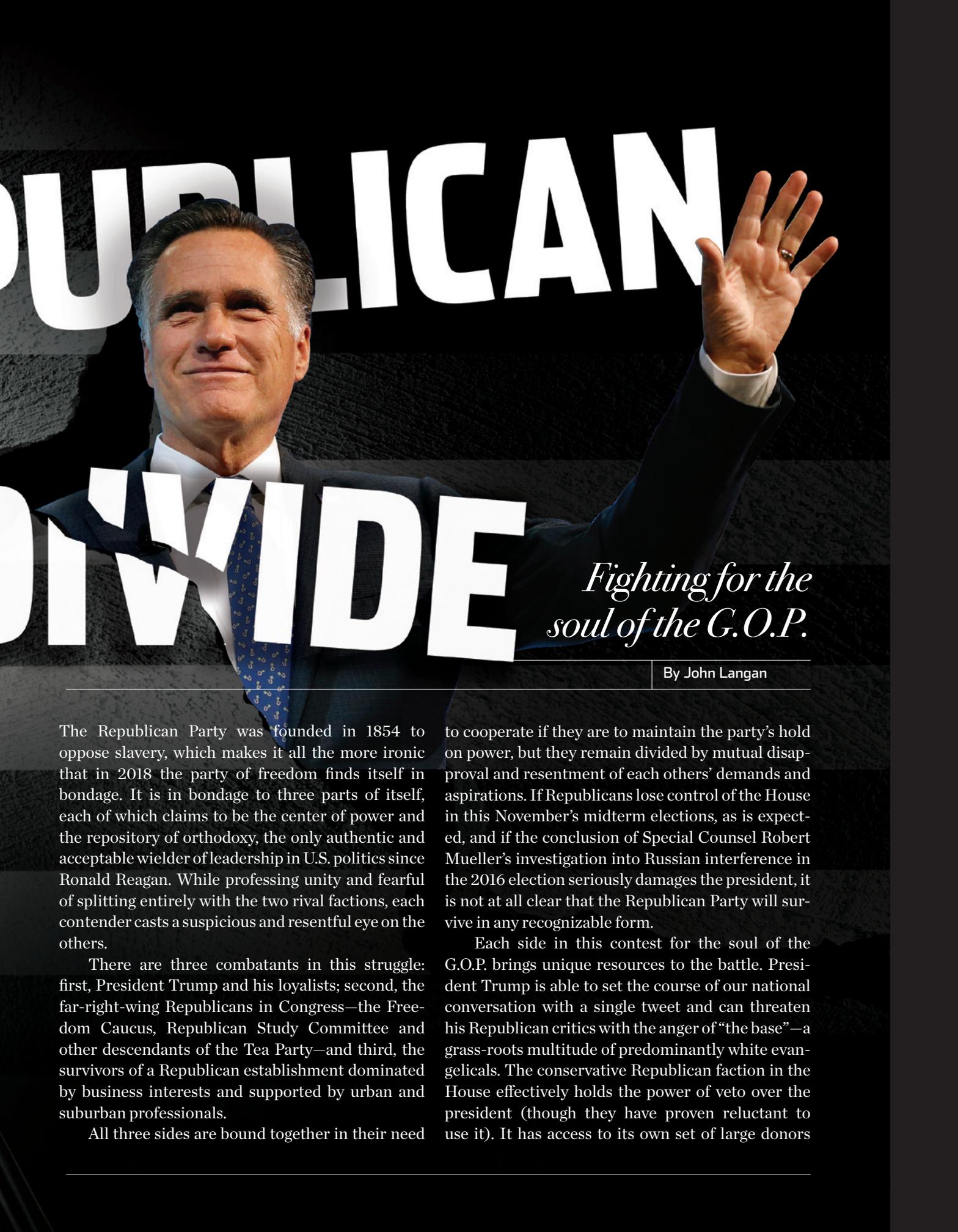


THE REP

D

Above: President Donald Trump, U.S. Representative Mark Meadows; opposite: Mitt Romney

AP Photos



REPUBLICAN

DIVIDE

*Fighting for the
soul of the G.O.P.*

By John Langan

The Republican Party was founded in 1854 to oppose slavery, which makes it all the more ironic that in 2018 the party of freedom finds itself in bondage. It is in bondage to three parts of itself, each of which claims to be the center of power and the repository of orthodoxy, the only authentic and acceptable wielder of leadership in U.S. politics since Ronald Reagan. While professing unity and fearful of splitting entirely with the two rival factions, each contender casts a suspicious and resentful eye on the others.

There are three combatants in this struggle: first, President Trump and his loyalists; second, the far-right-wing Republicans in Congress—the Freedom Caucus, Republican Study Committee and other descendants of the Tea Party—and third, the survivors of a Republican establishment dominated by business interests and supported by urban and suburban professionals.

All three sides are bound together in their need

to cooperate if they are to maintain the party's hold on power, but they remain divided by mutual disapproval and resentment of each others' demands and aspirations. If Republicans lose control of the House in this November's midterm elections, as is expected, and if the conclusion of Special Counsel Robert Mueller's investigation into Russian interference in the 2016 election seriously damages the president, it is not at all clear that the Republican Party will survive in any recognizable form.

Each side in this contest for the soul of the G.O.P. brings unique resources to the battle. President Trump is able to set the course of our national conversation with a single tweet and can threaten his Republican critics with the anger of "the base"—a grass-roots multitude of predominantly white evangelicals. The conservative Republican faction in the House effectively holds the power of veto over the president (though they have proven reluctant to use it). It has access to its own set of large donors

A decorative border on the left side of the page features a stylized American flag pattern with stars and stripes. The stars are white on a dark background, and the stripes are horizontal bands of dark and light colors.

In its current state, the Republican Party could entangle and tarnish many of its supporters and allies in the hard times ahead. Supporters of President Trump cheer as he arrives for a campaign rally on Sept. 20, 2018, in Las Vegas. ▶

and connections to the grass roots. The establishment Republicans, like the Bushes and Romneys, rely on successful professionals and executives who also have commitments to professional standards in the law and in various government agencies, as well as their own deep pockets.

At the same time, each faction has its own vulnerabilities and deficiencies. First, the president carries with him the heavy burden of his own carelessness and recklessness—which not only exposes him to potential legal trouble but unsettles Republicans who otherwise support his policy goals. Second, the congressional conservatives have strong ideological convictions about business, sex and military strength, but they have failed to influence large segments of the population that have not already been converted to the special conservative mix of economic libertarianism, Christian moralism and aggressive nationalism that they make a test of orthodoxy. Third, the establishment Republicans lack the energy and vision to put forward a platform that responds to the economic anxiety that fueled the right's populist turn, as was clearly shown in the 2016 primaries.

The three sides have overlapping but distinct priorities. The president was able to lead a coalition of congressional conservatives to victory on the tax cut, a matter on which the three factions of the party had no serious divisions. But the fight against Obamacare failed, largely because there was no coherent alternative on offer. Immigration policy seems likely to follow a similar path. On this issue there is little common ground between, on the one hand, the Trump administration and conservative House members, who play on populist fears of low-wage migrants and on white Protestant fears of people from other cultures, and, on the other hand, establishment business and community leaders, who welcome skilled immigrants and who are taken aback by the administration's disregard of expert opinion and popular compassion in handling the problems of the border.

Each corner of this awkward triangle has its own specific concerns and worries. The establishment Republicans seek to preserve the rule of law against what they perceive as the arbitrary and corrupt behavior of the president. They oppose the politicization of the Department of Justice and the dismissal of scientific expertise and professional competence from government

agencies. They are distressed by the president's lack of civility and morality and by his erratic and unreliable performances on the world stage.

They are also the people most likely to be swayed to abandon the president if Mr. Mueller uncovers evidence of collusion or obstruction of justice by Mr. Trump. The establishment Republicans will find the prospect of dealing with the likely Democratic majority in the House less distressing than it is for either President Trump or the radical conservatives; they may even welcome it as altering the balance of forces in the Republican caucus in their favor.

The conservative radicals are intent on gaining control of the judiciary by installing advocates of their vision of a Christian social order and a free-market economy. This longstanding yearning for an idealized and updated version of the 1950s—the time before the Warren Court and the civil rights movement—is now focused on the elevation of conservative judges, most recently Brett Kavanaugh, to the Supreme Court. To achieve this objective, Republicans who share their ideology have to control the executive and legislative branches, at least until retirement and death have removed judicial obstacles to their grand project.

These right-wing conservatives in Congress have been happy to run interference for Mr. Trump when it comes to the investigation into Russian meddling. But a blue wave in November would greatly diminish their ability to shield the president, and they would be unlikely to regain control of the House for some time.

At the present time, however, both the attention of the public and the president's concern is centered on Mr. Trump's survival at the center of power. He may survive various forms and degrees of denunciation, investigation, impeachment and desertion, but his power is almost certain to be drastically diminished, especially if the Democrats take control of the House. On the other hand, survival to the end of his four-year term would be a remarkable accomplishment, even while it would demonstrate the inadequacies of the Republican leadership in Congress and in the party at large.

President Trump has the most to lose; the question is whether after November the Republicans will be so divided and enfeebled that they are unable to function as a governing party. In the event of a decisive defeat for the Republicans, Mr. Trump becomes a lame duck. The



AP Photo/Evan Vucci

radical conservatives will lose their confidence that they were been right all along, only earlier than everybody else. They will intensify their criticism of the media, of higher education, of feminism and of minorities. Politics will in general continue to be vicious; the alligators will be assisted by hyenas, by copperheads and other unlovely creatures of the swamp.

FOUR STEPS TO FREEDOM

It is understandable that Democrats, who are at least as divided as their Republican counterparts, are attracted to a scenario in which they are able to hold a united front against Mr. Trump while waiting for victory in the November elections. This would allow the party to postpone serious decisions about future policy until a clear leader emerges in the 2020 primaries. A continuing combination of blunders, scandals and crises of one sort or another on the part of the president and the Republican-controlled Congress, some imagine, will ensure a Democratic victory in the fall.

The Democrats, however, paid dearly for such overconfidence in 2016. This go-around, important parts of the electorate are likely to turn against the party if they come to suspect that the Democrats hope to profit somehow from potentially avoidable disasters that may well harm the country as a whole.

How, then, should Democrats, independents and centrist Republicans respond to the current state of bondage in which the Republican Party faces seemingly endless internal struggle, ongoing moral debasement and looming

electoral catastrophe?

First, everyone should pray for the Republican Party. This is not a pious wish but a cry from the heart that a major element of our political system is being ruined. Without a Republican Party that is ready to accept the dual roles of loyal opposition and spokesperson for conservative values, all of us will be hobbling into the future on one leg. A shifting balance between the two deeply entrenched parties in our system of representative democracy is an essential part of its health.

The balance has to revolve around a unifying commitment to the common good, which exists above the conflicting values of factionalism and partisan conflict. Such a commitment leads us to enter into public debate in a spirit of compromise and cooperation and leads us away from slanderous attacks on the other side. This commitment eschews political narratives in which there are no mistakes and honest disagreements but only sins and crimes. It protects social and political institutions and forms of civility that sustain our common life. Such attitudes need to be cultivated within both parties as well as between them.

Second, outsiders from both ends of the political spectrum should encourage the Republican Party and its allies to adopt a less adversarial approach to politics and a less individualistic view of society. Politics, especially when it is organized around two great coalitions, as ours has historically been, will retain an adversarial dynamism; interests will continue to conflict; intellectuals and commentators will fire away in all directions. But in an increasingly in-



The Republican Party stands in need of liberation from self-imposed bondage, conversion to a new agenda and transformation into a party of civility and inclusion. ●●

terconnected society, we need to find ways of moderating dissent that dampen extremism rather than exploiting it.

Conservatism can be conceived in communitarian rather than libertarian terms. It is in the general interest to ensure that those left behind in the forward movement of society are not left without the resources and programs that can ensure that they are treated with the respect and dignity appropriate to human beings and to our fellow citizens. This minimal form of equality stands as a shared moral value, even though there will always be justifiable disagreements about how to achieve it. Reliance on a single set of strategies, whether these be market-oriented or government directed, will almost inevitably lead to social failures—including failures of imagination and sympathy. This will require Republicans to move away, at least partially, from their insistence on free-market solutions across the board; it will also require Democrats to avoid government overreach. And for both parties, it should lead to a critical examination of the role of contributions from interest groups and megadonors in influencing policy and legislation.

Third, and this is primarily the responsibility of Republicans themselves, though Democrats will need to follow their example, it is necessary to insist on the moral character of political life. The life of public service and community leadership proposes worthy ide-

als for those working for the common good and at the same time imposes binding rules on those who may be tempted to use morally and legally questionable means to benefit themselves and their causes and to conceal their mistakes. The current state of the Republican Party should not be taken as a guide to “the new normal” in partisan politics. In a polity that insists on mutual respect and human dignity as a cornerstone, some level of public morality is almost a matter of national security. A shared respect for the protection of truth in the public sphere holds us together and provides a basis for global leadership.

Whatever the advice of lawyers, consultants, pollsters and fundraisers may be, a political system that refuses to cleanse itself and its key members of corruption will lose the confidence of an open and democratic society. A regime that tolerates white nationalism in its ranks, practices tax fraud and obstruction of justice and openly accepts the multiplication of conflicts of interest will lose the respect and to a considerable extent the allegiance of its citizens and voters. The future of such a regime in an open and democratic society will not be happy or lasting so long as there is a free press. Yielding to the temptation to set moral considerations to the side will not be good for the Republican Party in the long run. It will also damage the republic itself. It is, therefore, not an outcome that Democrats should welcome or rely on. Nor should they think that immorality in government is a distinctively Republican problem.

Fourth, Democrats and others should pray and work for a renewal of internationalism in the Republican Party. Mr. Trump has walked away from the Paris climate accords and the Iran nuclear deal, taken a hard line on trade and tariffs, drastically cut the number of refugees admitted to the United States and questioned the value of U.S. military commitments in Europe and Asia. It is not surprising, therefore, that there has been a great deal of emphasis in the media on “Trump the nationalist.”

