


America

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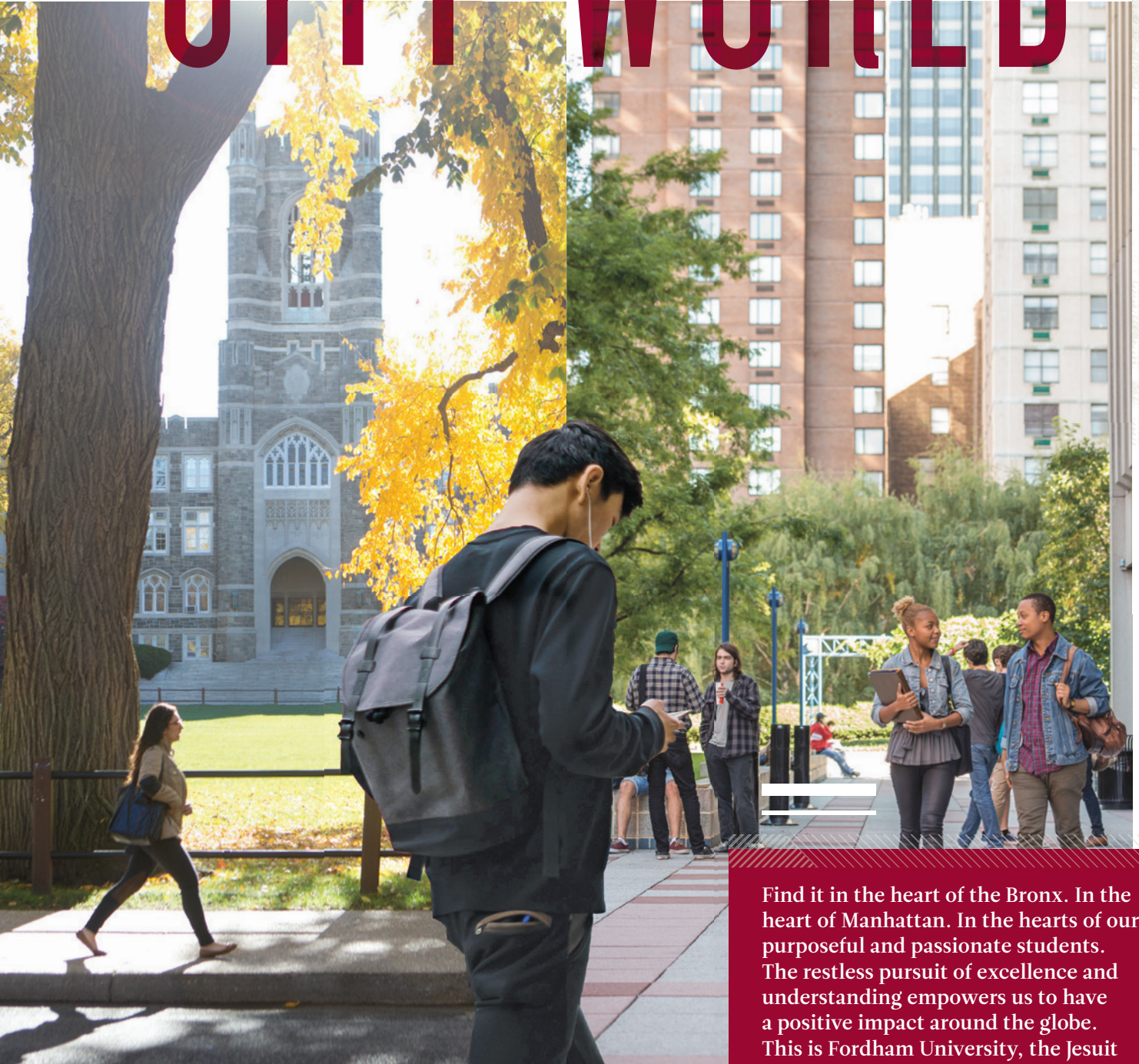
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Mourning in America

Funerals have a way of bringing out the best and the worst in us, for facing death often prompts us to take stock of life. In times of mourning, we tend to contemplate either the fundamental values of life, or the slights and grievances we too often mistake for them. During the funeral last month of Senator John McCain, we mercifully chose to do the former. The four days of official mourning for Senator McCain were filled with praise for his unwavering patriotism and lifelong belief in the “indispensable mission” of the United States. I often disagreed with John McCain, and I never cast a vote for him. But I always admired him, and I thought he was about as honorable a man as one could meet in public life. I was not alone in that judgment.

