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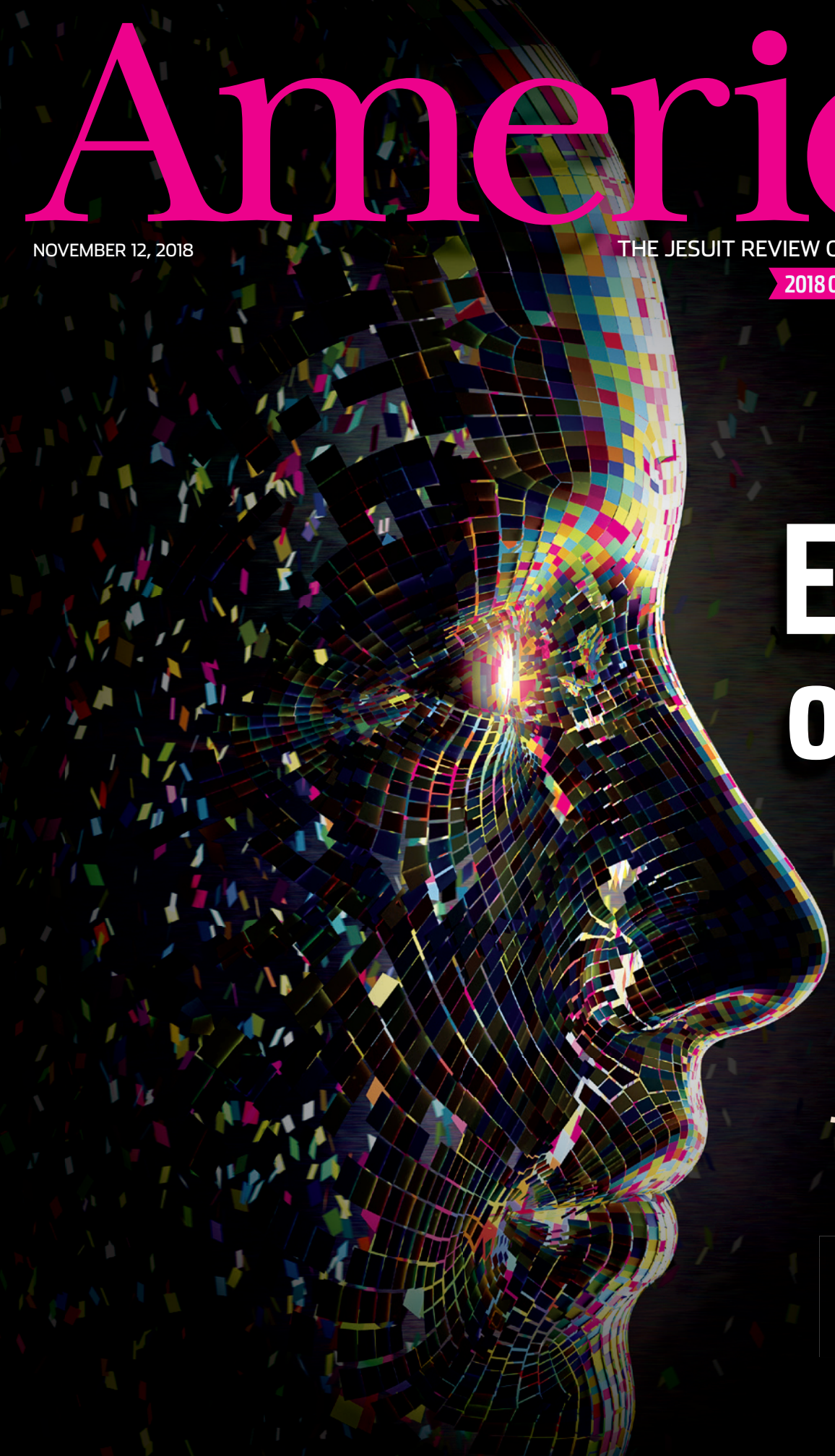

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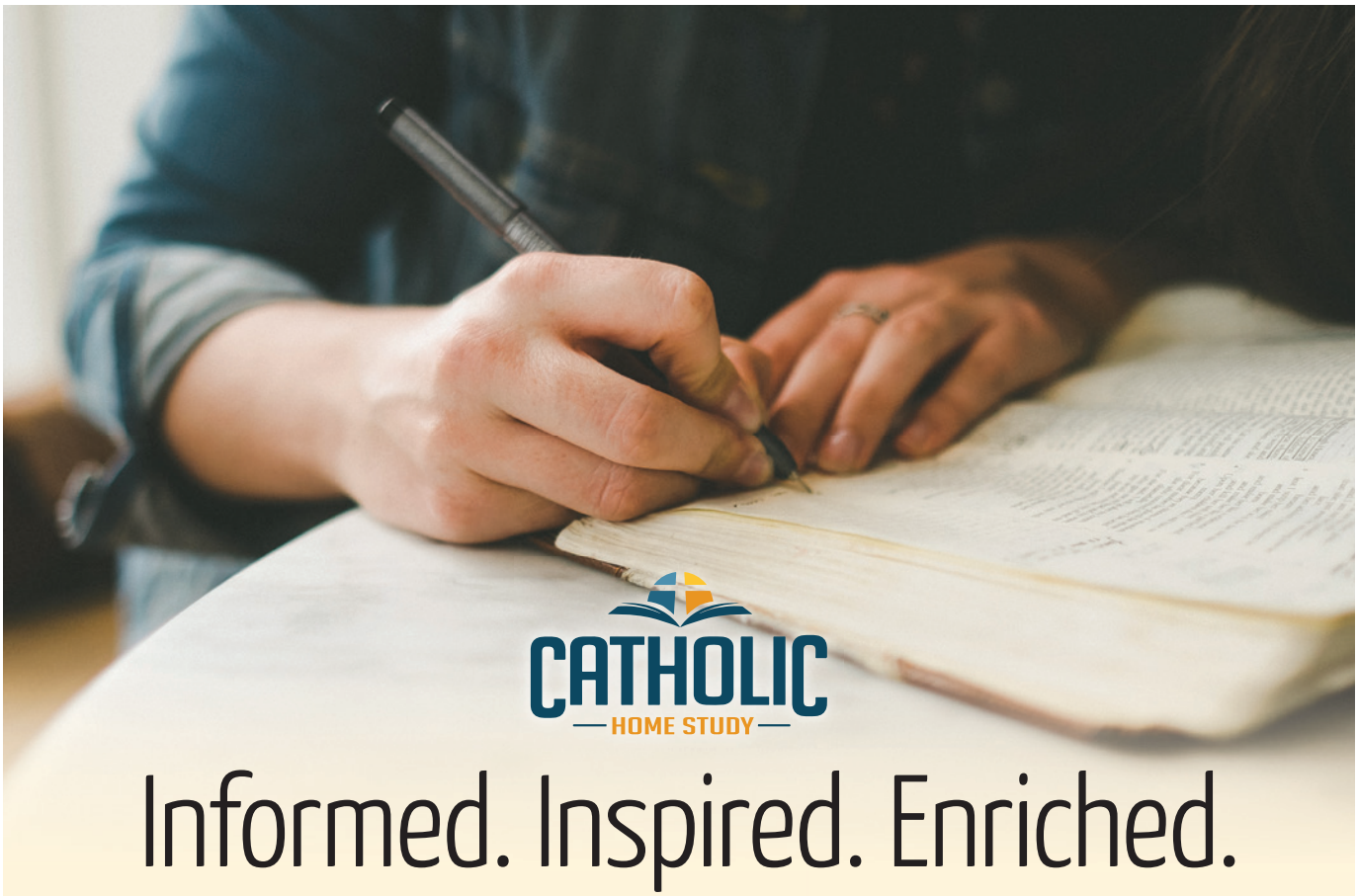

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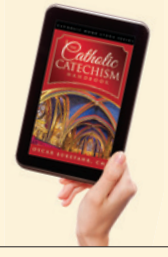

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Models of Dulles

This past summer marked the 100th anniversary of the birth of Avery Dulles, S.J., the first U.S. theologian to be elevated to the College of Cardinals. A son and great-grandson of secretaries of state, Dulles shocked the mid-20th-century Eastern establishment first by becoming a Catholic and then by entering the Society of Jesus. In the course of his 50 years as a scholar and teacher, he emerged as one of the brightest theological minds of his generation. His most famous work, *Models of the Church*, published in 1974, was a groundbreaking survey of ecclesiology in which he offered several different yet complementary ways of entering into the mystery of Christ and his church. His work appeared 75 times in **America** magazine alone.

To my mind, there are five or six models of Avery Dulles. There is Dulles as American aristocrat, Dulles as friend and family member, Dulles as Catholic convert, Dulles as Jesuit, Dulles as theologian, Dulles as cardinal. As he himself would say in a different though related context, "each of the models brings out certain important and necessary points, but any model used in isolation will lead to distortions because each model exhibits only a particular reality" of the child of God and disciple of Jesus Christ who was Avery Dulles. Yet these models do afford a glimpse of the trajectory of his life. There clearly is an early Dulles and a later Dulles, for example, but not in the way people are accustomed to thinking about it.

From his own perspective, the early Dulles was the agnostic son of the American aristocracy who enrolled at Harvard College. The later Dulles, the only later Dulles that ultimately mattered to him, was the young man who met Jesus Christ at Harvard College and entered his church in the basement of St. Paul's, just a few feet from Harvard Yard.

How fitting, then, that the Gospel reading at a Mass celebrating Dulles's life last weekend at St. Joseph's Seminary in Dunwoodie, N.Y., describes a man born blind, whose faith in Jesus Christ gives him sight and, even more, gives him purpose. That is probably how Avery Dulles himself would have described his own conversion. And he would have recognized that the most important line in that reading about Bartimaeus is the last one: "Immediately he received his sight and followed him on the way."

"And followed him on the way." Conversion, as Avery Dulles knew, is not a one-time event but a lifelong journey. And Dulles would have recognized *followed* as the most important word, for, as he would have certainly known, St. Ignatius taught that "love manifests itself more in deeds than in words."

Avery Dulles's deeds are well known to American Catholics. But one's deeds form a coherent and compelling whole only if they proceed from a coherent and compelling inner reality such as love. In that sense, then, love is the key to Dulles's deeds, the hermeneutic for his life, the essential, continuous reality that runs through the "models" of his personhood, discipleship and priesthood.

Jesuits are much misunderstood creatures. Admittedly, this is often our own fault. We are known for our many years of training, the many degrees, books, publications we accrue, compose and disseminate—so much so that people often think this is what makes us who we are. But it is not. A man becomes a Jesuit through his personal encounter with the Son of the Living God through the Spiritual Exercises of St. Ignatius. That alone is what makes us who we are. That encounter is the defining experience of a Jesuit, the indispensable center of his life, which affords him the freedom to journey to the margins of life in search of God in all things.

The love affair that Avery Dulles had with our risen Lord was the inner reality that propelled him, that gave his life meaning and made his work meaningful. Avery Dulles was, as the Rev. Robert Imbelli once said, a *vir ecclesiasticus*. But he was a *vir ecclesiasticus* only because he was first and last a *vir Christi*. We know this because he told us in these moving words from his final lecture:

> The most important thing about my career is the discovery of the pearl of great price, the treasure hidden in the field, the Lord Jesus himself. As I approach the termination of my active life, I gratefully acknowledge that a benign providence has governed my days.

As we celebrate his centennial we give thanks to that same benign providence for the gift of Avery Dulles and the model Catholic, Jesuit and theologian he is for us all.

Avery Dulles, pray for us.

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

THE ISSUE

GIVE AND TAKE

DISPATCHES

FEATURES

AP Photo/Hani Mohammed

As families in Yemen face starvation, fishermen ply the waters of the Red Sea coast in search of food, risking death in a region gripped by war.

Cover image: iStock

Has the sexual abuse crisis affected your donations to the church?

When asked the above question, many respondents told **America** that they had reduced their financial contributions to the Catholic Church in the wake of the sexual abuse crisis. Fifty-seven percent of respondents said they had lowered the amount they gave to their bishop's appeal, while 47 percent said they had reduced donations to their parishes.

Heather Glose of Buffalo, N.Y., explained her reasons for reducing her financial contributions this way: "As leaked diocesan documents indicate finances were a primary concern instead of victims, I am unable to contribute money while keeping my conscience clear," said Ms. Glose. "If they care about money above all, maybe they will listen to our outrage more once they suffer financially."

Tamara Fitz-Harling of Clarks Summit, Pa., said she does not donate to the bishop's appeal but still gives to her local parish. "We have stopped giving anything since the published results in our diocese. We are considering suspending all of our donations to our local parish also, but we hesitate because that affects many people who have already endured pain and disappointment."

Donations to Catholic service agencies and schools suffered less than collections by bishops and parishes because respondents said they had greater trust in these institutions. Only 22 percent of respondents said they reduced their donations to Catholic charities, and 10 percent said they had lowered the amount they donated to Catholic schools. An anonymous reader from Sacramento, Calif., said: "I support Catholic Relief Services, and I support my parish if I can specify what ministry it goes to. I do not support my parish priest, who openly says abuse is a thing of the past, when I know that it is not."

Many respondents said they would give more to the church if they felt it was responding adequately to the crisis. In the words of a reader from Oregon: "Investigate all present and past situations and publish a report of the results. Healing begins with acknowledging what has happened."

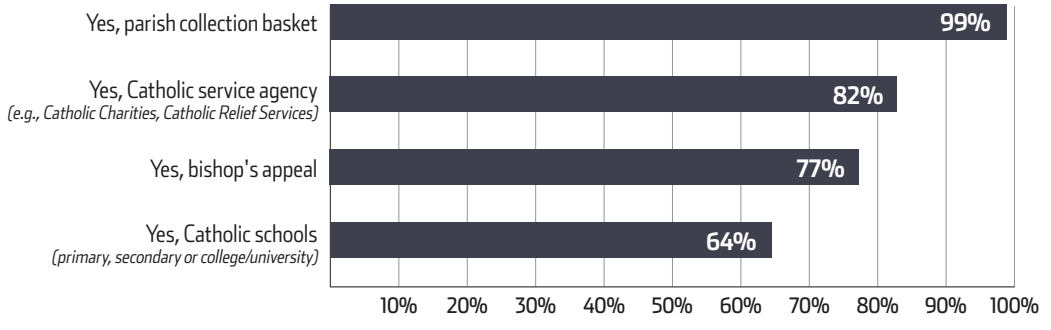
47% REDUCED THEIR DONATION TO THE PARISH COLLECTION BASKET AS A RESULT OF THE ABUSE CRISIS

10% REDUCED THEIR DONATION TO CATHOLIC SCHOOLS AS A RESULT OF THE ABUSE CRISIS

57% REDUCED THEIR DONATION TO THE BISHOP'S APPEAL AS A RESULT OF THE ABUSE CRISIS

22% REDUCED THEIR DONATION TO CATHOLIC SERVICE AGENCIES AS A RESULT OF THE ABUSE CRISIS

HAVE YOU EVER GIVEN MONEY TO THE CATHOLIC CHURCH?



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

The Church Is My Home

Re "A Church Not Divided," by Joe Hoover, S.J. (10/29): This article was refreshing and true for me. I have been a Catholic for over 40 years and go to daily Mass, but I have often said if they gave me the "Catholic test" I would be tossed out. The Catholic Church is my home and my daily foundation, where I found myself every morning for a decade as my youngest son was struggling with heroin addiction or when my business was in trouble. It is from this space that I now reach out to others in love—gay, straight, Catholic or not. I have time to listen but not to preach. I have enough to clean up on my own side of the street to get too involved in others' failings.

Am I interested and concerned about the widening sex abuse scandal? Heck yes. It deeply grieves me. But I trust God's work within our church.

Lori Milas

Lay Voices

I disagree with Brother Hoover that ordinary Catholics are not concerned with these issues and that the professionals will work things out without our bothering to offer input. The scourge of clericalism has impacted countless lives. Like Brother Hoover, I am refreshed by the song, "One Bread, One Body," which reminds me of the dignity of all. We are one body, each of us endowed with the incalculable dignity in Christ. This is a moment for lay responsibility.

Carolyn Gwadz

Pray for Cameroon

Re "Anglophones in Cameroon Fear an Increase in Violence After Election," by Shola Lawal (10/29): Many thanks to **America** for your interest in the sad happenings in Cameroon. This is really consoling. The future of this country is bleak. Everything is down. Please, do pray for victims of this country.

Mathew Bomki

A Credible Response

Re "Cardinal Ouellet Responds to Viganò Charges, Accuses Him of Blasphemy," by Gerard O'Connell (10/29): This is a very credible response from Cardinal Marc Ouellet and goes a long way to address the more severe charges from Archbishop Mario Carla Viganò. Along with the now-authorized investigations into the promotions of the former cardinal Theodore McCarrick in the United States and the Vatican, I expect significant light to be revealed on these matters in the coming months.

Tim O'Leary

Love for Little Women

Re "Louisa May Alcott's Radical Message for Modern Day 'Little Women'—and Men," by Elizabeth Grace Matthew (10/29): Your review reminded me how influential *Little Women* was on my life. Jo was a revelation to me. As a young Latina growing up in East Los Angeles, I connected with the picture of family being the source of strength and comfort. I loved Jo's friendship with Laurie, a strong bond that did not have to be romantic or overly dependent. I also learned a tremendous amount of American historical information, including that blancmange is actually vanilla pudding! I agree with Ms. Matthew: Whether she was aware of it or not, Ms. Alcott gave girls (even those living in the mid-20th century) a picture of what strong women could be.

