

MINISTRY ISSUE

# America

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## Who Is My Neighbor?

IN THE FOOTSTEPS OF THE SAMARITAN

AMY-JILL LEVINE • THOMAS J. HEALEY



Beware of  
Lay Clericalism  
RUSSELL SHAW

In the aftermath of the vile murder, the Gospels tell us, the disciples are bewildered, in shock, angry, ashamed, numb, empty. Jesus, the one in whom they had hoped, is gone. Worse still, most of them had turned and run away rather than face the hour of danger. In the day following Jesus' burial, some of them are still running; two have even left Jerusalem, en route to a place called Emmaus, a town about seven miles northwest of Jerusalem. After all, why would they stay? It's all over, isn't it? Did the White House staff stay in Dallas after President Kennedy died? Of course not.

We can imagine what these two might have said to each other in the couple of hours the trip to Emmaus would have taken: "It wasn't supposed to be like this. It wasn't supposed to happen this way." Yes, we can easily imagine saying such things, mainly because we have all said them. And what the two say next is even more familiar and poignant: "We were hoping that he would be the one to redeem Israel." Like you, I know that voice. It is the voice of grief: "We were hoping." How many of us have uttered these same words? "We were hoping that he would live long enough to see his granddaughter graduate." "We were hoping that they would find a cure in time." "We were hoping that he would come home." Like so many of you, I know from experience that mourning is the loneliest place in the world.

The Jesuits have a pithy motto that is supposed to sum up our approach to spirituality: "Finding God in all things." In fact, it is this motto that informs this special issue on ministry. Yet the phrase is often misunderstood. People will tell me, for example: "I find God in all things. Like in nature. I find God in the sunset." Well, that is a beautiful thought, and I find God there too. The truth though is that just about anybody can find God in a sunset. It's not that hard. You want hard? Try finding God

in an execution, or in cancer, or in AIDS, or war. Now that's hard. You want to find God in nature? Try finding God in a tsunami or a crop failure. That's hard.

Who can blame these disciples for their doubts? Doubt, after all, is not the opposite of faith. Certainty is the opposite of faith. Faith cannot be separated from doubt any more than Easter Sunday can be separated from Good Friday. The Lord himself acknowledges this when he says, "How slow of heart you are to believe all that the prophets spoke."

And who could blame us for doubting as these two did? We live in a world not totally unlike theirs. The world is still beset by sin and injustice. How often have we picked up the newspaper, read about another scandal in our beloved church and said to ourselves: "It's not supposed to be like this. It wasn't supposed to happen this way"?

Finding God in all things is hard, but it's not impossible. The Jesuit Howard Gray once wrote that "God is found wherever love is needed the most." If Father Gray is right, then we know why Jesus appears to the two disciples: They need him. They need his love. So Jesus ministers to them by healing their wounded hearts. "Then they said to each other, 'Were not our hearts burning within us while he spoke to us on the way?'"

"Rejoice," the psalmist enjoins us: "Rejoice! And let your hearts be glad; abide in confidence." For the Lord's promise, the promise he makes to us, the promise he made and kept to our forebears on the road, in the upper room and on the Vatican hill, is nothing less than the gift of himself, crucified and risen, in spirit and in sacrament; he is the blessed hope, always ready to reach inside and restart our broken hearts, to rejoice in our triumphs and bear with us in our hopes—no matter where we are on the road to Emmaus.

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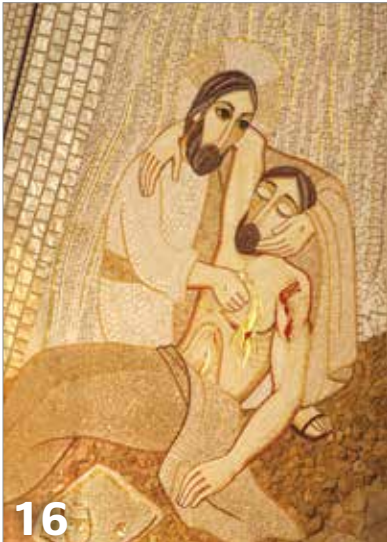
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Cover: Catholic Charities helps in Baton Rouge, La., after Hurricane Isaac, in September 2012. Photo courtesy of Catholic Charities.

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The debut of **'America Films'**: a video profile of graduation ceremonies at the Red Cloud Indian School on the Pine Ridge Reservation of South Dakota. Full digital highlights on page 21 and at [americamagazine.org/webfeatures](http://americamagazine.org/webfeatures).



### Belaboring Child Labor

Toxic working conditions, no living wage, 12-hour workdays—a sweatshop circa 1900? In fact, it is the economic reality of 2014, not just for adults, but for children, and not just in the developing world, but right here in the United States.

A recent report about a 13-year-old girl working in North Carolina tobacco fields—under conditions even an adult should not endure—is shocking. More shocking is that it is perfectly legal for her to do so. Today young immigrants and children of migrants often perform jobs no one else will do in order to help their families survive in difficult economic times. In 2011 the Obama administration sought to ban work in tobacco fields for those under 16, but was thwarted by Republican lawmakers and farm groups. Though some tobacco companies restrict the use of child labor, their growers, contractors and workers find ways to get around labor and safety regulations.

The United States is not the only country where child labor is an issue. One in 10 Syrian refugee children in Turkey have to work to support their families. And while a U.N. convention sets 14 as the minimum age for work, in July Bolivia became the first nation to pass a law permitting 10-year-olds to work.

The global economy is becoming increasingly complex, but one thing is clear: parents should make a living wage, so their children will not have to work for a minimum one. Children should not be exploited as economic tools for someone else's profit.

### Voting on Trial

It is not yet November, but voting in this year's midterm elections is well underway. In North Carolina, Alaska and Georgia, election officials have already sent out "no excuse" absentee ballots. And thanks to a recent federal court ruling that blocked early voting restrictions in the Buckeye State, Ohioans can begin voting in person on Sept. 30.

Ohio, an important, vote-rich swing state, expanded early voting in 2008 after long lines kept people waiting at polling sites for over five hours in 2004. But earlier this year the Republican-controlled General Assembly eliminated the first six days of early voting—the "Golden Week," during which African-American churches often run registration and voting drives—and the secretary of state reduced weekend and evening voting hours. In a suit filed by the American Civil Liberties Union on behalf of the Ohio branch of the N.A.A.C.P. and the Ohio League of Women Voters, Judge Peter C. Economus ruled that the measures violated the

14th Amendment and the Voting Rights Act by eliminating voting periods favored by African-Americans.

It is important to make voting more accessible to members of minorities and low-income citizens who may have trouble taking off time to vote during working hours. It is a sad commentary on the state of U.S. politics when something as fundamental to the democratic process as casting a vote is made a partisan issue. Over the past three decades early voting has been expanded in the name of voter convenience with little controversy. Today, in Ohio and other states where similar issues are being fought over in the courts, legislators need to reach across the aisle to establish early voting regulations, encourage maximum participation and restore confidence in the election process.

### Protecting Human Dignity

At the end of August, the California Legislature unanimously approved a bill that its crafters hope will set a precedent for combatting sexual assault on campus. As summarized by The San Jose Mercury News (8/28), Senate Bill 967—nicknamed the "Yes Means Yes" bill—would require all colleges taking student financial aid funding from the state to agree that in investigations of campus sexual assaults, silence or lack of resistance does not imply a green light for sex, and that drunkenness is not an acceptable defense." It also calls for outreach programs to help victims with counseling, legal advice and other services. Bill 967 currently awaits a signature from Gov. Jerry Brown.

While many have praised this proactive approach, others have criticized the bill's convoluted rhetoric and see it as overly invasive. An editorial in The Los Angeles Times describes the bill as "intrusive" and merely a way to "micromanage sex so closely as to tell young people what steps they must take in the privacy of their own dorm rooms."

Prevention of sexual assaults must begin long before students arrive on campus. In "Talk About Steubenville" (4/8/13), **America's** editors wrote that rape prevention starts when parents talk to their children about sex, especially to young boys about "the sort of behavior expected of them in protecting the human dignity of the people they will encounter later in life." Middle schools and high schools can reinforce these sensitive private discussions with programs that teach young people how to prevent and report sexual assault and discourage behaviors, like blaming the victim, that add to the crisis. By having these difficult but necessary conversations, parents and schools can equip students to fight the scourge of rape on campus.

# Reconstructing Gaza



For the moment, the rockets fired into Israel by Hamas have stopped and the American-made F-16 fighter jets zeroing in on the neighborhoods of Gaza are still. Survivors ask: Was it worth it? Some Hamas leaders rejoice that to withstand an Israeli bombardment means to have “won.” Israel takes satisfaction in having punished “terrorists” and closed tunnels. But count the casualties: 2,131 Palestinians killed in Gaza, including 1,473 civilians, of whom 501 were children and 257 women, plus 66 soldiers and five civilians dead on the Israeli side. Move through the blocks of flattened villages and inhale the smell of death and sewage in the gutters. Count the factories and hospitals destroyed, the 34 crumbled schools. Imagine the faces of 1,400 orphans, of the 110,000 Gazans who lost their homes, huddled in shelters or lined up for drinking water.

This could all happen again in two years if the region returns to the status quo. Or, with determination and stronger, wiser leadership, Israel and Palestine may move toward a two-state solution, each secure enough to live, if not in friendship, at least as neighbors.

Obstacles remain. Both sides are divided internally: the Palestinian Authority recognizes Israel, but Hamas does not; Prime Minister Benjamin Netanyahu faces criticism from the left and right. Both sides see themselves as victims and neither trusts the other.

But the basic formula for peace and security is clear. Israel must end the occupation of Arab territory seized following the conflict in 1967. But as recently as this September it seized over 1,000 acres of West Bank land near Bethlehem. There Israel controls the water supply and highways on which only their cars may drive, and has pushed Arabs out of East Jerusalem, where the Palestinians wish to have their future capital.

Time and demography increase the urgency for reaching a deal. There are more than 6.1 million Jews between the Jordan River and the Mediterranean Sea; in the same space there are 5.5 million Arab Palestinians now living in Israel proper, the West Bank and Gaza, and their higher birthrate will soon make Palestinians the majority. If by that time the Palestinians do not have their own state, Israel will have to give up its identity as both a Jewish state and a democracy, slip deeper into apartheid or drive the Arabs out once more. Meanwhile Palestinian anger will surely boil up again, next time with more international opinion in its corner.

Though numerous U.S. attempts to broker an

agreement have failed, there are steps the United States can take to create the conditions for peace.

First, the United States should, for a change, use its influence in the United Nations to support, not veto, the Palestinian people’s demands for justice. This could mean allowing an investigation by the Human Rights Council of the United Nations into possible war crimes committed by both sides: Hamas firing rockets indiscriminately into Israel and Israel bombing near U.N. schools and family homes. Both sides, including some people in the United States, may resist this investigation. But the only way to curtail war crimes is to hold responsible those who commit them.

Second, though rebuilding may take 20 years, initial steps can improve living conditions now. The United States should drastically cut, by as much as two-thirds, the \$3 billion in mostly military aid it gives to Israel each year and direct those resources to the reconstruction of Gaza. With international oversight, the money should help build schools, hospitals and factories to jumpstart its economy. (Gaza has an unemployment rate of 40 percent, and 80 percent of its population depends on international aid.) A functioning economy also requires that citizens have freedom of movement. With no seaport, airfield or highways that offer a way out, Gaza has become a prison. Israel should lift the blockade on goods and people flowing in and out of Gaza. But lest Hamas and other militant groups exploit looser borders to bring in weapons and sneak out terrorists, Israel should accept the European Union’s offer to provide security at border crossings.

In the end, however, there is only so much outsiders can do. To achieve a lasting peace, Israelis and Palestinians need to talk to each other—not just at negotiation tables but in shops, restaurants and on beaches. In a recent symposium with Israelis and Palestinians in Harper’s (September), contributors stressed, “We don’t know each other. This is the heart of the issue.” They recalled the times when a Palestinian would wake up on a sunny day and say to his children, “Let’s go to the beach in Tel Aviv.”

Recently, in testimony before the U.N. Human Rights Council, Archbishop Silvano Tomasi told his audience, referring to the Israeli-Palestinian tragedy, “The way to the future lies in recognizing our common humanity.” Ten years from now, if Palestine is not yet a state, Gaza might at least be a prospering enclave at peace.

## REPLY ALL

### Defining Disciples

In “Faithful Aspirations” (9/1), Frank DeSiano, C.S.P., makes some good points about the various degrees of commitment and participation in the church. But I wonder if he is not missing a point made by Sherry Weddell in her book, *Forming Intentional Disciples*. The point she makes is not elitist. She is not restricting the church to the totally dedicated. She is rather reflecting on the word and mission of the “disciple.” Are all the sheep gathered at the final judgment disciples? Is everyone who is baptized a disciple? This is the question. Not all are prophets, not all are teachers, not all are administrators—so are all disciples?

Her point is that discipleship requires a certain level of intention and conscious choice and commitment. It does not mean that only disciples are saved or only disciples are members of the church. But her point is that the church grows and serves the world through its dedicated disciples, and they do not appear willy-nilly just because people receive the Gospel message and the sacraments. Attention needs to be paid to the process of forming intentional choices, and people need support

in this process. No matter how many reservations we may have about the theology of the evangelical churches, they certainly understand the psychology of commitment. She is suggesting that we learn from them. Why should this be threatening?

(REV.) PAUL A. HOTTINGER  
Naperville, Ill.

### Journey Together

Re “Grace on the Greyhound,” by James Martin, S.J. (9/1): I am a nurse who frequently travels in the northeast, always by bus. I think that talking about fellow pilgrims as “the poor” sets up an aura of distance and superiority. I have heard this in parishes, even homilies, and it always rubs me wrong. It has made me feel uncomfortable, as “other” in my own parish at points in my life when I was struggling financially. I would humbly suggest that, perhaps, we take the bus whenever possible from now on, and that we all try to find ways to speak of “us/we” instead of “them/they.”

JASON VILLARREAL  
Online Comment

### Facilitate Peace

In “Death in a Small Place” (Editorial, 8/18), the editors suggest that the United Nations investigate war crimes by both sides and indicate responsibility

for the calamitous escalation which occurred in Gaza. That, however, may not be the first priority. Rather, there should be a revived effort toward lasting peace. No one should underestimate the difficulty of the task. We should not delude ourselves that the majority of Israeli youth are not as hard line as their elders (the evidence is to the contrary) or that moderate elements of civil society are only waiting to be discovered.

It is more likely that the keys lie, as Mr. Abbas has suggested, in a UN—rather than U.S.-sponsored peace process. Mr. Netanyahu would have to rethink the wisdom of his course and accept something less than unconditional surrender and repentance on the part of Hamas. The United States’ credibility with Palestinians and much of the rest of world who care about Israel and Palestine is minimal. It is time we facilitate rather than take the lead toward peace.