But the desire on the part of many people to reverse key elements in U.S. foreign policy is much broader than sentiments for and against Trump. There have been critics, especially in Latin America, who have for a couple of generations denounced U.S. imperialism and the consequences of an overly active role in the affairs of various



countries, whether these be left-trending democracies or backward-looking dictatorships and oligarchies. Others have attacked U.S. foreign policy as insufficiently bold in responding to China and North Korea and to radical Islam in the Middle East. Still others have criticized Washington for being overly generous to Israel or to the United Nations and for being insufficiently generous to Africa and other extremely poor areas.

This set of observations reminds us how difficult it is to reduce U.S. foreign policy to one pattern of response to what are widely varied problems. But sustained and patient dialogue between ourselves and the contending states in the Middle East; between ourselves and our close allies in NATO and the Pacific; and between ourselves and those states seeking to establish or maintain great power status, including Russia, China and India, should help to contain the current wave of anxiety and reverse America's retreat from the global stage.

This is especially true with regard to those problems that urgently require international consensus, including nuclear proliferation, environmental protection, ensuring fair terms of trade, sustaining—and holding accountable—international institutions, and defending human rights in realistic and cooperative ways. These are all tasks that require a sense of shared responsibility and confidence in the reliability and stability of partners, the United States above all.

More broadly, the task is to find a pattern for international action that is neither imperialist nor isolationist, that affirms the moral bonds underlying an active human rights policy as well as the contribution of existing international organizations to the maintenance of peace and the relief of extreme misery. The outcome should be a balanced and cautious internationalism that should be acceptable to both parties and beneficial for the country as a whole. This will liberate Republicans from the cries and demands of strident nationalism and xenophobia and will give them room to shape and pursue objectives in their own style.

THE WAY FORWARD

Republicans looking at this list of paths to a liberated version of their party are entitled to ask just how to get from here to there. The answer to that question is to look for a new generation of leadership willing to take on the difficult but crucially important task of saving the party from its

current divisions and its enslavement to current ideologies and fears. This task will require patience, courage and imagination.

Non-Republicans, especially those with strong religious convictions, may well wonder what is supposed to happen with regard to such hotly and rightly contested issues as abortion and same-sex marriage. In comparison with the fundamental concerns about human life, family and sexuality, the ups and downs of the Republican Party, important as they are, seem ephemeral and parochial.

But supporters of the pro-life movement, especially, should bear in mind that their fortunes are deeply affected by what happens to the Republican Party and, in particular, its more conservative elements. Recent ill-conceived efforts by the Democratic Party to purge pro-life members seem likely to deepen and to confirm the political-religious polarization in this country. But the pro-life movement should be willing to reconsider the political side of its own strategy. Maintaining an ever-closer mutual embrace with the Republican Party increases the risk to the movement's long-term objectives. Given the style of the current Republican regime, the party does not seem to be a worthy vehicle for the essential moral and religious concerns of the pro-life community.

If the argument advanced in this essay is correct, the Republican Party stands in need of liberation from self-imposed bondage, conversion to a new agenda, and transformation into a party of civility and inclusion. If it does not move in this direction, it is likely to entangle and tarnish many of its supporters and allies in the hard times that lie ahead. But the party already stands in opposition to Catholic commitments to internationalism, to justice and participation for the poor and the marginalized, and to environmental protection, as these are interpreted and proclaimed by Pope Francis and by the tradition of Catholic social thought. Catholics, who have at times promoted single-issue politics in ways that contribute to the polarization of the U.S. electorate, ought to seize the G.O.P.'s moment of reckoning as an opportunity to broaden their own conception of public life.

John P. Langan, S.J., served as the Joseph Cardinal Bernardin Professor of Catholic Social Thought at Georgetown University, Washington, D.C., from 1998 to 2016.

HOW TO CHOOSE THE RIGHT GODPARENT

Baptisms can bring fallen-away Catholics back to the faith

By Simcha Fisher

The presider at baptism asks the godparents, “Are you ready to help the parents of this child in their duty as Christian parents?” And the godparents respond, “We are.”

But are they?

The Catholic baptismal ceremony uses the same words all over the country, but what it means to be “ready to help” varies by region, culture, generation and even by individual Catholic. The work of choosing and being a godparent can lead to hurt feelings, dashed expectations—and the occasional influx of unexpected grace.

One common misunderstanding: Parents sometimes assume that “godparent” is the same as “legal guardian,” while the godparents themselves expect to provide nothing more than a greeting card and an occasional prayer. While some faith communities may expect godparents to raise their godchildren if

the parents die, neither civil nor church law recognizes such an obligation.

Leticia Ochoa Adams, a writer who lives in Texas, said that in Hispanic culture choosing godparents is almost like adding to the family. At a recent family funeral, she found herself awash in “cousins” with whom she had no actual blood or marital ties; they were simply bound together through godparenting relationships.

“Asking someone to be a godparent is a big deal, kind of like asking someone to walk you down the aisle at your wedding,” Ms. Adams said.

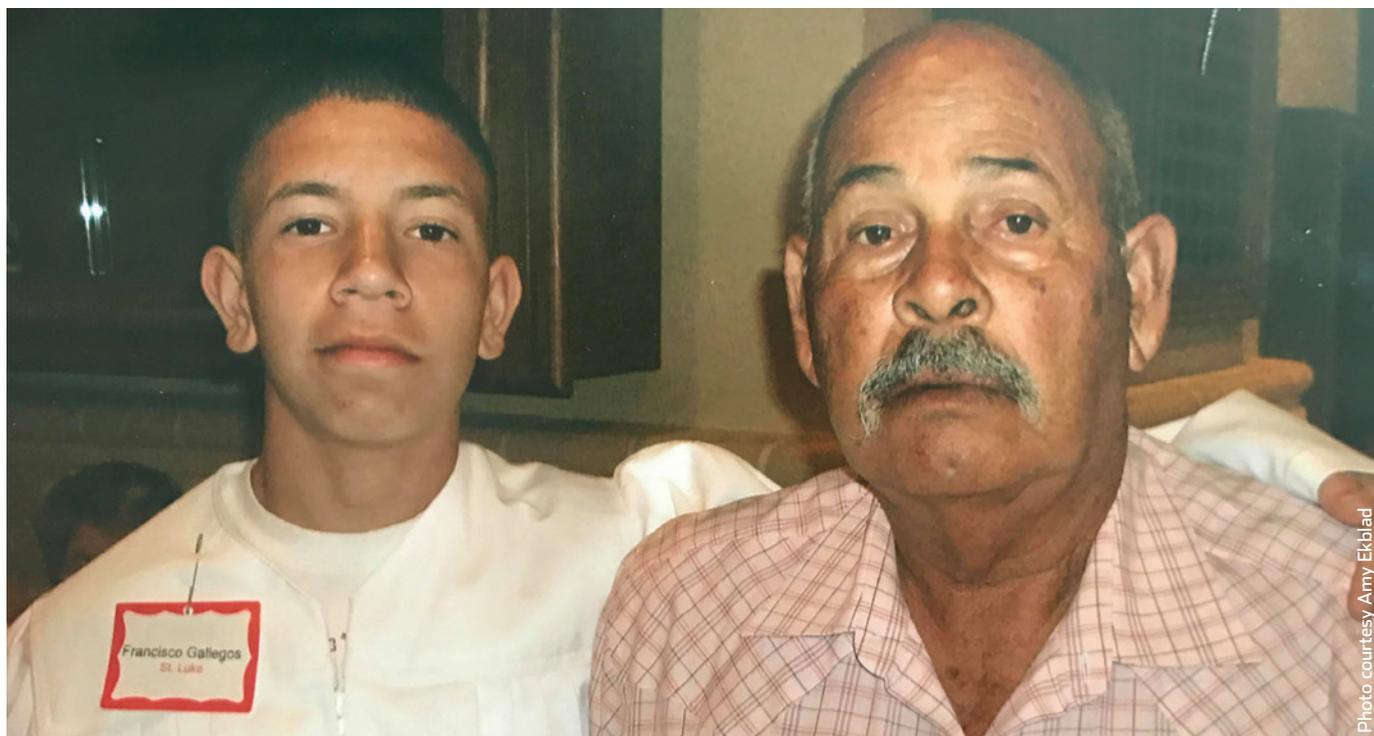
Ms. Adams was raised culturally Catholic—“statues all over the place,” she said—but her mother did not go to Mass, and Ms. Adams drifted toward the Baptist Church. When as a teenager she gave birth to her first child, Anthony, she chose her uncle as the godfather. He was the one who had rescued her





Canon law says godparents must be practicing Catholics, be at least 16 years old (with some exceptions) and must have received the three sacraments of initiation: baptism, confirmation and the Eucharist.

istock



from an abusive household and raised her.

“It was 100 percent a choice of respect,” Ms. Adams said. She said her *tío* was a “good Catholic,” but she never expected him to teach her son any theology. It was understood that he would help raise the boy if the parents died, though. Anthony reciprocated by respectfully calling his *padrino* on his birthday and on Father’s Day.

“My *tío* was super serious, but he was like a dad to me and Anthony, so the godparent thing just took it a step further. He was traditional like that,” Ms. Adams said.

Non-Hispanic Catholics are sometimes taken aback by the warmth and enthusiasm Hispanic godparents or confirmation sponsors (often the same person) bring to the relationship. Barbara Dawson said that she barely knew Ruby, her daughter Bailey’s confirmation sponsor. But as soon as Bailey asked Ruby to sponsor her, she excitedly launched plans to buy Bailey a dress, shoes and jewelry.

“Her family was already buying candles and rosaries in Mexico, and she was planning to get Bailey stuff on her trip to Israel. I was absolutely floored. Basically, Ruby and her family adopted all of us,” Ms. Dawson said.

Choosing a friend or relative as godparent may enlarge the family, but it can also add to family drama and discord. Once a godparent is named, that person remains a godparent for life, no matter what else changes or falls apart.

When Ms. Adams’s husband, Stacey, was married to

his now ex-wife, they chose his best friend and her sister as godparents to their three sons. After a series of divorces, remarriages and other upheavals, Ms. Adams’s husband’s sister is now her ex-boyfriend’s children’s godmother, and the man for whom Stacey’s ex-wife left him is his children’s godfather—for life.

Choosing the Right Godparent

Despite the lifelong implications of choosing godparents, the parents themselves are often not the only party with a say in the decision. Some describe feeling pressure from friends and family to choose someone they consider to be unsuitable for the task. This was the case with Ms. Adams’s own godmother, who no longer acknowledges their relationship. Ms. Adams herself chose some of her children’s godparents under duress, simply to avoid offending family members.

“Now that I understand the role of a godparent, which is to be a support in teaching the faith and helping with the formation of the child, I feel like I was cheated and like some of my kids were, too,” Ms. Adams said.

But she calls her granddaughter’s godmother “the ultimate godparent,” who brings Christmas and birthday presents, lets her goddaughter walk the Stations of the Cross with her during Lent and prays the rosary for her every day.

So what does the church actually require of godpar-



◀ Anthony Gallagos, left, with his godfather, Roy Ochoa, after his baptism, confirmation and first Communion at the Easter Vigil in 2010. Leticia Ochoa Adams, a writer who lives in Texas, said that in Hispanic culture choosing godparents is almost like adding to the family.

Asking someone to be a godparent is a big deal, like asking someone to walk you down the aisle at your wedding. 💞

ents? How are they supposed to be chosen, and what are their duties?

Canon law says godparents must be practicing Catholics, be at least 16 years old (with some exceptions) and have received the three sacraments of initiation (baptism, confirmation and the Eucharist). A non-Catholic Christian may serve as a Christian witness, but there must be at least one Catholic godparent. It is possible to have only one godparent, but if there are two, there must be one male and one female.

If the person to be baptized is a baby or young child, the godparent or godparents speak on his or her behalf at the baptism, responding to the question, “What do you ask of God’s church?” with the answer “Faith!”

But on the godparents’ role after the baptism, the church is less specific. The *Catechism of the Catholic Church* reminds us that “faith needs the community of believers,” and it names godparents as the most immediate members of that community for the newly baptized as their faith “unfolds.”

Godparents, according to the catechism, “must be firm believers, able and ready to help the newly baptized.” They are an important part of the “ecclesial community [that] bears some responsibility for the development and safeguarding of the grace given at baptism.”

Joan Nelson, the director of evangelization for young families at St. Edward the Confessor Church in Richmond, Va., is intimately familiar with that need for community. She has spent many years preparing parents for their infants’ baptism and preparing children over the age of 7 who come into the church through the Rite of Christian Initiation of Adults.

Ms. Nelson said that many older children who seek baptism are not being raised Catholic but attend Catholic school. They see their peers receiving sacraments and want that for themselves. Their parents, if they are Catholic at all, are usually agreeable to the idea but are not always invested or catechized. Even if they are practicing Catholics, she said, many do not know a single person who fulfills the criteria to be a godparent.

Ms. Nelson often has the unpleasant task of telling them they cannot honor friends with the godparent role because they are not Catholic or because

they are in an invalid marriage.

“No one gets involved in church ministry because they want to make people unhappy,” Ms. Nelson said. “It’s very difficult. If this person is taking tentative steps [toward the church] and is hit with obstacles, he’s going to say, ‘Why did I bother?’ and give up. And then I’ll think it’s my fault he’s turned away from Jesus.”

She tries to present the church’s teaching on godparents as a positive opportunity rather than a list of rules. “But sometimes the rules bring people back,” Ms. Nelson said.

She said it is common for people who were not confirmed, or even refused confirmation earlier in their lives, to ask to be confirmed as adults just so they can become godparents. Not long ago in Ms. Nelson’s parish, a Catholic mother married to a non-Catholic man chose her younger brother as godfather. Her brother asked to be confirmed so he could be “a proper and good godfather” for his nephew.