“Mr. McCain’s closest friends,” The New York Times reported, “insisted this week that the senator did not harbor a personal grudge toward the president, even at the end. They described him as mostly interested in promoting the cause of bipartisanship and compromise that, as a ‘maverick’ lawmaker, he had carefully fashioned into one of the most durable political brands of the last half-century.” That is true enough, but I suspect that the story of the McCain “brand” made for compelling retelling because it is also America’s story in the years since the Second World War. The United States emerged from the deadliest conflict in human history with the conviction that this nation was a force for right in the world, that we were the new protagonist in the ancient story of good and evil. We had good cause to think so. The American blood that fell on the sands of Normandy and Iwo Jima were

ample testimony to our national virtue.

Yet somewhere in that story, the virtue of patriotism yielded to the vice of nationalism and its ideological counterpart, American exceptionalism. In the five decades that followed, while the United States did much that was good in the world, our hubris came to obscure the values that first formed our self-understanding. Misadventures in places like Vietnam and Iraq revealed that the most powerful nation on earth was at times little more than a prisoner in Plato’s famous cave, unable to discern myth from reality. “Having spent their life knowing only shadows,” as one author recently described the cave, “it is revealed to the prisoners that what formed their reality are merely shadows of real objects projected in the light of a fire.”

Such confusion is fertile ground for tilling by demagogues and charlatans. Not a few have reaped a rich harvest. At his inauguration in 2017, President Trump signaled that the quasi-messianic postwar story of America was over. “For many decades,” he said, “we’ve enriched foreign industry at the expense of American industry, subsidized the armies of other countries while allowing for the very sad depletion of our military. We’ve defended other nation’s borders while refusing to defend our own.... From this moment on, it’s going to be America First.”

Don’t get me wrong. America’s national story, the one told in the life of John McCain, was worth celebrating. It was also worth questioning. But President Trump and the emerging class of neo-isolationists he represents take the national narra-

tive too far in the opposite direction. We needed a course correction, but President Trump has thrown out the map entirely and has taken the United States on an off-road adventure without regard for the passengers in the caravan we were leading. Yes, in the postwar world, the United States too often tried to save the world from itself. But “Make America Great Again” amounts to a national mission to save ourselves from the world. That is also dangerous and morally suspect.

“The things that we love,” St. Thomas Aquinas wrote, “tell us who we are.” Throughout our long history, this country has professed—and lived imperfectly—a love of freedom, democracy and human innovation. True love opens hearts, orients them outward toward the good of the other. In other words, if those are the things we love, then we should have the motivation—and we certainly have the duty—to help the world to grow in freedom, democracy and innovation.

We are not the indispensable nation. We never were. But a shared sense of national purpose is indispensable. We can be a light for the nations, but not if our only concern is keeping our own lights on. If our only national interest is now self-preservation, then we have abandoned the principles we once claimed to champion; and the national story John McCain helped to write is, in the words of Yeats, little more than “ash that chokes the fire.”

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



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AP Photo/Felipe Dana

The first day of a new school year in Gaza City, Aug. 29. The United Nations agency that funds many schools in the Gaza Strip is facing a major budget crunch.

Cover image: A statue of St. Ignatius at Loyola University Chicago

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CYRUS HABIB

Every student in America has the right to go to college

How has your faith changed since you became a parent?

Eighty-nine percent of the respondents to our survey told us their faith changed when they became parents. A small number of these respondents said that their faith did not necessarily change for the better. For example, an anonymous reader from Ireland said that after becoming a parent, “I really questioned [the need to baptize my child] because I struggled to believe in original sin. I’ve questioned my faith ever since.”