ED McCARTHY  
Vienna, Maine

### How Much Time?

Re “It Takes Time,” by James Hanvey, S.J. (8/18): Yes, it takes time; it also takes opening to the Holy Spirit. Whether we call it tolerance or acceptance, the Anglican Church has chosen to break down the wall of sexism in their clerical ranks. There must have been a crack in the wall or a more open system for them to accomplish this tremendous feat.

The picture that accompanied Father Hanvey’s article, of women and men clerics sitting together at an enthronement ceremony, was worth 10,000 words. When Jesus prayed that “all may be one, Father,” he knew about the thick walls of sexism, racism, nationalism, cultural-ism, traditionalism and religion-ism that existed. He knew that each nation, culture, race, institution and individual person would have to break down these walls to create equality and unity—which does not

### f STATUS UPDATE

Readers respond to “Grace on the Greyhound,” by James Martin, S.J. (9/1).

I had a lovely ride by Greyhound from Cincinnati to Columbus and back last summer, but as I looked around at the various people in the station, I thought: Every politician in America should have to take a ride by Greyhound instead of flying, at least once a year, to remember who it is they should be representing. And watch, as I did, 20 people trying to get to New York be told the bus was full and they’d have to wait five hours before the next one

left at 1:30 a.m., without any apology or compensation.

ELLERY KLEIN

Greyhound is our country’s homeless shelter on wheels. Cities give people who are homeless tickets to go to other cities. Here in San Francisco, people seem to think cities give folks bus tickets to come here, which they do; but the fact is, San Francisco gives people bus tickets too—to get rid of them. It’s about time we address the needs throughout our country instead of shuffling people around.

KELLEY CUTLER

imply sameness.

How long will God's patience last? Will Jesus' followers in the 21st century resolve any of these "isms" in response to Jesus' prayer for oneness?

ARLINE EVELD, C.S.J.  
St. Charles, Mo.

### On Death Row

As a member of the National Coalition to Abolish the Death Penalty, I read with interest "Prisoners Dilemma" (Editorial, 8/4), but I wish you had included some reference to those 3,100-plus men and women on death row in the United States. With the recent botched executions and more executions scheduled for this fall, it is scandalous that our justice system even condones the death penalty. I have a pen pal who has been on death row in Raleigh, N.C., for 16 years; I find this unconscionable. This does not minimize my sympathy for the victims and their families. But is our justice system fair when an offender who has served 15 to 20 years on death row in one state would probably be serving a life sentence without parole in a state that does not use capital punishment? I am appalled, too, at the number of Catholics who still approve of the death penalty. I pray each day that capital punishment will be abolished in all 50 states—sooner rather than later.

DOLORES SCHUH, C.H.M.  
Davenport, Iowa

### Looking In

In "Of Many Things" (7/7), Matt Malone, S.J., asks about the history and legacy of racism: "Do we just pretend that everything has changed, when in reality some important things have changed and some important things have not?"

I grew up Catholic in rural South Carolina, where Catholics were about 2 percent of the population, salvation was believed to be limited to Catholics, conversion to Catholicism was very, very rare and racism was very, very prev-

alent. Guess how many "progressive" priests fought against racism? They were far more interested in trying to fit in with the majority culture (at a time when priests actually wore cassocks and Catholics refused to eat meat on Friday) in order to "save souls." The church in the South was almost totally focused on the inward Catholicism of the time, and winning converts by appealing to the majority ethos was deemed much more important than challenging it.

I am reminded of this legacy by the focus of the church today on condemning another traditionally despised minority, LGBT people (in the name of "religious freedom"). It seems to be very easy for the church to condemn minorities that the majority refuses to understand.

DAVID MOONEYHAN  
Online Comment

### Share in the Blame

In "Children's Crusade" (Editorial, 7/7), the editors write that immigration leg-

islation has stalled "not least because of the efforts of the House majority leader, Eric Cantor." The Democrats and President Obama controlled the entire legislative process during Obama's first two years in office. Why did they not pass immigration reform during those two years? I guess it was not that important to them. It is disingenuous to now fault Republicans for this mess.

Second, Eric Cantor, until he left office, called on the president and Congress to pass those items of immigration reform that both sides could agree on. The president would have none of it. It is everything he wants, the comprehensive immigration reform package, or none of it. Unfortunately, the legislative process is based on the art of compromise, something this president is unable to do. Furthermore, Republicans are reluctant to pass any legislation because this president only enforces those provisions he favors.

KEN BALASKOVITS  
Park Ridge, Ill.

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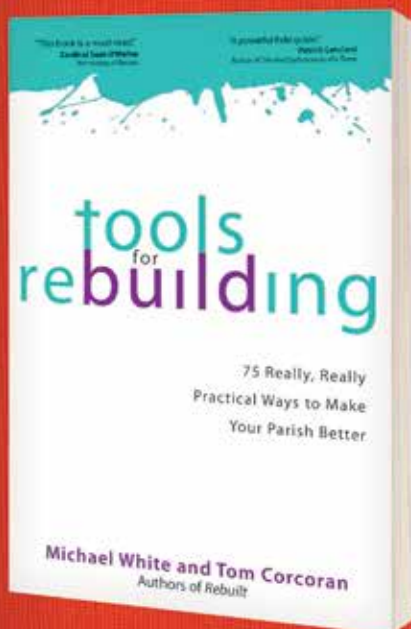
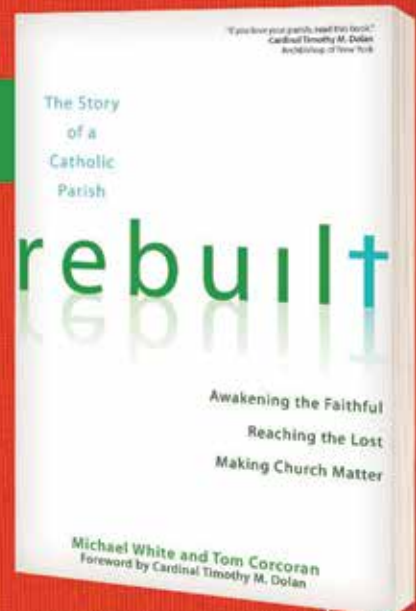
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MIDDLE EAST

## Back to Iraq: Is White House Preparing To Repeat Past Mistakes?



**AIR BORNE.** A U.S. fighter jet refueling over northern Iraq on Aug. 21.

Listening to President Obama's speech on Sept. 10, outlining his administration's purportedly new strategy for defeating Islamic State militants in Iraq and Syria, David Cortright found himself wondering what, if anything the United States has learned from its long and costly involvement in the region. Cortright, the Director of Policy Studies at the University of Notre Dame's Kroc Institute for International Peace Studies, heard the president detail a plan to "degrade, and ultimately destroy, [ISIS] through a comprehensive and sustained counter-terrorism strategy." The president's plan includes air strikes against ISIS targets and may mean the arming of Syrian opposition forces now fighting against both ISIS and the Assad regime, while shoring up a third, presumably moderate force in the complex Syrian civil war.

On arming opposition fighters, Cortright pointed out that the United States should understand by now what can happen when the weapons it brings into a conflict end up in the wrong hands. Many of the most destructive pieces of equipment now deployed by ISIS fighters were seized from fleeing Iraqi soldiers, who abandoned advanced weapons, tanks and armored humvees that had been provided by the United States. And in the not-too-distant past U.S. agents have had to buy back weapons on the black market after they fell into the wrong hands after U.S. intelligence agents armed the mujahedeen in Afghanistan. Nor has the United States proved capable of creating a self-sustaining moderate political movement in Iraq despite great effort there over a decade. Cortright worries that a moderate middle in Syria will likewise prove a mirage. "It's way too late to start that now," he said.

But the overall problem with the administration's strategy to turn back the ISIS

threat, he argues, is that it once again relies mostly on military force to solve what are primarily political problems. Many of the Sunni tribal people in northern Iraq currently supporting ISIS have elected to do so because they have become deeply pessimistic about their future in a nation that has been directed by Shiites since the fall of Saddam Hussein. Their treatment under the Maliki Shiite-dominated government has especially not been good, he points out; Sunni grievances are real and they remain unresolved. Military force alone will not be capable of defeating Islamic terrorist movements, he said, when they can find sustenance from disaffected locals.

Sunnis in the region, he points out, have been under brutal assault from both Assad and Baghdad. "The Sunni population feels under siege. Some of them are turning to ISIS, beginning to see working with ISIS as a lesser of two evils." Cortright adds that he is concerned that President Obama may be "too quick to judge the new government as inclusive.

"When the United States, especially, uses force against them, it only stirs up more hatred and drums up more support for their effort," Cortright said. "It is counterproductive and a lot of data can support that." A truly winning counterinsurgency strategy, he argues, must take into account the often complicated underlying political conditions driving the conflict and include creative diplomatic moves, like working with unlikely allies such as Iran and robust economic sanctions aimed at closing off funding sources such as oil sales.

Which is not to say that the use of force cannot sometimes be completely justified. Cortright points out that the military may be required to protect vulnerable, imminently threatened groups, as was recently the case

when Yazidi, Turkmen and Christian villagers were targeted by ISIS. At such times, the president's plan to attack ISIS forces may mesh with Pope Francis' recent call for appropriate countermeasures to the extremist group. "In these cases, where there is an unjust aggression, I can only say that it is licit to stop the unjust aggres-

sor," the pope said on Aug. 18.

"He made it clear that he was not referring to bombing or to war," said Cortright. "The use of force is justified and even necessary if it can save innocent people from being killed, but that does not justify bombing as a policy or engaging in warfare as a policy."

**KEVIN CLARKE**

## IMMIGRATION

### Executive Inaction on Reform

**P**resident Obama's decision to delay executive measures on immigration until after the November elections drew sharp rebukes from some of the most vocal advocates for immigrants, while others continued to urge specific actions toward reform and analysts weighed whether the delay hurts or helps candidates in close congressional races.

In June, Obama asked the heads of the departments of Justice and of Homeland Security to come up with possible steps he could take on his own to address some of the problems of the broken immigration system. He said he would move on those recommendations by summer's end, after word from congressional leaders that there was no chance they would act, even on a request for emergency funding to handle a surge of Central American children and families entering the country.

With midterm elections approaching in November, a political calculation to protect vulnerable Democrats from being linked to potentially unpopular actions appears to have taken precedence over that end-of-summer goal. "The one concern of course is the number of families that will be separated from now until November,"

Kevin Appleby, director of migration policy and public affairs at the U.S. Conference of Catholic Bishops, told *The Los Angeles Times*. "We would like to see families protected as soon as we can; however, we'd like to see them protected in a permanent way."



**REFORM INTERRUPTED.** Protesters in front of the White House on Aug. 28.

The president said on Sept. 5 during a NATO summit news conference in Wales that he was just then receiving proposals from Homeland Security Secretary Jeh Johnson and Attorney General Eric Holder. Among some of the possible steps that legal experts have suggested Obama might take are extending to other groups the status given to certain young adults in the program known as Deferred Action for Childhood Arrivals and offering parole to new categories of immigrants, like that given to Cubans

during the Mariel boat lift in 1980.

While many advocates for executive actions bemoaned the administration's delay, the chairmen of the U.S. Conference of Catholic Bishops' migration committee and its Catholic Legal Immigration Network on Sept. 9 urged Johnson to begin protecting undocumented individuals and families as soon as possible. "With immigration reform legislation stalled in Congress, our nation can no longer wait to end the suffering of family separation caused by our broken immigration system," said the letter from Bishop Kevin W. Vann of Orange, Calif., chairman of Clinic, and Auxiliary Bishop Eusebio L. Elizondo of Seattle, the migration committee chairman.

The bishops urged Johnson to authorize deferred deportation for several groups of people, including: those who have lived in the United States 10 years or longer who have strong ties here; parents of U.S. citizens; parents of recipients of DACA; and U.S. residents who already are approved for family or employment-based visas but whose cases are backlogged or blocked because of years-long bars on their applications.

Meanwhile, *The Associated Press* reported on Sept. 11 that the administration has quietly slowed the rate of deportations by nearly 20 percent, after record-setting paces in the previous few years. Since Obama took office in 2009, the administration has deported more than 2.1 million people. The number of deportations this fiscal year—258,608 from Oct. 1 to July 28—is the lowest to date since 2007. Among the reasons cited for the decrease is a shift in emphasis since 2011 toward deporting criminal immigrants and those who are thought to pose a security threat.

## U.S. Bishops Visit East Jerusalem

U.S. bishops visiting the Holy Land on Sept. 11 said an on-the-ground tour about the situation in East Jerusalem heightened their awareness of the settlement issue in the divided city. "The expansion of settlements is quickly driving [the possibility of a two-state solution] off the drawing board," said Bishop Richard E. Pates of Des Moines, Iowa, chairman of the U.S. bishops' Committee on International Justice and Peace. During a two-hour tour, the Israeli attorney and activist Daniel Seidemann shared his concerns for the increasingly shrinking window of opportunity to push forward the concept of the two-state solution to the Palestinian-Israeli conflict. He said that while the Israeli enclaves embedded in East Jerusalem remain small, with at most 2,500 Israeli Jews living there, it is still possible to withdraw them, but that if the settlements continue to expand, the situation will become more complicated.

## Landing in Sicily

At least 124,000 migrants entered Italy in the first eight months of this year, more than twice the 60,000 who arrived in all of 2013. The vast majority landed first in Sicily. Seeing to the new arrivals' immediate needs in Sicily's multiple port cities is now a joint effort between church and civil society. In January, the Palermo branch of Caritas signed a convention with city authorities to open four centers for migrants, known as extraordinary welcome centers, which currently house 160 people. When groups of migrants suddenly arrive, Caritas volunteers greet their boats with food, clothes and medical help. In an emergency, Palermo churches remove pews and install cots, provided by the city, for stays of as long as a week.

## NEWS BRIEFS

The "big man" of Northern Irish politics, long-time antagonist of Ulster Catholics, late convert to the Good Friday Peace Accords and former heckler of Pope John Paul II, **Ian Paisley, passed away** at the age of 88 on Sept. 12. • With at least 250 dead and hundreds of thousands marooned and displaced, the Catholic Bishops' **Conference of India appealed for help**



**Kashmir flood victims**

after the northern states of Jammu and Kashmir were devastated by torrential rains and flooding in early September. • Police in Bujumbura, Burundi, **detained two suspects** for questioning on Sept. 9 in the rape and murder of three elderly Xaverian Missionary Sisters of Mary: Sisters Lucia Pulici, 75; Olga Raschiatti, 82; Bernardetta Boggian, 79. • The first church dedicated to **St. John Paul II in the Chinese Catholic world** was blessed and inaugurated on Sept. 6 in Laiyi, in the Diocese of Kaohsiung, Taiwan. • The Vatican confirmed on Sept. 12 that **Pope Francis would visit Turkey** in November, but as speculation mounted that the pope would include a stop near the Iraq border, added that the visit's length and agenda had not been determined. • On Sept. 8 Pope Francis accepted the **resignation of Cardinal Seán Brady**, who will be succeeded by coadjutor Archbishop Eamon Martin as Archbishop of Armagh and Primate of all Ireland.