“It brought him back to the parish, back to Mass, back to being engaged in the life of the church in a way he hadn’t been before,” Ms. Nelson said. And she holds out hope that the child’s father will also draw closer to the church. Ms. Nelson said, “I say he’s not Catholic—yet.”

Baptism Basics

In the early days of Christianity, when persecution was rampant, the situation was reversed. Rather than using baptism as an opportunity to draw in sponsors, the church needed to be wary of infiltrators posing as catechumens. It was the baptismal sponsor’s job not only to assist the new Christian in the development of his faith but to vouch for his sincerity.



Today, it is far less likely that some impostor would seek baptism under false pretenses. Instead, parents often turn up at the parish office asking for baptism without understanding in any depth what the sacrament means. Sometimes the grandparents are pressuring them to go through with it; sometimes they are simply looking for a beautiful backdrop for what they see as a purely cultural rite of passage for their baby.

But sometimes, said Catherine Crino, they want something more. Ms. Crino is the director of religious education and a pastoral associate at St. Emily Church in Mount Prospect, Ill. She has been working for the church in Chicago for 34 years.

“They want something, but they can’t articulate it at all,” Ms. Crino said. “These are folks who are raised with nothing. They want something for their kids, or they see something in their fiancé’s family, and they want to be a part of it.”

Years ago, she co-authored a book on baptism preparation, but she said it would not be useful now, considering how poorly catechized so many parents are. She said the book “assumed a level of conversation with the faith that a lot of parents just don’t have.”

Early in her career, Ms. Crino would try to engage

new parents in “long conversations about St. Augustine and original sin,” until she realized that the new moms were “ready to kill [her] because it was time to nurse.”

“I got out of that mode pretty fast,” Ms. Crino said. Now she speaks more simply about what parents are asking for when they seek out baptism for their children.

“I talk to them about picking out a cross and putting it in their child’s room, about getting a children’s Bible and reading it to them. Super simple stuff,” she said. “You’re trying to take people where they’re at.”

When parents choose godparents, they often do not look to people who know more about the faith than they do and who might fill in the gaps in their child’s religious education. Instead, Ms. Crino said, “They pick nice people who sometimes have less of a clue than the parents do.”

Sometimes, parents want to honor (or appease) so many people that they choose six, seven or eight godparents, even though canon law allows for no more than two.

“Only two go on the register, but we put them all on the certificate,” Ms. Crino said. “It’s not worth it to fight it.”

Ms. Crino said that her religious education class now includes very few Hispanics, a group that had previously attended in larger numbers. Today her class is about half

◀ The baptism of Jude Ignatius Simon Ambrose Ekblad on May 13, 2017. Amy Ekblad, a charismatic Catholic, said that she lets God guide her choice of godparents.



I was absolutely floored. Basically, Ruby and her family adopted all of us. ●●

Filipinos, Poles and Indians. When Catholics come to the United States, they transmit their faith for about a generation and a half, she said.

“If they don’t [know their faith], their mother certainly does, and she makes sure things happen,” Ms. Crino said.

But Maria Hayes, who immigrated from Warsaw two years ago, said that at least in Poland, strong religious identity does not always translate into strong personal faith. She estimated that 90 percent of Poles consider themselves Catholic, and religion is routinely taught in the schools. But this ubiquitous Catholicism, she said, is mainly a cultural identity and lacks a spiritual component.

“Many Americans would be surprised at how liberal Poles are,” Ms. Hayes said. “The majority probably aren’t practicing [Catholics]. You still get the sacraments, though. I never went to church as a child, but I went to first Communion and got a party.” Her own godparents were friends of her nonbelieving parents, and she has no relationship with them.

Ms. Hayes left the faith but reverted as a young adult. When she married and gave birth to her daughter, she and her husband chose a close friend to be the godmother, and her friend’s husband, who is a Methodist pastor, as a Christian witness.

“We wanted my kids to have an example in the faith, which is hard to come by—someone practicing, close to God, someone approachable, honest about the faith, someone I am close with,” Ms. Hayes said. Then her friend asked her to become the godmother of her first son. “Now we’re connected forever, both ways,” she said.

Although the godmother’s husband (and father of her godson) is not Catholic, the couples talk about faith all the time and laugh about it.

“It’s part of our friendship to discuss the faith, and I don’t feel like I need to tiptoe around the topic,” Ms. Hayes said, adding that she did not have a “big plan” to bring him into the Catholic Church. “It’s not a matter of finding the most accurate argument for the faith. You can’t drag someone into the church. But we pray for them, and they know our views. It’s [a matter of] God’s grace and his own path.”

Children of the Light

When Ms. Hayes chose godparents, her faith had already deepened and matured; but Amy Ekblad, a homeschooling

mother of 13 children, did not come back to the faith until around the time of her fifth child’s birth.

“I was a nominal Catholic, at best, until about 15 years ago,” Ms. Ekblad said. “I just picked people I liked [for godparents].”

After her reversion, Ms. Ekblad said, she realized godparents should be more than “just buddies.” But she did not know any practicing Catholics other than her parents; so she chose them as godparents for her fifth child.

Some of her children, who range in age from 1 to 26, are now old enough to be godparents for their own siblings. Ms. Ekblad does not know if the relationships between these pairs would be as strong as they are without that spiritual tie, but she is certain it is good for the older kids to have the responsibility of praying for their siblings and being active in forming their faith.

Ms. Ekblad, a charismatic Catholic, said that she lets God guide her choice for godparents.

“I just feel it in my heart,” she said. “Sometimes I hear a voice; it’s different every time.”

Sometimes it is someone she would have never considered on her own or someone the family does not see often.

“But we know they’re praying fervently for my kids. Praying and intercession are almost more important than contact,” she said.

Ms. Ekblad has suffered many miscarriages, and she chooses godparents for those children, too. “I don’t know if that’s a thing,” she said. “But I think the babies intercede for them.”

Godparents are often chosen before babies are born. When Joan Nelson’s lifelong friend Cathy asked her to be the godmother for her unborn daughter, she readily agreed. Then they discovered that the child had a severe heart defect and encephalitis. The doctors said that if she survived

birth, she would be blind, unable to walk or talk and would only ever suffer. They pressured the parents to abort, but as staunch Catholics, Cathy and her husband resisted.

“While Cathy was still pregnant, my role was to pray for them,” Ms. Nelson said. “They didn’t need anything material at that point. There was nothing that could be done. My job was to pray with them and to pray for them and to be present as much as they needed me.”

The baby, named Betsy, was born almost full term. She had heart surgery and lived to be 9 years old before her shunt finally failed.

“She walked, she talked, she was the school spelling bee champ, she played soccer, she was in plays. She had a beautiful life,” Ms. Nelson said. When Betsy died, over 1,000 people attended her funeral, where the priest reminded the congregation of the candle that Ms. Nelson and her husband had held on Betsy’s behalf at her baptism nine years before.

“She was a child of the light,” Ms. Nelson remembers the priest saying. “She brought a lot of light into the world for a long time.”

Afterward, more than one person told Ms. Nelson that they had been away from the church but that the funeral sermon made them rethink things, and they wanted to start going to Mass again.

“We think of water when we think about baptism, but what about the light, the way that light gets spread and who’s responsible for maintaining and sharing that light?” Ms. Nelson said.

As with all things infused with grace, the godparenting relationship can work in more than one way, drawing both child and godparent closer to Christ. It enlarges the family by adding names to the roles, but it also strengthens the family ties within the communion of saints—even before birth, even after death.

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



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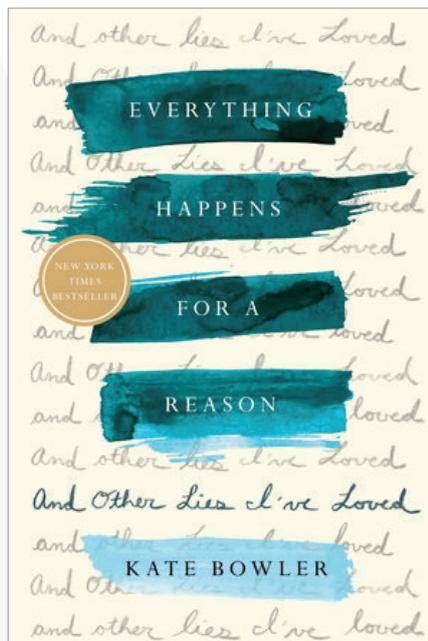
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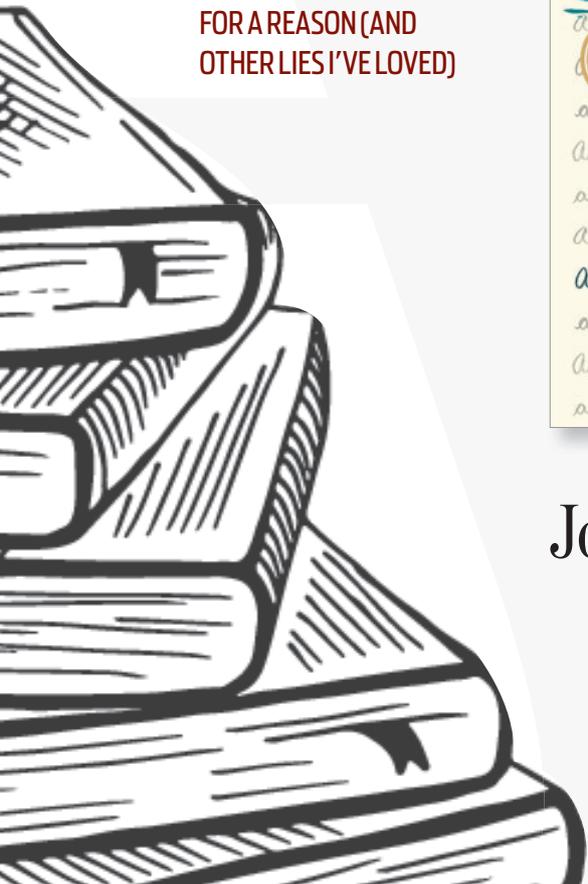
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The First Disciple

By Leonard J. DeLorenzo

Four lessons from Mary for the synod on young adults

The Catholic Church does not have a youth crisis. It has an adult crisis. We have lost touch with what mature discipleship looks like and what holiness means. Because we have a vague hope for what our children will become, our ways of forming them in the faith are dysfunctional.

In the run-up to the meeting in October of the Synod of Bishops on “Young People, the Faith and Vocation Discernment,” Pope Francis asked the whole church to recommit itself to accompanying young people. But before we can walk this road with young Catholics, we must know where we are taking them. Our goal will change the meaning of accompaniment.

An older friend of mine once sent me an email that changed who I wanted to be. He told me that his family had been in and out of hospitals dealing with their teenage son’s severe mental health issues. Together they had cried, prayed and felt both suffocating frustration and gasps of hope. Near the end, he wrote: “I ask for your prayers for our son and for our family. This is not a path we would have chosen, but it is our path, and God says that it is holy. We are trying to do our part to make it so.”

This is the kind of person I hope to become, one who can bear the cost of love.

More than a decade later, I was leading a college seminar in which one of my students said, “I feel like we are taught to be ambitious, but we are not taught how to listen to the voice of God.” This student embodied the success we typically promote, yet he was lamenting something.



Young people participate in a procession at the start of a Marian vigil led by Pope Francis in St. Peter's Square in Rome on Oct. 8, 2016

His classmates agreed with him.

My student’s comment is not an indictment of himself or his peers; it is an indictment of me and those entrusted with the task of forming them. I was given the gift of a mentor who revealed holiness as the willingness to bear the cost of love. My students lament the absence of such a consistent witness in their own lives.

The Way to Emmaus

The *instrumentum laboris* (working document) for the synod begins with an image of accompaniment: Jesus walking alongside the disciples on the way to Emmaus. They are disoriented (literally heading in the wrong direction), confused (they know a lot but do not know how to make sense of any of it), chatty (they talk a lot without much listening) and sad (they are uncertain of where to find hope). Once they stop talking, Jesus takes over, and he forms them, even transforms them. Nothing about this is haphazard. He enacts a pattern established first in his own mother, Mary of Nazareth.

The entire synodal process has been dedicated to Mary, and what comes of it should not just be in her honor but should be keyed to what she embodies as the first and perfect disciple. If the church is to accompany young people as Jesus accompanied those two nascent disciples, the church must form young people according to the Marian pattern. There are four marks of Marian discipleship, and these marks recommend pastoral priorities for the synodal pro-



Young people need to be free to really see each other and be empowered to respond to other human beings with compassion. ●●

cess in light of the cultural conditions in which our young people are being raised.

Silence

The pattern begins with the annunciation narrative in the Gospel of Luke. On the way to Mary, the angel Gabriel first visits the priest Zechariah. The encounter is remarkably similar to Mary's, except that Zechariah seems to end up punished, while Mary is exalted. It appears unfair at first blush. But the subtle differences between the narratives are decisive, especially against the backdrop of their similarities.

Both of them are "troubled" when the angel appears to them. But while "fear fell upon" Zechariah, Mary "considers in her mind" the angel's greeting. Fearful, Zechariah becomes defensive; Mary opens herself to this strange visitation. One is uncomfortable in silence, while the other is poised and reflective.

This difference is reinforced in the second response from each. Zechariah asks, "How shall I know this?" while Mary asks, "How can this be?" Zechariah is the center of attention in his own question, as he wants proof to appease his curious and doubtful mind. He is struck mute by the angel not as punishment but as mercy. He who cannot speak well must learn to listen. Mary, by contrast, places the emphasis on what is happening: She gives the benefit of the doubt to the messenger and is trying to catch up to what has been proclaimed to her.

As my student confessed, he has not been "taught how

to listen to the voice of God." What are our young people taught to do? Oftentimes, they are taught to scan, browse, quickly consume and scurry along. Consider a social media feed, like Twitter. If you scroll down, the feed goes on and on, endlessly. The way to survive or even thrive in an environment like this is to gobble up information and move along as more keeps coming.