Dora Sanchez-Mead

Thank You, Tomie dePaola

Re "Tomie dePaola's Stories of Service and Stillness," by Kerry Weber (10/22): As a teacher at a Catholic elementary school, I have used Tomie DePaola's books on Catholic saints and the parables and miracles of Jesus to liven up my religion lessons. Tomie dePaola is a treasure. I have often thought I should write him a thank-you note for what he has meant to me as a Catholic educator.

Rose Meehan

Refreshing Clarity

Re "He Worked With Law, McCarrick and Viganò. Here's What He Learned," by John Carr (10/15): Mr. Carr's clarity in this article is refreshing. The concept that parents will read this issue from a very different perspective has great merit. If they are asked whether and how to best "protect the church," their answers may come as a surprise.

(Rev.) Charles Ritter
Toledo, Ohio

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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.

Building a Future for the Church

The church in the United States faces a crisis of both trust and hope. As the bishops gather for their first national meeting since this summer's revelations of sexual abuse in the church, it is clear that while they must make reforms, they cannot succeed alone. Nonetheless, there is hope to be found on this slow and difficult path.

One reason for hope is that the zero-tolerance policies put in place by the Dallas Charter following the 2002 scandals have, in fact, worked; today, new allegations of misconduct are dealt with swiftly and through the proper legal channels. Yet the church is still haunted by the history of decades of failures.

In the wake of revelations of Archbishop Theodore McCarrick's history of abuse and harassment and the Pennsylvania grand jury report detailing predation by more than 300 priests over 50 years, Catholics are left asking: Why should I stay? Who can I believe? How can I raise a child in this church?

Cardinal Daniel DiNardo, president of the U.S. Conference of Catholic Bishops, has acknowledged that he has "no illusions about the degree to which trust in the bishops has been damaged" and that it "will take work to rebuild that trust."

The bishops can use their annual fall gathering from Nov. 12 to Nov. 14, which will be focused on these questions, to begin that long-term work by affirming three basic principles to guide those efforts and establish a baseline for credible reform.

First, the bishops should commit themselves to a national standard for transparency about sex abuse records. Since the Pennsylvania report, at least a dozen state attorneys general and the U.S. Justice Department have launched investigations into abuse claims against the church.

Another hopeful sign is that many dioceses in these states have said they will fully cooperate with civil authorities. Others, including all 15 dioceses in Texas, have said they will proactively release the names of members of the clergy who have been credibly accused of sexually abusing a child. The U.S.C.C.B. and the heads of religious orders can both respect survivors of abuse and spare the faithful the protracted agony of state-by-state, year-by-year revelations of tragic failures by making a comprehensive commitment to account for this history—and by involving outside legal experts in the process.

Second, the bishops should pledge to include laypeople, particularly parents and women, in every meeting where decisions are made about the handling of sex abuse allegations or holding those who failed to protect children accountable. As John Carr, who worked at the U.S. bishops' conference for decades, wrote in these pages, it is too easy for priests and bishops to look at allegations of abuse "through the eyes of a brother priest.... [But] through the eyes of a father, this was the worst thing that could happen short of the death of a child" (**Am.,** 10/15). Where canonical structures stand in the way of involving laypeople in these roles, the bishops should petition for them to be changed for the good of the church.

Third, and most important, every step taken in response to the ongoing fallout of this crisis should be tested by the question: Does this provide justice and healing to survivors of sexual abuse? To our great shame, the church in the past has treated victims' reports of their abuse as public relations disasters to be quieted or financial liabilities to be managed. We can no longer afford to be driven by fear—of public scandal and shaming, of lawsuits and bankruptcy.

What is owed to those who have suffered harm at the hands of the church is indeed incalculable, and the cost may be deeply felt by bishops, priests and laypeople who bear no responsibility for these crimes. But our hope lies in responding more as a community seeking justice and reconciliation than as an institution managing a crisis. We must pray, therefore, for the grace to proceed boldly wherever the painful truth of our failures leads us, trusting in the One who is faithful to the end.

After Khashoggi Murder, Time to Reassess Middle East Policy

The gruesome murder of the Saudi journalist Jamal Khashoggi marked an extreme low point for diplomatic scandal even as it raised the profile of another of Saudi Arabia's crimes, its similarly sadistic treatment of the people of Yemen. It is disheartening that it has taken the murder of one well-connected media figure to finally force Congress to confront U.S. complicity in the Saudi-led war in Yemen, but so be it. In this era of acute political dysfunction, moments of institutional self-reflection are valuable even when inspired by tragedy.

The United States is being outmaneuvered by Russia and President

Bashar al-Assad in Syria, by Iranian mullahs in Iraq and by the Taliban in Afghanistan. The Trump administration has abandoned even the pretense of neutrality in what passes for Israeli-Palestinian dialogue these days, content to cheer on Prime Minister Benjamin Netanyahu and the settler maximalists.

Children not even born when U.S. interventions in Afghanistan and Iraq began will soon be able to enlist in the military, yet the mission and strategy in these traumatized states remain as murky as ever. Meanwhile, the guiding principles of current Middle East policy appear to be knee-jerk antipathy toward Iran and unqualified support of Israel and Saudi Arabia, despite their evident contradictions with long-term U.S. interests in regional peace and stability.

The underfunding of the State Department and its marginalization by other players in the administration has degraded U.S. responses to shifting conditions in the region and led to a limited focus on military power and threats. But entrenched conflicts in the Middle East make a mockery of the long-term effectiveness of military might in the service of geopolitical ends.

The apparently state-sanctioned murder of Mr. Khashoggi offers the administration an opportunity to step back and reassess not just its relationship with the Saudi royal family but the overall mission of the United States throughout the Middle East. A rebalancing of diplomatic and military deployment seems warranted, preferably before the next U.S. misstep adds to the region's too-long-ignored human suffering.

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Defending the most defenseless in Iraq

In 2014, Nibras Khudaida was a 16-year-old Yazidi girl living in the tight-knit, 500-person village of Sreshka in northern Iraq. That area had long known peaceful coexistence among the diverse ethnic and religious groups that, for millennia, had called the Nineveh Plain region home. Life's routines had essentially been the same for centuries. Children received a basic education and married at an early age. Men worked in the fields. Women took care of the family.

One day, that world suddenly ended for Nibras. She had just finished high school for the semester and was celebrating being named "student of the year." As she walked home, she saw crowds of people fleeing the village; she heard screaming and children crying. As Nibras put it, "We knew ISIS was coming, but now they were only two miles from the doorstep of our village." Nibras's family had time only to grab their passports and IDs. "Twelve people piled into our small car; many climbed on the roof," she told me. "A lot of other people just ran."

Nibras and her family ended up in the city of Erbil, where their situation stabilized. But since Nibras's father had provided logistical support for U.S. forces stationed in Iraq, her family remained on the hit lists of various terror groups. At the all-girls school in Erbil that Nibras attended, she was verbally and physically bullied because of her Yazidi faith.

Due to her father's service to the U.S. military, Nibras and her family were eventually able to come to the United States. Today, she and her family are safely woven into the diverse fabric of Lincoln, Neb., home to the largest community of Yazidis in the United States. In April, Nibras made it to the quarterfinals of the Nebraska State Debate Championship. After her triumph, Nibras cried: "God loves me! God loves me!" This fall, she will be the first in her family to attend college—Creighton University in Omaha.

There are many Yazidis still trapped inside Iraq who are not as fortunate as Nibras. Some 400,000 Yazidis are internally displaced persons in their own land, too terrified to return to their homes. Here's a little-known fact: Some 3,500 Yazidi women remain captives of ISIS.

During a recent trip to Iraq, I met with three women who had been ransomed out of ISIS. They had all been sold into sexual slavery multiple times. I made these notes to myself: "The women are sad; they sit across from me but stare into the distance; their faces are fallen—they have no joy." The female Yazidi medical doctor with them said to me, "It is really easy to rebuild a building, but really hard to rebuild a human being."

The United States has given so much and lost so much in Iraq that it can be hard to understand why engagement is still necessary. But as beleaguered religious minorities in Iraq hang on for their very survival, the survival of religious pluralism itself is now at stake. Christians in Iraq used to total 1.5 million. Now, only a few hundred thousand remain. Entire villages that thrived for over 1,000 years were decimated as Christian, Yazidi and Shabak Muslim populations fled from ISIS.

The prospect of continued exodus is real. If this happens, Iraq risks the permanent loss of its ancient religious tapestry. In addition, Iran will continue to expand its influence, permanent refugee camps will dot the landscape, migration pressures will stress international aid systems, and ISIS could regenerate.

Limited progress is being made. I witnessed courageous acts of ecumenical alliance and revitalization in the Nineveh Plain, often with the help of the United States, faith-based entities and international organizations. But to create lasting success, an additional security footprint is urgently required in the Nineveh Plain and Sinjar.

To quickly meet this objective, I have proposed that we pursue a multinational training mission, in concert with the strengthened forces of the Iraq central government and the Peshmerga, for the purpose of integrating indigenous people. The combined effect of improved security and a redefined aid package will greatly enhance the likelihood of sustainable outcomes.

I was proud that Nibras Khudaida served as an intern in our Nebraska office. When she left for college, she wrote this to me: "I still remember the first time I saw you at the Yazidi New Year. Most of us were waiting for someone to tell us that everything would be all right, someone to give us hope again." For Nibras, war is not some debate abstraction. She fled for her life. She lost her homeland. And she carries those painful memories with her every day.

Representative Jeff Fortenberry, *a Republican from Nebraska, is a member of the U.S. House Appropriations Committee and is the co-chair of the Religious Minorities in the Middle East Caucus.*

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The migrant caravan through the eyes of Catholic social teaching

By J.D. Long-García

A caravan of thousands reignited the immigration debate in the United States just weeks before the midterm elections.

The United Nations estimated that 7,200 migrants, largely from Central America, were making their way through Mexico toward the United States as of late October. President Trump commented on the caravan numerous times on Twitter and threatened to halt aid to Central American countries if the migrants were not stopped.

"Hard to believe that with thousands of people from South of the Border, walking unimpeded toward our country in the form of large Caravans, that the Democrats won't approve legislation that will allow laws for the protection of our country," Mr. Trump tweeted on Oct. 17. "Great Midterm issue for Republicans!"

The caravan calls to mind two seemingly conflicting principles in Catholic social teaching: the right to migrate and the right of sovereign nations to control their borders. Kristin E. Heyer, a theology professor at Boston College, explained that the right to control borders is not absolute.

"In the case of blatant human rights violations, the right to state sovereignty is relativized by the tradition's primary commitment to protecting human dignity," she said in an email. "The tradition emphasizes that powerful nations have a stronger obligation to accommodate migrant flows and that the right to asylum must not be denied when people's lives are genuinely threatened in their homeland."

Many of the migrants in the caravan were fleeing Central America's "Northern Triangle"—El Salvador, Guatemala and Honduras. These countries are beset by "the world's highest murder rates, deaths linked to drug trafficking and organized crime and endemic poverty," Ms. Heyer said.

"The value of securing borders has to be weighed against these rights of asylum seekers to seek protection and the demands of social justice," she said.

Taking a different approach from his U.S. counterpart, Mexican President-elect Andrés Manuel López Obrador said the United States, Canada and Mexico could work to-


AP Photo/Moises Castillo

◀ Thousands depart from Ciudad Hidalgo, Mexico, on Oct. 21.

gether to develop poor areas of Central America and southern Mexico. "In this way we confront the phenomenon of migration because he who leaves his town does not leave for pleasure but out of necessity," Mr. López Obrador said on Oct. 21.

Unfortunately, President Trump's Twitter campaign "casts immigrants as willful lawbreakers, posing threats to our physical and economic security," Ms. Heyer said—portrayals of asylum seekers that "reflect false assumptions and facile analyses of complex push factors."

The "America first" mindset, she said, "diverts attention from root causes, U.S. complicity and lasting policy reforms." Migrants are cast as threats to security, despite many studies that have shown otherwise, Ms. Heyer said.

"Fear of difference—even of very young children crossing a border and offering themselves to authorities—is relatively easy to mass-market, and it shapes society's imagination in powerful ways," she said.

That includes the minds of Catholics, according to Allan Figueroa Deck, S.J., professor of theology and Latino studies at Loyola Marymount University in Los Angeles.

"We really need to appreciate what we mean when we say the church is 'catholic,'" he said. "Communion is the result of achieving harmony among difference. Unity is not based on uniformity. It's difficult because people fear difference."

The Trump administration may be playing on those fears, Father Deck said. Mr. Trump "has chosen the anti-immigrant stance as something that is useful to him," he said.

"There's a tremendous challenge for the Latino community to stand up and confront the issue and not allow itself to be victimized by Trump or anyone else," Father Deck said. "The faith becomes an energizer that can galvanize people to stand up for the dignity of the human person."

And the dignity of the human person is the foundation of Catholic social teaching, according to David Hollenbach, S.J., a moral theologian at Georgetown University. The unity of the family is also a primary concern in that tradition, especially with respect to immigration.

U.S. citizens do have obligations to each other, Father Hollenbach said, comparing the relationship to one that a household shares. "Still, if my neighbor's house is on fire, I cannot say it isn't my problem," he said. "All human beings have a fundamental dignity that demands respect."

In 1948, the United Nations recognized the right of individuals to seek asylum from persecution by crossing borders, if necessary. According to its 1951 convention on refugees, the U.N. prohibited asylum seekers from being detained simply for seeking asylum. The convention also recognized that seeking asylum may require individuals to "breach immigration rules."

The church teaches that people also have the right to migrate because of acute economic necessity "to sustain their lives and the lives of their families."

"You don't say that someone who is fleeing from extreme need should be regarded as a criminal," Father Hollenbach said.

And according to "Strangers No Longer: Together on the Journey of Hope," a joint pastoral letter from the bishops of Mexico and the United States, "More powerful economic nations, which have the ability to protect and feed their residents, have a stronger obligation to accommodate migration flows."

"The defense of the national border is not the only value at stake," Father Hollenbach said. "When people in other parts of the world are in great need or danger, that takes precedence."

A number of people who are now involved in Central American gangs were deported beginning in the 1980s from the United States, he said. Over decades U.S. policy in Central America has contributed to the region's current economic, civic and political instability. Many argue the current support by the Trump administration of revived authoritarianism in Honduras has contributed to the urgency of flight from that state.

"Many are fleeing from the consequences of U.S. action," Father Hollenbach said. "We should be finding a way to allow people to stay at home safely."

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

Fifty years after the Fair Housing Act, segregation persists by other means

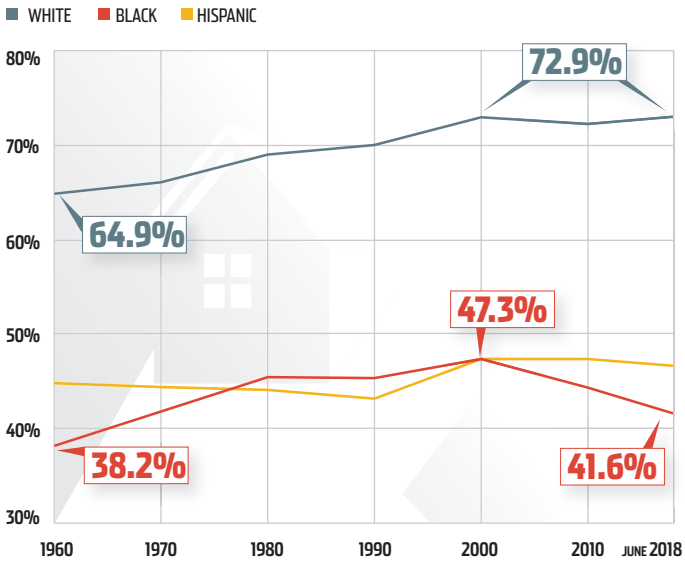
In 1968, Congress passed the Fair Housing Act in an attempt to end public policies and banking practices that had enforced racial segregation for decades. Yet the homeownership gap between white- and black-led households is as wide as it was when the F.H.A. became law 50 years ago. And while there has been a rise in integrated neighborhoods—as the nonwhite population increases and more nonwhite families move to suburbs—census data show that color lines are still clear in just about every U.S. metropolitan area.

This summer the federal Department of Housing and Urban Development announced that it would revisit the policy of opposing housing practices with "disparate impact"—that is, practices that disproportionately harm racial minorities even in the absence of explicit discrimination. HUD Secretary Ben Carson has said he would instead seek to increase the overall housing supply. But skeptics say that will not be enough.

Formal segregation, including the practice of redlining entire neighborhoods with large nonwhite populations as too "risky" for the approval of housing loans, may be illegal, but more subtle barriers to integration remain. For example, nonwhite families, who had been targeted for predatory loans before the housing bubble burst in the last major recession, now face more cautious banks that simply deny mortgages to new homebuyers. Meanwhile, zoning laws against high-density housing or groups who fight public housing as a threat to a neighborhood's "character" have limited opportunities for nonwhite families to move into certain areas.

Robert David Sullivan, *associate editor.*
Twitter: @robertdsullivan.

HOMEOWNERSHIP RATE



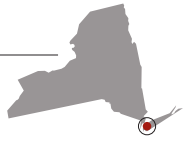
SAN FRANCISCO

According to research by a political scientist at the University of California, 68 percent of voters in San Francisco precincts that were at least 90 percent white voted for initiatives to restrict housing development in their neighborhoods in 2002, compared with 28 percent of voters in precincts that were less than 10 percent white. Zoning laws, including minimum acreage and parking space requirements, often prevent new housing in areas with few nonwhite residents.

FORT WORTH, TEX.

The Urban Institute answered ads for apartments in Fort Worth and found that 78 percent of the landlords refused to accept tenants using the Housing Choice Voucher program, under which the federal government pays a portion of the rent for low-income families. The rejection rate was almost as high in Los Angeles and Philadelphia; all are in states where there is no law prohibiting such discrimination. The refusal of housing vouchers can prevent nonwhite families from moving to neighborhoods with good schools and job opportunities.