In Catania, the Caritas Help Center stayed open the whole summer to provide food, shelter and clothing to some 400 migrants and other homeless people. "The poor don't go away on vacation," the Rev. Piero Galvano, director of Caritas in Catania, told BlogSicilia, an online publication, in July. "Migrants deserve being treated with dignity and respect. Tending to them is a sign of civilization."

## Ending Slavery In Our Time

In an address at the Human Rights Council in Geneva on Sept. 11, Archbishop Silvano Tomasi, the Holy See's permanent observer at the United Nations, described the tragic forms of contemporary slavery, such as "massive

kidnappings and sale of young girls under the false premises of religious teachings as is done, for example, by Boko Haram in Nigeria or by the so-called Islamic State group in northern Iraq." Archbishop Tomasi pointed out that "some 250,000 children are forcibly conscripted and even used as 'human shields' in the front lines of armed conflicts." He added, however, that "other, subtler forms of slavery" also deserve attention, "including the 5.7 million children who are victims of forced and bonded labor, domestic servitude, early, forced and servile marriage...and caste-based forms of slavery, which affect the lives of so many and are not confined to developing and poor countries."

From CNS, RNS and other sources.

DISPATCH | BEIJING

## A Crackdown on Christianity

The heat was on Christians of all denominations in China this summer, as an ongoing campaign sought to reassert the Communist Party's ideological leadership. In one of the most overtly anti-mainstream religious movements in years, Protestant churches were targeted in one of Christianity's strongest regions, coastal Zhejiang Province, where crosses displayed on churches were systematically removed and in some cases churches or shrines were torn down.

The cross removals were initiated by the province's Communist Party secretary, Xia Baolong, who felt the symbols were too overt. The crackdown, which appeared to be limited to Zhejiang, was portrayed by authorities as moves against churches that were illegally constructed. The campaign was widely seen, however, as an effort to diminish the rapid growth of Christianity in the area, in part by reducing the "sky-line" of crosses.

Most surprising was that the majority of the targeted churches had been built with state authorization, unlike the unapproved churches, including underground Catholic churches loyal to the Vatican, which are the usual victims of periodic repression. (China has no official relations with the Vatican and requires Chinese Catholics to belong to the Chinese Patriotic Catholic Association.)

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**STEVEN SCHWANKERT**, author of *Poseidon: China's Secret Salvage of Britain's Lost Submarine* (Hong Kong University Press), is *America's Beijing correspondent*. Twitter: @stevenschwankert.

It was during these church and cross demolitions that one of the province's most iconic churches, the 140-year-old, French-built Jiangbei Sacred Heart Cathedral in Ningbo, caught fire and burned. The traditional, seafaring city of Ningbo stands at the confluence of three rivers, a sort of Chinese Pittsburgh. Catholics there at first believed that the cross-removal campaign had taken a dark, new turn, but no evidence of arson has been found. The fire

Worship will be  
restricted to  
state-operated churches.

was probably no more than an unhappy coincidence. The church's loss is being felt by Catholic and other Ningbo citizens alike. The cathedral was a favorite backdrop for young people's wedding photos, regardless of their faith.

Following the highly publicized beating death of a woman at a McDonald's restaurant in Shandong Province, government officials also moved decisively against the Church of Almighty God, a quasi-Christian cult also known as "Eastern Lightning." (The group takes its name from Mt 24:27: "For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.") Eastern Lightning has become an outlawed religious group because of its specific antigovernment stance and because of its classification as a cult. About 1,000 of its adherents have been arrested, and five of its members were put on trial in late August after

the murder at McDonald's. The five may have been trying to proselytize the woman at the time; they allegedly bludgeoned her to death when she refused to hand over her phone number.

The Chinese government previously demonstrated its determination to eliminate what it views as harmful religious groups during its campaign against the quasi-Buddhist sect Falun Gong after its members encircled the Zhongnanhai leadership complex in Beijing in 1999. Falun Gong had by that point recruited millions and counted many Communist Party members and People's Liberation Army officers among its ranks.

China also made its stance on relations with the Vatican clear as Pope Francis visited nearby South Korea. Pope Francis became the first pope to fly through Chinese airspace, sending greetings to China's President Xi Jinping as he did. Those tidings of joy were not met in kind. Although Beijing was never on the pope's itinerary for his first visit to Asia, Chinese Catholics were told not to journey to Korea to participate in any related events there, and there was no news coverage in China of the pope's visit to its neighbor.

These various threads of official resistance to Christianity were tied together into a more coherent, if worrisome policy in an announcement made in late August: Chinese authorities plan to formulate and promulgate an official version of Chinese Christian theology, with catechisms to be used by Catholics and Protestants. Worship will be restricted to state-operated churches led by state-ordained priests and ministers.

If the summer was sweltering for Christianity in China, then the approaching winter may prove bitterly cold.

**STEVEN SCHWANKERT**

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# Finding Hope in a ‘Messy’ World

President Obama recently said, “If you watch the nightly news, it feels like the world is falling apart.... The world’s always been messy. We’re just noticing now in part because of social media.” Excuse me, but the problem is not increased awareness. The world is broken and bloody in ways far beyond “messiness” as usual.

From August:

- The Islamic State showcased on the web the execution of American journalists, as they kill or exile Christians, Yazidis and Shiites who do not share their perversion of Islam;

- On our border, young people risk their lives to flee violence and deprivation, becoming excuses for leaders to oppose or delay reform of a broken immigration system;

- In Africa, the Ebola virus takes the lives of thousands and threatens many more. Boko Haram kidnaps schoolgirls, attacks churches and has killed 5,000 people;

- The conflict in the Holy Land worsens since Hamas missiles targeted Israeli civilians and Israeli responses killed more civilians than combatants in Gaza.

These crises are visible to us mostly when they touch Americans. The horrific murder of American journalists exposed for many the brutality of ISIS in Syria and Iraq. Children crossing our border made violence and despair in Central America visible. The illness of American caregivers brought the Ebola epidemic to our attention. Dysfunctional institutions exacerbate these crises. Where is the United Nations in the face of war crimes,

aggression and epidemics? Where is Congress?

*In responding to ISIS*, President Obama committed truth, saying, “We don’t yet have a strategy.” Having left his administration, Hillary Clinton said Obama’s caution, “Don’t do stupid stuff,” is not a global strategy. But stupid choices on Iraq, delay on immigration and absence of a just peace for Israelis and Palestinians contributed to these humanitarian disasters.

*For difficult choices*, Catholic moral tradition offers ethical criteria: protection of human life, dignity and rights; priority for the poor and vulnerable; pursuit of peace and the common good. Catholic teaching offers traditional just war principles that resist, restrain and guide use of military force. Even a pope named Francis said, “It is licit to stop the unjust aggressor” and added: “With what means can they be stopped? These have to be evaluated.”

*Concerning legitimate authority*, the church rightly urges international authorization and warns against unilateral action. In our own nation, Congress prefers to second guess rather than to debate and decide. Have we learned the dangers in a democracy of military action without full debate, shared sacrifice and a commitment to pay the price? A volunteer army and war weariness do not relieve us of the duty to consider fully the moral, human and financial costs of action...or inaction.

*On last resort*, President Obama seems to be the personification of “last resort.” Elected to end wars, not start them, he has grudgingly decided that

national security, humanitarian obligations and lack of viable alternatives require military action.

*On probability of success*, the mission needs to be clear, the means outlined and “success” defined. Despite the courage, sacrifice and skills of our military, World War II was our nation’s last clear major military victory. U.S. interventions in Korea, Vietnam, Lebanon, Somalia, Libya, Afghanistan and Iraq have often led to stalemate, tragedy or disappointment.

*On matters of discrimination and proportionality*, our nation should resist the temptation to use tactics and weapons that minimize U.S. casualties without equal commitment to safeguard civilian lives. Drone strikes and bombing campaigns

have moral, as well as military, limits.

Believers should raise ethical questions, but faith requires more. In these sad places, beyond the horrible loss of life is the terrible loss of hope. Fear and anger feed a cycle of violence and despair. The suffering people in Iraq and Syria, in Ukraine and Africa and on our borders are not issues, but sisters and brothers. They deserve our assistance, solidarity and defense of their lives and rights. All of us need the hope that the world that is “falling apart” can, with their courage and our action, become a more just and peaceful place.

Pope Francis defined our task, “Today, amid so much darkness, we need to see the light of hope and to be men and women who bring hope to others.”

**JOHN CARR**

**JOHN CARR** is director of the Initiative on Catholic Social Thought and Public Life at Georgetown University in Washington, D.C.

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# Go and Do Likewise

## Lessons from the parable of the Good Samaritan

BY AMY-JILL LEVINE

**T**hroughout the English-speaking world the term “good Samaritan” is synonymous with charitable do-gooders. Hospitals with the name “Samaritan” appear throughout the United States, from Medstar Good Samaritan Hospital in Baltimore to Good Samaritan Hospital in Los Angeles. Australia has the Good Samaritan Donkey Sanctuary, which does exactly what its name suggests.

The parable of the good Samaritan is so well known for its message of aiding the stranger that it has become a staple of political discourse. Former U.S. president George W. Bush invoked the parable in his first inaugural address: “I can pledge our nation to a goal: when we see that wounded traveler on the road to Jericho, we will not pass to the other side.” For President Bush, the parable is about taking care of nations in distress.

In the 1970s, I heard a citizen of Sierra Leone interpret the parable as proclaiming that one should take aid from whoever would offer it, even the enemy, and thus Jesus gave warrant for his country’s acceptance of aid from the Soviet Union. Although I do not think that this reading is quite the original import of the parable, it at least highlights two important points. It recognizes the role of the Samaritan as enemy and suggests the possibility of interpreter identification with the wounded man rather than the Samaritan who gives aid. The standard reading is the one in which “we” are the Samaritans; “we Samaritans” help “them,” the sick, the poor, foreign nationals and so on.

The parable of the good Samaritan has come to mean whatever we want it to mean. In one respect, this inevitable appropriation is to be appreciated. Texts should always take on new meaning as they are encountered by new readers from new cultural contexts. However, texts also have their own original context.

The various appropriations and interpretations of the

parable heard today are generally good news. What is not to like about helping the stranger and being charitable toward others? But those are not the messages a first-century Jewish audience would have heard. The parable for them would not have been about looking after a fellow human being, and the parable is not, finally, an answer to the question, “Who is my neighbor?” It is more provocative than that. And if we readers identify with the Samaritan—as the politicians and charitable organizations do—we have missed the deeper implications of the parable as well.

Worse, the standard identification we readers have today with the Samaritan leads to the standard anti-Jewish interpretations that have infected much of New Testament study. In many Christian contexts, the Samaritan comes to represent the Christian who has learned to care for others or to break free of prejudice, whereas the priest and the Levite represent Judaism, understood to be xenophobic, promoting ritual purity over compassion, proclaiming self-interest over love of neighbor and otherwise being something that needs to be rejected.

To get an initial hint of the distance between the mindset of parable’s original audience and our own 21st-century perspectives, we might begin by reflecting briefly on the term “good Samaritan.” Today, we use the term as if it were not peculiar. Yet as far as I am aware, there are no “Good Catholic” or “Good Baptist” hospitals. To label the Samaritan, any Samaritan, a “good Samaritan” should be, in today’s climate, seen as offensive. It is tantamount to saying, “He’s a good Muslim” (as opposed to all those others who, in this configuration, would be terrorists) or “She’s a good immigrant” (as opposed to all those others who, in this same

configuration, are here to take our jobs or scam our welfare system). But what happens when we strip away 2,000 years of usually benevolent and well-intended domestication and hear the parable as a first-century short story spoken by a Jew to other Jews?

### Who is My Neighbor?

Jesus tells the parable of the good Samaritan in response to a lawyer’s question: “And who is my neighbor?” (Lk 10:29).



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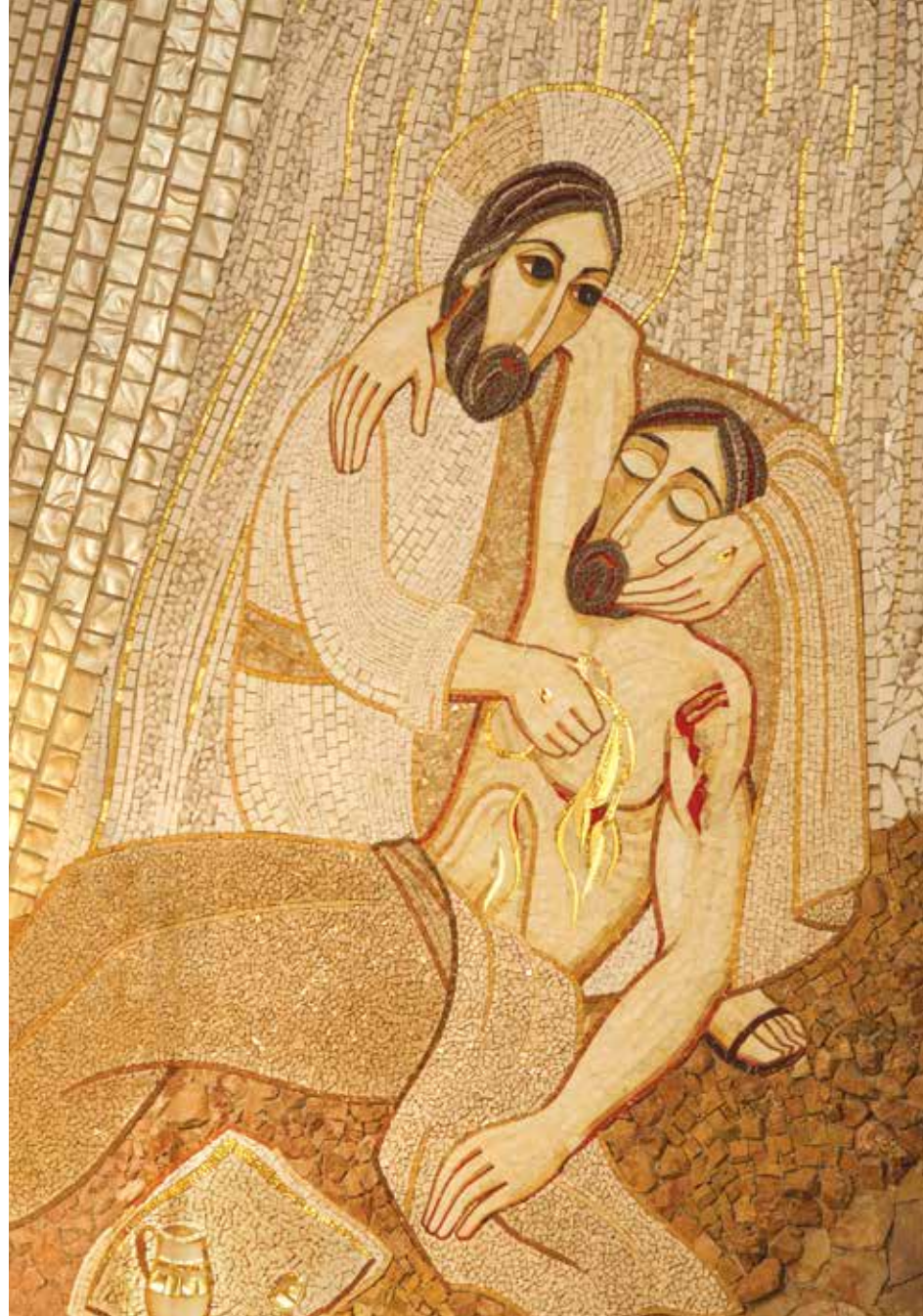


The lawyer's question has legal merit. One needs to know who are neighbors, and so under the Law, and who are not. But in the context of love, his question is not relevant. According to Leviticus, love has to extend beyond the people in one's group. Leviticus 19 insists on loving the stranger as well. For our parable, the lawyer's question is again misguided. To ask "Who is my neighbor?" is a polite way of asking, "Who is not my neighbor?" or "Who does not deserve my love?" or "Whose lack of food or shelter can I ignore?" or "Whom I can hate?" The answer Jesus gives is, "No one." Everyone deserves that love—local or alien, Jews or gentile—everyone.