The first pastoral priority for forming mature disciples, therefore, aims at Mary's silence. How do we encourage listening? The task is to create conditions and environments where young people can develop the capacity for attentiveness.

Memory

Mary is listening, but what does she hear? What she hears is related to how she hears, and how she hears is connected to whom she hears.

The last thing the angel tells Mary is that her cousin Elizabeth is pregnant, and to one whose memory is configured to Scripture, Elizabeth's pregnancy is a potent sign.

In the opening verses of his Gospel, Luke introduces Zechariah and his wife Elizabeth, divulging some rather personal information: "They had no child, because Elizabeth was barren, and both were advanced in years." Luke does this for good reason. Both Elizabeth's age and her infertility make her resemble Abraham's wife, Sarah.

In Genesis 18, we are told that "Abraham and Sarah were old, advanced in years; Sarah had stopped having the



periods of women.” Those who know Genesis, though, know that this is highly significant. Why? Because the Lord’s covenantal promise to Abraham is that his descendants will be exceedingly numerous. As Abraham laments their failure to conceive and cries aloud to God, the Lord doubles down on his promise. The amplification of God’s promise and the desolation of Abraham and Sarah’s infertility culminates in one critical question: “Is anything too marvelous for the Lord to do?” The answer: No, nothing is too marvelous.

So when Mary learns that Elizabeth has conceived a child, she hears “Sarah.” She hears God’s voice—the one who was working then has announced that he is working now in her midst, and her own call is from him. “For with God nothing will be impossible.” What she hears is the God of Israel asking for her trust. And she says yes.

What prevents young people from listening to the voice of God? Economic inequalities that generate violence, crime and drug trafficking, inducing fear and insecurity. Political systems dominated by corruption that corrode young people’s trust in institutions and authority. War and threats to life that spur migration and refugee crises. All manner of social exclusions and performance anxieties—of not measuring up, not achieving enough—that fuel a cycle of addictions and isolation and prop up the false comforts of narcotics,

video games and pornography. And these are just the issues mentioned in Paragraph 7 of the working document.

The second pastoral priority aims at Mary’s memory. The task is to educate young people in the word of God, which means not just “knowing Scripture” but developing biblical imaginations. If we think of how much the narratives of violence, rivalry, commodification and the like surround and shape young people’s imaginations, we might glimpse how thoroughly the church has to wrap young people in the narrative of God’s salvific work so they may hear aright.

Mercy

Mary is poised in silence and receives the word of God through a scriptural memory. In receiving the word, she also remains a disciplined student of the way God moves.

The angel Gabriel describes Mary’s child in terms of power. He is a king, the son of the Most High, who will have an unending kingdom. And yet, when Mary herself speaks in the Magnificat, she proclaims the power of her son not as the world conceives of power but rather as the undoing of false, earthly power. In receiving the word of God, she acts according to the true measure of divine power: mercy.

The power of divine mercy reveals itself as the willingness to suffer the consequences of a power-hungry world

rather than play its game. Her Magnificat proclaims the power of the God of Israel as the one who hears the cry of the poor and hastens to respond, in person.

Today, the strongest alternative to this divine narrative is, quite honestly, “whatever happens to be going on in life.” For young people who enjoy the privileges of opportunity and quality education, we tend to encourage or even demand that they stuff their schedules full of résumé-building activities. For young people burdened by economic or social poverties, we do too little to lift the weight of daily needs or counteract the messages of powerlessness or fatalism. Young people need to be free to really see each other and be empowered—and taught and urged—to respond to other human beings with compassion, in person.

The third pastoral priority aims at Mary’s mercy. In schools, the highly manicured college preparatory culture, on the one hand, and under-resourced educational environments, on the other, prevent young people from being truly present and engaged not only with material but with each other. In homes, the ways of parents are the most formative factor for the ways of young people. Practicing mercy habitually, both in the home and outside of it, is the key to forming young people to see the world within the possibilities of mercy.

Sacrifice

Once Mary hears well, she acts. We see this first when she rushes off to her cousin Elizabeth right after the angel departs from her. She is ready to respond to the word of God. She is free.

If we move into John’s Gospel for a moment, we are given an image of just how much freedom Mary exercises when she has everything to lose. Here, those who are closest to Jesus, including the beloved disciple and Jesus’ mother, are next to him while he is on the cross. Upon that cross is the child Mary was promised, the one for whom she had sacrificed control of her life—and he tells her to take another as her son. When the temptation to grasp her son is at its greatest, she exercises the power to let him go and to receive the one he gives her.

In hearing the word of God, Mary displayed freedom from fear, presumption and pride. In acting on the word, Mary displays freedom for making a sacrifice, taking responsibility and bearing the cost of love. When she said,

“Let it be to me according to your word,” she followed through on that yes all the way to the end. Power like that borders on the divine.

The fourth and ultimate pastoral priority is oriented to Mary’s sacrifice. The fortitude and courage to make big life commitments are built up over time by prudently making and following through on smaller commitments. My students tell me that plans for a typical Friday night are not firm until right before something happens. They are experts at keeping potential options open. That is a form of training, and it cuts against what is necessary for vocational commitments. Forming our young people through fidelity to fewer but stronger commitments over the long run will prepare them better for the more meaningful and sacrificial commitments that are the purchase price of the joy of love.

Mission of Joy

When Jesus draws near to those two wanderers on the way to Emmaus, he finds them disoriented, confused, chatty and sad. He does not leave them as he found them. Instead, he transforms them into disciples according to the pattern already established in his blessed mother. He silences them: “O foolish men.” He reconfigures their memories by teaching them the Scriptures: “Beginning with Moses and all the prophets.” He teaches them how true power—divine power—comes as mercy by schooling them in his own suffering: “Was it not necessary that the Christ should suffer these things.” Finally, he feeds them with himself—the Word made flesh—and frees them to take on a new mission of great joy, with haste: “And they rose at once.”

They become what Mary is: people who hear the word of God and act on it.

Leonard J. DeLorenzo is director of undergraduate studies at the McGrath Institute for Church Life and teaches theology at the University of Notre Dame. His most recent book, *What Matters Most: Empowering Young Catholics for Life’s Big Decisions*, was written in part for the occasion of the 2018 synod.



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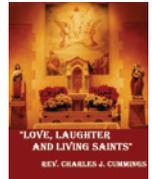
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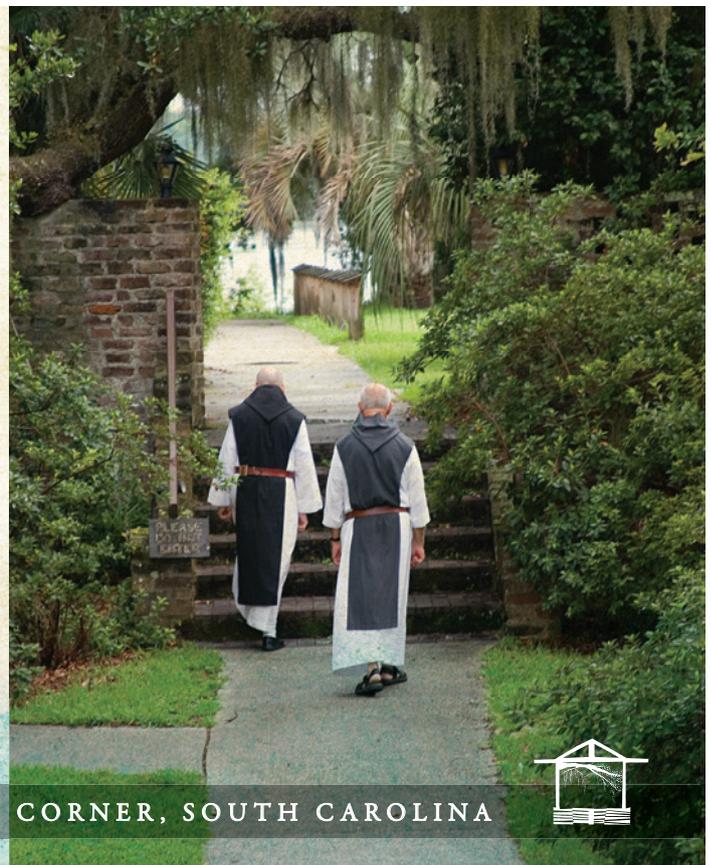
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Cardinal Bernard Law of Boston and Cardinal Theodore E. McCarrick of Washington sit in their car as they arrive at Fiumicino airport in Rome on April 22, 2002.

He worked with Law, McCarrick and Viganò

Here's what he learned

By John Carr

For me, clerical sexual abuse is personal, professional and institutional. It has haunted my service of the church for more than five decades, involving the abuse of people, power and trust and a clerical culture that enabled it and covered it up. My experiences have taught me several lessons that I believe will be helpful as the church moves forward.

1. *There are not enough parents in the room when decisions are made.*

In the 1980s, I served Cardinal James Hickey in Washington, D.C. I was summoned to his home where he explained that a senior cleric was accused of abusing young people, and a civil attorney and canon lawyer reported that this abuse likely took place. The bishops and Monsignors in the room knew this priest and insisted this was not possible, a terrible misunderstanding or an unfair attack. I did not know the priest and urged his immediate removal. Archbishop Hickey removed him.

These members of the clergy looked at these events through the eyes of a brother priest. Through the eyes of a father, this was the worst thing that could happen short of the death of a child. It undermines trust and faith, priesthood and Eucharist, sexuality and family. There need to be more parents in the room.

2. *Lay people need to be much more involved—but need to be independent and focused on the needs of the vulnerable, not the protection of the institution or the care of perpetrators.*

I listened as attorneys advised Cardinal Hickey to not to meet with victims and families, acknowledge wrongdoing or apologize and said they would reach confidential settlements to protect the institution. Several of us reminded the cardinal he was a pastor, not a risk manager. I also heard experts insist they could treat and return these priests to ministry. The church paid a terrible price for this terrible advice. Most of these advisors were lay, but they still sought to preserve the institution and focus on “Father,” not on those

who had been abused.

This institutional and clerical culture must be broken by the active participation of survivors, parents and, especially, women in these areas.

3. *Many bishops are isolated, surrounded by people who reinforce their judgments. Institutional protection, isolation and lack of connection to the anguish of survivors and their families have often led to a lack of empathy, urgency and action.*

At the U.S. Conference of Catholic Bishops, I worked with Cardinal Bernard Law during the scandals in Boston. I was a loyal, respectful staff member, but I was also a parent of teenage sons. At one point, Cardinal Law said that “no one talks to me the way you do.”

4. *There have to be independent, credible and effective ways for bishops to be reported, investigated and held accountable for their behaviors, abuse of power, actions and non-actions with regard to sexual abuse.*

Former Cardinal Theodore McCarrick is a friend and has been a great supporter of my work. I have stood on this stage and saluted his leadership. As a father, friend and ally of Archbishop McCarrick, I am appalled, ashamed and devastated by his abuse of power and people. Years ago, I saw attacks on the cardinal, including rumors regarding the abuse of power and seminarians. I asked him directly whether they could be true. I can remember where and when he told me that “if any of that were true, I would not be here. These charges from my enemies have been repeatedly investigated by media. If they were true, I would not be here.” I accepted that answer because it seemed inconceivable to me that he could be archbishop of Washington and a cardinal if these charges were true. Independent investigations have proved otherwise.

5. *Institutional protection and clericalism can blind us to protecting the vulnerable. Beware of those who seem to use the suffering of survivors to settle scores or to advance their own ideological agendas, left or right, or their opposition to Pope Francis.*



Through the eyes of a father, this was the worst thing that could happen short of the death of a child. 🍷🍷

In 2015, I met with Archbishop Carlo Maria Viganò, the former papal nuncio to the United States, about the work of the Initiative on Catholic Social Thought and Public Life. I also told him I was from Minnesota and had heard from key Catholic leaders there that Archbishop John Nienstedt of St. Paul-Minneapolis had to be removed because of broken trust from his conduct and his failure to protect young people. Archbishop Viganò said that “we cannot give in to the enemies of the church, the media, the attorneys and others who oppose the church.”

6. Defending past choices is no substitute for owning and personally apologizing for past actions that harmed the vulnerable.

Cardinal Donald Wuerl is also a good friend, a leader who has served the church in many important ways and a supporter of the Initiative on Catholic Social Thought and Public Life. I believe he was better than most in dealing with sexual abuse in years past, but that was not good enough. The terrible mistakes we have learned about had devastating consequences for vulnerable people. I believe Cardinal Wuerl has made a wise and necessary choice in asking Pope Francis to accept his resignation in order “to bring healing and a new beginning” to this archdiocese.

7. Silence in the face of attacks may be spiritually defensible but is pastorally harmful.

I admire and respect Pope Francis for his authentic, faithful and powerful leadership. However, Pope Francis has been too slow to understand and act on the moral and spiritual consequences of abuse. I believe his recent efforts to listen to victims and survivors and challenge destructive clericalism and his decision to call leaders of the entire church to Rome offer steps forward. The people of God deserve leadership that listens, responds and acts decisively, openly and quickly to bring about genuine accountability, reform and renewal.

8. Silence makes things worse and is not an option for any of us.

In recent days, I have talked with many friends and some journalists about this crisis. I heard myself say that silence and secrecy were a huge part of what made these horrors possible. I then had to face the fact that I had been silent about my own story of clerical sexual abuse, which I had not shared with my wife, my children, my parents (now deceased) or those who might have done something about it. In my high school seminary, I received a good education and strong spiritual formation. I also suffered several instances of sexual abuse and harassment. I did not endure the worst of what was revealed in the Pennsylvania grand jury report, but this evil was a part of my life.

I recently reported to the provincial of my abusers’ community what had happened to me and who did it. I learned they were deceased and that other allegations against them supposedly came forward only after their death. I have to wonder whether my silence contributed to the abuse of others.