NEW YORK CITY



Three-quarters of the 86,324 new and preserved housing units financed by New York City from 2014 through 2017 were in mostly black or Hispanic neighborhoods. The siting of public housing has often reinforced color lines in U.S. cities, with relatively few units built in more affluent, mostly white neighborhoods.

MOBILE, ALA.

In 2016, black applicants were 5.6 times as likely to be denied a conventional home mortgage as white applicants. A report from the Center for Investigative Reporting found that "modern-day redlining" persists in 61 metropolitan areas, with black applicants approved for mortgages at lower rates than white applicants with similar incomes. Black applicants faced the most resistance in Mobile and other Southern cities.

Sources: chart data from "Are Gains in Black Homeownership History?" Urban Institute, Feb. 15, 2017, supplemented with data from Current Population Survey/Housing Vacancy Survey, U.S. Census Bureau, July 26, 2018. Also: "The Geography of Inequality: How Land Use Regulation Produces Segregation and Polarization," Jessica Trounstine, University of California, Merced, July 2018; "Landlords Limit Voucher Holders' Choice in Where They Can Live," Urban Institute, Aug. 20, 2018; "50 Years After Fair Housing Act, New York City Still Struggles With Residential Segregation," Politico, April 23, 2018, based on analysis of data from the city's housing department; "Kept Out," Reveal, Center for Investigative Reporting, Feb. 15, 2018.

America | MEDIA
A JESUIT MINISTRY

THE CHURCH IN AMERICA

Most Rev. Gustavo García-Siller
Archbishop of San Antonio

Sr. Norma Pimentel, M.J.
Executive Director, Catholic Charities of the Rio Grande

Rev. Sean Carroll, S.J.
Executive Director, Kino Border Initiative

A CONVERSATION ON IMMIGRATION

DECEMBER 11, 2018 | 9:00AM
THE MEXICAN AMERICAN CATHOLIC COLLEGE
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Mass will immediately follow in the chapel of Assumption Seminary

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MACC
MEXICAN AMERICAN CATHOLIC COLLEGE

CNS photo/Vatican Media

Pope Francis blesses a synod observer before a session of the Synod of Bishops on young people, the faith and vocational discernment at the Vatican on Oct. 16.

L.G.B.T. issues raised by youth during synod discussions

Opinion polls consistently show that young people are accepting of same-sex marriage and nondiscrimination laws protecting L.G.B.T. people; many wondered how the synod of bishops focused on young adults might approach the subject. The issue was not a primary topic inside the synod hall as the nearly monthlong meeting continued in October.

But at a press conference in Rome on Oct. 20, three archbishops told journalists that the topic came up among young adult delegates, who largely urged church leaders to be more welcoming to L.G.B.T. people and their families.

"We have to make sure that we don't put obstacles in the face of God's grace. We take people where they are, walking with them, moving forward," Cardinal Blase Cupich said. "Sometimes in that journey they stray or they take a step back, but we're still with them in order to keep that journey going."

Cardinal John Ribat of Papua New Guinea said that the young people present at the synod talk about L.G.B.T. issues "freely," urging church leaders to address L.G.B.T. people using the terms they prefer. He said the lay delegates "are really helping us to understand, to really see where they are at and how they [want] to be heard, recognized and accepted."

And Archbishop Peter Comensoli of Australia suggested that L.G.B.T. Catholics should not be singled out as going against church teaching.

"Very simply, aren't we all sinners? And aren't we all looking to be found by God? And being found by God, how we might then find our lives in him?" he asked.

The archbishop added that it is important for church leaders to respond in a Christian way to members of the L.G.B.T. community.

"When my friends who might be homosexual or lesbian or struggling with their gender, when I speak with them, I speak with them with the friendship of Christ as I ought to," he said, "and as a friend I say, 'How do we progress together toward the foot of the cross?'"

Some bishops argued that the church should not use the phrase "L.G.B.T.," a designation preferred by many gay, lesbian and transgender people, because it connotes a political ideology. They suggested using phrases such as "persons with same-sex attraction" instead.

During his presentation on Oct. 4, Archbishop Charles Chaput of Philadelphia made headlines when he said, "There is no such thing as an 'L.G.B.T.Q. Catholic' or a 'transgender Catholic' or a 'heterosexual Catholic,' as if our sexual appetites defined who we are; as if these designations described discrete communities of differing but equal integrity within the real ecclesial community, the body of Jesus Christ."

Members of the synod's English-language working groups grappled with the issue. One group wrote, "No one, on account of gender, lifestyle, or sexual orientation, should ever be made to feel unloved," but added, "and this is why authentic love by no means excludes the call to conversion, to change of life." Another group proposed the creation of a new document about ministering to L.G.B.T. people.

Archbishop Matteo Zuppi, head of the Archdiocese of Bologna, Italy, said in a press conference on Oct. 18 that pastoral care for L.G.B.T. people is "an important topic," but he warned against making it "an ideological problem."

And Silvia Retamales, a lay delegate from Chile to the synod, said in a press conference on Oct. 15 that gay people "should feel as children of God, not as problems" in the church.

"The church has to be more inclusive," she said.

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

Venezuelans flee crisis at home but face rising tensions in Brazil

Most Venezuelans escaping their nation's economic and political chaos have been finding refuge in neighboring South American countries. Unfortunately, some of those who have fled to Brazil are experiencing increasing levels of xenophobia and harassment.

According to the U.N. Refugee Agency, at least 1.9 million Venezuelan citizens have left the country since 2015, fleeing the crisis that the country is experiencing under President Nicolás Maduro. About 5,000 people leave Venezuela each day.

Receiving countries—which often face their own issues with poverty and social inequality—have applied more stringent border controls against Venezuelans. Now deteriorating conditions threaten to escalate into a regional crisis.

International authorities' greatest concern are for the most vulnerable people—adolescents, women, unaccompanied children and those who want to be reunited with their families abroad.

Rosita Milesi, C.S., the founding director of the Institute of Migration and Human Rights in Brazil, told **America** that migration has always been an issue in the region, but the Venezuelan situation requires special attention.

"Venezuelans have been experiencing a widespread lack of state protection and violation of their fundamental rights," Sister Milesi said. "Food, medicine and health care are lacking. Hyperinflation drastically reduces the purchasing power of the population."

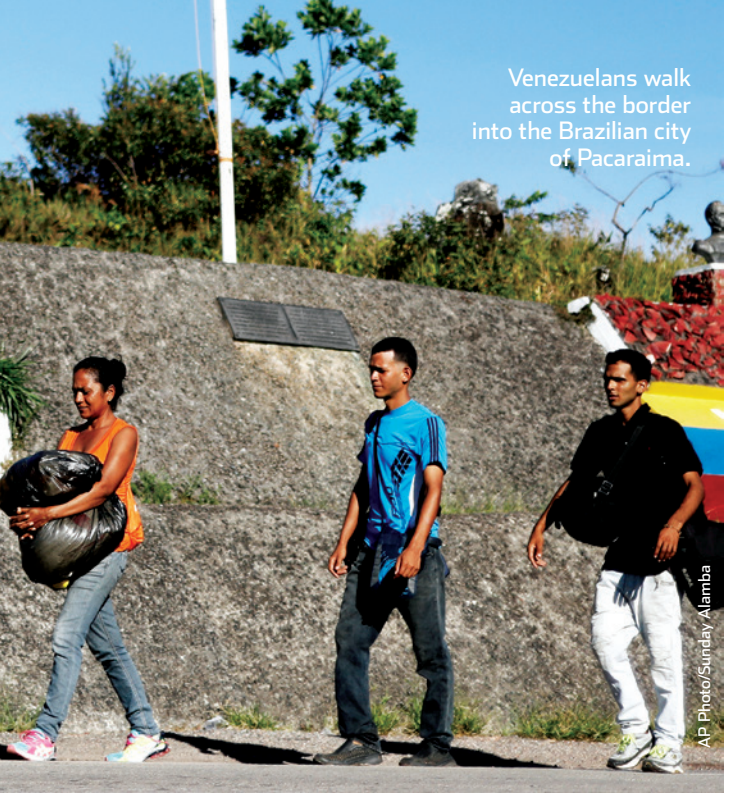
Brazil, where Portuguese is the dominant language, is not the main destination for Venezuelans—Spanish-speaking countries are preferred—and it is where Venezuelans have had the greatest difficulties integrating successfully. Episodes of violence against immigrants have become frequent, especially in the Brazilian state of Roraima.

In mid-August, 1,200 Venezuelans returned to their country after their camp was set upon and burned by locals in the border town of Pacaraima. The violence apparently was provoked when family members of a Brazilian merchant claimed he had been assaulted by Venezuelans. In September, hundreds of other Venezuelans left Brazil for home, afraid of experiencing similar violence. Local Brazilian politicians have exploited the issue during their election campaigns and spread rumors against Venezuelans on social media.

Because of the Venezuelan crisis, Brazilians are called to show solidarity with migrants, Sister Milesi said. Unfortunately, she added, Roraima is a poor state with "absolutely no capacity" to welcome, shelter and offer employment opportunities to Venezuelans arriving there.

According to Sister Milesi, the response by the Brazilian national government has been too slow to help integrate Venezuelans, leaving too much of a burden on Roraima State. Since unrest began in their home country in 2014, Venezuelans have come to make up around 10 percent of the Roraima population.

A federal emergency assistance committee was created in February to manage shelters in Roraima and facilitate the "internalization" of migrants in other Brazilian states.



Venezuelans walk across the border into the Brazilian city of Pacaraima.

AP Photo/Sunday Alamba

"These measures are still incipient and insufficient for the management of the Venezuelan migratory flow," Sister Milesi said.

A Brazilian missionary in Roraima, Sister Telma Lage, coordinator of the Center for Migration and Human Rights of the Diocese of Roraima, believes that the national government must begin to treat Venezuelans not as a migration problem, but as a welcome economic resource.

"Immigration has transformed the economy of Roraima, once very restricted to public [sector] jobs. Many immigrant families rent houses, stay here and buy food, clothing, shoes, medicines and other goods to send to relatives who remain in Venezuela," Sister Lage said.

The local church has focused on helping migrants obtain documents and on protecting their rights under Brazilian law. It has led the fight against human trafficking in the region and has been teaching Portuguese to the Spanish-speaking migrants.

"Pope Francis teaches the church to pursue four fundamental actions for migrants and refugees: to welcome, protect, promote and integrate them," said Sister Milesi. "We try to ensure that our initiatives are not isolated, but comprehensive, in order to ensure that Venezuelans can effectively rebuild their lives in Brazil."

Filipe Domingues *contributes from Brazil.*
Twitter: @filipedomingues.

Father Michael Nixon and a parishioner work a volunteer table.

Photo by Atena Sherry

In Florida Panhandle a local church steps up after Hurricane Michael

When Hurricane Michael tore through the center of the Florida Panhandle, it left almost no structure unscathed. The storm's pace, high winds and ocean surge swept houses off their foundations in Mexico Beach and carried whole freight trains off tracks in Panama City. Amid the destruction that Hurricane Michael inflicted upon Panama City on Oct. 10 stands St. Dominic Catholic Church. Its young pastor, the Rev. Michael Nixon, has been at the helm of a well-organized post-Michael relief operation.

The church's roof was torn off by the storm, and its community center lay in ruins as trucks rolled in with donations of water, food and gas a few days after the storm. Families walked by or drove up to get in line for their first hot meal in days or to pick up some dry goods to take home.

"It's been heartbreaking seeing people," said the young pastor. "Obviously, any storm is going to affect the poor in such a more profound and significant way."

Down the street from St. Dominic, a haggard-looking Jesse Mitchell dragged a suitcase with the few supplies he has managed to gather. His family of six weathered the storm at home and in its aftermath were running low on provisions.

"Where would we evacuate to? We didn't have the money to just up and leave like that," he said.

Father Nixon is a charismatic and uplifting presence, but he is also worried about losing the people he calls pillars of his parish. "There are so many unknowns, as far as what can be rebuilt, how long it will take to be rebuilt, so many people that are already in precarious situations," he said.

The U.S. bishops are urging Catholics to assist victims of this season's hurricanes in the United States and Caribbean by donating to Catholic Charities USA (www.catholiccharitiesusa.org) or Catholic Relief Services (www.crs.org).

Atena Sherry *contributes from Miami, Fla.*

THE CREEPING ETHICAL CHALLENGES OF ARTIFICIAL INTELLIGENCE

Technology is already bending our perceptions of the world around us.

By John W. Miller

Like paper, print, steel and the wheel, computer-generated artificial intelligence is a revolutionary technology that can bend how we work, play and love. It is already doing so in ways we can and cannot perceive.

As Facebook, Apple and Google pour billions into A.I. development, there is a fledgling branch of academic ethical study—influenced by Catholic social teaching and encompassing thinkers like the Jesuit scientist Pierre Teilhard de Chardin—that aims to study its moral consequences, contain the harm it might do and push tech firms to integrate social goods like privacy and fairness into their business plans.

"There are a lot of people suddenly interested in A.I. ethics because they realize they're playing with fire," says Brian Green, an A.I. ethicist at Santa Clara University. "And this is the biggest thing since fire."

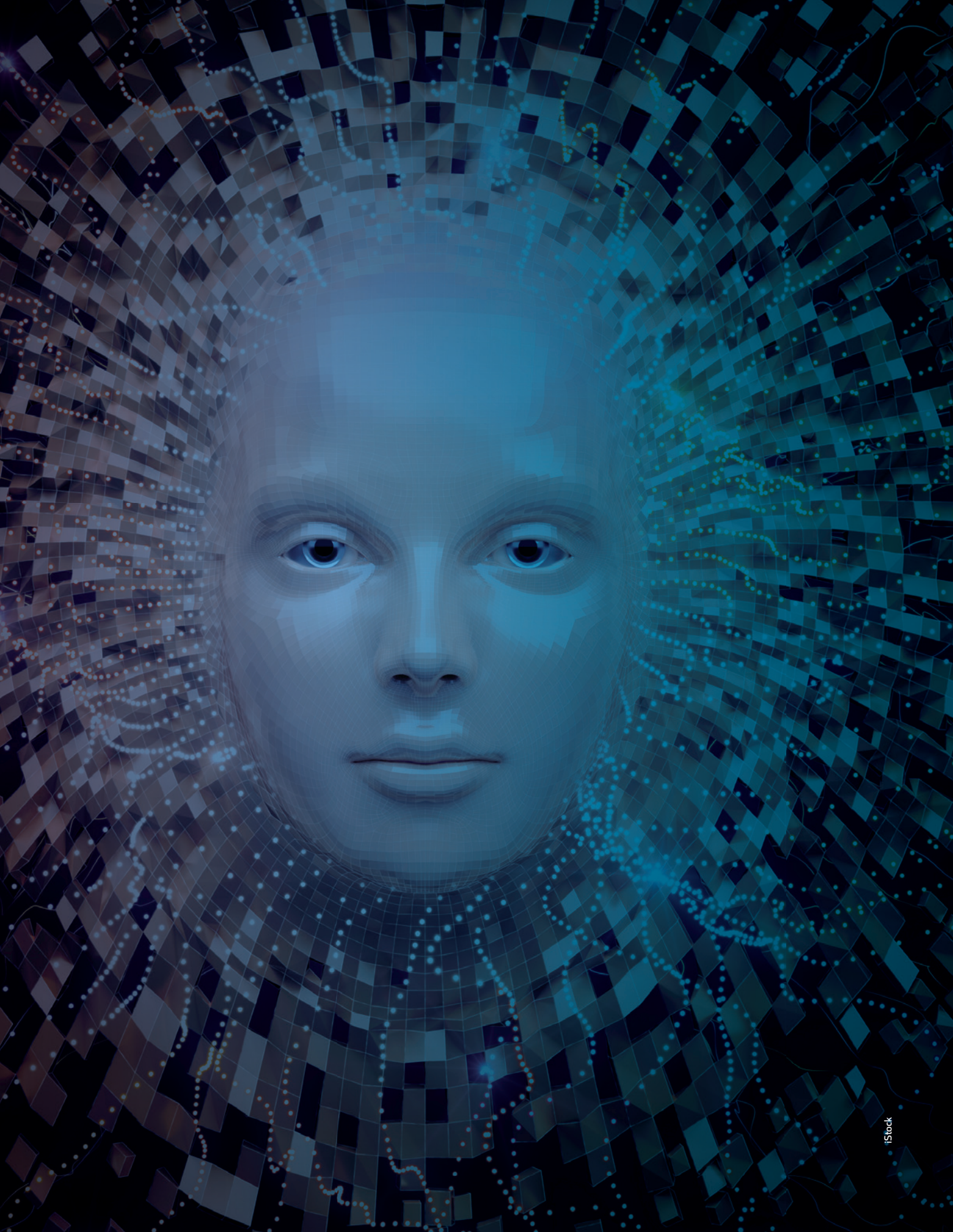
The field of A.I. ethics includes two broad categories. One is the philosophical and sometimes theological questioning about how artificial intelligence changes our destiny and role as humans in the universe; the other is a set of nuts-and-bolts questions about the impact of powerful A.I. consumer products, like smartphones, drones and social media algorithms.

The first is concerned with what is termed artificial general intelligence. A.G.I. describes the kind of powerful artificial intelligence that not only simulates human reasoning but surpasses it by combining computational might with human qualities like learning from mistakes, self-doubt and curiosity about mysteries within and without.