According to Jewish law, the lawyer is responsible for loving those like him and those who are not like him but who live in proximity to him although they are not part of his people, the "children of Israel" as he defined the term. Leviticus does not explicitly require him to love his "enemy" who lives across the border, outside the boundaries of the community. In Jewish thought, one could not mistreat the enemy, but love was not mandated. Proverbs 25:21 insists, "If your enemies are hungry, give them bread to eat; and if they are thirsty, give them water to drink" (Paul cites Prv 25:21–22 in Rom 12:20). Only Jesus insists on loving the enemy: "Love your enemies and pray for those who persecute you." He may be the only person in antiquity to have given this instruction.

The traveler in the parable is stripped, beaten and left half dead in a ditch. He is robbed not only of his possessions, but also of his dignity, his health and almost his life. Luke describes him as having "wounds" (Gk. *traumatata*, hence "trauma"). The lawyer had asked about eternal life—he should rather be worried about those left half dead. And yet half dead is still alive; the man is, despite being naked (as would be a corpse before shrouding) and prostrate, alive. Listeners, identifying with him, can only hope that rescue will come. And because they identify with him, their question—and so our question—is: "Who will help me?"

Just as the fellow in the ditch is revictimized by being labeled a despised merchant or a bad Jew, so too the priest and the Levite receive their share of negative interpretations that go well beyond the justified critique of their failure to act. Stereotypes get in the way. From both classroom and pulpit comes the claim that the priest and the Levite pass by the man in the ditch, because they are afraid of contract-



ing corpse contamination and so violating purity laws. But there is nothing impure about touching a person who is "half dead." Nor is there any sin involved in burying a corpse; to the contrary, the Torah expects corpses to be interred. The Law, rather, required that both men attend to the fellow in the ditch, whether alive or dead, for one is to "love the neighbor" and "love the stranger" both.

Arguments that read the parable in terms of "uncleanness" or "purity" are made by modern Christians, not by Jesus or Luke. Neither gives the priest or Levite an excuse. Nor would any excuse be acceptable. Their responsibility was to save a life; they failed. Saving a life is so important that Jewish Law mandates that it override every other concern, including keeping the Sabbath (e.g., 1 Mc 2:31–41; 2 Mc 6:11; Mishnah,

*Shabbat 18:3*). Their responsibility, should the man have died, was to bury the corpse. They failed here as well.

The best explanation I have heard for the refusal of the priest and the Levite to come to the aid of the man in the ditch comes from Martin Luther King Jr., who preached: "I'm going to tell you what my imagination tells me. It's possible these men were afraid.... And so the first question that the priest [and] the Levite asked was, 'If I stop to help this man, what will happen to me?...' But then the good Samaritan came by, and he reversed the question: 'If I do not stop to help this man, what will happen to him?'" King went on, "If I do not stop to help the sanitation workers, what will happen to them?" King then went to Memphis, and it was there he was assassinated. There are bandits on the road.

Whatever the motives of the priest and the Levite, King is correct. They, like the lawyer, thought only about themselves, not about the man in the ditch.

### The Rule of Three

For Jesus' audience, and for any synagogue congregation today, the third of the group is obvious. Mention a priest and a Levite, and anyone who knows anything about Judaism will know that the third person is an Israelite. The audience, surprised at this lack of compassion, would have presumed both that the third person would be an Israelite and that he would help. However, Jesus is telling a parable, and parables never go the way one expects. Instead of the anticipated Israelite, the person who stops to help is a Samaritan. In modern terms, this would be like going from Larry and Moe to Osama bin Laden.

The Samaritan's compassion then becomes, for many of

today's interpreters, the hook by which the sermon functions. In a number of settings, the parable serves as a warning against prejudice; for example, the two who walk by are a pastor and a choir director, while the Samaritan is a gay man, an "illegal immigrant," a person on parole or any other victim of bigotry. The point in this reading is that "they" are really nice, that "we" sometimes fail in our obligations to help and that "we" too should "have compassion" on those who are mistreated.


But to understand the parable as did its original audience, we need to think of Samaritans less as oppressed but benevolent figures and more as the enemy, as those who do the oppressing. From the perspective of the man in the ditch, Jewish listeners might balk at the idea of receiving Samaritan aid. They might have thought, "I'd rather die than acknowledge that

one from that group saved me"; "I do not want to acknowledge that a rapist has a human face"; or "I do not want to recognize that a murderer will be the one to rescue me."

The lawyer asked Jesus, "Who is my neighbor?" Jesus reframes the question. As Martin Luther King Jr. so eloquently revealed in his sermon, asking the right question is of utmost importance. The issue for Jesus is not the "who," but the "what," not the identity but the action. The lawyer is unable even to voice the hated name "Samaritan." He can only say, "The one doing mercy for him."

The parable spoke about compassion, but the lawyer read the action as one of mercy. His rephrasing the issue is apt: compassion can be felt in the gut; mercy needs to be enacted with the body. The term may come from Luke, who uses it extensively, but only in the infancy materials, where mercy is an attribute of the divine: For the lawyer, and for Luke's readers, the Samaritan does what God does.

The divine is manifested only through our actions. Therefore, Jesus responds to the lawyer's observation not with a question and not with a parable, but with an imperative: "Go," he says, "and you do likewise."

We do not know what the lawyer did following this parable. Nor do we know if the parable was actually spoken to a lawyer, or if Luke has provided both the opening and closing frame. All we can know is what we, upon hearing this parable in its narrative frame, will do. 

## To understand the parable as did its original audience, we need to think of Samaritans less as oppressed but benevolent figures and more as the enemy, as those who do the oppressing.

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# Everyone's Vocation

## Calling for an end to lay clericalism

BY RUSSELL SHAW

In *The Edge of Sadness*, the elegiac successor to his wildly successful novel *The Last Hurrah*, Edwin O'Connor places these words about the priesthood and lay clericalism in the mouth of the story's priest-narrator: "Probably in no other walk of life is a young man so often and so humbly approached by his elders and asked for his advice. Which, by the way, is almost always received gratefully and forgotten promptly."

Much has changed in Catholicism since 1961, when *The Edge of Sadness* was published, but the ambivalent clericalism of the Catholic laity persists, albeit in altered forms. Cardinal Jorge Bergoglio of Buenos Aires captured one expression of it in an interview not long before he became known to the world as Pope Francis: "We priests tend to clericalize the laity. We do not realize it, but it is as if we infect them with our own thing. And the laity—not all of them but many—ask us on their knees to clericalize them, because it is more comfortable to be an altar boy than the protagonist of a lay path."

But, someone might ask, what's so bad about being an altar server? The future pope gave this answer: "The layman is

a layman and has to live as a layman with the strength of his baptism, which enables him to be a leaven of the love of God in society...not from his pulpit but from his everyday life."

Contrast that with the praises sung today—from pulpits, pastoral letters and Catholic media—to the excellence of lay ministries, as well as the customary silence regarding the apostolic role of Catholic lay people in the world.

The emergence of lay ecclesial ministries has been an im-

**TAKING CHARGE.** John Lundy leads a class in English as a Second Language as a member of the Ignatian Volunteer Corps, in the South Bronx section of New York City.



portant development in Catholicism over the last 40 years. It has brought fresh vitality to many parishes and made a significant contribution to pastoral work. The problem is not lay ministry as such but the clericalization of the laity and the neglect of formation for the lay apostolate in the world that have accompanied its rise. Now, barring a sudden change, Pope Francis' vision of a missionary church engaged

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in outreach to the world is at risk of being a dead letter for American Catholicism. If that happens, the clericalism of the Catholic laity will deserve a large share of the blame.

### Father Knows Best?

The sources of lay clericalism are of two kinds: historical-sociological and theological-pastoral. It is a holdover from the time when the priest was the best educated Catholic in the village (or the old neighborhood, in the days of immigrant Catholicism). The U.S. bishops' struggle with lay trusteeism during the 19th century heightened the lay-clerical divide. The result was a state of clerical ascendancy and superficial lay subservience like that reflected in the passage from *The Edge of Sadness*: Father knows best, so let's ask him—and then do pretty much as we like.

The theological-pastoral source of lay clericalism was and still is a defective understanding of vocation premised on the universally normative character of the clerical state. In this way of thinking, other states and modes of being a member of the church are rated by how closely they approximate the state of clerics. The central importance of personal vocation is overlooked, so that to say, as St. John Paul II did, that personal vocation “defines the dignity and the responsibility” of lay women and men (“Christifideles Laici,” No. 58) is taken simply as rhetoric. What counts is participation in some form of ministry that brings a lay person within the penumbra of the clerical state.

The harm done by lay clericalism is also of two principal kinds.

First, it impoverishes the church's mission in the world. Lay people imbued with a clericalist spirit are tempted to suppose they are doing all that can reasonably be asked of them by taking part in parish-centered ministries. Preaching and catechesis often reinforce this attitude.

In such circumstances, the idea of giving witness to Gospel values in everyday life—on the job, in the neighborhood, in social contacts and at home—does not register very strongly. These are often good, decent people leading good, decent lives, but the notion that they have been called to be lay apostles in the secular order—an ideal that at least received lip service in the days when Catholic Action was in vogue—seldom occurs to them.

More than that, however, the mentality of lay clericalism also assumes a two-tiered spirituality, to the disadvantage of lay people. There is a high spirituality associated with the clerical state (whether particular clergymen pursue it or not is another question) and then there is the minimalistic, legalistic spirituality thought to be appropriate for the laity.

Forms of spirituality do indeed differ according to state in life and vocation; but in the end there is only one sanctity, as the Second Vatican Council made clear: “All Christians in any state or walk of life are called to the fullness of Christian

life and to the perfection of love” (“Dogmatic Constitution on the Church,” No. 40). At the same time, of course, “by reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will” (No. 31).

Against this background, Pope Francis' call for a missionary church should be seen as an antidote to lay clericalism. In the first chapter of his apostolic exhortation “The Joy of the Gospel,” which lays out the program of this pontificate, under the heading “A Church Which Goes Forth” Francis writes: “All of us are called to take part in this new missionary going forth. Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the ‘peripheries’ in need of the light of the Gospel” (No. 20).

That includes the laity. “All the baptized, whatever their position in the church or their level of instruction in the faith, are agents of evangelization.” A plan of action intended only for church professionals is not sufficient. “The new evangelization calls for personal involvement on the part of each of the baptized” (No. 120).

Nor is ecclesial lay ministry the answer. Francis writes: “Even if many are now involved in lay ministries, this involvement is not reflected in a greater penetration of Christian values in the social, political and economic sectors. It often remains tied to tasks within the church, without a real commitment to applying the Gospel to the transformation of society. The formation of the laity and the evangelization of professional and intellectual life represent a significant pastoral challenge” (No. 102).

### The Job of Lay Catholics

In what areas are the efforts of the laity to apply the Gospel to the transformation of society especially needed today? In “Christifideles Laici” St. John Paul II identified these eight: promoting the dignity of the person, fostering respect for the right to life, defending freedom of conscience and religious freedom, protecting and encouraging marriage and family life, engaging in works of charity, participating in public life, placing the individual at the center of socioeconomic life and the evangelization of culture.

It is not the church's job to tell lay Catholics exactly how to apply the Gospel in any of these contexts—how Catholic doctors should practice medicine, Catholic lawyers should practice law, Catholic politicians should do politics, Catholic writers should write and so on. The church's responsibility is to form them to shoulder the task according to their own well-formed judgment.

In part, this formation is a work of instruction; and today, it seems, many lay Catholics are dismayingly uninstructed in the faith. Not long ago, chatting with a small group of intelli-

gent, serious-minded lay people about the social teaching of the church, I mentioned the universal destination of goods as a central principle of this body of doctrine. The reaction was blank disbelief: Surely the Catholic Church never said anything like that? If this incident was typical—and unfortunately I suspect it was—there is an enormous amount of instruction to be done.

In part, too, this is a work of vocational discernment. Clericalist thinking supposes “discernment” to be something done only by the comparatively small number of people who at any particular time are engaged in making up their minds about whether to be clerics and religious. From the perspective of personal vocation, however, continuing discernment of God’s will, not only in large matters but ordinary ones, is a lifelong need for all the baptized, laypeople as much as members of the clergy and religious. This is hardly a new thought. It is very much in the spirit of what Jean Pierre de Caussade, S.J., called the “sacrament of the present moment” and Cardinal John Henry Newman’s insight that “we are not called once only, but many times, all through our life Christ is calling us.” Yet in how many parishes do parishioners receive regular encouragement and guidance for day-by-day discernment of what God is calling them to do?

Finally, it is good to recall something another writer named O’Connor—Flannery O’Connor—said when asked in a letter from Sister Mariella Gable why she wrote about

Protestants rather than her fellow Catholics. O’Connor’s response, dated May 4, 1963, reads, in part:

To a lot of Protestants I know, monks and nuns are fanatics, none greater. And to a lot of the monks and nuns I know, my Protestant prophets are fanatics. For my part, I think the only difference between them is that if you are a Catholic and have this intensity of belief you join the convent and are heard from no more; whereas if you are a Protestant and have it, there is no convent for you to join and you go about in the world, getting into all sorts of trouble and drawing the wrath of people who don’t believe in anything much at all down on your head.