I do not share these lessons to claim special insight or to offer my example to others. None of us did enough to confront this evil in our church. But I do suggest that these lessons and the principles of Catholic social teaching—respect for human dignity, protecting the weak and vulnerable, accepting responsibility and practicing subsidiarity and solidarity—can lead to action to help rebuild a more faithful and accountable, healthy and holy church.

*John Carr is the director of the Initiative on Catholic Social Thought and Public Life at Georgetown University. He is a former columnist for **America** and served for over 20 years as director of the Department of Justice, Peace and Human Development at the U.S. Conference of Catholic Bishops.*



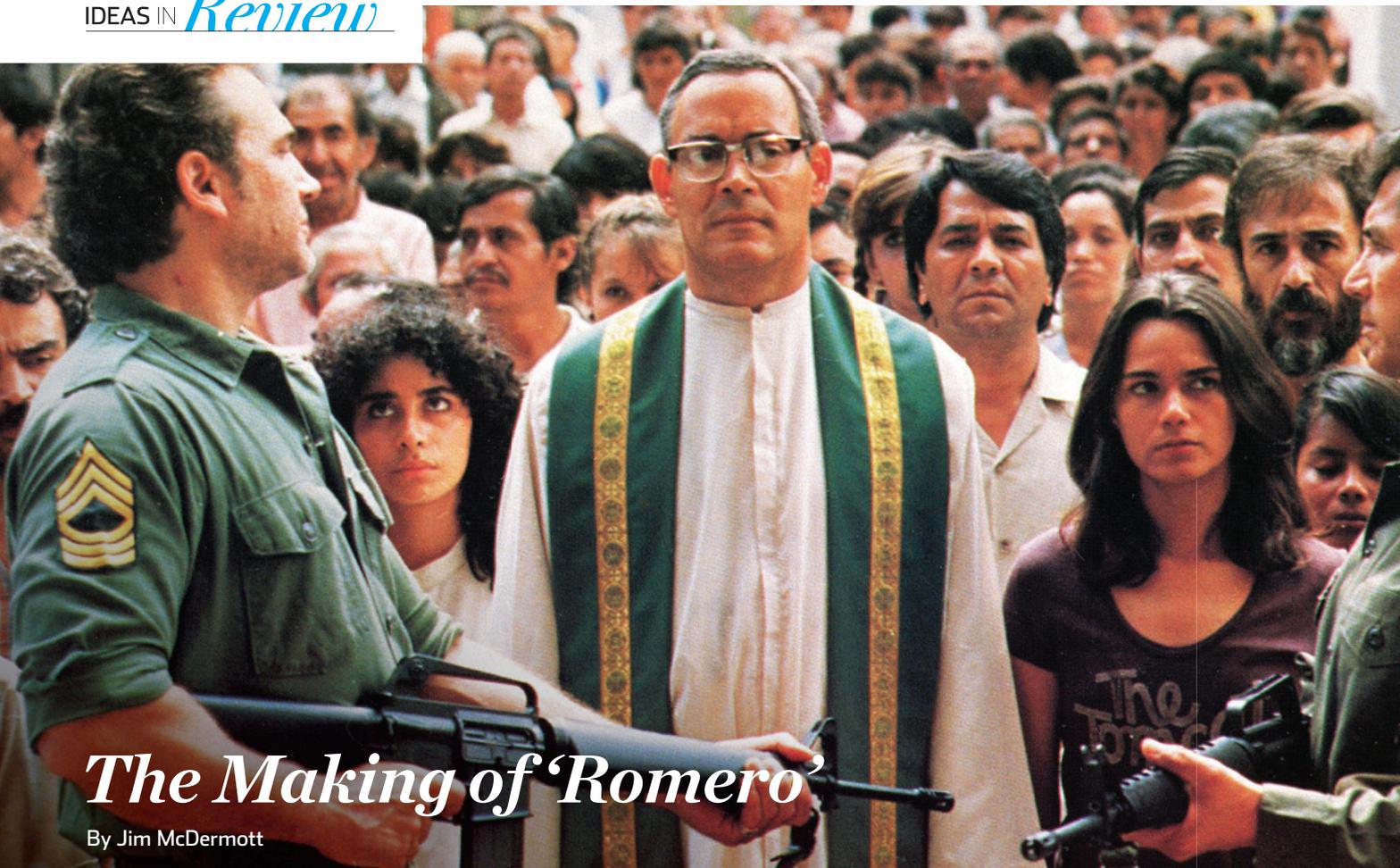
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The Making of 'Romero'

By Jim McDermott

On Oct. 14 Archbishop Óscar Romero of El Salvador was canonized in Rome. The archbishop was assassinated on March 24, 1980, for challenging the violence and social inequalities in El Salvador. Romero's powerful life story has been told often, especially well in *Love Will Win Out* by Kevin Clarke, a senior editor at America Media.

But there is a tale related to Romero that has not been told, a winding yarn that involves the legendary auteur John Huston hearing pitches in pajamas, a young Senator John Kerry feverishly working a film projector, the Federal Communications Commission as an instrument of grace and an indomitable priest, known as "The Pope of Pacific Palisades," willing to take on Salvadoran generals and Hol-

lywood executives to make a feature film about the martyr.

It was said of the Paulist priest Ellwood Kieser, known as Bud, that if he wanted to, he could find you anywhere in the world; and no matter who you were or what he asked of you, you would find yourself saying yes. "When Bud died, there was this list of writers who spoke—John Wells, David E. Kelley, Tom Fontana—all these extraordinary writers who had had to deal with him," recalls the "Romero" screenwriter John Sacret Young. "And they each told essentially the same story: He would call them up, they would go, 'Oh my God, it's a Catholic priest calling, what does he want? No, I don't want to do it, no, no, no; oh, I'm doing it.'"

"He had a vision, he had a calling,

and he was very firm about it," says Lawrence Mortorff, an executive producer of "Romero." "He was very effective as a communicator."

Six-foot-seven-inches tall, with glasses, hearing aids and wavy light brown hair, Bud Kieser came to Los Angeles to work at St. Paul's Parish in Westwood. Many parishioners worked in Hollywood; one, the director Jack Shea, who worked on everything from "The Bob Hope Show" to "The Jeffersons," told him his ideas on faith belonged on television.

The result was "Insight," a syndicated anthological television series that aired across the country for 25 years, beginning in 1960. The show offered half-hour morality plays and featured a Who's Who of Hollywood



◀ Raul Juliá played Archbishop Óscar Romero in the 1989 film. “It was amazing to watch how this global performer and this powerful spiritual leader coalesced,” one actor recalls.

talent, including stars like Ed Asner, Patty Duke, Walter Matthau, Martin Sheen and Cicely Tyson, and writers like Rod Serling and Michael Crichton. It won an Emmy four times out of six nominations.

“You can talk to many stars who loved their time on ‘Insight,’” notes one of Kieser’s fellow Paulist fathers, John Geaney, who also worked in communications. “‘Insight’ gave people opportunities to direct and write subject matter that the studios would just not touch,” says Michael Ray Rhodes, who collaborated with Kieser for decades as a writer, director and, on “Romero,” producer. “He made me feel I could do things, that I was capable of it. There was a kind of strengthening element to him.”

Through Eyes That Have Cried

There was another element that made the show such a lasting success: Programming in “the public interest” was required of every station by the F.C.C. Then with the Reagan administration came the argument that marketplace competition alone could fulfill the needs of the public. “Bud and I worked with four or five other people to make sure the F.C.C. kept the idea of public service alive,” Father Geaney recalls. Their lobbyist assured them they had the votes. They ended up losing 6 to 1. “The F.C.C. commissioners weren’t leveling with us. We got creamed.”

Though “Insight” was well regarded, Kieser felt the handwriting was on the wall: Without the public

service requirement, stations were almost certain to start dropping the program in favor of secular money-makers. Rather than fight the trend, Kieser decided to try his hand at movies. Father Geaney was devastated. “I was standing in the office in front of him, literally screaming at him, ‘Are you out of your mind? We have a perfectly good product.’”

But the truth was, other ideas had been pulling at Kieser. “Between the times he was producing ‘Insight,’” Mr. Rhodes remembers, “he took trips to various parts of the world where the people were really suffering. He wanted to be there; something just clicked with him. He wanted people to see this, the pain and difficulty.”

Kieser often spoke of wanting to produce a film about Dorothy Day, too; he had even met her in Rome once, and asked her. Mr. Rhodes reports: “She’d said, ‘Fine, but wait until I die.’”

After Archbishop Romero was gunned down at the conclusion of a Mass, Mr. Young sent Kieser an article, suggesting this was the kind of story Kieser wanted to tell. He begged off trying to write it himself. “Get someone who knows Central America,” Mr. Young suggested.

Two years later, though, the script Kieser commissioned had gone nowhere. He went back to Mr. Young.

“The next thing you know, I was on a plane,” he recalls.

Just a few years after Romero’s death, El Salvador was still a place of bulletproof vehicles, armed escorts

and intense divisions between rich and poor. “Fear was right beside you,” Mr. Young remembers. “Not intense fear, but a leeringness, a wariness, a recognition of what can happen.”

Armed with press passes, Mr. Young and Kieser had conversations with everyone from the Jesuit Ignacio Ellacuría—“win an Oscar for Oscar,” he told them, six years before he himself would be martyred in San Salvador—to Roberto D’Aubuisson, the charismatic political leader who would later be named as the one who ordered Romero’s assassination.

Mr. Young remembers interviewing General José Guillermo García, minister of defense in the Revolutionary Government junta that ruled El Salvador at the time of the Romero assassination. He was an intimidating figure, “a bull of a build,” with “thick, heavy-veined” fingers and a military uniform decked out in ribbons. But Kieser went after him fearlessly, grilling him about what had happened and barely controlling his anger.

“I think he thought that he was safe,” says Mr. Young of Kieser. “He was American, he was big, he had press credentials, and he wanted to deliver his message.”

They traveled through villages where “whole walls were picture after picture of those who had disappeared,” Mr. Young remembers. “Then there’d be another wall of those who’d been discovered, or dead but not identified. So you’d have these images of the beaten, the bloody and the dead.”

For Mr. Young the most profound experience was visiting El Playon, an expanse of volcanic rock on which the

bodies of victims were often dumped. “How darkly stunningly beautiful and awful that location was,” he says. “Because the lava bed was black, the bones of the skeletons were so white. You were sort of blinded by both the dark and the light of it.” He watched families wander among the bones, searching for the remains of a husband, a daughter, a grandson.

Builders of a Great Affirmation

Returning to the States, Mr. Young set to writing. He saw Romero as akin to Thomas More. “Romero was faced with a circumstance he didn’t want—he didn’t look for it, he didn’t like it. But the discovery was that he had to do what he did, and in some ways that was liberating.”

While getting the story made would involve many challenges, the most persistent was there from the start. “Bud Kieser wanted to pontificate,” explains Mr. Young. George Folsey, whom Kieser would bring on later to help edit the finished film, agrees. “Kieser always had the inclination to overstate his case. He was a great producer, but not a great writer. He was just too heavy-handed with all this stuff.”

Kieser’s approach made it a challenge to find a director, too. “Some candidates came in, but they really wanted the freedom to do whatever they wanted to do,” explains Mr. Mortorff. “Bud wanted a director who would listen to him. It was his movie.”

Mr. Young remembers a wild morning sitting at the bedside of a sickly John Huston as Kieser wooed him. “Huston says to me, ‘How long were you in El Salvador?’” Young recalls. “A couple weeks.’ ‘Wow, a real veteran.’

“Meanwhile Bud is nosing me to

the side and saying ‘Yeah, we know the script needs work, but they all need work. Meanwhile the story is a great story.’ And as Bud talks, Huston is starting to rise from the dead; he’s trying to sit up, his color is coming back. Bud sprayed when he talked, so there’s spittle flying and Huston is saying he’s got one more movie to do first, and I’m looking at them and thinking this is crazy, but it’s also wonderful.”

Six months later Huston was dead, but “Romero” had found John Duigan, an award-winning Australian screenwriter and director looking to come to Hollywood. “He was a great guy,” remembers Mr. Mortorff, “easygoing.”

Meanwhile, an existential question loomed: Who exactly was going to watch this picture? “Nobody [in the States] wants to see stuff that’s not set in the U.S.,” Mr. Rhodes explains. Kieser heard as much as he went to film studios trying to raise the three million dollars he needed, but eventually he convinced a friend at Warner Brothers to back him.

Even with funding, what Kieser and his team were attempting was ridiculously difficult: a period piece, shot on a shoestring budget in a country where English was not the local language (Mexico), with a director, cinematographer and producers who did not speak Spanish.

There was pushback from Warner Brothers about having a Mexican crew, says Mr. Rhodes. “Mexicans won’t know squat and they won’t be reliable,” the argument went. If problems occurred, Warner Brothers would probably take over the production.

But advised by a talented Mexican producer, Mr. Rhodes was able to gather an excellent group, including

future Oscar-winning writer/director Alfonso Cuarón. The team gelled remarkably well. “We all became really fond of each other,” Mr. Rhodes says.

Kieser would occasionally say Mass for everyone. “He just massacred the Spanish,” remembers Rhodes. “I remember thinking, ‘Oh God, I don’t even think they can understand what you’re saying.’ But I didn’t say anything because it was something he really wanted to do.”

The actor Tony Plana remembers those Masses. “His pronunciation would make us native speakers laugh. ‘Esto es un gran pay-LEE-koo-lah’, he would say. [“This is a great MOO-vie.”] It was so gringo. But we just adored him. When my wife and I see a great movie, we still say that to each other.”

Preaching Love

While some of the cast were local, others came from the States. Mr. Plana, a Cuban-born, Jesuit-educated actor from Los Angeles, had recently completed Oliver Stone’s “Salvador,” playing a version of D’Aubuisson. He was so eager to join “Romero” as the priest who attacks the archbishop’s inaction that he cold-called Kieser. “I said, ‘I gotta get in.’ Something in me wanted to be in this film.”