A popular word—singularity—has been coined to describe the moment when machines become smarter, and maybe more powerful, than humans. That moment, which would represent a clear break from traditional religious narratives about creation, has philosophical and theological implications that can make your head spin.

But before going all the way there—because it is not all that clear that this is ever going to happen—let us talk about the branch of A.I. ethics more concerned with practical problems, like if it is O.K. that your phone knows when to sell you a pizza.

"For now, the singularity is science fiction," Shannon Vallor, a philosophy professor who also teaches at Santa Clara, tells me. "There are enough ethical concerns in the short term."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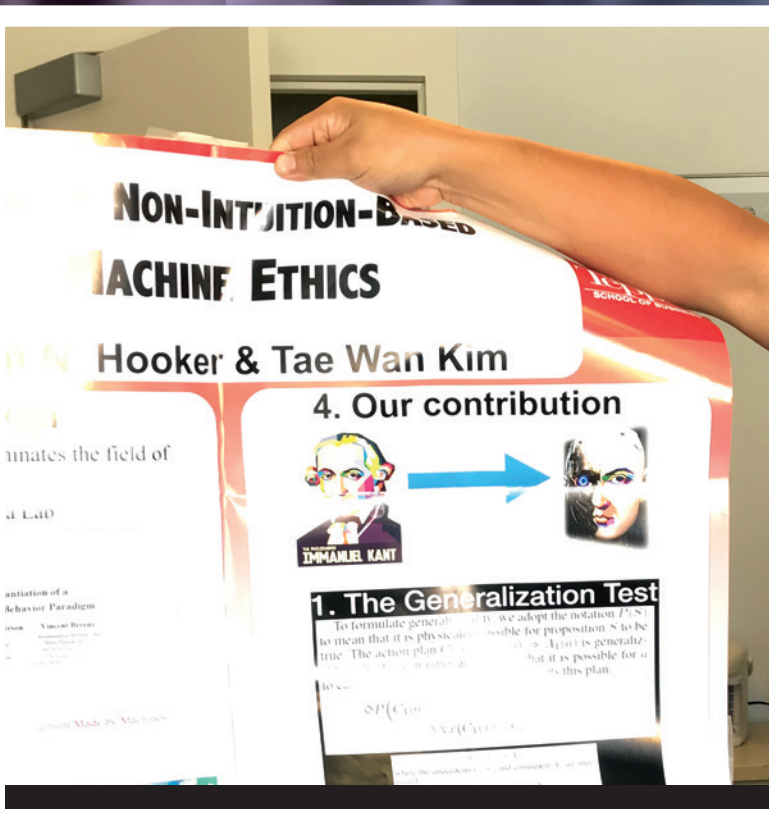


The 'Black Mirror' Factor

While we ponder A.G.I., artificial narrow intelligence is already here: Google Maps suggesting the road less traveled, voice-activated programs like Siri answering trivia questions, Cambridge Analytica crunching private data to help swing an election, and military drones choosing how to kill people on the ground. A.N.I. is what animates the androids in the HBO series "Westworld"—that is, until they develop A.G.I. and start making decisions on their own and posing human questions about existence, love and death.

Even without the singular, and unlikely, appearance of robot overlords, the possible outcomes of artificial narrow intelligence gone awry include plenty of apocalyptic scenarios, akin to the plots of the TV series "Black Mirror." A temperature control system, for example, could kill all humans because that would be a rational way to cool down the planet, or a network of energy-efficient computers could take over nuclear plants so it will have enough power to operate on its own.

The more programmers push their machines to make smart decisions that surprise and delight us, the more they risk triggering something unexpected and awful.

The invention of the internet took most philosophers by surprise. This time, A.I. ethicists view it as their job to keep up. "There's a lack of awareness in Silicon Valley of moral questions, and churches and government don't know enough about the technology to contribute much for now," says Tae Wan Kim, an A.I. ethicist at Carnegie Mellon University in Pittsburgh. "We're trying to bridge that gap."

A.I. ethicists consult with schools, businesses and governments. They train tech entrepreneurs to think about questions like the following. Should tech companies that collect and analyze DNA data be allowed to sell that data to pharmaceutical firms in order to save lives? Is it possible to write code that offers guidance on whether to approve life insurance or loan applications in an ethical way? Should the government ban realistic sex robots that could tempt vulnerable people into thinking they are in the equivalent of a human relationship? How much should we invest in technology that throws millions of people out of work?

Tech companies themselves are steering more resources into ethics, and tech leaders are thinking seriously about the impact of their inventions. A recent survey of Silicon Valley parents found that many had prohibited their own children from using smartphones.

Mr. Kim frames his work as that of a public intellectual, reacting to the latest efforts by corporations to show they are taking A.I. ethics seriously.

In June, for example, Google, seeking to reassure the public and regulators, published a list of seven principles for guiding its A.I. applications. It said that A.I. should be socially beneficial, avoid creating or reinforcing unfair bias, be built and tested for safety, be accountable to people, incorporate privacy design principles, uphold high standards of scientific excellence, and be made available to uses that accord with these principles.

In response, Mr. Kim published a critical commentary on his blog. The problem with promising social benefits,

John W. Miller

"There's a lack of awareness in Silicon Valley of moral questions," says Tae Wan Kim, an A.I. ethicist at Carnegie Mellon University in Pittsburgh.

iStock

for example, is that "Google can take advantage of local norms," he wrote. "If China allows, legally, Google to use AI in a way that violates human rights, Google will go for it." (At press time, Google had not responded to multiple requests for comment on this criticism.)

The biggest headache for A.I. ethicists is that a global internet makes it harder to enforce any universal principle like freedom of speech. The corporations are, for the most part, in charge. That is especially true when it comes to deciding how much work we should let machines do.

An argument familiar to anybody who has ever studied economics is that new technologies create as many jobs as they destroy. Thus the invention of the cotton gin in the 19th century called for industries dedicated to producing the necessary parts of wood and iron. When horses were replaced as a primary form of transportation, stable hands found jobs as auto mechanics. And so on.

A.I. ethicists say the current technological revolution is different because it is the first to replicate intellectual tasks. This kind of automation could create a permanently underemployed class of people, says Mr. Kim.

A purely economic response to unemployment might be a universal basic income, or distribution of cash to every citizen, but Mr. Kim says A.I. ethicists cannot help returning to the realization that lives without purposeful activity, like a job, are usually miserable. "Catholic social teaching is an important influence for A.I. ethicists, because it addresses how important work is to human dignity and happiness," he explains.

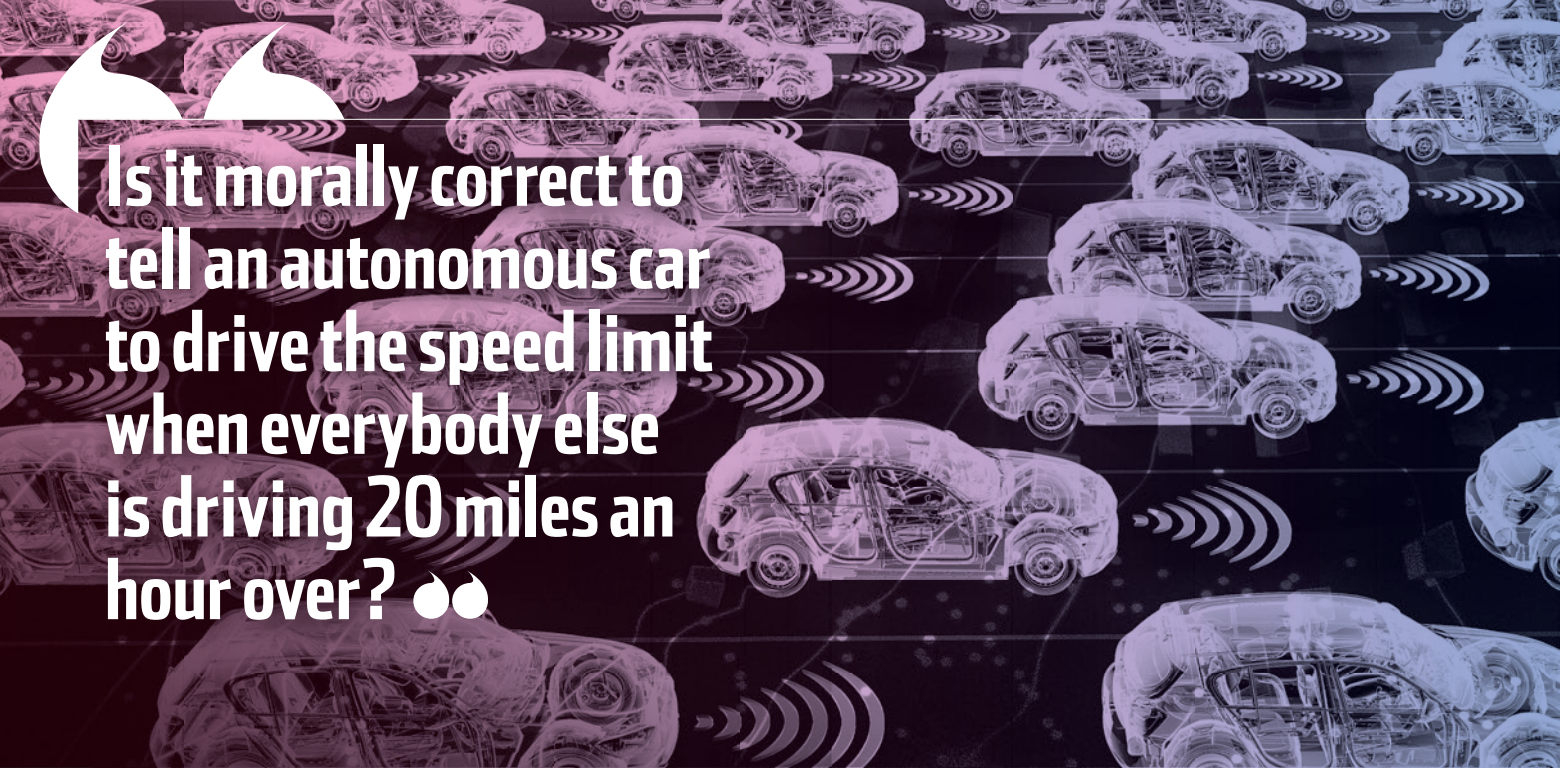
"Money alone doesn't give your life happiness and meaning," he says. "You get so many other things out of work, like community, character development, intellectual stimulation and dignity." When his dad retired from his job running a noodle factory in South Korea, "he got money, but he lost community and self-respect," says Mr. Kim.

That is a strong argument for valuing a job well done by human hands; but as long as we stick with capitalism, the capacity of robots to work fast and cheap is going to make them attractive, say A.I. ethicists.

"Maybe religious leaders need to work on redefining what work is," says Mr. Kim. "Some people have proposed virtual reality work," he says, referring to simulated jobs within computer games. "That doesn't sound satisfying, but maybe work is not just gainful employment."

There is also a chance that the impact of automation might not be as bad as feared. A company in Pittsburgh called Legal Sifter offers a service that uses an algorithm to read contracts and detect loopholes, mistakes and omissions. This technology is possible because legal language is more formulaic than most writing. "We've increased our productivity seven- or eightfold without having to hire any new people," says Kevin Miller, the company's chief executive. "We're making legal services more affordable to more people."

But he says lawyers will not disappear: "As long as you have human juries, you're going to have human lawyers and judges.... The future isn't lawyer versus robot, it's lawyer plus robot versus lawyer plus robot."



Autonomous Cars and the Trolley Problem

The most common jobs for American men are behind the wheel. Now self-driving vehicles threaten to throw millions of taxi and truck drivers out of work.

We are still at least a decade away from the day when self-driving cars occupy major stretches of our highways, but the automobile is so important in modern life that any change in how it works would greatly transform society.

Autonomous automobiles raise dozens of issues for A.I. ethicists. The most famous is a variant of the so-called trolley problem, a concept popularized by philosopher Philippa Foot in the 1960s. A current version describes the dilemma a machine might face if a crowded bus is in its fast-moving path. Should it change direction and try to kill fewer people? What if changing direction threatens a child? The baby-or-bus bind one of those instantaneous, tricky and messy decisions that humans accept as part of life, even if we know we do not always make them perfectly. It is the kind of choice for which we know there might never be an algorithm, especially if one starts trying to calculate the relative worth of injuries. Imagine, for example, telling a bicyclist that taking his or her life is worth it to keep a busful of people out of wheelchairs.

Technology experts say that the trolley problem is still theoretical because machines presently have a hard time making distinctions between people and things like plastic bags and shopping carts, leading to unpredictable scenarios. This is largely because neuroscientists still have an incomplete grasp of how vision works.

"But there are many ethical or moral situations that are likely to happen, and they're the ones that matter," says Mike Ramsey, an automotive analyst for Gartner Research.

The biggest problem "is programming a robot to break the law on purpose," he says. "Is it morally correct to tell the computer to drive the speed limit when everybody else is driving 20 miles an hour over?"

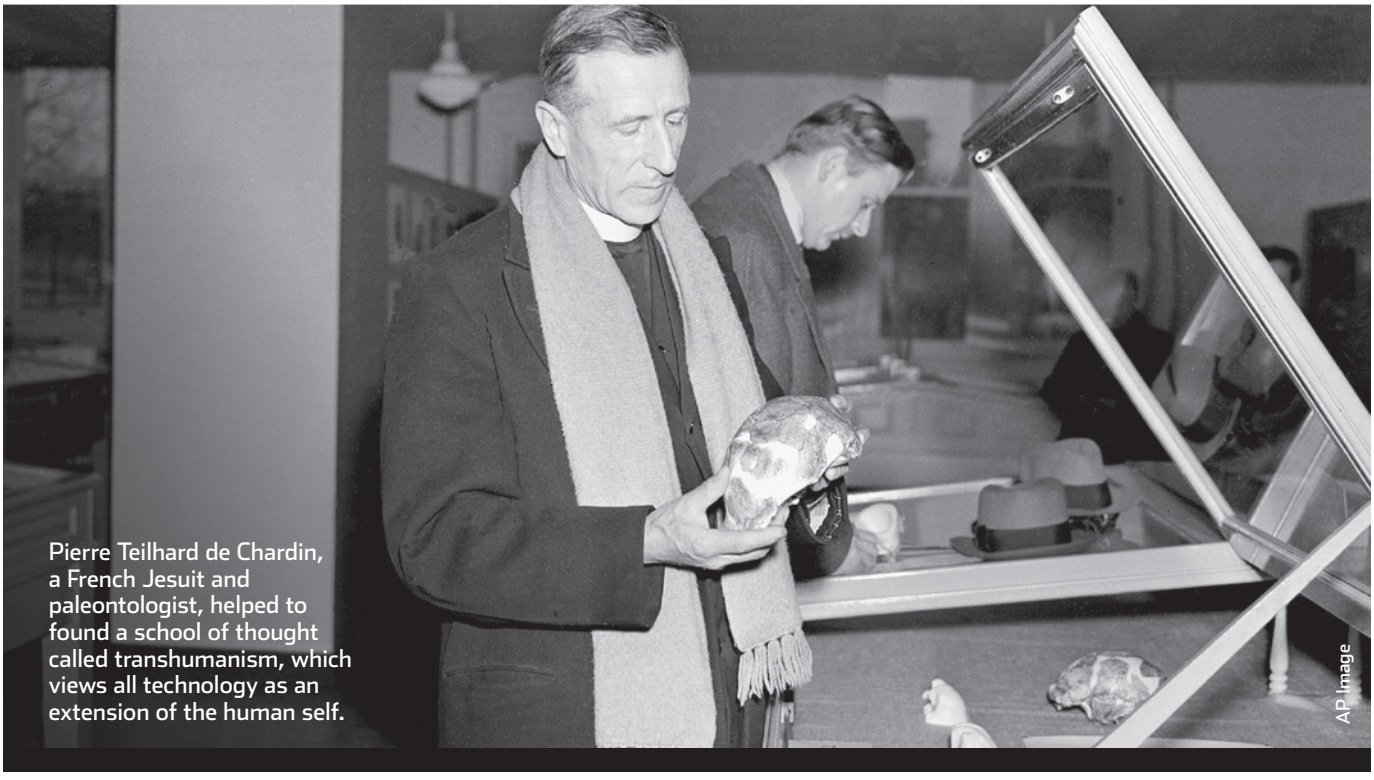
Humans break rules in reasonable ways all the time. For example, letting somebody out of a car outside of a crosswalk is almost always safe, if not always technically legal. Making that distinction is still almost impossible for a machine.

And as programmers try to make this type of reasoning possible for machines, invariably they base their algorithms on data derived from human behavior. In a fallen world, that's a problem.

"There's a risk of A.I. systems being used in ways that amplify unjust social biases," says Ms. Vallor, the philosopher at Santa Clara University. "If there's a pattern, A.I. will amplify that pattern."

Loan, mortgage or insurance applications could be denied at higher rates for marginalized social groups if, for example, the algorithm looks at whether there is a history of homeownership in the family. A.I. ethicists do not necessarily advocate programming to carry out affirmative action, but they say the risk is that A.I. systems will not correct for previous patterns of discrimination.

Ethicists are also concerned that relying on A.I. to make life-altering decisions cedes even more influence than they already have to corporations that collect, buy and sell private data, as well as to governments that regulate how the data can be used. In one dystopian scenario, a government could deny health care or other public benefits to people deemed to engage in "bad" behavior, based



Pierre Teilhard de Chardin, a French Jesuit and paleontologist, helped to found a school of thought called transhumanism, which views all technology as an extension of the human self.

AP Image

iStock

on the data recorded by social media companies and gadgets like Fitbit.

Every artificial intelligence program is based on how a particular human views the world, says Mr. Green, the ethicist at Santa Clara. "You can imitate so many aspects of humanity," he says, "but what quality of people are you going to copy?"