No longer is it the case that Catholics who “join the convent” are necessarily “heard from no more.” But the fundamental point still stands: The assumptions underlying the clericalism of the laity prevent them from undertaking the work of evangelization. As Flannery O’Connor might say, we need well formed Catholic lay women and men who are ready and willing to go about the world getting into trouble and drawing down “the wrath of people who don’t believe in anything much at all.” And as Pope Francis keeps telling us, it is time to set aside lay clericalism and get on with the job. ▲

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# Unsung Miracles

Catholic Charities fights poverty 'one family at a time.'

BY THOMAS J. HEALEY

A young man whose brother was killed on the streets of Paterson turned up days later at the Father English Community Center with a simple request. Poor and marginally employed, he needed a suit, shirt and tie to wear to his brother's funeral. Carlos Roldan, who oversees the clothes closet, food pantry and furniture warehouse at Father English, part of Catholic Charities in the Diocese of Paterson, N.J., treated the request as he had hundreds of others. The man left with a brand new set of clothes he had picked out for himself. "That's why we're here," Mr. Roldan insists, "to offer services to those most in need, and to do it in a way that treats them with dignity and respect."

Nationally, Catholic Charities U.S.A. repeated such acts of compassion with more than 17 million clients in 2012—and has served more than a billion people since its founding in 1910 on the campus of The Catholic University of America in Washington, D.C. As the second largest social service provider today, after the federal government, Catholic Charities goes about its work day after day with little fanfare or, for that matter, public recognition. But for many of the estimated 50 million people in this country (including 13 million children) who live below the poverty line, the organization is nothing short of an unsung miracle worker.

C.C.U.S.A. has become over the years a strong national advocate for the most vulnerable in our society, tending to their immediate needs while calling for more effective and efficient public policy for poverty relief. Pope Francis has elevated the dialogue by championing the cause of the poor globally, urging people everywhere "not to place ourselves above others, but rather lower ourselves, place ourselves at the service of the poor, make ourselves small and poor with them."

## A National Network of Support

Given the poor state of the economy in recent years, it is not surprising that much of the demand for Catholic Charities services has been driven by hunger. Indeed, more than nine million clients received food assistance in 2012, according to the organization's most recent annual survey, a dramatic increase of 40 percent over the previous year.

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Nearly 80 percent of these individuals received some sort of food distribution from Catholic Charity-run food banks, pantries or other services, while the remainder benefited from prepared meals served through soup kitchens, congregate dining or home delivered meals.

Catholic Charities serves members of our communities in a surprising number of other ways as well. For example, nearly a million clients were on the receiving end of a wide range of health-related services in 2012. This assistance—provided without regard to religious, social or economic backgrounds—includes mental health counseling and help for people battling addictions. It also includes pregnancy-related aid, like educational programs within schools, residential housing services for pregnant women and assistance with prescription medicines.

In the field of housing, Catholic Charities U.S.A. reached out to nearly a half-million clients. Among the critical services it provides are rental and home mortgage assistance, temporary shelter, foreclosure counseling, home repairs and help finding a place to live. In addition to low-income families, recipients of these services include the physically challenged and senior citizens. Catholic Charities is further focused on improving the economic security of families by providing assistance for clothing, utilities, finances and other essential needs.

Refugees and immigrants are another segment of society that increasingly relies on the beneficence of Catholic Charities. Nearly 300,000 people were able to tap into legal services, and another 130,000 received assistance in such important areas as interpreter services, job placement, English as a Second Language instruction and employment training. As part of this growing effort, some 580 parishes or congregations—an increase of more than 100 from the prior year—sponsored or provided sponsorship assistance to refugees in 2012.

No organization has been more active—or resourceful—in its work with refugees and immigrants than Catholic Charities Fort Worth in Texas. With the goal of "eradicating poverty one family at a time," in the words of Heather Reynolds, the president and chief executive officer, the organization created the Translation & Interpretation Network, a for-profit business that provides its services to local businesses, hospitals and the court system. From the \$1.8 million the business earned in 2013, it paid a living wage to its

Pope Francis has elevated the dialogue by championing the cause of the poor globally.



**STEP RIGHT UP.** Volunteers at the Emergency Assistance Program of Chicago Catholic Charities.

300 interpreters and translators, each an immigrant or refugee client of Catholic Charities Fort Worth. It has also established a for-profit fashion accessory line staffed by other immigrant and refugee women from the area who are paid fair and steady wages for the knitting they do in their homes, often while caring for young children.

To provide this vast array of assistance year after year, C.C.U.S.A. depends on a network of more than 160 local Catholic Charities agencies nationwide. In addition to employing some 70,000 people, it counts on several hundred thousand volunteers at the grass-roots level to help meet basic human needs.

### **A Good Neighbor in Paterson**

Though it is just a small part of this tightly woven mosaic, Catholic Charities in the Diocese of Paterson, N.J., offers a telling example of one agency's extraordinary commitment to the communities it serves. As Joseph Duffy, president of the Secretariat for Catholic Charities at the diocese, succinctly puts it: "We're combining our faith and Catholic teaching with good works to be a neighbor to society's most vulnerable."

Among the beneficiaries is Mario Ruiz (who asked that his real name not be used) and his family. On the verge

of becoming homeless after moving from Puerto Rico and having no job prospects, Mr. Ruiz found his way to Catholic Charities, where he was able to tap into the food pantry to feed his family of four. When New Jersey's child welfare agency told him he would lose custody of his two children if the family did not have a place to live, Catholic Charities found the family an apartment in a nearby town, paid the security deposit and first month's rent and arranged for a job interview. Mr. Ruiz was able to secure a full-time job.

Last year, the network of six pantries run by Catholic Charities Diocese of Paterson provided over 1.5 million meals to over 9,000 individuals each month, a third of them children. "Many of these youngsters would have gone hungry if not for Catholic Charities," emphasizes Mr. Roldan from Father English Community Center.

Mr. Roldan's own pantry in downtown Paterson is a model of efficiency and empathy. Instead of standing in line to collect bagged food items randomly gathered by its staff, clients are given a cart and allowed to gather canned goods and other nonperishables they most need from pantry shelves under a point system designed to ensure fair allocation among all families. At the same location, clients—many of them working poor—have access to clothing and

PHOTO: REUTERS/JIM YOUNG

furniture that are typically donated by members of more than 70 parishes across the diocese.

Staffing the diocese's pantries are volunteers who are meticulous about their work. On a recent morning, a group was carefully sorting through a roomful of garments that lay in neat bundles on the floor. "Our volunteers spend their time selecting the best items for our clients," said a beaming Mr. Roldan. "When people come here, we don't want them to see anything that's ripped or that smells bad."

That scrupulousness is on display across the agency's other community-based programs, including Straight & Narrow, the oldest and largest drug and alcohol treatment program in New Jersey. At the corner of Straight and Narrow Streets, the organization's clean and professionally managed center in Paterson provided both residential and intensive outpatient services to over 7,000 adolescents and adults in 2013. The program even boasts a gospel choir that is booked for performances most weekends of the year.

A widely acclaimed system of care centers for those with developmental and intellectual disabilities is equally committed to improving lives on a one-by-one basis. Through its Department for Persons With Disabilities, Catholic Charities of Paterson cares for 75 adults in nine group homes and two apartment programs, including Murray House in Clifton, the oldest group home of its kind in New Jersey.

Each facility provides compassionate, round-the-clock care as well as vocational training and paid work opportunities for many residents during the day.

Paterson's diverse grass roots organization—which recently celebrated its 75th anniversary—relies heavily on government support along with grants and gifts from members of the church and the public. "Our people do an excellent job year-to-year working with the resources we have," acknowledges Mr. Duffy, who is also the executive director of Straight & Narrow, "but with more than 800,000 people in New Jersey living in poverty, we're constantly struggling to keep up with the demand for our services."

No operation has felt the pressure more than Paterson's food pantries—at least until recently. A diocesan-wide food drive this summer—cooked up by Mr. Duffy and actively supported by Bishop Arthur Serratelli on down—successfully filled pantry shelves at a time of the year when shortages and rationing are common. The overwhelming response to the drive turned into a huge logistical exercise for Carlos Roldan and his small team, however, who transported truckloads of food each day from multiple drop-off sites across three counties to the various pantries. At one point, a parish coordinator expressed her sympathies to Mr. Roldan for the punishing task he had assumed. Carlos gave a characteristic response: "That's a problem I'm happy to take on any day of the week." **A**



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# Liturgy on the Hours

So many Masses, so little time

BY FRANK D. ALMADE

There is a clever scene in the movie “A Few Good Men,” in which a naval attorney, played by Tom Cruise, has been trying to get a Marine on the witness stand to describe a Code Red—a situation in which a superior officer orders a Marine to rough up a fellow Marine who is failing to carry out his duties in a satisfactory manner.

The prosecutor in the court martial, played by Kevin Bacon, challenges the witness to point out where exactly in the Marine handbook there is a definition of a Code Red. He cannot—because it is not in there.

Cruise jumps up, grabs the handbook from Bacon and asks the Marine: “Can you point to the chapter where it describes the mess hall?”

The Marine cannot. Cruise asks, in mock horror: “You mean they don’t feed you?”

“No,” the Marine responds with a grin, “we get three square meals a day.”

“But how do you find the mess hall, if it is not described in the handbook?”

“Well, I guess I just followed the crowd at chow time, sir.”  
We all know a lot of things that are not in the book.

## Letter of the Law

From time to time parishioners ask me, “How often does a priest have to say Mass?” They expect me to say “every day” or at least “several times a week.” Instead, I quote Canon 904 from the 1983 *Code of Canon Law*, which, to their surprise, states, “priests are to celebrate frequently.” (No doubt they would be shocked to learn the 1917 code directed priests only to celebrate the Eucharist several times a year.) I quickly add that priests, like all Catholics, are obliged to participate in Mass every Sunday and on holy days of obligation. But preside at the celebration? Only frequently.

In fairness to the code, it goes on to offer this exhortation to priests: “Indeed, daily celebration is recommended earnestly.” Several other documents on priestly life and ministry published since the Second Vatican Council encourage daily celebration of the Mass, as a foundation for engaged priestly



spirituality.

But the very next canon (905, §1–2) places limits on how often a priest may celebrate the Eucharist:

A priest is not permitted to celebrate the Eucharist more than once a day except in cases where the law permits him to celebrate or concelebrate more than once on the same day.

If there is a shortage of priests, the local ordinary can allow priests to celebrate twice a day for a just cause, or if pastoral necessity requires it, even three times on Sundays and holy days of obligation

In its commentary on the code, the Canon Law Society of America notes that since the 11th century, there have been limitations on how often priests can celebrate the Eucharist. One reason for the restrictions was to prevent priests from celebrating several Masses just so they could receive additional stipends (a ploy prohibited by Canon 951). Another is “to ensure that the manner of celebrating by a priest does not become too hurried or routine.” Further, the commentary (and common sense) suggests Mass schedules should be adjusted to prevent expanses of empty pews in large churches. Offering fewer, fuller Masses not only eases the burdens on fatigued priests, but contributes to more participative and enthusiastic eucharistic celebrations.

REV. FRANK D. ALMADE, a priest of the Diocese of Pittsburgh, is pastor of four parishes in New Castle, Pa.

ART: TAD A. DUNNE

## Code-Breaking

Canon 905 is regularly violated in my neck of the woods. I know of pastors who say six or seven Masses every weekend of the year. Our diocesan bishop has been known to do the same. One can think of other situations—a large prison, rural areas with far-flung churches, mega-parishes in the suburbs—in which priests might preside at more than three Masses on one day. Certainly “pastoral necessity” impels them to do so. But the distinction between church-goer convenience and true pastoral need is often difficult to discern.

One weekend this past Lent I presided at the celebration of six Masses within 24 hours: on Saturday a funeral Mass at 12:30 p.m., then the two regularly scheduled Saturday evening Masses and three more on Sunday morning. These Masses were said in three different church buildings. I heard confessions, too, for an hour on Saturday.

My two associate pastors were equally busy. One did five Masses (a funeral in our town and a wedding in Pittsburgh on Saturday, as well as three Masses on Sunday) and the other did four Sunday Masses plus a funeral blessing service. Both heard confessions for over an hour at lunchtime on Saturday.

Together the three of us serve four parishes in one town. None of us is complaining about the workload. We are aware that in some dioceses only one priest is responsible for parishes of even greater size. Still, we have had discussions with the pastoral councils about whether we offer too many Sunday Masses. There are 12 services in all—four on Saturday evening and eight on Sunday morning—among the four church buildings, which are no more than two miles from each other. About 3,500 souls on average participate in these 12 Masses.

We have not yet decided whether to change our schedule. We priests are healthy and can manage our weekend obligations without much trouble and, I believe, with the joy and energy needed to lead an uplifting and holy celebration. And we are blessed with enough dedicated volunteers to supply the full complement of liturgical ministers at all Sunday Masses.

Cutting back on the number of Masses has its downsides. Parishioners get upset when “their” Mass time is taken away. Fewer may come to Sunday Mass regularly. Rumors fly that the parish might close. The upside to offering fewer Masses is the greater likelihood of getting a “packed house” and the feeling that each Sunday liturgy is special. The church is infused with new life: the singing is stronger, we avoid stretching the same volunteer ministers too thin each week, and packed pews inspire a sense of solidarity and hope.


## People, Not Pews

Our diocese, like most in the eastern United States, is facing a shrinking supply of priests and is attracting fewer parishioners. It is projected that in six years we will have a third fewer active priests. Our bishop has set in motion a multi-year process of extensive grassroots consultation to discern how many parishes we will need to minister to our smaller Catholic population. This is not, however, simply a process of graceful decline. Yes, we will manage the reduction in numbers by maintaining fewer administrative units; but we can also take advantage of the period of transition to grow as a more enthusiastic, hospitable and evangelizing church community.

Many of these changes are still years away. In the meantime, what of saying six Masses in 24 hours? I suspect no canon lawyer would judge I broke the law. I did it for pastoral reasons, and will probably do it again soon, like many other priests all over this country and beyond. But is this a pastoral best practice or for the spiritual good of those sitting in increasingly underpopulated pews?

At the end of “A Few Good Men,” Colonel Jessup (memorably played by Jack Nicholson) confesses to ordering the Code Red, shouting to the courtroom those very famous lines of American cinema: “The truth? You can’t handle the truth.” The truth in my diocese and in parishes across the country is that the pastoral practices we have taken for granted need to be changed, maybe even thoroughly refocused and reformed. Pastors and staff have to consciously reject the “We’ve always done it this way” mantra; priests

no longer can expect to minister principally from the rectory office or preach only from the pulpit.

Catholics everywhere are being called to take risks and build new pastoral structures of outreach. But this is a challenge the church has heard before. It is as old as the great commission of Matthew’s Gospel and as new as Pope Francis’ call for priests to go out to the streets and live “with the smell of the sheep.” And our local churches can handle it. 

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# Bit by Bit, A World at War

On the flight back from Korea in mid-August, Pope Francis drew the media's attention to the level of cruelty in today's world and the widespread use of torture. He urged reporters to reflect on this reality, which "should frighten us," obviously wanting them to play their part in ending it.