The role of Romero himself went to the great Raúl Juliá. Originally from Puerto Rico, Juliá received four Tony nominations and a solid screen career, including an award-winning performance in the 1985 film “Kiss of the Spider Woman.”

“His agent said, ‘Raúl gets a hundred thousand a week,’” Mr. Mortorff recalls. “I said, ‘That’s fine, we can pay him for one week and then we need eight free weeks.’” It took over a



The actor Tony Plana, far right, is regularly asked to talk about his role in "Romero" in classes, churches and schools. "It deepened my faith in many ways," he says.

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month before the agent relented.

There was a lot about Juliá that did not seem suited to Romero. The archbishop was almost 6 feet 2 inches tall, whereas Romero was much shorter. And where Romero was shy and bookish, Juliá was by nature ebullient and magnetic; he would invite cast and crew to his bungalow for dinner, and lead them into Cuernavaca to celebrate at the end of each week. "He would say 'Let's go everybody,'" recalls Mr. Plana, "and we would go out to the club, have drinks, cigars, and dance until three in the morning."

"Everyone enjoyed just being around him," says Mr. Rhodes. "He was at one moment filling the room and at the next laughing and hanging out with somebody." During the shoot Mr. Plana got married; Juliá hired the best mariachis in the state and performed with them.

But the differences between Juliá and Romero only added depth to the performance. "Juliá gave larger ges-

tures to Romero," Mr. Plana says, and a presence that spoke volumes. "It was amazing to watch how this powerful performer and this powerful spiritual leader coalesced."

"He invested in the seriousness of this man," says Mr. Young.

A Future Not Their Own

With a final cut in hand that was spare, meditative and raw, Kieser and Father Geaney set out to market "Romero." There was a steep learning curve. Father Geaney remembers Juliá reading Kieser the riot act over comments he made in interviews that he had raised money from people in the pews. "Bud was trying to help people in the church realize the importance of giving. And Raúl was saying, 'No, we need to help people realize this movie was made the same way all movies are made. This makes us sound like we're not serious.'"

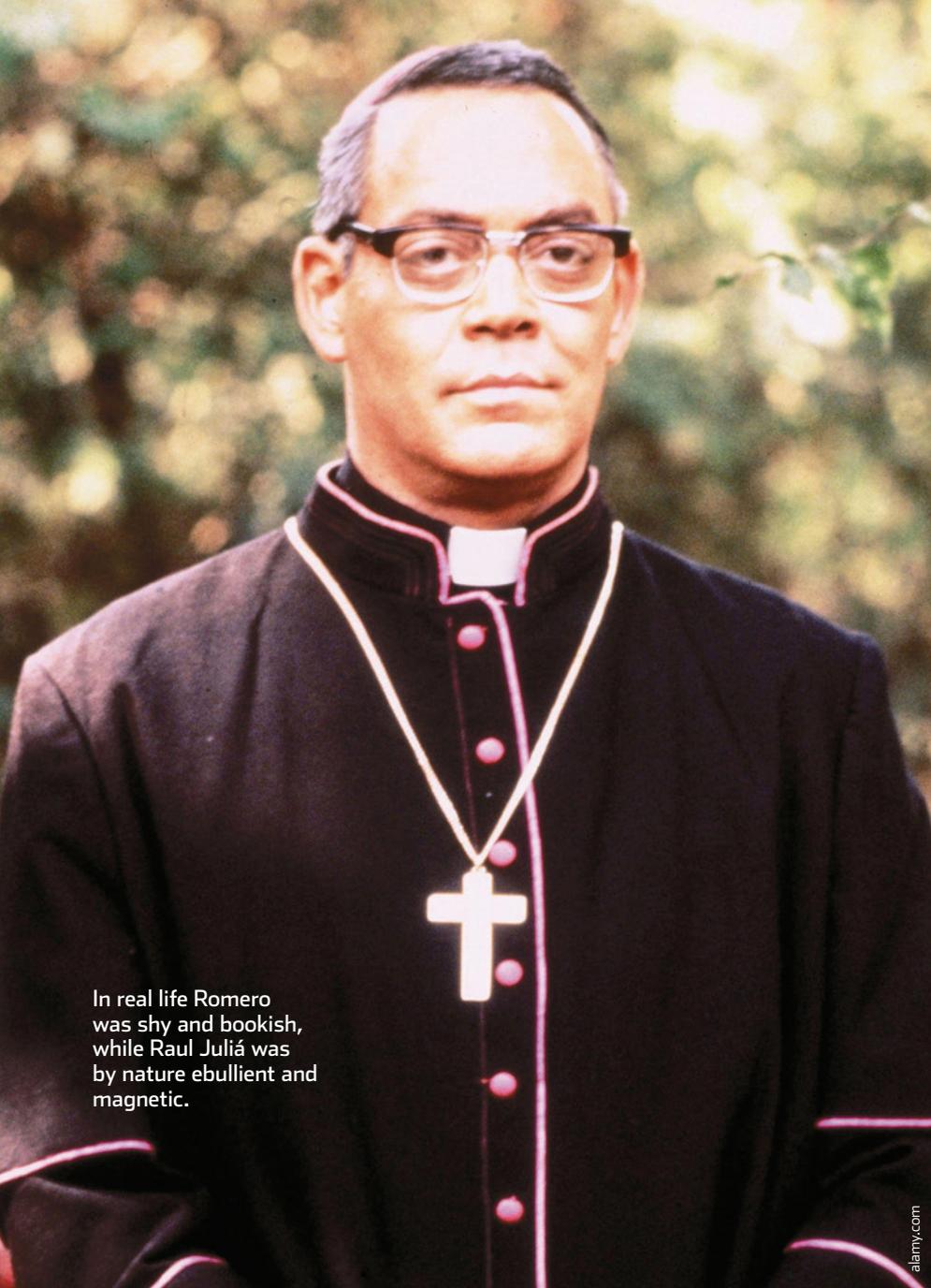
Father Geaney brought the film's Mexican co-star Ana Alicia to a screening at Congress. As the film be-

gan, he stepped out to do some work. "The next thing I know my assistant is in front of me waving," Father Geaney recalls. It turned out the projection equipment was new, and the technicians didn't know how to use it. "[Senator] John Kerry was on his knees in the projection room, pulling the film through to keep it running."

Eventually the screening had to be stopped. Ms. Alicia was so upset that Mr. Kerry took her and Geaney on a personal tour of the Senate, then to dinner.

After another screening, a prominent television figure affirmed Father Geaney's worst fears about Kieser's move into film: "Father, that was a wonderful movie, just wonderful," he said. "When do you think we can get it on television?"

Up against competition like "Sex, Lies and Videotape," "Uncle Buck" and "The Abyss," "Romero" did not last long in theaters, in some markets just a week. At the same time, some



In real life Romero was shy and bookish, while Raul Juliá was by nature ebullient and magnetic.

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reactions were profound. Mr. Rhodes remembers a screening for critics. “We got to the end and it was dead silence.” He was devastated. “I thought, ‘Well, here it is, it’s a great movie and nobody’s going to see it.’”

“Then two minutes later the room just exploded.”

Almost 40 years since Óscar Romero’s death, El Salvador continues to struggle with violence and

corruption, as does much of Latin America. At the same time, where Romero was once considered radical and provocative by the leadership of the church, today the pope himself regularly echoes his ideas.

Kieser went on to make other films, “Entertaining Angels: The Dorothy Day Story,” written by John Wells and directed by Mr. Rhodes. And despite its initial box office struggles,

today “Romero” stands as one of the most significant religious films of the later 20th century. Mr. Plana is regularly asked to talk about it in classes, churches and schools. “It deepened my faith in many ways,” he says. “I don’t think anyone can brush against greatness like that, spiritual power like that, and walk away unchanged.”

Says Mr. Young, who went on to create the award-winning television show “China Beach”: “It may be the film I’m most proud of... Bud squeezed it, beat it, encouraged it, scoured it, pummeled it out of me.”

“I met Raúl a few times after the film came out,” Mr. Mortorff remembers. “He always embraced me. ‘I’m so happy we did this. I’m just so proud as a Hispanic to have made this movie.’ He didn’t live much longer.” (Juliá died in 1994 from complications after a stroke. He was just 54.)

“For me, it was life-changing,” says Mr. Rhodes. When the crowd erupted with applause at that screening, “I thought, ‘Thank you, Jesus’—but not just for getting the film made, but for what Bud did with it.”

As the shoot was wrapping, Mr. Rhodes warned Kieser to reconsider the film’s sudden, brutal ending. “I told Bud, if the hero just gets killed, that’s not a very happy story.”

“And Bud said, ‘Mike, the ending is, he lives on, in the people that he served.’”

Jim McDermott, S.J., is America’s Los Angeles correspondent and a contributing writer to the magazine.

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Great Blue Heron

By Austin Segrest

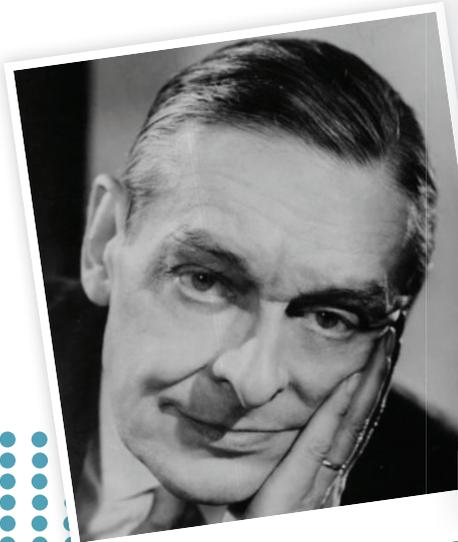
A bit washed out, bedraggled
with his rattail and wet neck spikes
lumbering skyward into a crosswind

tilting something awful,
all-elbows, defiant
as a plywood-sided trailer listing between lanes,

he sounds his indignant, prehistoric squawk
over the carp roiling in runoff,

their mouths' rubber rings
singing mute hosannas.

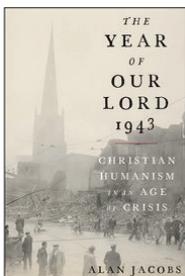
Austin Segrest teaches poetry at Lawrence University in Wisconsin. His poems have recently appeared in *Image*, *Ecotone*, *Shenandoah*, *32 Poems* and elsewhere.



The class of 1943

By Kevin Spinale

Wikicommons



The Year of Our Lord 1943
Christian Humanism
in an Age of Crisis
By Alan Jacobs
Oxford University Press.
280p \$29.95

In the midst of his fierce battles against Pelagius, Augustine offers a vivid interpretation of Luke's account of Peter's denial of Jesus after Jesus' arrest. Following the third denial, Jesus looks upon Peter across the courtyard of the high priest. Augustine writes of this moment, "By his mercy, the Lord in a hidden manner helped him, touched his heart, awakened his memory, visited the interior human being with his grace, and stirred up and produced a love in the interior human being to the point of exterior tears." Grace in the gaze of Christ transforms Peter's interiority and allows him both proper remorse for his denial as well as

the proper reception of Jesus' mercy.

Alan Jacobs's *The Year of Our Lord 1943* is a collage of the intellectual considerations of five thinkers who, in their experience of the violence of World War II and their revulsion at the fascism that fueled it, contemplate the nature of education and its renewal after the anticipated Allied victory. Ultimately, as Jacobs concludes, Simone Weil, Jacques Maritain, C. S. Lewis, W. H. Auden and T. S. Eliot see education as vital to the rebuilding of Europe and the reassertion of Christian values. Furthermore, these thinkers seek to dethrone technological advance as the principal concern of education and replace it with the formation of appropriate human feelings, sensibilities and emotions. For it is the realm of emotion—that place where the grace of Christ works on Peter—that human beings are most subject to demons.

Yes, demons. Jacobs presents an intellectual history of serious philosopher-poet activists who write, offer pub-

lic lectures at prestigious universities and crusade against the further erosion of Christian institutions and education that led to barbaric "mechanized caravans" sweeping across Europe. And they all countenance and employ demonic imagery in their understanding of human beings and human history. After all, the demonic works on human sensibilities, dreams and feelings. The demonic exults in violence.

The very first scene in the book depicts W. H. Auden's experience of going to the movies in November 1939. He is in Yorkville, a German neighborhood on the Upper East Side of Manhattan. When newsreel footage of German soldiers rounding up Polish prisoners is shown, the German-American audience in the theater shouts, "Kill them! Kill them!" Auden is shocked. Jacobs records Auden's own recollection: "I wondered why I reacted as I did against this denial of every humanistic value.' On what grounds did [Auden] have the

◀ T. S. Eliot, Simone Weil and W. H. Auden saw education as vital to the rebuilding of Europe and the reassertion of Christian values.

right to demand or even a reason to expect a more ‘humanistic’ response?”

The answer that Jacobs offers in synthesizing the work of his five subjects is implicitly that somehow, Auden was educated in a properly “humanistic” mode that allowed him to cultivate the proper response—Christian, moral, human—to a group of human beings stripping another group of human beings of their personhood. Auden was revolted.

Except for the relationship between Auden and Eliot (Eliot published Auden), all of the other interactions between the principals are incidental. Weil meets Maritain and requests a meeting with President Franklin D. Roosevelt. Lewis wrote papers for Eliot’s circle of scholar-friends contemplating the future of Europe. Auden commented on Weil’s nearly repellent passion for her ideas. Eliot wrote the introduction for Weil’s *The Need for Roots* in 1952. Yet the concerns of the five principals regarding the future of education clearly intersect in 1943.

On Jan. 14, 1943, Maritain delivered a lecture at Yale that concludes: “The prime goal of education is the conquest of internal and spiritual freedom to be achieved by the individual person, or, in other words, his liberation through knowledge and wisdom, good will, and love.” C. S. Lewis, delivering the Riddell Memorial Lecture during the same week in New Castle, argued that the task of educators was to inculcate in their students not only that some thoughts are true and others are false, but, indeed, “some feelings are appropriate

and adequate to a situation while others are not.” Throughout his writings, Lewis stresses that pedagogical attention should be afforded to Augustine’s *ordo amoris*: the appropriate response of the affections to a given subject or situation.