"Copying people" is the aim of a separate branch of A.I. that simulates human connection. A.I. robots and pets can offer the simulation of friendship, family, therapy and even romance.

One study found that autistic children trying to learn language and basic social interaction responded more favorably to an A.I. robot than to an actual person. But the philosopher Alexis Elder argues that this constitutes a moral hazard. "The hazard involves these robots' potential to present the appearance of friendship to a population" who cannot tell the difference between real and fake friends, she writes in the essay collection *Robot Ethics 2.0: From Autonomous Cars to Artificial Intelligence*. "Aristotle cautioned that deceiving others with false appearances is of the same kind as counterfeiting currency."

Another form of counterfeit relationship A.I. technology proposes is, not surprisingly, romance. Makers of new lines of artificial intelligence dolls costing over $10,000 each claim, as one ad says, to "deliver the most enjoyable conversation and interaction you can have with a machine."

Already, some people say they are in "relationships" with robots, creating strange new ethical questions. If somebody destroys your robot, is that murder? Should the government make laws protecting your right to take a robot partner to a ballgame or on an airplane trip, or to take bereavement leave if it breaks?

Even Dan Savage, the most famous sex columnist in the United States, sounds a cautionary note. "Sex robots are coming whether we like it or not," he tells me. "But we will have to take a look at the real impact they're having on people's lives."

Pierre Teilhard de Chardin's Wild Ride

Inevitably, ethicists tackling A.N.I. run into the deeper philosophical questions posed by those who study A.G.I. One example of how narrow intelligence can appear to turn into a more general form came when a computer program beat Lee Sedol, a human champion of the strategic game Go, in 2016. Early in the game, the machine, Alpha Go, played a move that did not make sense to its human onlookers until the very end. That mysterious creativity is an intensely human quality, and a harbinger of what A.G.I. might look like.

A.G.I. theorists pose their own set of questions. They debate whether tech firms and governments should develop A.G.I. as quickly as possible to work out all the kinks, or block its development in order to forestall machines' taking over the planet. They wonder what it would be like to implant a chip in our brain that would make us 200 times smarter, or immortal or turn us into God. Might that be a human right? Some even speculate that A.G.I. is itself a new god to be worshipped.

Now that you have machines that are autonomous, too, what makes us special as humans?

But the singularity, if it happens, poses a definite problem for thinkers of almost every religious bent, because it would be such a clear break from traditional narratives.

"Christians are facing a real crisis, because our theology is based on how God made us autonomous," says Mr. Kim, who is a Presbyterian deacon. "But now you have machines that are autonomous, too, so what is it that makes us special as humans?"

One Catholic thinker who thought deeply about the impact of artificial intelligence is Pierre Teilhard de Chardin, a French Jesuit and scientist who helped to found a school of thought called transhumanism, which views all technology as an extension of the human self.

"His writings anticipated the internet and what the computer could do for us," says Ilia Delio, O.S.F., a professor at Villanova.

Teilhard de Chardin viewed technology with a wide lens. "The New Testament is a type of technology," says Sister Delio, explaining the point of view. "Jesus was about becoming something new, a transhuman, not in the sense of betterment, but in the sense of more human."

Critics of transhumanism say that it promotes materialistic and hedonistic points of view. In a recent essay in **America**, John Conley, S.J., of Loyola University Maryland, called the movement "a cause for alarm." He wrote: "Is there any place for people with disabilities in this utopia? Why would we want to abolish aging and dying, essential constituents of the human drama, the fountainhead of our art and literature? Can there be love and creativity without anguish? Who will flourish and who will be eliminated in this construction of the posthuman? Does nature itself have no intrinsic worth?"

Teilhard's writings have also been tainted by echoes of the racist eugenics popular in the 1920s. He contended, for example, that "not all ethnic groups have the same value."

But his purely philosophical arguments about technology have regained currency among Catholic thinkers this century, and reading Teilhard can be a wild ride. Christian thinkers conventionally say, as St. John Paul II did, that every technological conception should advance the natural development of the human person. Teilhard went farther. He reasoned that technology, including artificial intelligence, could link all of humanity, bringing us to a point of ultimate spiritual unity through knowledge and love. He termed the moment of global spiritual coming-together the Omega Point. And it was not the kind of consumer conformism that tech executives dream about.

"This state is obtained not by identification (God becoming all) but by the differentiating and communicating action of love (God all in everyone). And that is essentially orthodox and Christian," Teilhard wrote.

This idealism is similar to that of Tim Berners-Lee, one of the scientists who wrote the software that created the internet. The purpose of the web was to serve humanity, he said in a recent interview with Vanity Fair. But centralized and corporate control, he said, has "ended up producing—with no deliberate action of the people who designed the platform—a large-scale emergent phenomenon which is anti-human." He and others now say the accumulation and selling of personal data dehumanizes and commodifies people, instead of enhancing their humanity.

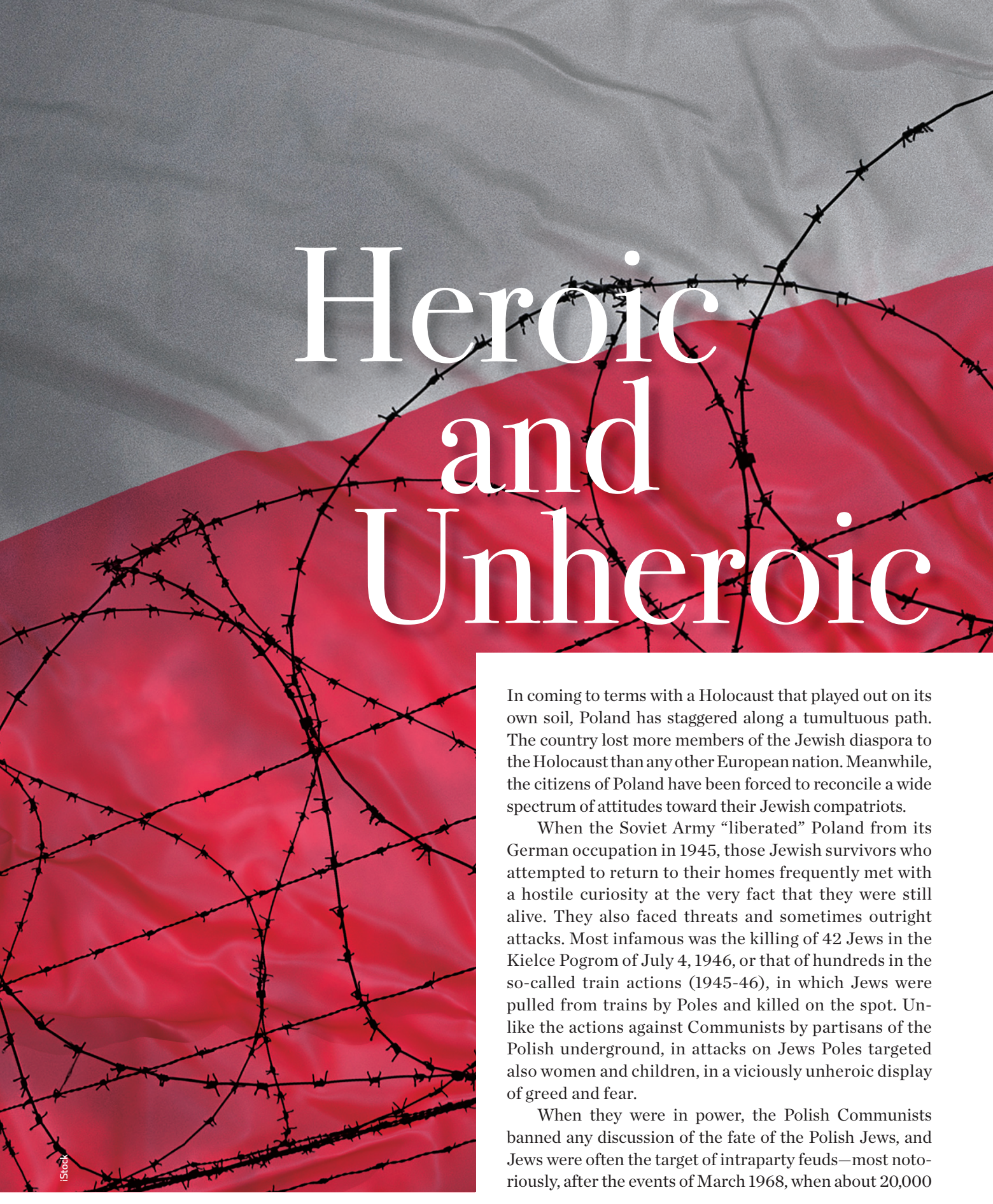
Interestingly, the A.I. debate provokes theological questioning by people who usually do not talk all that much about God.

Juan Ortiz Freuler, a policy fellow at the Washington-based World Wide Web Foundation, which Mr. Berners-Lee started to protect human rights, says he hears people in the tech industry "argue that a system so complex we can't understand it is like a god." But it is not a god, says Mr. Freuler. "It's a company wearing the mask of a god. And we don't always know what their values are."

You do not have to worship technology as a god to realize that our choices, and lives, are increasingly influenced by decision-making software. But as every A.I. ethicist I talked to told me, we should not be confused about who is responsible for making the important decisions.

"We still have our freedom," says Sister Delio. "We can still make choices."

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



Heroic and Unheroic

In coming to terms with a Holocaust that played out on its own soil, Poland has staggered along a tumultuous path. The country lost more members of the Jewish diaspora to the Holocaust than any other European nation. Meanwhile, the citizens of Poland have been forced to reconcile a wide spectrum of attitudes toward their Jewish compatriots.

When the Soviet Army "liberated" Poland from its German occupation in 1945, those Jewish survivors who attempted to return to their homes frequently met with a hostile curiosity at the very fact that they were still alive. They also faced threats and sometimes outright attacks. Most infamous was the killing of 42 Jews in the Kielce Pogrom of July 4, 1946, or that of hundreds in the so-called train actions (1945-46), in which Jews were pulled from trains by Poles and killed on the spot. Unlike the actions against Communists by partisans of the Polish underground, in attacks on Jews Poles targeted also women and children, in a viciously unheroic display of greed and fear.

When they were in power, the Polish Communists banned any discussion of the fate of the Polish Jews, and Jews were often the target of intraparty feuds—most notoriously, after the events of March 1968, when about 20,000

Poland

For almost 20 years, Polish scholars have been at the cutting edge of Holocaust research. But a law proposed this year threatened to change all that.

By Monika Rice

Jews were forced to leave Poland. It was not until the late 1970s that a genuine interest in Poland's Jewish past would begin to arise among a generation associated with the Solidarity movement. In 1987, Jan Błonski's essay, "The Poor Poles Look at the Ghetto" (in the Catholic weekly Tygodnik Powszechny), famously challenged the widely held Polish conviction that the Poles were exclusively victims in the Second World War, and that they had heroically done all in their power to save Jews. Błonski's essay spurred a discussion on Polish-Jewish relations, and some historical works on the subject followed. Mostly negative reactions to this essay signaled that Poles were not yet ready for a soul-searching examination of national conscience.

In 2000, however, a full decade after the fall of Communism, Jan T. Gross published his groundbreaking book *Neighbors* in Poland (published in the United States in 2001), which permanently altered the landscape of Polish memory, identity and scholarship on the Holocaust. Gross's book described the Polish pogrom of the Jewish inhabitants of Jedwabne in July 1941, shortly after the onset of German-Soviet hostilities. Drawing on first-person accounts, Gross reconstituted the horrific circumstances: the wanton murders of Jews around town; their humiliation by forcing them to carry a monument to Lenin; finally, the mass murder of several hundred Jews, burned alive in a barn. This pogrom—and its perpetrators—was known to historians as well as to the local authorities; some of the perpetrators were charged with crimes and served their sentences after the war.

Nevertheless, to the average Pole, the fact of this pogrom was something to be neither confronted nor even acknowledged. Gross himself had remained silent for four years after discovering the grisly details in eyewitness accounts, for he could not bring himself to face what had actually happened. A truth like this, however, could not be pushed aside. *Neighbors* would evoke the greatest public debate in free Poland. It inspired the creation of a prolific line of Polish research, mostly conducted by scholars from the Polish Center for Holocaust Research in Warsaw. One leading academic, David Engel, has reported to a conference that "the most cutting-edge Holocaust research is currently being done in Poland," where it is focused on Polish-Jewish relations in the countryside and within the underground.

The debate has raised the popular consciousness of wartime crimes committed by Polish Gentiles against Polish Jews. Research performed between 2002 and 2011 has

Poland's cultural memory of its Jewish past has demonstrated an impressive commitment to coming to terms with its history.

shown that, while the number of Poles who mostly blame Germans as the perpetrators of Jedwabne has remained constant at 26 percent, the number of those who mostly blame Poles has increased from 10 percent to 18 percent. (This correlates to education level; the higher one's education level, the more likely one is to display willingness to see fellow Poles as perpetrators.) An even greater number of Poles also believed that it was good for Poland for the truth about the Jedwabne massacre to come out (85 percent in 2011). Unfortunately, the overall number of Poles who remained utterly ignorant of Jedwabne also grew, among teenagers in particular, possibly because the massacre is not included in school curricula.

At the same time, the higher-level disciplines of Jewish and Holocaust studies have been booming in Poland, as almost every institution of higher education now offers courses or sponsors institutes devoted to these areas. Poland's cultural memory of its Jewish past has demonstrated an impressive commitment to coming to terms with its history, so much that it could be perceived as a model of the self-critical work that other nations, such as Lithuania or Ukraine, have not yet been able to face. At least, that is how it has appeared until now.

An International Crisis

Many participants and observers of this historic shift feel that we have been deluding ourselves that the work of the rectification of the Polish cultural memory has been mostly achieved. While over the past three years it became apparent that there were certain setbacks—for example, an increased polarization along pronationalist and prodemocratic lines, or a public display of xenophobic behaviors—nothing prepared us for the shock that came last January when the Polish parliament passed amendments to the Polish law concerning the Institute of National Remembrance. The law evoked an international crisis. One controversial element was the criminalization of the use of expressions like "Polish death camps." But the real source of Polish and international outcry lay in other injunctions, like the following:

> 1. Whoever publicly and contrary to the facts attributes to the Polish Nation or to the Polish State responsibility or co-responsibility for the Nazi crimes committed by the German Third Reich..., or for any other offences constituting crimes against peace, humanity or war crimes, or otherwise grossly diminishes the responsibility of the actual perpetrators of these crimes, shall be liable to a fine or deprivation of liberty for up to 3 years.... 2. If the perpetrator of the act specified in section 1 above acts unintentionally, they shall be liable to a fine or restriction of liberty.... [T]his Act shall be applicable to a Polish citizen as well as a foreigner.

Critical international reactions to this law have included official responses from Israel, the United States and Ukraine. Meanwhile, public opinion in Poland has remained deeply divided. In general, the ruling Law and Justice Party, known as the PiS, as well as many Catholic bishops, supported the new law, seeing in it a tool for defending against defamatory characterization of Poles as an international "whipping boy" for anti-Semitism. This perspective focuses on the offensiveness and incorrectness of the term "Polish death camp." Those who were critical of the law, on the other hand, including Catholic circles concentrated around Tygodnik Powszechny, in which the future Pope John Paul II and his fellow scholars published, point to the detrimental effects the law would have on the future of Polish scholarship, education and public debate.

On June 27 the Polish government unexpectedly backed down from the amendment. In a procedure described as an "urgent project," both houses of parliament did away with the law within five hours. The president signed the change immediately afterward. The lightning speed of this process, in which members of parliament had a limited chance to ask questions, was probably due to a desire to appease Poland's most powerful ally. The dots are not difficult to connect. On his visit to the United States in May, President Andrzej Duda was not invited to a meeting with President Trump or Vice President Mike Pence. The Polish deputy prime minister later acknowledged that the new law was blocking talks about American military presence in Poland. During the July NATO summit in Brussels,

A memorial to Janusz Korczak, who died in the Treblinka death camp in 1942 together with the children of the Jewish orphanage that he ran in the Warsaw Ghetto.

AP Photo/Czarek Sokolowski

however, President Duda was able to secure an invitation to the White House, as well as American promises of greater military presence in Poland and sale of military equipment. On the same day as the removal of the amendment, the prime ministers of Poland and Israel also signed a controversial joint statement about cooperation, in which "anti-polonism" is mentioned on a par with anti-Semitism, a correlation that has since gained severe criticism in Israel. The new version of the law removed the threat of jail sentences and established that expressions perceived as defamatory toward the Polish nation will become civil offenses, not criminal.

A Disturbing Reality

While the change in law, even under pressure, was a positive development, the affair revealed a disturbing reality about Polish society and its latent anti-Semitism. The timing of the amendment, on the eve of the International Holocaust Remembrance Day, only added to its incendiary effect. The amendment's phrasing, apart from major legislative flaws that would make it tortuous to apply, demonstrated monumental myopia of historical reasoning. Past Polish leaders have recognized the role the country played in the horrors of the Holocaust. One of the earliest attributions of "co-responsibility" for Nazi crimes to the "Polish Nation" was by no other than Jan Karski, courier of the Polish Government-in-Exile, who tried in vain to alert the Allies to the annihilation of Poland's Jewish population. In a February 1940 report, he assessed Polish attitudes toward the Jews as...

> overwhelmingly severe, often without pity. A large percentage of them are benefitting from the rights the new situation gives them. They frequently exploit those rights and often abuse them. This brings them, to a certain extent, nearer to the Germans.... "The solution of the Jewish Question" by the Germans—I must state this with a full sense of responsibility for what I am saying—is a serious and quite dangerous tool in the hands of the Germans, leading toward "moral pacification" of broad sections of Polish society...although the nation loathes them [the Germans] mortally, this question is creating something akin to a narrow bridge upon which the Germans and a large part of Polish society are finding agreement.