Francis is particularly sensitive to this upsurge in cruelty and torture. He knows from personal experience what it entails. He was in Jerusalem when the Yom Kippur War broke out in 1973 and lived through the "dirty war" and the Malvinas/Falklands war under Argentina's military dictatorship (1976-83). As pope he is closely monitoring the escalating contemporary barbarities and is profoundly disturbed by them and by the widespread "culture of indifference" and the unwillingness of governments to act decisively to prevent or stop them—except, of course, when their national interests are at stake.

As Francis spoke with reporters on Aug. 18, the Israeli-Palestinian conflict in Gaza was still raging, while violence and terror were being visited on ethnic and religious minorities (including Christian and Yazidi) in northern Iraq and Syria by the Islamic State of Iraq and Syria, forcing more than 830,000 people to abandon their homes or face death unless they converted to Islam. Libya was in turmoil, and conflict rocked South Sudan, the Central African Republic, Nigeria, the Ukraine and other places.

"Today we are in a world at war, everywhere. We're in the Third World War, but bit by bit," he stated. "It's a world at war in which these cruelties are done," he said referring to the persecution of minorities, ethnic cleansing, massacres, kidnapping, rape and other kinds of violence and destruction that are war's companions.

Seeking to awaken the consciences of people worldwide from the slumber of indifference into which so many believers and people of goodwill have fallen, Francis highlighted the cruelty to children.

"Today children do not count," he stated. Unlike conventional war, "today a bomb is sent and it kills the innocent, the guilty, children, women, it kills everybody," he said. His words reflected the fact that in today's conflicts humanitarian law, including the Fourth Geneva Convention, which is meant to protect the civilian population in times of conflict and occupation, seems to have been consigned to the dustbin of history. Impunity reigns.

As he spoke, Israel's bombing in Gaza was killing an average of 10 children and minors daily. Countless children were being killed in Iraq, with some dying from hunger and thirst as they fled ISIS terror. Many too were being killed in Syria, the Central African Republic, Nigeria and the Ukraine. On July 27 he denounced the fact that children were "being killed, mutilated, injured, orphaned" and appealed for an end to the fighting in the Middle East and the Ukraine.

On the plane Francis told reporters, "We must stop and think a little about

the level of cruelty at which we have arrived. The level of cruelty of humanity at this moment should frighten us a little."

He also drew attention to the widespread use of torture, which has become an "ordinary way of behaving" by intelligence and law enforcement officials. He was categorical in condemning it: "Torture is a sin against humanity; it is a crime against humanity. And I tell Catholics that to torture a person

is a mortal sin."

The day after Francis spoke, the world was rudely awakened to the cruelty to which he was referring when ISIS beheaded the American journalist James Foley. In the same month of August, Saudi Arabia, America's ally, which reportedly funds many

fundamentalist Islamic groups, publicly beheaded 22 people. Few noticed.

Francis wants to stop this downward spiral of inhumanity. He believes the media can play an important role here. They can awaken consciences to this terrible reality by unmasking the political, economic and financial interests—the actors and political supporters, including states, the manipulators of religion, the suppliers of arms and the traders in the underground oil and mineral markets—that are behind these conflicts or benefit from them. The media can also help stop such barbarity by demanding respect for humanitarian and international law in conflict situations, by fostering a climate of solidarity and by promoting a culture of encounter and peace. But will they do so?

**'The level of cruelty of humanity at this moment should frighten us.'**

**GERARD O'CONNELL**

GERARD O'CONNELL is *America's Rome correspondent*. *America's Vatican coverage is sponsored in part by the Jesuit communities of the United States*. Twitter: @gerryorome.

# Prison Possibilities

Hearing victims' voices in a moment of silence

BY VALERIE SCHULTZ

I was seated at the back of the room as 60 or so inmates gathered for the weekly Tuesday night meeting of Criminals and Gangmembers Anonymous. Most of the members are serving life sentences, many with the distant possibility of parole, although a few are LWOPs, which stands for lifers without that possibility. To begin the session one of the group leaders stood before his fellow inmates and asked that they pause for a moment of silence. The room went quiet and heads bowed.

Moments of silence usually are not my favorite moments. They seem to be a second choice, a watered-down option when a prayer would be either illegal or politically incorrect. The person leading the meeting or the ceremony or whatever asks for a moment of silence, and I confess that all I hear in the solemn hush are the unspoken questions echoing inside the speaker's mind: *How long is a moment supposed to last? Is this long enough? What shall I say to end it?* I hear the president's brain, counting and considering, *One-Mississippi, two-Mississippi, three-Mississippi, four-Mississippi.... O.K., that's probably long enough. Is it? Hmmm. Or maybe now.* When the moment of silence is finally broken, all I feel is relief.

After that Tuesday night, however, I took it all back. I am a staff facilitator for the Criminals & Gangmembers Anonymous prison program rather than a participant in the group, which

means that I do the paperwork while the inmates meet. It was National Crime Victims Week, and I had received some literature regarding commemorations and tributes around the state. Since the C.G.A. motto is "One less crime, one less victim," I thought it would be appropriate to ask one of the group leaders to mention the week's designation and to call for a moment of silence for all who had been victimized by the perpetrators in the room.

On that night, the moment was fully embraced. Thoughts turned inward. Suddenly the air was weighted with a collective heaviness of heart. Part of the rehabilitative process is learning to develop empathy for what you, as a criminal, have put your victims through by your actions. This means you must take responsibility not only for your immediate victims but also for their families, your family and the greater society whose laws you have broken. You must be able to walk in the shoes of all of these, the people to whom you have caused grave injury or death or disability or fear or material loss or psychological harm, before you can ask for forgiveness from those you have harmed. You must learn the meaning of compassion before you can ask for compassion. Above all, you must never forget or try to minimize the impact and consequences to others of the wrongs you have done.

I could thus imagine the many faces conjured in the minds of the inmates

present at the meeting: faces of loved ones or random strangers, faces of terror or shock, faces that may haunt their



dreams or inhabit their thoughts. The pain of the victims of murder, kidnapping, rape, molestation, robbery, cheating, beating and mayhem of every kind was palpable as these men remembered the debts they will never really be able to pay. Those who suffered because of the people in this room were young, old, male, female, beloved, unknown, innocent, guilty, in the wrong place at the wrong time—all their lives taken

VALERIE SCHULTZ, a freelance writer, is a columnist for *The Bakersfield Californian* and the author of *Closer: Musings on Intimacy, Marriage, and God*.

ART SEAN QUIRK

or forever changed by the felons, these men, who bowed their heads together. The moment was collective, but each man remembered separately.

I could feel the regret rising to the ceiling of the chapel where we met. I could sense the past reaching with long fingers to tap each man on the shoulder: *Remember me? Remember what you did?*

Victims and their families sometimes feel they are ignored or forgotten in the rehabilitative process. They often do not want to read letters of apology from men they consider monsters; they do not want to hear about the criminal's rehabilitation; they do not want the offender ever to get a parole date; they do not want to forgive, possibly, in the case of families of murder victims, because they feel that forgiveness would be like forgetting their loved one or, worse, dishonoring him or her. But on this night, during this powerful, and surely prayerful, moment, the victims were present. This is small consolation to those who have been victimized, I know. But it is perhaps a place for healing to begin.

Along with the regret, I could also sense, rising like incense, the promise to be better men. Some may consider me naïve, but I believe that each man's slog through the C.G.A. program is a response to the holy call—the call to be the person God created him to be, to heal whatever is broken within him, to reach for redemption. People can do truly terrible things to one another, but every soul is sacred. Every human being is a beloved child of God, even the ones most of us have given up on ever reaching.

Later, back at home, I took my own moment in the silent night to pray for this earth full of grief, for victims and perpetrators, for all of our sorry souls. Then, remembering God's abiding love, which gathers all our woundedness like a mother to her heart, I gave thanks for that night's moment of silence. **A**



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# BOOKS & CULTURE

FILM | JOHN ANDERSON

## THE FINAL ACT

*Sad, solemn lessons from 'Last Days in Vietnam'*

Promises made in good faith, promises broken. People being hurt because we “couldn’t get our act together.” The whole execution of the war being summed up, quite rightly, by the chaos and ineptitude of its last act. And no, we are not talking about the Middle East.

The director Rory Kennedy does not, in fact, draw any of the obvious, academic parallels that might be made between present day U.S. foreign policy and the events recounted in *Last Days in Vietnam*, her disarming documentary about the fall of Saigon, a movie that is as much about human decency as diplomatic incompetence. Even Stuart Herrington, the ex-Army captain quoted above—and one of

Kennedy’s more eloquent eye witnesses to the panic and pandemonium that befell Vietnam’s former capital as the northern forces concluded their inexorable march south—refrains from any such reflection. And yet a hair-raising sense of déjà vu is imparted nonetheless.

But so is hopefulness about the human capacity for good and what happened when, as Herrington puts it, “good people rose to the occasion and did what had to be done.” Kennedy talks to a number of those people, who gives the lie to Richard Nixon’s claim of “peace with honor” and recall the fleeing helicopters and the 420 people left stranded at the U.S. embassy compound, and the thousands aban-

doned nationwide to be executed, imprisoned and/or “re-educated” by the North Vietnamese. There is among them a profound sense of failure, coupled with humbling modesty about their own accomplishments in the face of overwhelming odds and a task that was impossible on its face—getting all the imperiled South Vietnamese out of Vietnam.

There is little anger exhibited by the men (yes, all men), even when it is warranted. Although depicted as a southern gentleman, and a man who had lost a son to combat, Graham Martin, the U.S. ambassador to Vietnam, seems to have been willfully blind to the terrifying advances of the North Vietnamese. He refused to countenance talk of any imminent invasion, or entertain the need for a real evacuation plan, and forced the people around him to engage in “black ops” (as ex-C.I.A. analyst Frank Snepp puts it): Smuggling Vietnamese out of the country aboard cargo planes and into the Philippines and facing career-ending reprimands if discovered.

Kennedy, whose uncle accelerated the war and whose father eventually fought against it, provides a lot of astounding footage that was not on the evening news in 1975. One sequence, shot from inside a departing World Airways jet, for instance, shows crew members hauling desperate Vietnamese into the plane as it taxis down the runway. That would have been unpalatable, to put it mildly, for political interests back in the United States.

For those too young to remember it all, Kennedy provides solid historical shorthand. The Paris Peace Accords of 1973 called for a cease-fire between the north and the south; the North Vietnamese kept their end of the bar-

**THIS IS THE END.** Vietnamese board an American helicopter a half mile from the U.S. Embassy, April 29, 1975.



PHOTO: MOXIE FIRECRACKER FILMS/BETTMAN CORBIS

gain largely because, as Snapp puts it, they considered Nixon a “madman” who would relaunch the war if he felt it necessary. Then, in August 1974, Nixon resigned in the wake of the Watergate scandal, and all bets were off. A year later, Saigon was on the precipice.

According to Gerald Berry, at the time a Marine pilot who flew exhausting flights ferrying refugees out of the Saigon embassy and onto Navy ships waiting far offshore, there had been four plans considered for getting people out: 1) commercial carriers would be brought right into the harbor, relatively close to the embassy, and as many people as necessary could be brought aboard; 2) United, Continental and other commercial airlines still able to access Tin Son Nhut Airport could load passengers there; 3) fixed-wing aviation could use the airport and fly out hundreds; 4) helicopters, limited in capacity and range, could airlift dozens at a time to those ships off shore.

This last contingency plan was “absolutely the last resort” and of course, as anyone knows who has seen the infamous photos, is also exactly what happened.

How it happened, though, is beyond fascinating. Kennedy and her editor, Don Kleszy, provide both visual momentum and a great deal of poignancy through their reconstruction of events, with certain moments achieving a sublime sense of tragedy. On the morning of Aug. 29, for instance, the citywide signal that an evacuation was underway was to be a weather report over the radio followed by the playing of “White Christmas.” The irony and agony achieved as Bing Crosby croons a Christmas carol behind the tortured faces of doomed Vietnamese is almost unbearable.

A sense of moral conflict informs all of “Last Days in Vietnam,” and not just for the participants. Henry Kissinger, who must have attached all kind of conditions before agreeing to appear

in the film (such as, “Don’t ask me any real questions”) makes some anodyne comments about President Gerald Ford’s attempt to get Washington to appropriate \$722 million to aid the crumbling South Vietnamese government (Congress to Ford: Drop dead). Martin, who succeeded Ellsworth Bunker as ambassador to South Vietnam and was, obviously, the last man to hold that post, died in 1990. The people Kennedy does talk to include servicemen on both sides and several Saigon civilians, not all of whom met pleasant fates after the last helicopter blew town. But a young man named Miki Nguyen tells the wonderful tale of his father, who commandeered a Chinook copter, flew it and his family to a waiting U.S. ship, dropped his family one by one to the waiting sailors and then ditched his aircraft, surfacing only in his underwear.

One of the other interesting resurfacings in “Last Days,” especially for those who associate him more with having blown the cover of ex-C.I.A. agent Valerie Plame, is the former Deputy Secretary of State Richard Armitage. He had done three and half tours in Vietnam as an Annapolis-educated officer, was the man who spirited the Vietnamese fleet away before it could fall into North Vietnamese hands and was eventually in command of the U.S.S. Kirk, the ship that took on those last desperate helicopter flights out of Saigon.

Regarding all those violations of protocol, procedure and law committed by the operations officers at the center of the Saigon exodus, Armitage puts it pretty simply: “It’s a lot easier to beg forgiveness than to get permission,” he says to Kennedy, who tells a remarkable story, full of such timeless lessons.

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

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# THE TANGLED WEB

I have had some excruciating moments as a parent explaining the facts of life and the big world out there to my children, but few of those conversations were as awkward as the one I had recently with a senior Jesuit. He was trying to make sense of the Internet leak of hundreds of explicit photos of a crowd of young celebrity women. The massive invasion of privacy generated so much attention that even folks who aren't quite sure who Jennifer Lawrence and Kate Upton are had an idea that something unprecedented had occurred. Now imagine explaining the meaning of "sexting" to a bewildered parent, and you have an inkling of my mortifying exposition.

The how of August's epic photo hack remains to be determined, though many suspect the cracking of Apple iCloud usernames and passwords may be to blame, but the why of it is not too hard to fathom. The Internet has become only the most recent forum for (mostly) men to view and trade titillating-to-obscene visuals. About 2,500 years ago these same guys would have been exchanging wine amphoras with nude drawings at the market. Today they don't even have to leave their parents' basements.

The explicit images apparently stolen from private "cloud" storage servers may have been traded privately among a group of men for weeks, if not months before the existence of this cache of images became widely known and then widely distributed. The episode provided a small glimpse into a little observed world of celebrity cyber-stalkers and hackers who lurk in regions of the Internet most everyday users are little aware of.