Auden, speaking at Swarthmore College in January 1943, argued that students should discern a vocation from their own interiority or affective experience rather than taking up a vocation extended to them by the state. In 1943 Eliot published “Notes Toward the Definition of Culture,” in which he defines culture as the incarnation of religion and contends that families bear the responsibility both of transmitting culture and of forming a child morally. Jacobs frequently criticizes Eliot’s evasive prose but sees in his essay an impulse toward the formation of a person apart from the state’s general inculcation of national identity.

Last, Weil, during the last months of her life in 1943, wrote that education exists to “show what is beneficial, what is obligatory, what is good...[it] concerns itself with the motives for effective action.” Jacobs concludes that with Weil, “We are back, then, to Augustine’s *ordo amoris*: education is a disciplining of the affections to make them ‘ordinate,’ appropriate and adequate to the circumstances.”

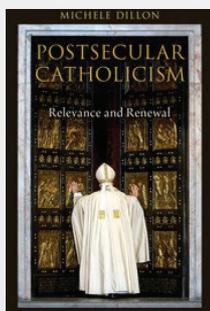
Jacobs’s swirling account of Maritain, Lewis, Auden, Eliot and Weil is a wonderful introduction to the lives of these men and woman—particularly Auden and Weil—struggling with the violence of the world in 1943. However, out of this synthetic



These thinkers seek to dethrone technological advance as the principal concern of education. 💧💧

swirl of ideas, the reader comes to understand the importance of personhood and moral formation but has no clear idea how one, through some humanistic curriculum, might arrive at *ordo amoris*—the interior state that would be sickened by and reject all forms of state-sponsored violence, the interior state that propels the five principals in their work during the year 1943. After all, it seems that such Christian sensibilities, according to Augustine, are gifts of God’s grace. And indeed Maritain, Lewis, Eliot, Auden and Weil were graced with wisdom, innovative thought and compassion as the world around them seethed in demonic violence.

Kevin Spinale, S.J., is a doctoral candidate in English education at Teachers College, Columbia University, and is the moderator of the Catholic Book Club.



Postsecular Catholicism
Relevance and Renewal
By Michele Dillon
Oxford University Press.
224p \$29.95

Negotiating tensions

Michele Dillon's *Postsecular Catholicism* brilliantly analyzes the ways Catholicism engages our current social world. Her writing is accessible and clear, without missing the complexities and tensions inherent in the work that Catholics are undertaking. Dillon examines more than a few subjects: Catholicism globally and in the U.S. context; what happens to ideas when they hit realities; what it means for both the sacred and the secular to be mutually relevant; and how change, tradition and authority are understood by Catholics and the world in which they are embedded.

The book contends that we have moved from a secular public sphere—marked by separate and specialized spheres of economy, science, faith and so forth that manage their own concerns in an insular way—to a postsecular public sphere, in which a multiplicity of voices and expertise are welcome to weigh in on an issue. Catholicism, she argues, will have postsecular relevance insofar as it goes beyond talking *about* difference and instead talks *with* difference.

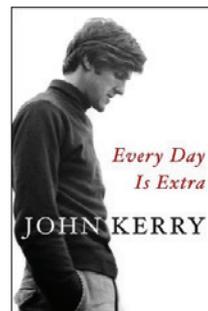
For example, the Synod on the Family would not have been as pro-

ductive without dialogue. I use the word “productive” here not only to indicate the valuable document that came from it but also to describe, as Dillon notes, the bridge-building and understanding amid differences that emerged from the work of dialogue. Dillon illustrates that often the process itself can result in important intangible fruits, like relationship and widened perspectives.

Dillon's book not only offers a sociological analysis of the ways Catholicism negotiates the tension between the forces of tradition and those of change, but she also homes in on one of Catholicism's postsecular struggles that underlies that thesis: the question of whether doctrinal change undermines authority. She notes that the doctrinal division among the participants in the Synod on the Family themselves points to the interpretive diversity and the plurality of voices that characterize Catholicism. Dillon astutely observes that doctrine changes slightly but significantly.

Dillon's familiarity with both a postsecular landscape and her fluency in Catholic concerns and interests allow her to cogently illustrate the overlap between Catholicism and the broader social world as well as the tensions that are inherent to a postsecular Catholicism. This is a must-read for academics who study religion or civic engagement as well as involved Catholics and their leaders.

Maureen K. Day, *an assistant professor at the Franciscan School of Theology, edited Young Adult American Catholics: Explaining Vocation in Their Own Words.*



Every Day Is Extra
By John Kerry
Simon & Schuster.
589p \$35

The Gospel according to John Forbes Kerry

John Kerry was wearing a St. Christopher medal in February 1969 when he led his Navy Swift Boat crew into enemy fire along the Bay Hap River in South Vietnam. But Kerry returned from Vietnam with doubts about his Catholic faith. Was it God's will that some of his closest friends should die?

The story of Kerry's faith journey is among the most evocative parts of his new memoir and gives the book its title. “When I came home from Vietnam, I lived with gratitude that every day was extra,” he writes, “but all the words about God's will working in strange ways fell on deaf ears for me.”

Kerry began reading: Tillich, Niebuhr, Billy Graham, Augustine, Aquinas, John XXIII. A turning point came when he read Pope John Paul II on “redemptive suffering.” Evil in the world, not God's will, was the cause of suffering: “God hadn't fired those rocket launchers into pilothouses on the Mekong Delta, and God wasn't directing Tet when rocket fire stopped 24-year-old Lt. Dick Pershing from searching for a fallen comrade,” Kerry writes. “However, God had been there to

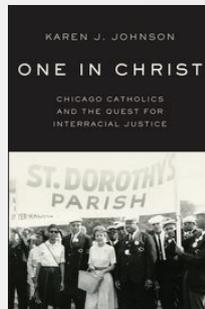
bring Dick and Don home, to ‘deliver them from evil,’ to bring their suffering to an end, as He had for His only son.”

Every Day Is Extra spans Kerry’s life, beginning with his rarified upbringing as a descendant of Winthrops and Forbeses. He describes his political rise and Senate career, his 2004 run for the presidency and his service as President Obama’s secretary of state. He writes of the sorrows surrounding the breakup of his first marriage; the reconciliation with his first wife before her death from cancer; and the joy he has found in his second marriage, to Teresa Heinz.

The book also is what it is: a politician’s memoir. In these pages, he is ever the Young Man Speaking Truth to Power.

Kerry writes of how his Catholic faith informed his positions against the death penalty, war and social inequality and for the environment, health care and social justice. But on the question of abortion, he writes he could not impose an article of faith on others who do not believe as the Catholic Church does. This was a convenient distinction for an ambitious Democrat in a party in which support for abortion rights had become a litmus test. But on defending society’s weakest, the unborn—what if Kerry had spoken truth to power within the Democratic Party?

Mark Sullivan is a reporter at the *Telegram & Gazette* in Worcester, Mass. Twitter: @mcnsullivan.



One in Christ
Chicago Catholics
and the Quest for
Interracial Justice
By Karen J. Johnson
Oxford University
Press.
320p \$34.95

Lay Catholics and civil rights

With warmheartedness and clarity, Karen J. Johnson explores conundrums about race and morality in the United States in *One in Christ: Chicago Catholics and the Quest for Interracial Justice*. She refutes the misconception that the civil rights movement was a product of the 1960s, placing its origins three decades earlier, where it began in good part because of the work of lay Catholics.

One in Christ joins a recent flurry of books on the African-American Catholic experience, including Timothy Neary’s *Crossing Parish Boundaries* and Matthew Cressler’s *Authentically Black and Truly Catholic*. Johnson focuses on the minority of white Catholics who felt that racial equality was a moral and religious, not merely political, issue. She notes that by 1963, only 25,000 of 40 million U.S. Catholics participated in Catholic Interracial Councils, centers for racial justice.

In the 1930s, activists could not rely upon Cardinal George Mundelein, Chicago’s archbishop from 1915 until 1939. Although seen as a New Deal progressive and foe of the Rev. Charles Coughlin, the Detroit Catholic priest who broadcast anti-Semitic views to radio listeners, Cardi-

nal Mundelein favored segregation, ostensibly to prevent racial discord.

Citing racist passages from Cardinal Mundelein’s correspondence, Johnson implicitly contrasts them with texts from an unpublished memoir by Arthur Falls, a black Catholic physician who founded the first Catholic Worker community in Chicago in 1936. Dr. Falls created a Catholic Worker project that differed from the ideal of Dorothy Day insofar as it offered no hospitality to the indigent, nor were its volunteers expected to embrace a vow of poverty. Arguably a more lasting and influential advance were the Friendship House centers of hospitality to fight segregation, founded in the early 1930s by the Catholic social justice activist Catherine de Hueck Doherty. When the nation’s last Friendship House closed in 2000 in Chicago for budget reasons, it was a permanent loss for the nation, not just the State of Illinois.

Citing Henri Nouwen, Johnson underlines the essential importance of hospitality in socializing with people who might not be like oneself. Becoming acquainted with those different from us, she stresses, is the first step to treating one another as human beings with shared aspirations and ideals.

Benjamin Ivry has written biographies of Francis Poulenc, Maurice Ravel and Arthur Rimbaud and has translated many books from French.



Bringing the Beatitudes to life

By Anna J. Marchese

You've heard of the Beatitudes: the blessings enumerated by Christ in his Sermon on the Mount—teachings that extol the meek, poor, pure of heart and the like as inheritors of the kingdom of heaven. But you probably haven't seen them before.

"8beats" is trying to change that with an ambitious new project: a cinematic anthology on the Beatitudes.

The project was inspired by Krzysztof Kieslowski's television series "Dekalog" (1989), a dramatic adaptation of the Ten Commandments as they play out in an apartment block in Warsaw in late-Communist Poland. Different cinematographers are used for nearly all the installments of "Dekalog." "8beats" takes that collaborative tradition a step further with eight regional teams independently developing a short film on one of the Beatitudes. While the protagonists of these films range from pioneers of the Midwest to struggling sculptors in Midtown, all are meant to highlight

the ongoing relevance of the Beatitudes to a diverse audience.

"8beats" is the brainchild of the group Catholic Creatives, described by one of its founders, Anthony D'Ambrosio, as a "community of entrepreneurs, artists, creative thinkers and ministers; people who all share the desire to see the church become beautiful again, to see a new renaissance happen in our time." The community's primary platform is Facebook, where thousands of Catholic professionals discuss artistic and business practices, sharing ideas on how to create a church that speaks to their needs, both aesthetic and spiritual.

Their new anthology is a response to what the Creatives see as a diminution of the role and efficacy of Christian films in conveying the fullness of human experience.

While there are several examples of Oscar-worthy films that prominently feature religion, explicitly Christian movies often offer one-dimensional depictions of the faith and its detractors.

For Deniz Demirer, writer and director of "Simon's Agony," the film dealing with the first beatitude ("Blessed are the poor in spirit, for theirs is the kingdom of heaven"), "8beats" is a project that seeks to fulfill a desire for spiritually satisfying cinema. "There's been a craving all my life to address the spiritual dimensions of my experience as a Christian that have never been met by anything in the Christian realm of filmmaking," Mr. Demirer explains. "I'd see a movie and think, 'No, that's not my experience.' There's nothing that is touching upon the complexity of what I understand the world to be."

"8beats" is trying to do something else. "True conversion takes root when faith is shown through someone's kindness or through a moment of beauty," says Mr. D'Ambrosio. "Those experiences usually come in the face of great suffering. The Beatitudes themselves speak to suffering; they are an honest place to start when talking about why we need God."



Haley Scott

“8beats” was inspired by the Polish television series “Dekalog.” Pictured: Sam Sorich, writer and director of the short film “Seau de Sang.”

Mr. Demirer also stressed the financial strain placed on the project’s participants. “Catholic Creatives gave our team \$10,000 of seed money to start,” he notes. “You can only do so much with \$10,000 when you’re trying to present a film in the way that people are used to seeing films presented.”

Fundraising is rarely easy, but the model of moviemaking “8beats” follows has attracted interest from distributors and festivals. “Not many people have seen a crowdsourced movie done completely from the bottom up,” Mr. D’Ambrosio explained. “It’s an interesting way of breaking the normal industry standard for how to make a movie.”

Whether “8beats” will have the impact and reach its creators hope for remains to be seen. What is clear is that “8beats” and the Catholic Creatives have gathered together artists driven to find beauty in new spaces, be they films or Facebook groups.

Anna J. Marchese is a program associate at the American Council of Learned Societies and a former intern at America.

The business of building churches

Seed capital. Incubators. Launch Sunday. MailChimp. Evangelicals in the church planting movement are not afraid to borrow the lingo and entrepreneurial zeal of Silicon Valley in their efforts to save souls.

A new series from Gimlet Media’s “Startup” podcast follows one church planter, AJ Smith, as he works to turn a struggling storefront congregation in Philadelphia into a sustainable Christian community. At the beginning of the six-episode season, we learn that AJ has one year to double the size of his church or risk losing funding from the well-resourced Acts 29 church-planting network. While most church plants are situated in wealthy or gentrifying areas, AJ intentionally put down roots in an underserved inner city neighborhood. His decision makes good Gospel sense, but it is a risky one for a man whose job security depends on the collection basket. The question is whether AJ can convince enough people to join his church—a tough sell in a world increasingly indifferent or

hostile to Christian beliefs.

Along the way, AJ confronts challenges that will resonate with Catholic listeners: How do you welcome L.G.B.T. people while holding on to traditional teachings about human sexuality? How much longer will women accept being locked out of leadership roles?