Ironically, Karski—a national hero who, as a "man who tried to stop the Holocaust," became an icon for a certain Polish narrative in which Poles did all in their power to save Jews but became a target of "anti-Polish" prejudice—could have been imprisoned had the amendment not been changed.

This possibility points to the conclusion that the new law was not really about the semantics of "Polish death

Polish Prime Minister Mateusz Morawiecki, left, during a parliament debate on changes to a controversial Holocaust law, Warsaw, June 27. Lawmakers ultimately removed criminal provisions for attributing Nazi crimes to Poles.

AP Photo/Alik Keplicz

camps." It was rather about muzzling the scholarly research that has burgeoned in free Poland since the publication of *Neighbors*. Whatever one thinks of Gross's book, politicians have attempted to charge him with libel against the Polish nation for publishing it, and the current president has attempted to deprive Gross of the Order of Merit he received for outstanding scholarship in 1996, when he was widely hailed as a historian of safer topics, such as the Polish society under German occupation or under Soviet rule. The amendment represented the success of an anti-Gross narrative that sees him as a liar and a traitor.

The final report of the Institute of National Remembrance itself substantially confirmed Gross's basic finding concerning the participation of Poles in the massacre of several hundred Jews in Jedwabne (while disputing Gross's numbers), stating that at least 40 Poles brutally murdered several hundred Jewish inhabitants of the town, including women, children and even infants, with no more than a passive, "inspirational" role ascribed to the Germans. A former president of Poland, Aleksander Kwasniewski, a former prime minister, Jerzy Buzek, and a number of Polish Catholic bishops have already acknowledged the guilt of these Poles and have expressed their apologies for these acts committed by Poles.

Unfortunately, political changes in the Institute of National Remembrance have now created a different climate. Its current director, when he was interviewing for the position, claimed—against the evidence and contrary to previous institute findings—that the Jedwabne pogrom was executed by Germans forcing innocent Poles, in fear for their lives, to kill their Jewish neighbors. His nomination in 2016 coincided with a purge of precisely those historians who had been crucial for deepening our knowledge of Polish behavior toward the Jews from the outset of German-Soviet hostilities in 1941.

Recent actions of the Law and Justice Party threaten to reverse the important academic advances made in post-Communist Polish scholarship. Polish governmental institutions have, I have learned, reneged on support for academic conferences dealing with Polish-Jewish subjects, and Holocaust courses have been cancelled at Polish universities. I have also heard that Polish academics are even refused institutional and financial support to publish on Jewish history not directly related to Polish-Jewish relations and are told, "It is not the right time." Both students and scholars, faced with such a hostile atmosphere, may decide not to risk their academic careers by working on similar topics.

In the present context, the mounting anti-Semitic demonstrations in Poland can no longer be characterized as marginal. Events like the burning of Jews in effigy, pro-fascist demonstrations and a massive neo-Nazi march during the recent celebration of Polish Independence, are not normal signs of a functioning free society. Although the government officially dissociates itself from such demonstrations, it fails to signal that they lie outside of acceptable discourse, even as it passed this new law regulating contrary speech. Government officials downplayed the neo-Nazi march, but they prosecuted members of a countermarch. If free speech

is good for one side of an issue, why not for the other?

Even such demonstrations, however, do not compare in their impact to the expressions of certain government officials since the law was proposed. One presidential advisor has claimed that Israel's protest stems from a "feeling of shame at the passivity of the Jews during the Holocaust." The PiS has renewed its plans to outlaw kosher slaughter, with a penalty of four years imprisonment. Prime Minister Mateusz Morawiecki poured gasoline on the fire when, at the Munich Security Conference, he answered a question from an Israeli journalist on whether the new law would criminalize him for saying that his parents' family members were killed after their Polish neighbors reported them to the Germans. Prime Minister Morawiecki replied, "You're not going to be seen as criminal [if you] say that there were Polish perpetrators, as there were Jewish perpetrators, as there were Russian perpetrators as well as Ukrainian perpetrators—not only German perpetrators." This response was, understandably, interpreted as a blurring of distinctions between perpetrators and victims and relativizing—thus erasing—any responsibility that certain Poles had in the elimination of their Jewish neighbors.

Expressions like these convey a desire to whitewash the Polish national memory, erasing any notion of complicity by Polish citizens in crimes against their fellow citizens who happened to be Jews. There is also a not-so-subtle link between the *vox populi* and the party in power. When President Duda received the new law to sign it, demonstrators before the presidential palace brandished posters and shouted the following slogans: "Stop the Jewish aggression against Poland!" "Enough, enough Jewish lies!" and "Take off your yarmulka. Sign the law!"

Antisemitism has also breached the mainstream media: Dr. Adam Sandauer, a Polish-Jewish physicist and social activist, found it necessary to walk off the set of a television talk show when he was ambushed with anti-Semitic canards by an audience member, who was not stopped by the talk show hosts. Two other television hosts have told "Holocaust jokes." Written screeds have since appeared in mainstream newspapers.

The increase in public manifestations of anti-Semitism is not the only symptom of growing hostile attitudes toward the other in Poland. Verbal attacks on foreigners tend more often now to turn to violence, from which even children are not spared. A 14-year-old Turkish girl was beaten on the street while the attackers were shouting "Poland for Poles!" Foreigners from Africa or India are routinely insulted with the "n-word" and also physically attacked. Crimes committed from racial prejudice are on a sharp rise. There were 835 cases in 2013, 1631 in 2016 and 947 in the first six months alone of 2017.


AP Photo/Czarek Sokolowski

Jan Gross has long been a controversial scholar in Poland, challenging the nation to confront anti-Semitic violence perpetrated by Poles during World War II.

This is the climate in which this new law sought to limit free speech and open debate that was recently restored after Communism, a climate that is essential for Poles to face a history in which they are not exclusively victims. The effects of the law could have been not only long-term losses in scholarship. More ominous is what it appeared to sanction in the public sphere: an outburst of unlimited expressions of anti-Semitism, racism and xenophobia that present to the Poles a very unpleasant self-image.

Polish historians already ask whether the situation is beginning to resemble the 1930s, with its anti-Jewish street violence, attempts to outlaw kosher slaughter, *numerus clausus* and press assaults on prominent Polish Jews, or, perhaps, 1968, with its state-sponsored "anti-Zionist campaign," but also with the popular social exclusion of Jewish Poles. There are not many Jews left in Poland to harass or expel, but what will happen to the Poles and to their soul as a "nation" as anti-Semitism is left unchecked?

At Yad Vashem, the world Holocaust remembrance center, Pope John Paul II remembered Poland's Jews and warned the world to be attentive to their unique suffering: "How can we fail to heed their cry? No one can forget or ignore what happened. No one can diminish its scale." We owe it to them to tell the whole truth, not just that which certain Polish politicians find appealing to a nationalist base.

Monika Rice *is director of the Holocaust and Genocide Studies Program at Gratz College and author of* "What! Still Alive?!": Jewish Survivors in Poland and Israel Remember Homecoming *(Syracuse University Press).*

Be a Jesuit

Pope Francis has proclaimed that joy should be a hallmark of the Christian journey. This message from the Holy Father has inspired me to consider where I find joy in my own life as a Jesuit scholastic.

> These experiences have marked my life as a Jesuit with great joy.

For the past two years, I have had the privilege of teaching English classes to immigrants who have made their home in the Bronx. And for me, this apostolic ministry has been one marked by great joy. It is the abiding joy that Jesus promised to his followers when he assured them that his joy would remain in them (John 15:11).

This ministry allows me to share in the lives of those I teach—to hear their remarkable stories and to witness their perseverance amid various hardships. Seeing their commitment and dedication not only inspires me; it renews my own commitment and dedication to my Jesuit vocation.

These experiences have marked my life as a Jesuit with great joy. I believe that this enduring joy comes from being wholly committed to a cause greater than oneself. And in the case of a Jesuit, that commitment is above all to Jesus Christ and to his Gospel.

I have been increasingly grateful to God for the invitation to live my life as a Jesuit. And I look forward with confidence to the opportunities that God will continue to provide for sharing the joy of the Gospel.

Tom Elitz, S.J.

For more info on becoming a Jesuit, visit beajesuit.org

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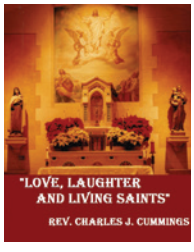

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Interested candidates should send a resume, cover letter and references via email by December 15, 2018 to: *hr@jesuitretreat.org.*

HUNGRY FOR MORE

What ensures a new college student will keep going to Mass?

By Liam Callanan

We did not realize we would be the last parents on campus.

This was just a few weeks ago, the Sunday of first-year college orientation weekend for our daughter, our oldest. Some families had arrived on Friday, seen their children into their rooms, and then turned around and left. Other parents left Saturday morning, some Saturday night.

And then there was us. Still hanging around, studying the color-coded schedule that had been our bible. "Look!" I said, pointing to the Sunday morning block, where the college, a secular institution, had noted that various churches on and around campus would be holding services. "There's still a reason to be here."

My daughter, whose patience with her doddering parents had been a truly marvelous thing to behold all weekend, nodded. "Right," she said. "But not everyone here goes to church, of course."

Of course. Of all the transitions that accompany starting college, one of the keenest, at least for families who have brought their children to religious services regularly throughout childhood, is moving from one faith community to another. Sometimes this transition is relatively seamless; students heading from, say, a Jesuit high school to a Jesuit college may not even have to switch hymnals.

But then again, they may switch to not going to church at all.

In all the tumult of the college deliberations, decisions and finally matriculation, I had not focused on

what role Mass-going would play, if any, in my daughter's college career. But walking to Mass that Sunday morning on campus, the question suddenly felt urgent. What keeps a child going to church? Or rather, what keeps a child who has just become an adult in church?

Food seemed to be one answer at the Catholic chapel we visited that morning with my daughter. Brunch normally followed the morning Mass, we were told. Dinner, the evening Mass. And for those who attended the late Sunday night Mass—traditionally the most popular on campuses—there was cereal. Midweek there was ice cream. Or perhaps pizza. Or both. I got a bit lost in the menu.

Back home in Milwaukee, our parish school so firmly (and, given the local economy, fittingly) believes that beer is a way to make sure parents show up to various events, I have often told prospective families to think of the institution as a big tavern with a little school attached. My daughter's college chapel, meanwhile, could have been mistaken for a buffet (she was also given a welcome gift of M&Ms customized with crosses).

But after the dishes are cleared away, what then?

•••

I don't remember my parents telling me to go to Mass after they had dropped me off at college. I had gone to a Jesuit high school, and we had been weekly Massgoers throughout my childhood. My college was secular, but its campus was bracketed by two Catholic churches—one that served the town and another specifically for the campus. In

I went to Mass because I missed it if I didn't. I missed the connection. I missed Communion, both upper- and lowercase.

other words, a pew was never far away. But other Catholic students were, or it felt that way.

"What time are you going to Mass?" was never a conversation in the dining hall on weekends—in part because other students' attitudes toward Catholicism and religion in general ranged from disinterested to hostile.

And yet I went. Week after week. Not every week—I was in college, after all, and my campus didn't then have the late-night option. There were Sundays when I slept.

But when I slept in, I felt I had missed something. I think my initial attendance freshman year was simply out of inertia. I went because I always went. But over time, that changed. I went because I missed it if I didn't. I missed the community. I missed the connection. I missed Communion, both upper- and lowercase.

I wasn't the only one who felt this way. There was a cadre of us who attended regularly, and we would exchange an almost-secret smile whenever we crossed paths elsewhere on campus. This was important. Knowing that I was not alone in my faith helped me keep my faith.

But on occasion, I was alone. One Good Friday, for various reasons—including the fact that the service time had been changed at the last minute—I was the only one who showed up for church. No matter. The chaplain pressed me into duty as an altar server, had me don a cassock. When, deep into the liturgy, he prostrated himself before the cross, as is the custom of the Good Friday liturgy, he bade me lie down, too, and I did.

Part of me was mortified. However implausible, I wondered what would happen if some of my non-Catholic friends stumbled in at that moment. They would see me clad in white, lying face-down in an all-but-empty church. I wasn't worried they would mock me—I was afraid they would run away terrified.

I almost did that myself. But the longer we lay there in the calm dark quiet, the more still I became, the more moved I became. I have been to many services since, on campuses and off, in and out of the Easter season, good Masses and bad, but I have never had such an extraordinary experience in church as I had that day. I can still feel the cool stone against my face.

•••

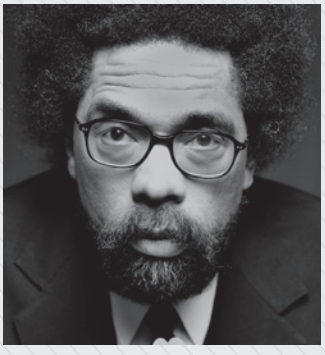
I doubt my daughter will have that experience, for the happy reason that I do not think she will ever be alone at Communion on Good Friday—or any other day. Her campus Catholic community seems vibrant and crowded. We are more than a month into the semester, and she reports that she is still going.

I am sure that endless buffet has something to do with it, but I credit more their busy slate of programming and their dynamic staff.

And beyond that? As much as I want to pass along specific advice to other parents about how to ensure their college-age kids show up at Mass, I can't. What is more, I don't want to. Without taking anything away from the sacrament of confirmation, it seems to me that it is this inflection point—college or when, for whatever reason, a child leaves home and starts her journey as an adult—that a young Catholic truly has to lay claim to her faith.

I do not know what lies ahead for my daughter and her faith. I do know that she has had a wonderful grounding after 12 years of Catholic schooling, including one extraordinary senior year when she and three classmates participated in a months-long effort to plan and run a campus ministry retreat for freshmen at their high school. The experience of seeing that through, working side by side with one another and with a wonderfully wise lay woman campus minister, deepened my daughter's faith in ways I could never have anticipated. I hope she will find similar traveling companions in her new community. I hope they all head eagerly, hungrily, to the table that's set for them each Sunday.

Liam Callanan *is the 2017 winner of the George W. Hunt, S.J., Prize for Excellence in Journalism, Arts & Letters. His most recent novel is* Paris by the Book.



Civility in America: On Campus

THURSDAY, DECEMBER 18, 2018 | 7:00 p.m.
Sheen Center for Thought & Culture
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Professors **Robert P. George** and **Cornel West** discuss the importance of freedom of speech in the search for truth, both on campus and in wider society, in a conversation moderated by Matt Malone, S.J., editor in chief of *America*.

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Jordan Peterson Understands Your Suffering

By Bill McCormick

A lot of people love Jordan Peterson. A psychology professor at the University of Toronto and current social media phenomenon, he has an extremely enthusiastic fan base. For his readers and listeners, he is a father figure and guru who helps them make sense of their lives amidst the wreckage of the postmodern collapse of the family, state and religion. He is a dispenser of hard sayings that illuminate new possibilities. He is a breath of fresh air in a stale public discourse that privileges being "nice" over discovering truth.

For others, Peterson is a dilettante dabbling in areas outside his expertise. He is dangerously wrong about the "cultural Marxism" he claims has corrupted our society. He preaches patriarchy, misogyny and illiberal politics. He willingly misrepresents his critics' views, ripping to shreds anyone expressing the slightest dissent from his controversial ideas.

Through his lectures, podcasts and public stands on contested political and social issues, Peterson has built an internet platform that extends well beyond academia. It includes 21,000 followers on Quora, 1.5 million followers on YouTube, and over 2 million copies sold of his 2018 book *12 Rules for Life*.

But the polemic that brought him fame does not bring out the best in Pe-

Through his lectures, podcasts and public stands on controversial issues, Peterson has built an internet platform that extends well beyond academia.

terson, nor does it seem to be his true passion. As the New Yorker notes, Peterson "remains a psychology professor by trade, and he still spends much of his time doing something like therapy.... Peterson's goal is less to help his readers change the world than to help them find a stable place within it." Indeed, he has an uncanny gift for tapping into the deep suffering of millions and their search for meaning in that suffering.

Peterson's therapeutic approach also strikes at the heart of an ancient dilemma: whether or not human beings are fundamentally social creatures, and thus whether our fulfillment ought to be sought through community, or in spite of it. Whether he grapples sufficiently with this problem is a crucial question.

Peterson on Suffering

Peterson first gained international fame in 2016 when he entered the fray over the protection of gender-inclusive language under Canadian law. In three videos released on YouTube entitled "Professor Against Political Correctness," Peterson outlined his concerns with Bill C-16, a Canadian bill that would add gender identity and orientation to antidiscrimination provisions of Canadian federal law. Peterson argued that the proposed law would limit freedom of speech and legislate compelled speech, requiring Canadians to use the preferred pronouns of transgender persons or risk prosecution for hate crimes.

While some disputed Peterson's analysis of the bill, his fame was secured.

Yet the driving concern in his work is not centered around political issues, but basic realities of human existence. Suffering is chief among them. Peterson's concern with suffering goes to the root of this thought, showing how psychology and politics often intersect for him. One of Peterson's longest-running fascinations, for instance, concerns persevering in one's ethical commitments in the face of widespread evil, as in Stalin's Russia or Nazi Germany. When faced with complicity or resistance, Peterson notes, most people in such regimes chose complicity. We would likely be no different, he argues. And so he formulated his question: "Psychologically, how is it that you must conduct yourself in the world so that if the opportunity to participate in such things arises you won't?"