But they may have already heard

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KEVIN CLARKE is senior editor and chief correspondent for *America*.

something of this e-substrata at the movies. It has become a staple of spy thrillers or military dramas to offer some nod to the obscure spaces of our parallel cyber-verse—the handsome protagonist, stymied in his action-packed investigation of Russian arms dealers or an Al Qaeda terrorist network, is forced to turn to a nebbishy sidekick who ties together some dangling plot threads with a few well-placed key strokes. He's scouting for information on the "deep" or the "dark web," he'll tell our hero, as if that were all the explanation required.

The rest of us may want to familiarize ourselves with those terms, however.

When we surf the net (do the kids still say that?), we are venturing forth across what is known as the "surface web," those web pages and sites that are readily searchable by Google, Yahoo or Bing. Those pages are designed to be discovered.

Getting data or information from the "deep web" is a little trickier. It requires "harvesting" data from content that is not linked to the "surface" and is often intended to be private, anything from content pages in development at your favorite media site to your photos of your child's baptism—even data gathered about you while you were shopping at Amazon.

To the people interested in harvesting information, for purposes both benign and nefarious, it is the motherlode of data. Getting to the material on the deep web often requires more skill and time; sometimes it just requires more

dogged effort. The celebrity selfies were apparently hacked not by any elegant code, but by brute force. Hackers gathered information about celebrity targets, publicly available (where else) on the Internet, then ran through hundreds if not thousands of possible username and password combinations to gain entrance to private photo depositories.

Celebrity  
'selfies' were  
hacked not  
by any  
elegant code,  
but by brute  
force.



Another part of the Internet most users may never wittingly encounter is known as the "dark web" or "dark-net." These are pages or files deliberately inaccessible to link-crawling search engines or other prying e-services. Finding content on the dark web requires users to have some direct foreknowledge of web addresses or private databases that search below-the-surface web content and special encryption protocols intended to lock out the

uninitiated. Sound phishy? It is. Within the dark web can be found many of the anonymous Internet travelers who trade in child pornography or stolen credit card numbers, conduct sales of illicit arms or hijacked corporate data and even organize, Hollywood style, communication within a terrorist network.

I could go on. Suffice to say there is a lot more to the Internet than meets the eye. The whole enterprise sometimes seems designed to make the job of modern e-parenting virtually impossible, but familiarizing yourselves with some of these terms and communications concepts should allow you to stay alert to what your children are doing—and learning—online. **KEVIN CLARKE**



# WHAT MAKES A MARTYR?

## THE DEATH AND AFTERLIFE OF THE NORTH AMERICAN MARTYRS

By Emma Anderson  
Harvard University Press. 480p \$39.95

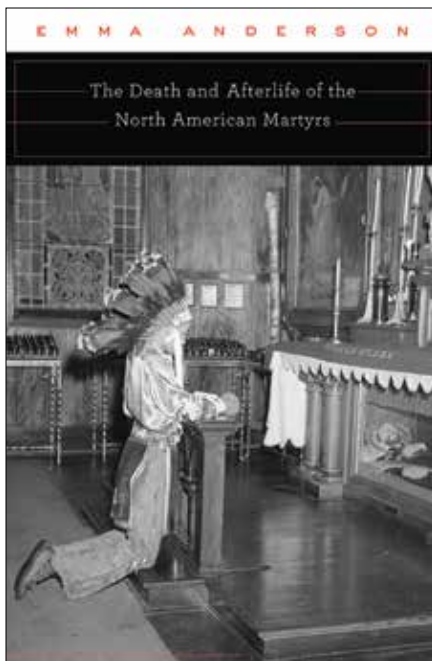
In 1999, 350 years after the destruction of Sainte-Marie among the Hurons, an extraordinary event took place in Ontario. At sites near the original Jesuit mission remnants of the Huron (Wendat, sometimes written Wyandot) Confederacy from Quebec, Oklahoma, Kansas and Michigan met to rebury their ancestors and rebuild their confederacy.

I was present at the event and took part in the “feast of the dead,” a Huron burial ritual that St. John de Brébeuf wrote about in 1636. His description helped the modern Wendat follow the ancient ways of burying their dead. This ceremony, as far as I know, had not been practiced in recent centuries.

The modern Wendat, like most native peoples, are split between those who have kept or returned to their traditions, and those who have become Christian. Some Christians are also quite at home practicing their cultural traditions. There are also native people who have joined world religions like Islam and the Bahai faith.

Before the events in and around Midland, Ontario, I was asked by Janith English, chief of the Kansas Wyandot, to accompany them to the Royal Ontario Museum where the bones of their ancestors had been stored. As a Methodist, she wanted a Christian prayer service. I agreed. In that somber setting between row on row of boxes of bones, our small group gathered to pray.

There we read a passage from Ezekiel that seemed prophetic in a new way: “He [the Lord] said to me, mor-



tal Man, can these bones come back to life?... Prophecy to these bones. Tell these dry bones to listen to the word of God.... I am going to put breath into you and bring you back to life.... Mortal man, the *people of Israel are like these bones*. They say they are dried

up, without any hope and with no future.... I am going to take them out and bring them back to the land of Israel” (Ez 37:3, 4-6, 11-12).

Like the exiled Israelites, the Wendat Confederacy would return to their homeland—but only for a few days. They would reclaim a small section of their former territory containing the original burial site that had been pillaged in 1947-48 by the archeologist Kenneth Kid of the Royal Ontario Museum.

Why this tangential preamble to a review of a book on the North American Martyrs? There are two reasons. First, personal history affords different vantage points for viewing the same events. Second, as a Jesuit who worked for many years in native ministry, I also came to the above mentioned events having just survived an aggravated assault by a native parishioner in my rectory on Manitoulin Island, in Lake Huron.

As Emma Anderson, the author and professor of North American Religious History at the University of Ottawa tirelessly points out, many people—mostly native—suffered and died in those early years of French, Dutch and English colonization. Some of

them were Catholic Christians. Why was it that only French priests and two lay volunteers were canonized?

In other parts of the world we have had mixed group canonizations. Recall the Japanese Martyrs—a mix of mostly indigenous people and some European missionaries. This pattern holds for China, Vietnam and the Philippines. Individual native canonizations have occurred in North America. St. Juan Diego was the first, followed by St. Kateri Tekakwitha. Other candidates have been proposed, including Rose Prince and Joseph Chihoatenhwa on the Canadian side of the border. Is it too late to rectify not just a grievance but a glaring injustice?

The case of Joseph Chihoatenhwa, while supported by the Ontario bishops and popularized in a book by Bruce Henry entitled *Friends of God*, would make faster progress if he were proposed as a martyr. This could prove divisive, as the likely perpetrators were kin.

What constitutes a martyr is also at issue, especially in light of the Iroquois protocol for enemy captives. All captives would be made to suffer, but then some would be adopted into the tribe to make up for losses. Pierre Millet (1635-1708), a Jesuit missionary and captive, was adopted by the Oneida and even made a sachem in that tribe. He sat in councils of the Oneida and the Iroquois league (*The History and Culture of Iroquois Diplomacy*). The rest would be ritually killed. The braver their deaths, the more these sacrificial victims would be revered. Brébeuf and Lalemant met these standards.

This aspect of the martyrs' deaths is more graphically told by Joseph Boyden in his historical novel, *Orenda*—a best seller in Canada for the past several months. At times Anderson's history resembles Boyden's fiction in its imaginative description of the interior states of the martyrs. This crossing of boundaries has been questioned by some reviewers. On the

other hand, the appearance of these two books in close proximity might also presage a new stage in the afterlife of the martyrs. Boyden, according to the book jacket, expounds a founding myth for Canada that rightfully includes its first nations. Anderson has masterfully traced the evolution of the martyrs' "myth" to the present day.

Finally, her book is a relentless critique of the Jesuits and their role in the North American cult of the martyrs. Much of it is justified. On the other hand, she also documents how even

the Jesuits can change and evolve as feedback has come in from natives critical of their shrines in Canada and the United States. It is a fascinating read, especially for those in shrine management and saint making.

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**MICHAEL STOGRE, S.J.**, has long experience in native ministry. Presently, he is assigned to St. Mark's parish and campus ministry at the University of British Columbia, Vancouver, Canada. His main published work is *That the World May Believe: The Development of Papal Social Thought on Aboriginal Rights (1992)*.

PAUL MOSES

## A PRESIDENT'S FAITH

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### REDEEMER The Life of Jimmy Carter

By Randall Balmer  
Basic Books. 306p \$27.99

### A CALL TO ACTION Women, Religion, Violence, And Power

By Jimmy Carter  
Simon & Schuster. 224p \$28

In recent presidential elections, it has become obligatory for the candidates to talk about their religious beliefs. This was highlighted in the 2008 interview Barack Obama and John McCain did with the evangelical pastor Rev. Rick Warren, an important moment in that campaign. Obama confessed that selfishness was his greatest moral fault, while McCain acknowledged the failure of his first marriage.

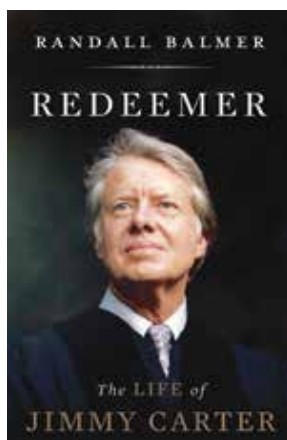
These discussions can give voters useful insights into their would-be leaders, but even so, examining candidates' religious beliefs can quickly slide into a cynical swirl of spin. The

pragmatic world of politics has a way of trivializing the transcendent belief systems of religion, and faith seems to become just one more tool with which to win poll points or bludgeon an opponent.

So perhaps historians can be forgiven for so often disregarding religious faith as a factor in understanding our presidents and other political leaders. But that does not mean they are right to do so.

Randall Balmer, an accomplished historian at Dartmouth College and an Episcopal priest, demonstrates this in *Redeemer*, his fine new biography of former President Jimmy Carter. At the outset he announces that this book "attempts to take Jimmy Carter's religious commitments seriously as a means for understanding his life and character." It may seem like the obvious approach toward understanding a president who reveled in being a Sunday school teacher but, as Balmer writes, he is the first biographer to do it.

Balmer situates Carter in the tra-



dition of progressive evangelicalism, which encompassed the abolitionist movement. Like his progressive predecessors—forgotten to the point that evangelical Christianity is so often wrongly assumed to be coterminous with the Religious Right—he was concerned with poverty and human rights and sought “a less imperial foreign policy,” as Balmer puts it.

Balmer writes that Carter embraced his faith after losing the Georgia governor’s race in 1966, but faults him for temporarily betraying his religious ideals to win the 1970 campaign. Pandering to George Wallace-type Democrats, he endorsed the segregationist Lester Maddox for lieutenant governor and used campaign attack ads with racial innuendo. Carter had “prostituted his integrity,” according to

Balmer, and sought to make amends as governor.

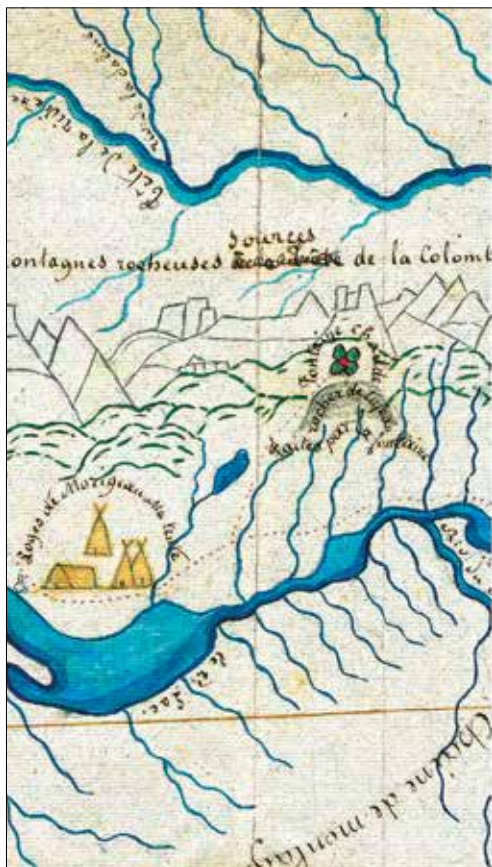
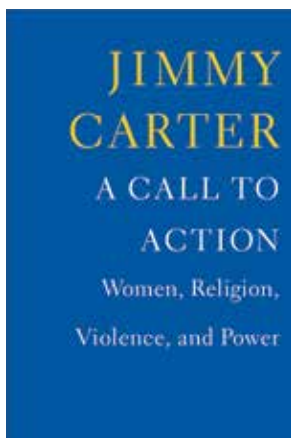
Carter’s rise and fall on the national political scene took place in the context of major changes in evangelical Christianity, and Balmer sets this out in an illuminating way. A resurgence of progressive evangelicalism in the early 1970s, reflecting the concerns found in broad-minded quarters of 19th-century Protestantism, enhanced Carter’s prospects. Balmer demonstrates how the moral tone of this movement echoes through the Carter presidency, from matters like the Panama Canal treaty to Middle East peace negotiations, nuclear weapons reductions and the emphasis on human rights in foreign policy.

But evangelical Protestantism in the United States underwent significant changes in the later 1970s, moving in

a conservative direction. Balmer argues that the shift was not a response to the Supreme Court’s ruling in *Roe v. Wade*, which legalized abortion in most cases, but rather lashed back at federal opposition to tax exemptions for racially segregated private schools.

Balmer makes a convincing case that most evangelicals were initially indifferent to *Roe v. Wade*; abortion was seen as a “Catholic issue.” He views legalized abortion as a pretext that right-wing operatives used to stir up evangelical opposition to a president who was in many ways a social conservative. Carter was, after all, the president who told a group of federal employees: “Those of you who are living in sin, I hope you’ll get married. Those of you who have left your spouses, go back home.” (And some Carter aides with long-term relationships did marry.)

Balmer argues that race was the real reason for evangelicals’ disaffection with one of their own, but that this discontent about desegregation was chan-



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“Map of the Sources of the Columbia River,” by Pierre Jean De Smet, S.J. (1847).  
Courtesy of the Midwest Jesuit Archives, St. Louis



neled into dissent over other issues. He describes the Republican strategist Paul Weyrich as “nothing short of brilliant” for turning opposition to abortion into a cause that Protestant televangelists fervently espoused. By the time the 1980 election rolled around, abortion was no longer simply a Catholic issue.

Carter’s loss of an energized evangelical Christian electorate in 1980 was no doubt a factor in Ronald Reagan’s victory, but there is a giant “to be sure” to add to this: Raging inflation, the long-running Iranian hostage crisis and the third-party candidacy of John Anderson were overriding reasons for the outcome. Balmer acknowledges as much.

To do so does not negate his strongest theme, which is that we must consider the role of religion to understand Jimmy Carter and the political world he inhabited. Balmer has crafted a sympathetic and yet objective portrait of the nation’s 39th president. By emphasizing religion, he provides a clear-eyed view of

what is too often a blind spot in historical and journalistic writing on politics.