To its credit, the podcast does not give any easy answers. At the same time, it poses an even more fundamental question: Why join a church at all? Eric tells us at the beginning that he is Christian but stopped going to church a year ago. He speaks movingly about his inability to trust God or his church or himself. Thanks to his and AJ’s vulnerability throughout, the series is about something even more interesting and mysterious than the business of building churches; it is about faith, how we share it and where we turn when we lose it.

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



AJ Smith is a “church planter” profiled in a new podcast from Gimlet Media. Restoration Church

To Act With Authority

Readings: Is 53:10-11, Ps 33, Heb 4:14-16, Mk 10:35-45

In biblical theology, authority is a gift from God. It is the power to have words with effect. Authority is the divine power that brought creation into being. It was the power given to David and the kings after him. It is a gift of pure grace that cannot be inherited, earned, traded or stolen from another. The prophets recognized that as a form of chastisement (especially of David's descendants), God withdrew authority from Israel and handed it to foreign nations (Dn 1:1-2).

As they saw one after another of these foreign authorities pass away, many Jews came to believe that God planned to restore divine authority to Israel, vesting it in "one like a son of man." He would establish a new kingdom that would govern all creation and endure forever (Dn 7:13-14).

In their Gospels, Matthew and Mark gave extended thought to authority because this Jesus who came in history bore little outward resemblance to Daniel's predicted being. Jesus lived a simple life and died an ignominious death. The Evangelists had come to believe, in spite of appearances, that Jesus was indeed the bearer of divine authority. They strained to give evidence of Jesus' authority throughout their Gospels. Matthew found it especially in Jesus' great sermons, but Mark encountered it in Jesus' healings, exorcisms and care for the least.

Living in a time of turmoil, Mark made a habit of seeking grace in the least expected places. He imagined the kingdom of God to be quite opposite to the chaotic and violent world he saw around him. He found in Jesus' humility, life of service and shameful death a powerful counterexample to the vanities of human power. Service to the great was a sure path to authority in the Greco-Roman world. Service to the least was thus the sign of divine authority that Mark found in Jesus. Jesus spent his life conforming himself to love of God and neighbor; any who would lead in his stead must do the same.

Christians today need to attend to this lesson. We certainly see it vividly played out these days among the church hierarchy. All of us who minister in any way, how-

'Whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all.'
(Mk 10:43-44)



PRAYING WITH SCRIPTURE

What trappings of human authority distract you?

In whom do you recognize an authority like Christ's?

How can you follow their example?

ever, must also remember this. Many of us have credentials or advanced degrees. We may have undergone moving and meaningful ceremonies of ordination, installation, commissioning or religious initiation. None of these things give us our authority. At best, these brief public recognitions celebrate God's work in us, but they are in fact often distractions that draw attention away from the action of the Spirit. At their worst, they allow our egos to deceive us into taking credit for the action of grace. The only sure way to manifest authority in Christ's church is to wait upon the least. The only sure way to recognize authority is to follow those who serve. Many of us will need to relearn how to recognize authority, but with eyes formed by Jesus' own words and example, we will come to follow those who serve the least and give their lives for the freedom of others.

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

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Take Courage!

Readings: Jer 31:7-9, Ps 126, Heb 5:1-6, Mk 10:46-52

Mark's Jesus is on a rescue mission. Jesus has come to gather up any who remained faithful to God and carry them away before the coming apocalyptic storm. For mysterious reasons, God had delayed the final act of this drama. Mark's community found themselves waiting for deliverance during a time of great distress. Many must have questioned the truth of the Gospel and the power of Jesus Christ. The narrative of Bartimaeus speaks to this reality.

Mark finds deep symbolism in Jesus' journey to Jerusalem. It is clear from the outset that this is where Jesus would meet his fate, and his preaching grows urgent as the road unwinds. Mark recounts two related topics of this preaching: Jesus' passion and resurrection, and the sacrifices of discipleship. Just as Jesus had to give his life to fulfill his mission, so his disciples would have to give their own lives as they made the same mission their own.

Jesus heals blind men near the beginning and end of the journey. In Mk 8:22-26, it was the faith of the blind man's friends that led to an encounter with Jesus. Throughout the short narrative, the blind man himself remained a passive character. By contrast, in this Sunday's Gospel passage, Bartimaeus's enthusiasm is clear throughout.

Versions of this narrative also appear in Mt 20:29-34

and Lk 18:35-43. Mark includes details the other Evangelists omit, and these reveal his unique theological insights. When Jesus sends someone to call Bartimaeus over to him, the person tells Bartimaeus, "Take courage!" Matthew and Luke leave these words out, and also omit Bartimaeus's actions once he was called: "He threw aside his cloak, sprang up, and came to Jesus." This brief description packs a significant emotional punch. Bartimaeus is an eager participant, and his faith is obvious.

In each synoptic version of this healing, the narrative ends with the healed man (or men, in Matthew's case) following Jesus on the way. In Mark's Gospel, this means that Bartimaeus had made Jesus' fate his own. The faith that had delivered him from blindness had also transformed him in other ways. One can imagine Mark sharing this narrative to bolster the flagging zeal of his own besieged community. As it had done for Bartimaeus, faith in Christ had transformed their lives, and Mark reminds them of the initial excitement many of them must have felt. The words "Take courage! Get up, Jesus is calling you!" are directed as much at Mark's fellow Christians as they had been at Bartimaeus. Mark's words do not fall without effect in our own troubled times. Many today would benefit from remembering the initial excitement of their first encounter with Christ and the gift they made of their lives in the joy of that moment.

The task of evangelizing does not end even in difficult times. Jesus' disciples today can take example from the unnamed disciple whose words stirred Bartimaeus's courage and faith. How often in our daily journeys do we encounter individuals who long to encounter divine grace but are blind to the way? A simple word of encouragement and a brief pointer to the right direction might be all it takes to bring an anguished soul to the source of healing.

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

'Take courage; get up, Jesus is calling you.' (Mk 10:49)

PRAYING WITH SCRIPTURE

What can encourage you to follow Jesus even to Jerusalem?

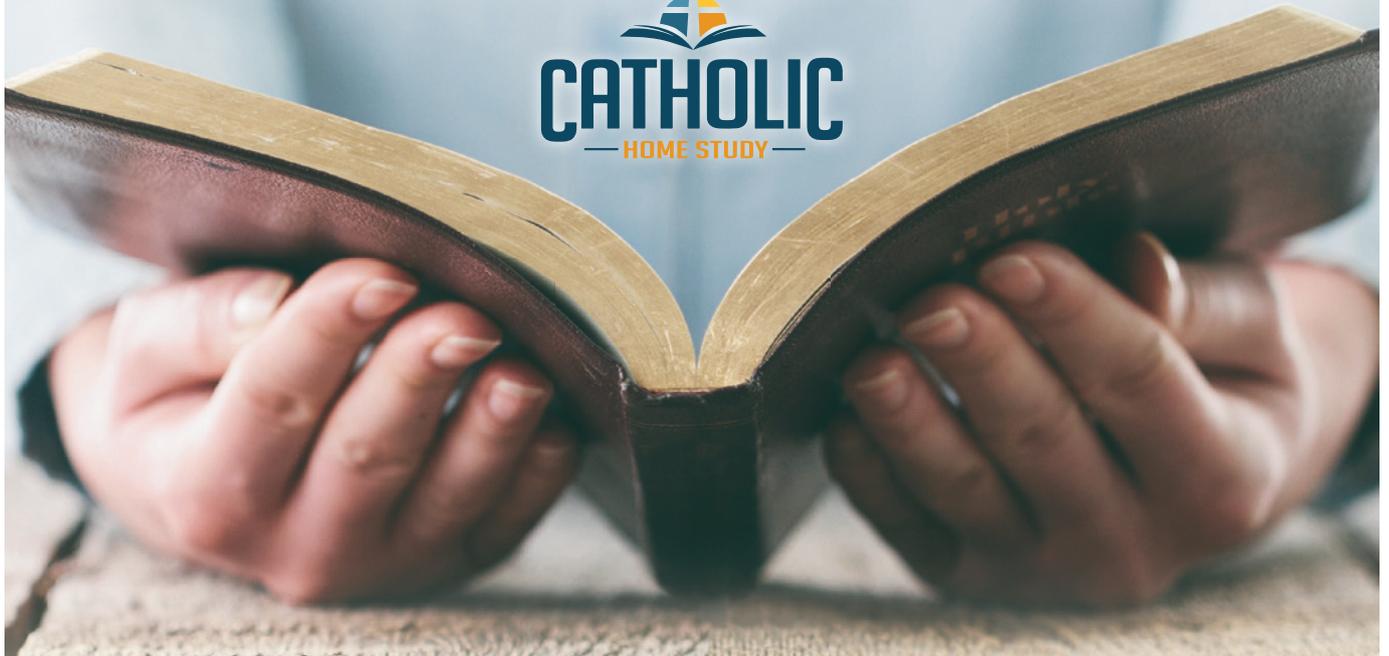
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A Voice Forged in Pain

Remembering the music—and faith—of Aretha Franklin

By Anthea Butler



If you are of a certain age and went to Catholic school, you can remember singing “Ave Maria” as a child. It always struck me as a pristine, clean, spiritual song, reverential and ethereal. Years later, as an adult, hearing Aretha Franklin sing “Ave Maria” on her “Live in Detroit 1987” album, Mother Mary came alive for me. I never wanted to hear another antiseptic version of “Ave Maria” again.

Franklin’s death on Aug. 16 represents the end of an era, an era in which the sound of gospel music defined not only church music but popular music as well. Gospel-inflected R&B and rock ‘n’ roll music were once staples on the radio, but it is hard to find an artist in the last few years who started their singing career in the church. That distinctive sound of gospel music, uplifting but mournful, soulful and resonant, carried Franklin from the altar of her minister father’s church to the stages of the world. That voice was not honed in a conservatory or at a bar but in the service of praising God.

As a Catholic girl who grew up hearing out-of-tune guitar Masses in the 1970s, I found Aretha Franklin a revelation. At the time, she was the closest thing I could get to gospel music at home, because as Catholics we were not allowed to visit Protestant churches. So while my friends sat in their Baptist church all Sunday,

trying to cool themselves with paper fans provided by the local black funeral home, we were at home having supper, listening to Aretha and her contemporaries. Whatever the black church was, I wanted that. Catholic songs did not have that same passion or bite.

Franklin’s resonant voice was sharpened by struggle, both at home and in the world. Her parents separated when she was a child. Her father, C. L. Franklin, was a great preacher for whom she played piano at Sunday services. He was also a flawed man. He impregnated a 12-year-old girl. Aretha herself had two children before the age of 15.

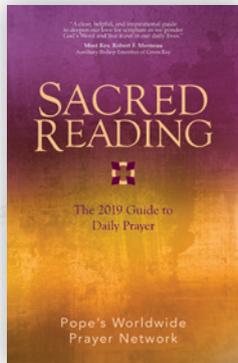
Because I knew these facts, I found it interesting to read and listen to some male commentators who have spoken reverently about her father as a guiding force in Aretha’s life. That may be true, but it is also true that she surpassed her father’s reach. The raw power of her gospel sound wrapped within a love song would touch more people than a sermon. The adulation of Aretha’s father as an impetus for her genius as a musician and an artist is patriarchal and, dare I say, a bit disrespectful. It is as if she could not have been who she was without her father allowing her to go into the music business and sing in secular realms. He recognized her talents, but she perfected them.

What is lost in Franklin’s death is not simply a great artist. It is the loss of a woman with a unique voice forged in pain, suffering and endurance that was experienced both inside and outside the confines of the church, a woman who wanted to be paid in cash because women were often taken advantage of in performances, a woman who endured tumultuous relationships because of the men in her life who treated her poorly.

The pain of women in patriarchal spaces is real. The black church, much like the Catholic Church, was a space in which women filled the pews but men controlled their destinies. Aretha’s gift to us is not only her voice but her legacy as a proud and successful artist. In the male-dominated spaces of the music world as well as of the church world, she demanded respect for her talents and her work. In a time of men, Aretha Franklin stood out as a woman whose voice was a conduit for the Spirit of God and the longing for love that we all seek. Perhaps she was not ethereal, but her earthiness gave us something of the divine in her powerful voice. May she rest well, as a good and faithful servant of God.

Anthea Butler is graduate chair and associate professor of religious studies and Africana studies at the University of Pennsylvania.

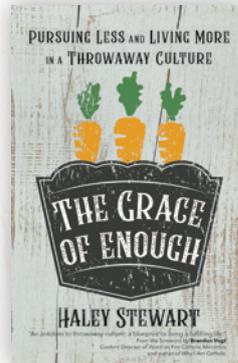
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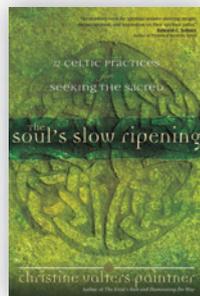
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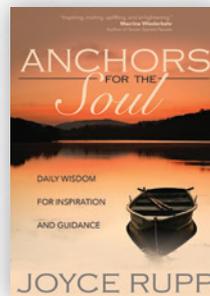
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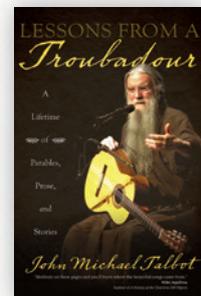
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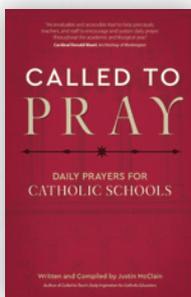
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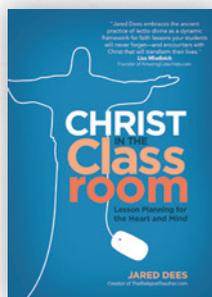
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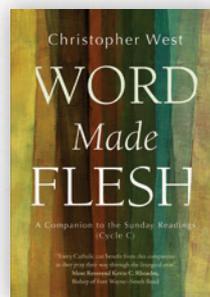
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