Part of resisting such complicity, Peterson thinks, involves carving out ethical individual agency from moral chaos: taking responsibility for one's own actions and refusing to be complicit in "hell," as he calls much of the modern experience. To take a stand of your own forces you to take a hard look at the realities you would rather avoid. One must "follow one's blisters" rather than one's bliss, as the comedian Russell Brand put it in an interview with Peterson. For this reason, Peterson urges his followers to seek deep meaning in life rather than superficial happiness.

In that effort, Peterson returns again and again to the reality of suffering. In his book *12 Rules for Life* Peterson counsels us in the title of the first chapter to "Stand Up Straight With Your Shoulders Back." That is the only way to "accept the terrible responsibility of life, with eyes wide open." One must confront the "chaos" of the world in order to turn its "potential into the realities of habitable order."

That chaos includes a world in which the weak regularly lose to the strong, the vulnerable are bullied, and even the little things people do in their daily lives worsen that tyranny.

Peterson is not simply describing the world for his audience; he wants them to change their attitudes and behaviors, to develop maturity, purpose and order. He identifies grievances but emphasizes that people need to take responsibility for them, to recognize harmful ideas but also eschew self-deception and victimization. As Peterson says of Jung, "That which you most need is found where you least want to look."

This dynamic emerges throughout *12 Rules for Life*. Peterson argues that it is not surprising that things go wrong. Most people live with disease, tragedy and pain. What is a surprise, however, is how many people persevere through suffering. Such perseverance is an "everyday heroism" that "is the rule...rather than the exception," for which the "only appropriate response" is "dumbfounded gratitude."

Peterson clearly means to pull in his readers with this description, to see this reality as their own. "There are so many ways that things can fall apart," he counsels a sad, unhappy world, but "it is always wounded people who are holding it together." Peterson emphasizes both the reality of suffering and

> *Jordan Peterson is addressing a world in which modern life often appears as an unappetizing choice: freedom or belonging.*

the possibility of persevering through it. This is his signature move to his fans: a measured sympathy, but also tough fatherly love.

Through these vignettes, Peterson reveals himself as only a few steps ahead of his audience. That is part of his power. In an age in which everyone is selling something, Peterson seems to many of his devotees to be in a selfless and honest pursuit of truth.

Peterson also mirrors his followers' disillusionment with established social institutions. He left his childhood church because he felt what he "was being told was lies" that the pastors did not believe. In a heartfelt moment in a recent interview with **America**, he lamented: "You can't teach those lessons and not think they're true."

Indeed, that Peterson first gained notoriety through the website Quora says a great deal. Quora is a place where people come to look for answers. These are often people distrustful of or isolated from normal channels of knowledge. Somehow, Peterson has managed to reach such an audience.

If Peterson is a step ahead of his fans, however, he is only one step ahead of them. Like many of them, he adopts a strikingly individualistic approach to society's problems. This seems to follow from his desire to resist structures of oppression and sin. After all, he wants to empower the individual to resist complicity with structures of evil.

But it is unfortunate that he sees this resistance by oppressed people as an individual act, one not supported by family, friends and intermediary institutions like churches.

Beyond the Individual

Jordan Peterson is addressing a world in which modern life often appears as an unappetizing choice: freedom or belonging.

Belonging to the teeming global society could look, at its worst, like being an anonymous figure in a faceless mass. And thus so many in our society yearn to be, above all else, free. But the freedom to do what one wants without being beholden to a community seems itself to disintegrate into fearful, powerless isolation.

Few of us want to be just another person in the crowd. But perhaps even fewer of us want to take the risk of existing completely alone in the world, even that it means we could maintain our freedom. So which do we choose: the individual or the collective?

Most modern thinkers have taken up the cause of the individual. Much of our art and literature valorizes the individual struggling against brute forces: the lone person manipulated by the "Matrix" beyond our sight and control; the Bojack Horseman figure trapped in a virtual prison of pop culture and technology.

We fear collectivism: being subsumed into a social system that renders us anonymous cogs in a larger, sometimes sinister social fabric, like Stalin's Russia or Hitler's Germany. Peterson has entered the public eye as someone who forces us to face the cost of collectivism. Recall Peterson's quotation of Jung: "That which you most need is found where you least want to look." Peterson emphasizes what you need to do so that you can confront what keeps you from being innocent of the sins of society.

The *you*, the individual, has the positive agency. Society, on the other hand, is primarily a problem to be solved or avoided. Perhaps that is why Peterson does not imagine the individual's resistance giving rise to new, healthier social structures. Indeed, while Peterson has been embroiled in many political debates, he takes much of what he does to be nonpolitical, and thinks society today focuses too heavily on politics.

That may well be true, but at times he almost veers too far from politics,

missing the genuinely social nature of humans. The book *12 Rules* might be impressive for its ability to steer clear of polemical political issues, but it also tends to remain on the level of ethics. It never contemplates the need to build new kinds of community and practices. One question for Peterson is whether the high value he places on individualism gives rise to something beyond the lonely individual, or collapses back into a new collectivism, leaving us alone together.

Peterson Contra Mundum

The individualistic ethos that has made Peterson so popular has helped to earn the ire of many of his detractors. For Peterson, much of modern culture is composed of totalitarian systems of indoctrination. Peterson attacks academia for what he perceives as the excesses and overreach of identity politics, multiculturalism and the politics of universities. At times he seems to embrace a mission to reform modern culture, a task that puts him on a collision course with academia at large. Critiques of Peterson are legion. He opines on a bewildering number of subjects, betraying disciplinary boundaries, correcting colleagues and diagnosing what he takes to be deep illnesses in academia. For such critics, Peterson is dangerously wrong about the "cultural Marxism" he claims has corrupted our society. To them, it seems he preaches patriarchy, misogyny and illiberal politics. Even conservatives will find much to fault in him, as when Matthew Schmitz refers to his "potted accounts" of modernity.

But this pushback only confirms for Peterson a major flaw of group politics in our time—namely, the refusal to compromise on even the most extreme of positions. Further, as important as it is to scrutinize Peterson's intellectual claims about identity politics, those arguments do not alone explain his popularity. He is popular because he connects people to the suffering that is at the root of their deepest desires. I do not know that any of his critics have offered a similar response to the pain and isolation of many of his followers.

Toward a New Community

Peterson names the reality of suffering and the tremendous psychological and spiritual task that is persevering through and against it. He names institutions and structures of power, moreover, as pre-eminent agents of that suffering. What Peterson does not name, however, is the need for new communities.

C. S. Lewis argues in his essay "Membership," found in *The Weight of Glory*, that this opposition between individualism and collectivism is a false choice, and proposes that Christianity offers a third way beyond both. Taking St Paul's language of "membership" in the body of Christ, Lewis writes that to be a member is to be part of a "harmonious union," not as interchangeable parts of a machine but as distinct yet complementary members who all have their nature and place within the whole.

Lewis argues, in other words, that our deepest desire is not to be free *of* community but to be free *in* community, to live in relationships that make us more ourselves.

In Lewis's terms, Peterson favors solitude over inclusion, which is to say individualism over collectivism. Such individualism is preferable to the collectivism of Nazi Germany, but neither is a good description of humans or their social life. The individual might be able to resist the dangers of a corrupt society. But one cannot build a new society by oneself. And that is clearly what we need in our own time.

The origins of the social ills of our times are complex, but clearly they will not be solved by more individualism. Our institutions are crumbling, whether Congress or the media or schools or American religion or even the family. And the results are not liberating. They are rather the sort of isolation and alienation that leads to opioid abuse, school gun violence and the ever-increasing need to find a scapegoat for our problems.

The ripping of our social fabric shows that we all need new communities of freedom and virtue as much as we need freedom from oppressive ones. Not only must we escape from bad structures, as Peterson would counsel, but we must build new structures where individuals can encounter and rebuild communal life.

Bill McCormick, S.J., *is a visiting assistant professor at Saint Louis University in the departments of political science and philosophy and an editor and writer for The Jesuit Post.*

Great poetry that makes no sense

By Joe Hoover, Brandon Sanchez and Emma Winters

Why is everyone transgender all of a sudden, I can hear the voices asking. Voices of people I know, from places I grew up, or even where I live now. Are they "transitioning" just to be difficult, to be different, to agitate us? Are they just trying to make us use their terms and imagine their trysts? Maybe they could just altogether cease and desist.

And if you are standing on the outside of all things "trans" or "non-binary" or "gender-fluid," peering in with bewilderment while nervously thumbing a pocket catechism, unsure where to begin to make sense of it all, maybe the first step is to stop trying to make sense of it.

And reading poetry, like the books in our 2018 poetry review, can be a great way to not make perfect sense of a thing, but to just be with a thing.

In his collection **Anybody** (W. W. Norton and Company, 2016), for instance, Ari Banias does not sit you down and precisely explain what transgender means and what it was like to have transitioned from female to male. He shares realities, facts, feelings—i.e., poems. And his poems are so real, good, true that a doctrinal soul might ask: How can someone so nakedly contradict fundamental church teaching and human truth about the body and yet be so, well, really fantastic to read?

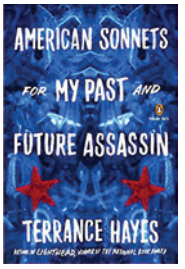
The answer is that great writing, whether it takes on gender, race, sexual assault, police violence, immigration, body image or any number of burning subjects filling the shelves of new poetry these days, is really about a writer looking for truth and meaning and connection through words. It always is. Good literature takes you by the hand to a place you may not even like or want to know about and makes it compelling. Maybe even makes it beautiful. The poetry in this year's review finds truth and beauty all over the place.

Banias speaks of his years as a girl, brandishing the we pronoun, as someone just trying to survive. "Five years our chest inside two sports bras flattened/ further by the fabric bandage we pin close/ around our torso adamant/ inside of awkward-gesture-awkward awkward/ to speak dodging pronouns to visit to sleep/ on the lace-draped living room couch."

"Double Mastectomy" compares a mastectomy with destroying an old house ("the curved banister, the glass knobs/ where were these now—/ some dump?"). And Banias confronts the implicit question: How could you do that? He comes to an answer as he approaches the surgery room: He became a man for "the possibility of/ the possibility of/ my body."

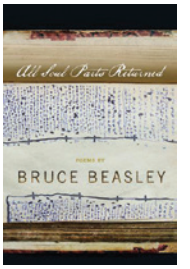
Anybody is not just about gender, but about things such as plastic bags, which are, Banias says truthfully, poignantly and comically, "the majority of

Anybody
Ari Banias
W. W. Norton & Company
112p $15.95



American Sonnets for My Past and Future Assassin
Terrance Hayes
Penguin Books
112p $18

Eye Level
Jenny Xie
Graywolf Press
80p $16



All Soul Parts Returned
Bruce Beasley
BOA Editions
104p $16

what I have,/ I mean what I literally/ have the most of in my apartment....” He suggests that the way plastic bags are mashed into one another in his house, or the way all people have plastic bags, can serve as a metaphor for human connection. Grounded whimsy like this operates in much of his work.

Whatever else Banias might be, he is still just a vulnerable guy and practicing artist trying to live his life: “I saw one kid the other day point a phone/ from their window into mine to take a photo of me I wanted to take/ one in response as reminder that hey it’s a window/ not a mirror and the object talks back.”

Joe Hoover

Every poem in the new collection by Terrance Hayes, winner of the 2010 National Book Award for his collection *Lighthead*, bears the book’s title: **American Sonnets for My Past and Future Assassin** (Penguin, 2018). It suggests that everything he writes, or could write, can be folded into the danger and violence inherent in a black life in the United States. And, as with the Banias book, I can hear the same voices: Yes, I know black people have had it hard. But is it really that bad? Is America really that mean to them?

But a simple line like “Probably twilight makes blackness darkness” can wheedle into the brain of doubters. It subtly conjures up a truckload of hard images—how black skin becomes in some people’s eyes frightening or sinister in the shade of early evening. (And all of the implications and reactions to that “darkness” that follow.) A phrase like this proclaims no political position or social ideology. It just potently describes the way things actually are.

While most of the poems in this book address in some fashion race and racial injustice, poems with sharp edges and blistering descriptions, sometimes they just talk about what the author is into. In one “American Sonnet” it occurs to the poet that it is amazing that “Miles Davis & John Coltrane/ Standing within inches of each other didn’t explode.” If all of these poems are written to his assassin, they are telling the killer not just the hard things. They are also calling out, quite simply, “This is what I love, this is who I am!” Maybe what I love is its own kind of weapon against a killer.

Joe Hoover

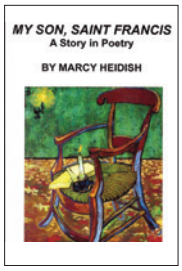
Jenny Xie’s poetry moves. It flies, it burrows, it goes between. Xie immigrated to the United States at age 4, a fact that weaves through much of her work. “Rootless,” which opens her new collection, **Eye Level** (Graywolf Press, 2018), lays it all on the table: “I’m just here in my traveler’s clothes, trying on each passing town for size.” On her journeys, the sights zoom by: “Wooden spirit houses on the road to Kampot spray-painted gold, capacious enough for a pot of incense, a rice bowl, and one can of Fanta.”

The speaker isn’t the only one in motion. Her inner life swishes around, too: “My guilt goes off/ then returns, wilder.” How, Xie asks, does the self change while in transit? In “Metamorphosis” the speaker documents the trials of a migration experience, the rhythms of the body and the world: “Over time, she grows out her hair. Then she sprouts nerves/...She lives inside a season of thrift, which stretches on.” “Naturalization” is about movement, too, from an old country to a new one, the familiar to the alien. It’s hard to see what’s ahead. “Such were the times. All of us nearsighted.”

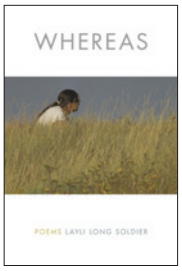
Brandon Sanchez

Bruce Beasley is a recent convert to Catholicism, a faith wherein, as he wrote in an author statement, “the soul is singular and indivisible... cannot be divided.” To others, the soul has “parts.” A new age pamphlet he was once given stated that depression and feelings of emptiness were caused by parts of your soul breaking off and going to another realm called “Nonordinary reality.”

Beasley’s new, sparkling collection, **All Soul Parts Returned** (BOA



My Son, Saint Francis
Marcy Heidish
Dolan & Associates
146p, $9.95



Whereas
Layli Long Soldier
Graywolf Press
114p $16

Post Traumatic Hood Disorder
David Tomas Martinez
Sarabande Books
72p $14.95

Editions Ltd., 2017) wends its way not only through those opposing teachings, but through the deep gloom and nihilism of the philosopher Arthur Schopenhauer, several parts of the Catholic Mass, his childhood depression, mass shootings, Black Friday, the writings of the pastor Rick Warren and the Oxford Happiness Questionnaire. (I did the questionnaire online after reading this book. I was rated "somewhat unhappy." This only made me more unhappy.)

Beasley manages to write about all these topics not snidely or "from above," but with love, patience and groundedness because he knows he is inextricably involved in them. The poem "Reading *The Purpose Driven Life,* with Schopenhauer," for instance, was not ironic and winking. He takes the popular pastor Warren, as well as the septic Schopenhauer, seriously.

Writing about something as mundane as a governmental program like Social Security, he turns it into a startling metaphor: "There's a 'Trust Fund' with trillions hoarded in it/ to compensate for every yearly lack/ but, like God, no one can agree if it exists."

This is a major book by an astounding writer. Beasley captures an age of both shamans and Catholics, where one is easily able to move from tribal ritual to postmodernism to religious tradition and back again. He gives the cold water of the *Baltimore Catechism* its poetic due. It may be my favorite book on the planet now. "How is the soul like to God?" "The soul is like to God because it is a spirit that will never die." Have you read two better sentences this year? Beasley reminds us that great writing is great writing wherever you find it.

Joe Hoover

Marcy Heidish's **My Son, Saint Francis** (Dolan and Associates, 2018) tells the story of Francesco—Francis' common name—from the perspective of his father, Pietro. Through this lens, Heidish both reminds the reader of Francis' vibrant life and calls the reader to identify with and have compassion for Pietro, whom Francis disavowed. While Pietro is often a villian of Francis' story, in this collection he speaks now "dead about a year" and comes off as loving, humble and remorseful. Pietro addresses all parents in "A Call." "To all of you who cannot understand your children:/ Down the rolling centuries you march, a multitude,/ bewildered, blamed and blaming, bruised and baffled."

All of Heidish's poems tell Francis' story in a modern voice, using simple language—almost as if Pietro has accepted some of Francis' simplicity in the next life. At times, these poems grow repetitive, and Heidish tells where she might show. In "Spite," for instance: "I worked hard to give Francesco the best/ Always I had pleased myself by doing this./ Then I did not see the best way what he had." Despite these moments of over-explanation, *My Son, Saint Francis* is an interesting read for anyone wanting to experience this beloved saint.

Emma Winters

Many of the poems in Layli Long Soldier's **Whereas** (Graywolf Press, 2017), a National Book Award finalist, are fragmented, chopped up; lines are crossed out. A few of them are laid out with sentences splayed across the page or curving downward. Their challenging form in some way mirrors the difficult topics they address, such as the massacre at Wounded Knee and other similar tragedies in Native American history.

Her work also takes on the smaller tragedies and ironies that attend everyday life. Long Soldier is on to herself and on to those around her. Her power lies in her noticing a thing, and then, if need be, dismembering it: "then I heard a poet trouble and say:/ I'm a straw man for leftist critique." In the knowing, plain-spoken reportorial style she employs throughout the book, she goes on to define, elliptically, both straw man and leftist. She begins,

brilliantly: "straw man: a person set up/ top button open/ as a cover a front/ amber body/ for questionable enter/ prise an argument/ such straw hair goldly/ easily refuted."