Jimmy Carter, for his part, keeps religious issues front and center as he continues to pursue global peace, democracy, health and justice in his renowned post-presidency. That comes through in his 22nd book, *A Call to Action* on women’s rights. The book is a sort of white paper that analyzes the many injustices done to women around the world, with topics ranging from discrimination in the workplace to campus rapes, genital cutting, slavery, spousal abuse and “honor” killings.

The book is most effective when Carter drops the think-tank tone and offers anecdotes from his personal experience. In one anecdote, he recounts his meeting with Pope John Paul II at the White House in 1979. Carter writes that he raised the topic of women’s status in the church, and that the pope was “surprisingly conservative concerning any possible changes in Church

practices.” Carter adds that when he asked John Paul whether the church had gotten stronger or weaker in the past five years, the pope told him that it had dipped after the Second Vatican Council because of changes in the liturgy and, in the opinion of many believers, that it had become too liberal. The pope added that the church was gaining strength as it again stressed traditional values, Carter writes.

Defining “traditional values” remains of great interest to the former president, a Sunday school teacher for more than 70 years. In his new book, he is particularly interested in what he sees as the distorted use of the Bible and Koran to subjugate women, and calls on male religious leaders to support equality for women.

Carter builds a strong case that the struggle for the rights of women has barely begun. He cites in support multiple sources of international data, his own vast experience in exploring many parts of the world as president and as

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head of his Carter Center and the insights of many human rights activists he works with through the center.

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with an interest in the interplay of religion and politics.

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**PAUL MOSES** is a professor at Brooklyn College/CUNY. He is writing a history of New York's Irish and Italians, to be published by New York University Press.

said really it was a much worse experience than what she had experienced in Warsaw during the war."

As I read these accounts on top of stories about the relentless Israeli expulsion and deprivation of Palestinian Arabs, an image from Peter L. Berger's studies of national development arrested my imagination: the Pyramids of Sacrifice, the Mexican pyramids where humans were killed and dismembered in order to preserve Aztec and other Mesoamerican societies. "Social suffering stems so often," writes Roberts, "from one group's need to demonize another in creation of its own identity."

The pyramid of sacrifice is not the primary message of Jo Roberts's splendid new study. But it is an image I just could not shake after reading her account of the New Israelis, the early citizens of the Zionist state. One virtue of her book is certainly that she shares so many first-hand accounts and unfiltered reports by participant observers of the decades-long struggle between Israelis and Palestinians that the reader feels extraordinarily in touch with the people and their times.

Again and again, I found myself moved by Roberts's interviews. The first-hand accounts make the book compelling reading and infuse its arguments with unassailable authenticity. Even for a knowledgeable amateur like myself, who has read numerous histories of Israel's founding, Roberts illuminates well-known narratives with fresh light.

I read as if for the first time the story of the doomed refugee ship *The Exodus* and the history of Plan D (*Dalat*), David Ben Gurion's strategy for the expulsion of Palestinians from their cities and villages before and after independence.

At the same time, Roberts's formal arguments have a lapidary quality that makes them appear nearly self-evident.

DREW CHRISTIANSEN

## BUILDING AN 'ETHNOCRACY'

### CONTESTED LAND, CONTESTED MEMORY Israel's Jews and Arabs and the Ghosts of Catastrophe

By Jo Roberts  
Dundurn. 304p \$24.99

When reading Israeli history, one cannot but be affected by the tremendous costs the establishment and survival of the Jewish homeland have exacted from generations of "other" people. The daily headlines about the latest settlement construction or the shooting of unarmed protesters tell us the price it continues to exact from Palestinians. What I had not realized until I read Roberts's book was the costs it has imposed on "other" Jews, who did not fit the founders' stereotypes of the strong, assertive "Sabras" (literally "cacti") who were the heroes of the founding generation.

Jews from Arab lands, for example, known as Mizrahi, were not just the victims of discrimination. They were brutally treated, stripped of their own Arab Jewish culture and aggressively indoctrinated into secular nationalist values. Men's earlocks were shaved, and they were forced to work on the Sabbath. One Knesset member protested that the treatment of Middle Eastern and North African Jews was nothing less than "the cultural and religious murder of the tribes of Israel."

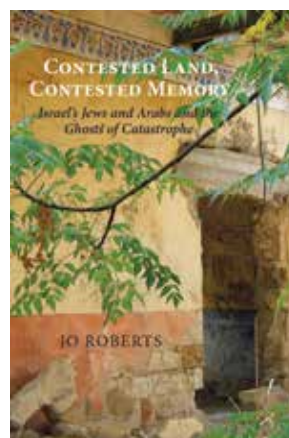
The cruelty of nation building crashes in on the reader when Roberts writes that the degradation of Arab Jewish immigrants was inflicted only after bombings—allegedly, and some-

times admittedly, perpetrated by Israeli agents—had driven them to emigrate to Israel out of fear of persecution by their Muslim neighbors.

The founders aspired, as *Time* magazine prophetically warned in 1948, to form a "little Spartan state." A garrison state, Sparta had its helots (a subject slave population). Israel has the Palestinians, the Lebanese, rounds of immigrant workers who will be deported before they can make Israel their home and even those Jews whom the Jewish National Agency regarded as "inferior 'human material.'"

In the early years not even Holocaust survivors were welcome. One Sabra historian describes the psychology of the time. "To put it bluntly, there were almost two races in this country. . . . And there was, we can certainly say, an inferior race. People we saw as inferior who had some kind of flaw, some kind of hunchback, and these were the people who came after the war"—the Holocaust survivors.

One Polish survivor, who in hiding had been both hosted and cheated by a Christian family, found herself isolated and abandoned in Israel. An Israeli psychologist recounted her experience. Her arrival in Israel "was a catastrophe. She was totally ostracized and she did not know what was going on, no one was interested in what she had to say. She



I thought more than once, "I knew that. She's got that just right, and I couldn't say it better."

On the tragic link between trauma and repression, she writes, "A traumatized people is a people frozen by the absolute imperative of 'Never again!' for whom security, and the control it necessitates, is imperative."

Again, she explains why ethnic identity precludes empathy for the other. "The wounds of the past loom in collective memory, obscuring the suffering of others: the land is a safe haven for Jews, not the site of Palestinian catastrophe."

By Roberts's account, Israel is not the outcome of the Holocaust; that was a later justification. Neither was it an effort to build a society on biblical values in the historic land of the Jews, as Judah Magnes and Martin Buber had hoped. It is a nation-state, built on the model of militant, 19th century ethnically based nationalism.

Assimilation in European society had proved a failure for Jews. The Dreyfus Affair demonstrated to the early Zionists that for both Christian and secular Europeans Jews were an alien people. "It has been established," Theodor Herzl wrote, "that justice could be refused to a Jew just because he was a Jew."

Without a long history as a nation-state, with religion rejected as a burden of the persecuted Jewish past, in the absence of a set of ideas like those in the U.S. founding documents, how did the first Israelis establish a national identity?

The answer was to construct a new collective memory as what Menachem Begin called the fighting Jew. To this day, new recruits in the Israeli Defense Force travel to Masada, the site of the last defiant stand of Jewish rebels against the Roman legions in 73 B.C., to pledge, "Masada shall not fall again."

Though we, as Americans, are told Israel is "the only democracy in the Middle East," the political geographer Oren Yiftachel told Roberts, Israel is "an ethnocracy," bound by blood ties. "A secured Jewish majority," comments Roberts, "is perceived as more crucial to Jewish survival than is the equality of all Israeli citizens." What has held Israelis together, in the place of religion, as the 1948 Time article foresaw, is "fear of the Arabs."

Unfortunately, the methodical expulsion of Palestinians from their homes did not stop in 1948. For Palestinians, the Nakba, the "catastrophe" of Jewish victory and Palestinian dispossession, is "a continuing process." Israelis have no

sympathy for Palestinian suffering. As the conscience-stricken Israeli soldier S. Yizhar wrote in his post-independence novel *Khirbet Khizeh*, "Everything for the refugees...our refugees, naturally. Those we were driving out were another matter.... We are the masters now."

Ram Loevy, a director and screenwriter who produced a cinematic version of *Khirbet Khizeh*, told Roberts how demonizing the Arabs became essential to the existence of the state. "And the Arabs continued to be our enemies.... 'What if the Nakba hadn't meant sending into diaspora hundreds of thousands of people, but they had stayed in Israel?' That was the question that everybody asked, but not too loudly...."

Bringing the story up to date, Roberts treats other topics, including the so-called new historians' discovery of "the ethnic cleansing of Palestine," the work of the Israeli nongovernmental organization Zochrot in memorializing destroyed Palestinian villages and debates over the Palestinian right of return and the "transfer" of Arab Israelis out of the country or even beyond the Jordan.

Because of the Israeli voices she has aired in this intelligent and touching book—like those of Yiftachel, Yizar, the volunteers of Zochrot and new historians like Ilan Pappé, who recognize the role of denial of the Nakba in the prolongation of the conflict—Roberts sees possible hope for reconciliation. She quotes Meron Benvenisti, a former deputy mayor of Jerusalem and, as they say in Yiddish, a *Mensch* ("real human being"): "Maybe we will come to understand that the Other is not demonic, that he, too, is part of this place. Like the cypresses. Like these *butansim*. These fruit gardens. What the land brings forth." May it be so.

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**DREW CHRISTIANSEN, S.J.**, former editor in chief of *America*, was adviser on Middle East affairs to the U.S. bishops from 1991 to 2004. He is also a canon of the Holy Sepulchre (Jerusalem).

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# The Vineyard Grows

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME (A), OCT. 5, 2014

Readings: Is 5:1–7; Ps 80:9–20; Phil 4:6–9; Mt 21:33–43

*“When I expected it to yield grapes, why did it yield wild grapes?” (Is 5:4)*

In biblical poetry a vineyard often represents the beloved. The prophet Isaiah begins to “sing for my beloved my love-song concerning his vineyard,” a song in which God’s affectionate care of Israel is recounted. The love song quickly becomes a lover’s lament, though, as Isaiah tells how the vineyard was prepared with tenderness, but since it produced “wild grapes,” it will now be abandoned. God speaks: “I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and it shall be overgrown with thorns and briars; I will also command the clouds that they rain no rain upon it.”

What fruit should the vineyard have produced? Isaiah writes that choice vines were planted, but they yielded only wild grapes. The Hebrew word for wild grapes has as its root a word that means “to stink” or “to smell bad.” The Greek version of Isaiah has instead of “wild grapes” the word for thorns. Stinking, thorny fruit grew in the vineyard; God “expected justice, but saw bloodshed; righteousness, but heard a cry!” This vineyard’s bounty was of no value. But farmers know that land can be rehabilitated. Later Isaiah speaks about a day in the future when the vineyard will be pleasant again and when “Jacob shall take root, Israel shall blossom and put forth shoots, and fill

the whole world with fruit” (27:6).

Jesus returns us to the vineyard in his parable, and it seems that the vineyard was now producing good fruit, which the owner wanted to harvest.

Though there is no longer talk of wild grapes, the vineyard faced another problem. The owner of the vineyard had “leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another.”

The vineyard, it seems, still represents Israel, which is now bearing good fruit, as Isaiah prophesied, although Jesus also speaks of it more broadly as “the kingdom of God.” The owner of the vineyard is still God, the lover of Isaiah’s parable, but new figures have emerged: tenants and slaves.

The tenants, according to Mt 21:45, are the chief priests and Pharisees, who are mismanaging the harvest, which is described not as bad fruit but as a good harvest that is not delivered to the owner. The slaves who are sent to collect the harvest most likely represent prophets like Isaiah, whose love songs were not heeded by the tenants. After sending a number of other slaves, who are killed by the tenants, the landowner sent “his son to them, saying, “They will respect my son.” Instead, the tenants decide to kill him and get his inheritance. Jesus

then asked, “When the owner of the vineyard comes, what will he do to those tenants?” The chief priests and Pharisees answered, not knowing they were condemning themselves, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.” Jesus agreed, saying “therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.”

Since the tenants do not stand for the whole people, Israel remains the beloved vineyard of Isaiah’s parable, but the care of the vineyard has been “taken away from” the tenants “and given to a people



## PRAYING WITH SCRIPTURE

How are you helping to produce good fruit in the vineyard?

that produces the fruits of the kingdom.”

These are the followers of Jesus, a people made up of Jews and Gentiles, but their tenancy is dependent upon how well they nurture the vineyard. The accent in this parable is not on the abandonment of the vineyard, but on the care of the good fruits now growing there. Implicit in Jesus’ parable is that the vineyard is bearing worthy fruit! Jesus is not singing a song of triumph, trumpeting the superiority of his disciples, but singing Isaiah’s love song to a broader audience. The vineyard has been expanded, and all are welcome to bring in the harvest, but something other than “wild grapes” are needed to produce “the fruits of the kingdom.”

**JOHN W. MARTENS**

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Monday, Sept. 29 | 6 p.m. | Lincoln Center Campus

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10th Annual Rita Cassella Jones Lecture on Women and U.S. Catholicism  
Presented by Sidney Callahan, Ph.D., psychologist, theologian, and  
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#### **The Curran Center's 10th anniversary reception will follow the lecture.**

Tuesday, Oct. 21 | 6 p.m. | Rose Hill Campus

#### **Stabat Mater Dolorosa: Mary at the Cross in Early Modern Polemic, Art, and Literature**

Presented by Robert S. Miola, Ph.D., Gerard Manley Hopkins Professor of  
English, Lecturer in Classics at Loyola University Maryland  
Thursday, Nov. 6 | 5:30 p.m. | Tognino Hall | Rose Hill Campus

### Spring 2015 Highlights

#### **The Search for Peace and Justice in a Post-9/11 World**

Featuring the world premiere of *In Our Son's Name*, a film by  
Gayla Jamison with Orlando and Phyllis Rodriguez  
Tuesday, Feb. 24 | 6 p.m. | Rose Hill Campus

#### **Work and Human Flourishing: Economic and Catholic Perspectives**

The Good Economy Series: Celebrating 125 Years of Catholic Social Thought  
Panelists to be announced  
Monday, March 3 | 6 p.m. | Lincoln Center Campus

#### **The Rosary: Its Mysteries in Art and History**

Presented by Esperanca Camara, Ph.D., Associate Professor of Art History  
at the University of St. Francis, Fort Wayne, Indiana  
Tuesday, March 10 | 6 p.m. | Rose Hill Campus

#### **Alternative Medicine: Poetry and Healing**

An evening with Rafael Campo, M.D., of Harvard Medical School,  
award-winning poet and essayist, whose medical practice serves mostly  
Latinos, gay/lesbian/bisexual/transgendered people, and people with HIV  
Thursday, April 16 | Location and time to be announced

#### **Bad Economics? Interrogating Pope Francis' Economic Theory**

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economic statements from the perspectives of economics, business, and  
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