Long Soldier gets into the interstices between the interstices, the very thoughts between the thoughts. She has a sharp eye for hypocrisy in the ritualistic, a prophetic glance at anything that seems like maybe it doesn't get squinted at enough. She responds in a series of lengthy poems and poetic fragments to the Congressional Resolution of Apology to Native Americans, delivered by President Obama in 2009, an event no tribal leaders or representatives were invited to witness. She misses nothing: "WHEREAS when offered an apology I watch each movement the shoulders/ high or folding, tilt of the head both eyes down or straight through/ me."

She continues: "Whereas I could've but didn't broach the subject of 'genocide' the absence of this term from the Apology and its rephrasing as 'conflict.'"

Joe Hoover

The wild ostentation of late 20th- and early 21st-century America becomes the prism through which readers of David Tomas Martinez's **Post Traumatic Hood Disorder** (Sarabande Books, 2018) perceive might and right, ennui and love and solitude and the oceanic depths of history. The go-go Reagan era acts as a sort of base camp at the foot of the 1980s. In "Us vs. Them," he recalls an elementary school duck-and-cover drill and the murky possibility of nuclear annihilation: "They were Communists/ had the bomb, and were evil/ Reagan told us/ from the small grave/ of a TV screen."

Also featured is the belovedly trashy decadence of the turn of the 21st century. "On *Maury*/ one sister chastises another for naming her children/ after cars/ she'll never own." Culture offers consolation, too, as when "I used to have to get drunk,/ watch *Twilight* or *When Harry/ Met Sally* to cry." For Martinez, the past is always prologue: "The American Dream is to be debt-free/ which I am not, nor may ever be, but at least/ I'm not afraid of the Russians."

Brandon Sanchez

For more poetry reviews, visit americamagazine.org/poetry.

Joe Hoover, S.J., *is* ***America****'s poetry editor.*
Brandon Sanchez *and* Emma Winters *are Joseph A. O'Hare, S.J., fellows at* ***America****.*

Fr. Kleinsorge, *Hibakusha*, Celebrates Mass for August 6, the Feast of the Transfiguration

By Maryann Corbett

Because he lived till 1977,

his hair as white as wool

surviving the effects both of the bomb

his throne flames of fire

and of the great liturgical reform,

with wheels of burning fire

he would have heard, on the remembered day

a stream of fire, surging

each year in his last seven, the new readings

clouds and darkness about him

from Daniel and the 97th Psalm

the mountains melting like wax.

Maryann Corbett *is the author of four books of poetry, most recently* Street View, *and is a past winner of the Richard Wilbur Award. Her work has appeared in* The Best American Poetry 2018 *as well in as the journals Christianity and Literature, Sewanee Theological Review and others.*

The Troubles bring trouble to a farm family

By Rob Weinert-Kendt

In the fallen world of "The Ferryman," conflict and compromise poison everything. Joan Marcus

A play makes a world as surely as it tells a story, whether it is Shakespeare's Illyria or August Wilson's Hill District. And when a play makes a world as rich and lively as the Irish farm kitchen in which Jez Butterworth sets his new tragedy "The Ferryman," now on Broadway after an acclaimed London run, it can feel an embarrassment of riches compared to the economical two- and three-actor casts that have increasingly become the norm on U.S. stages.

Within the play's first hour—there are more than three of them, another instance of its overabundance—we are introduced to 18 actors of multiple generations, as well as a rabbit, a goose and, most scene-stealing of all, a baby. The play's second act opens with just two people on opposite ends of the stage: the aged Aunt Maggie (Fionnula Flanagan), gaping absently from a wheelchair, and the baby, lolling contentedly on a blanket. Here, the play would seem to say, runs the span of a life.

And not an untroubled one: The baby's given name is Bobby, after the Irish Republican Army martyr Bobby Sands, who in 1981 led a hunger strike while in British custody that is grinding on fatally as the play opens. It is harvest time at the County Armagh farm of Quinn Carney (Paddy Considine); and while his seven children squabble and cavort, a flinty spinster aunt, Pat (Dearbhla Molloy), keeps tabs on the latest turns in the Troubles, confessing that her most fervent prayer is for Margaret Thatcher's disembowelment. Militant old Aunt Pat is a bit of an outlier in this rural family, whose members seem more concerned about the escape of the harvest goose than about the political fate of Northern Ireland and whose ranks also include for good measure an Uncle Pat (Mark Lambert), wild-haired and whisky-fueled and prone to lyrical speeches. This is Butterworth's maximalist approach in a nutshell: Why have only one old Pat when two will do?

But the Troubles cannot help but rear their head in the Carney house, not least because it harbors one of their more thoughtless casualties: Quinn's sister-in-law, Caitlin (Laura Donnelly), whose husband, Quinn's brother, disappeared 10 years prior, apparently at I.R.A. hands. Stranded in the terrible liminal space of the almost-widow, Caitlyn has held on by becoming a de facto matriarch opposite Quinn, whose own wife, Mary (Genevieve O'Reilly), an invalid, seemingly wastes away in an upper room. When the body of the missing Carney is found in a peat bog, the news is both welcome and unwelcome: It may hold out the promise of closure but at the cost of a household forged in the shadow of uncertainty.

Under Sam Mendes's direction, Butterworth's play moves inexorably from one kind of light to another: from ebullient merriment to blinding clarity. "The Ferryman" does not make

this movement quickly, however. Unlike "August: Osage County" or Butterworth's last epic, "Jerusalem," this is a big, long play whose size and length you can feel. A drama stuffed with this many characters and freighted with so much history arguably does demand and justify a grand scale. But "The Ferryman's" occasional longueurs, unfortunately, give us time to notice flaws. The most glaring is its characterization of a trio of I.R.A. heavies as cold, glib mobsters, which in turn raises larger questions about the portrayal of the Northern Irish conflict by a playwright and a director who are English. Though we hear plenty about atrocities and indignities visited by the English on Ireland, which have radicalized a few characters, the play's portrait of an idyllic, apolitical Irish farm life threatened chiefly by other Irishmen feels askew. And while there certainly were priests who collaborated with the I.R.A. at the height of the Troubles, the play's depiction of poor, craven Father Horrigan (Charles Dale) seems singularly unforgiving.

But this bleak picture is of a piece with the fallen world of "The Ferryman," in which conflict and compromise poison everything, not just the sacraments but childhood and mirth as well; and the Stygian boatman referred to in the play's title comes for us all. It is a tragic vision, to be sure, but delivered in such a sumptuous feast of a production that it is hard to resist pulling up a chair, pouring a whisky and joining the toast.

Rob Weinert-Kendt, *an arts journalist and editor of American Theatre magazine, has written for the New York Times and Time Out New York.*

A meditation on the trauma of abuse

"The Wolf House," the nightmarish new political horror film from Chilean writer-directors Cristóbal León and Joaquín Cociña, starts out like a marketing pitch to a high-end grocery store. A plummy voiceover notes that everybody knows about "the honey of the Colony," assuring us of its qualities over documentary-style footage of happy farmworkers. But some people have "misconceptions." Fortunately, this film is here to clear up any questions.

And so begins a haunting stop-motion animation film, like a fairy tale told by cruel parents, in which the real history of an abusive and politically influential cult is cross-pollinated with "The Three Little Pigs," "Snow White" and "Little Red Riding Hood." The sets and characters are made mostly of masking tape. Instead of giving the movie a homey, arts-and-crafts feel, however, the constantly unraveling and reforming tape makes the film's world feel horribly unstable. The central character is Maria, a little girl from the Colony who is very disobedient. Maria runs away, into the dark and scary woods. She finds what seems to be a haven, a cabin that she turns into a cozy home. Maria takes in two pigs; with the magical power of the honey, she turns them into human children. But all the while, a wolf is hunting her through the forest, eventually finding her.

The stop-motion work allows for chilling representations of how trauma feels. Several times a menaced character stands against a wall, and his or her facial features flow off the masking-tape face and flee across the wall—a feeling familiar to many abuse survivors, who felt as if they left their bodies behind while they were being harmed. The message is clear: The abuser still controls you, and you will become him because you cannot survive without him. At a screening of "The Wolf House," León noted that he had not had the Chilean Catholic sexual abuse crisis in mind when he made the film.

"The Wolf House" succeeds on every level: as an innovative stop-motion animation film, as a disturbing horror film, as a commentary on Chilean history and as a meditation on the rationalizations for and trauma of childhood abuse.

Eve Tushnet, *contributing writer. Twitter: @evetushnet.*

"The Wolf House" is like a fairy tale told by cruel parents.
Image via León & Cociña (for Wolf House)

Know That He Is Near

Readings: Dn 12:1-3, Ps 16, Heb 10:11-18, Mk 13:24-32

All things come to an end. This is most immediately true of the liturgical year, which concludes on the afternoon of Dec. 1. Because next Sunday's Gospel reading comes from John, the Gospel passage the church reads this Sunday will be the last Sunday reading from Mark until the First Sunday of Advent two years from now.

Mark 13:1-37 comes from a tradition called the Synoptic Apocalypse. This passage (and its parallels in Mt 24:1–25:46 and Lk 21:1-36) recounts Jesus' teaching about the end of the world and the last judgment. By long tradition, the Roman Church reads from these Gospels at the end of the liturgical year. Many of the Gospel readings during the first weeks of Advent come from the Synoptic Apocalypse as well. As a result, the church will read Luke's account of this same tradition in two weeks on the First Sunday of Advent.

In Matthew, Mark and Luke, Jesus delivers this apocalyptic sermon during his ministry in Jerusalem, just after his triumphal entry and just before his crucifixion and death. Although the Synoptic Apocalypse does not form the final portion of any of the Gospels that preserve it, it is a fitting finale to the church's reading of Mark. In this passage Jesus explains the reason for his mission. The end of all things is coming soon. The Father sent the Son to announce the good news and track down the lost sheep of the House of Israel who have remained faithful in spite of the many challenges to belief. He would gather them into one flock and bring them to the Father before the coming apocalyptic crisis. Any who believe in Jesus' message and serve his mission will be saved when he comes again and reveals himself to be the Son of Man whom Daniel foretold.

Mark's community lived in a time of turmoil and probably wondered whether Jesus' return was near, but the Gospel warns against seeking out dates and times. Jesus turns his disciples' attention instead to signs of his subtle presence. He uses the example of a fig tree's springtime growth to describe such signs. Most trees in Jesus' native land are evergreen, but the fig grows and loses its leaves in yearly cycles, like deciduous trees in colder climates. Farmers knew spring was near when they saw a change in the fig's branches. Similarly, disciples who paid attention could notice changes around them that heralded Jesus' arrival. An essential task of a disciple, in Mark's day as well as ours, is to seek out "signs of the times," evidence that Jesus is at work and about to make a saving appearance.

In the years since the writing of Mark's Gospel, the church has deepened its understanding of these signs. Disciples seek them not primarily out of apocalyptic expectation but to identify where the risen Christ is still at work in the world. Sometimes this work is as gentle and hopeful as new life in springtime. Sometimes it is disruptive, as Mark puts it, like "an enemy at the gates." Either way, a disciple who seeks these signs can help the risen Christ restore some fallen corner of creation to the dream that God first had for it.

'In the same way, when you see these things happening, know that he is near, at the gates.' (Mk 13:29)

PRAYING WITH SCRIPTURE

Where do you see the tender branches and sprouting leaves that reveal Christ's presence?

Where do you find signs that Christ is "at the gates," about to make his disruptive presence felt?

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

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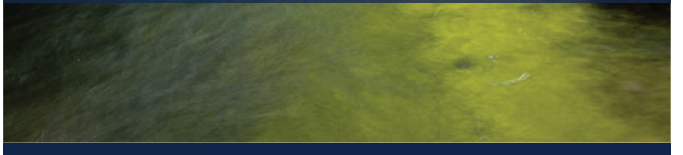

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To Love Is to Reign

Readings: Dn 7:13-14, Ps 93, Rev 1:5-8, Jn 18:33-37

The kingship of Christ does not resemble the power of many human kings. Throughout history, human kings have used threats of violence and concentrations of wealth to put their desires into effect. This was even the case in Israel. When the early Israelite nation demanded a human king in place of God, Samuel warned them that the king would take everything they valued and treat them as slaves (1 Sm 8:10-18). This only intensified their determination. Summaries of David's reign (1 Chr 29:10-22) indicate that, at first at least, the trade-off was worth it. David's power and wealth allowed him to respond effectively to Israel's enemies. The ensuing peace allowed for an increase in prosperity. Royal power, for all its depredations, provided a sense of security and a full stomach.

"My kingdom is not of this world." A kingship like David's is exactly what Jesus resisted. When, after the multiplication of the loaves, the hungry crowds tried to make Jesus king, he fled into the mountains (Jn 6:15). When they caught up with him again, he tried to explain that God gave him such abilities not to accrue security and wealth but to reveal a plan for human salvation (Jn 6:26). The crowds found his explanation, which we now call the Bread of Life discourse, so bizarre that they quickly forsook him.

'For this I was born and for this I came into the world, to testify to the truth.' (Jn 18:37)

Jesus pushed his contrast with human kingship even further at the Last Supper (Jn 13:12-17). When he washed his disciples' feet and then ordered them to do the same, he subverted centuries of carefully constructed hierarchical thinking. Kings come to be served, not to serve. Their ability to make others see to their needs was an essential symbol of their power: Do what the king wills and he will make you wealthy; resist him and suffer the consequences.

This whole structure rested on fantasies of superiority. Kings took manifest pleasure in inspiring fear. They sometimes performed arbitrary acts of generosity, cynically hoping to inspire devotion without actually meeting the needs of their people. This was the opposite of everything Jesus stood for. When he washed the disciples' feet, he toppled these human delusions. His humility in fact threw into high relief the real source of his power—the ability to speak true words that required no enforcement to have effect.

People obeyed Jesus not out of fear or greed but because he told them the truth. What Jesus said about God and human life, about generosity and forgiveness, about love and sacrifice was so intuitively true that his followers obeyed him without reservation. The disciples learned when they preached the same truth that people likewise trusted them to lead.

In John's Gospel, the deepest truth is that we must love one another the way God first loved us. Acting and preaching out of this belief gave Jesus' words their power. At our baptism, Christ clothed us with his own royal nature. Building our lives around the same divine love will give our words the same power to heal, to deliver and to save.

PRAYING WITH SCRIPTURE

What human expectations do you place on Christ's kingship?

How can you conform yourself to Christ's truth and speak that truth to others?

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

Intrusions of the Spirit

When we welcome people with disabilities, we welcome God

By Jeremy McLellan

A few months ago I attended Mass in the inner city of Chicago. Before the service, I went to the bathroom. Standing at the sink was a middle-aged man with Down syndrome. When he saw me, he cupped his hands, filled them with water, splashed me several times, let out a giant laugh and ran out of the room.

I should pause to mention that, before this happened, I was feeling particularly holy. I am a new Catholic, which means I am smarter and better than everyone else. I was also in town for the weekend and had gone to the trouble of finding a church, dressing up and praying the rosary before Mass. Practically a saint.

But now, I was soaked. I dried off as best I could and went back to Mass. Later, during the sign of the peace, the man who had splashed me, along with a dozen of his friends with disabilities, ran around the church shaking everyone's hand. No one was spared. This took about 10 minutes. And yet, as I looked around, no one seemed to think it was weird. This was simply what happened every Sunday. I smiled, felt my shoulders drop and for the first time at the service, felt that I was home.

I am a comedian, but before I got my start in stand-up, I worked with people with intellectual disabilities for 15 years. What I miss most about that time is exactly what I experienced in that church in Chicago: the beautiful anarchy, the mayhem, the mess, the constant state of surprise.

I have no patience for sentimentality. People with intellectual disabilities are, in a very real sense, intrusions. Few parents hope to have a disabled child. They cost more money. They break the rules. They ruin our plans. They make a mess. They work too slowly. Everything takes forever. And just when you think you have got everything figured out, they prove you wrong and drag you back to reality.

They are, as Jean Vanier, the founder of L'Arche, is fond of calling them, "friends of time." I lived in a L'Arche community for three years. To share life in this way requires giving up the idea of how things "should" go. It means slowing down. It means planning your day and then throwing away that plan an hour later. It means abandoning the hurried and rigid schedules of modernity and patiently entering into another's world, what The Washington Post writer Elizabeth Bruenig has called "participating in the rhythm of life with joy."

This is hard—very hard. Our culture does not make it easy to welcome intrusions. Avoiding such inefficiencies is baked into liberalism itself. We have worked to replace a social order built on a rich web of unchosen obligations with a series of voluntary relationships entered into by rational, sovereign, independent individuals. And once our obligations are reduced to only those to which we have freely consented, we cannot help but regard the uninvited presence of the other as an intrusion.

It is no mystery, then, why close forms of community, particularly the extended family, have collapsed in the West. After all, you do not choose your parents, grandparents, siblings, aunts, uncles, cousins, ancestors or heritage. You can choose whether to have children, but you cannot (yet) choose what they will be like. You can choose a spouse, but you do not get to choose how that person will change. Over time, he or she will become a different person. And so will you.

So whether it is the disabled, the unborn, the elderly, the poor, the refugee or anyone else, our attitude is often the same: We did not agree to this. This was not part of the plan. They are burdens. But we are all burdens. We were once burdens, and we will be burdens again.

And I cannot help but see a connection between this attitude and the decline of religion in the West, between our frantic attempts to protect our lives from intrusion and our refusal, unlike Mary and Joseph, to welcome God, whom we did not choose and who has shown himself to be nothing if not intrusive.

Jeremy McLellan *is a writer and comedian who lives in Charleston, S.C.*

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