Most respondents said their faith was strengthened. “It has increased my faith,” said Carmen Silva of Azusa, Calif. “I thank God for my daughters and their good health and blessings that we have received.” Many of our respondents also reported more frequent Mass attendance after starting a family.

Similar to Ms. Silva, many respondents described feeling closer to God since having children. “Seeing my children grow reminds me daily of the fragility and beauty of life,” said Greg Gillis of Toronto, Canada. “I see God and

Jesus now not only in my children but more closely in all people. The mystery of the incarnation has taken on a new and deeper meaning for me.”

For some readers, their parish involvement changed because they wanted the best for their children. “I chose to become a catechist so my daughter with Down syndrome would not fall behind in receiving sacraments,” wrote Elizabeth Fretwell of McLean, Va.

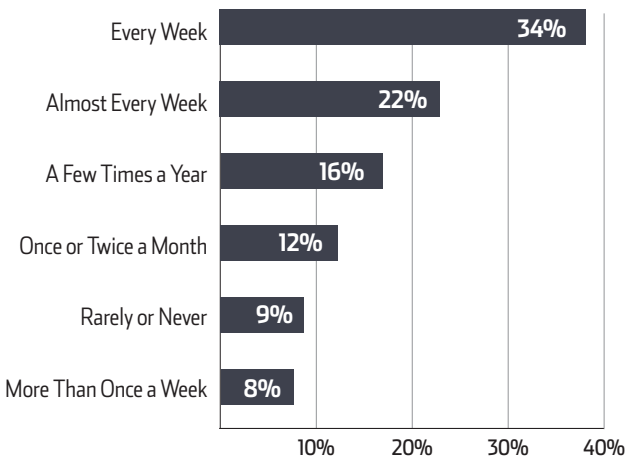
Olivia Fischer of Marietta, Ga., decided to re-evaluate her own relationship with the church when she became a parent. “After my children came, I fretted that I wasn’t providing them with the same spiritual tools that allowed me to weather troubling times,” wrote Ms. Fischer. “I went to talk to a priest who said I needed to come to church for my own soul first. I needed an oxygen mask on myself before I could help my kids and husband. I had so many personal revelations that year that I leak happy tears just thinking about it.”

89% say the way they practice their faith has changed since they became a parent

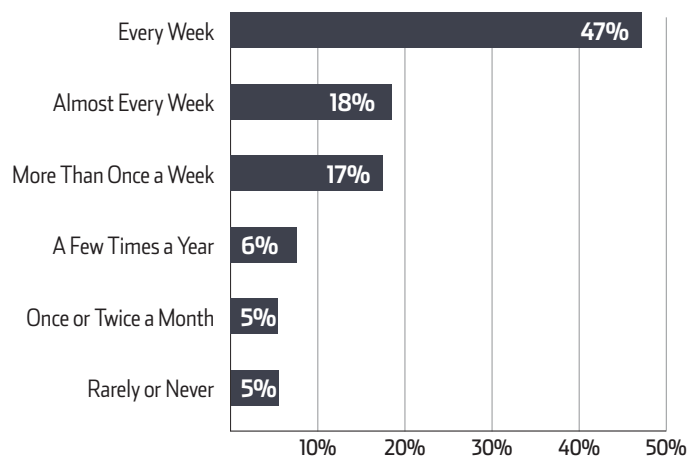
‘I had to share faith with our children and had to model Jesus as well as possible, with a whole lot of help from the Holy Spirit’

Deni Mack, Rochester, N.Y.

HOW WOULD YOU DESCRIBE YOUR MASS ATTENDANCE AS AN ADULT, PRIOR TO BECOMING A PARENT?



HOW WOULD YOU DESCRIBE YOUR MASS ATTENDANCE SINCE BECOMING A PARENT?



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

Hoping for Resolution

Re “Why Stay?” by Matt Malone, S.J. (Of Many Things, 9/17): I was grateful to read Father Malone’s letter on the abuse crisis and its toll. For this Catholic, it is important to hear from spiritual leaders in the church that they understand and share the degree of anger and sadness the scandal has caused many of us, in addition to the pain that the victims of abuse themselves have suffered. It was important for me to read a Jesuit in Father Malone’s position in the media use words like “catastrophic failure” to describe the scandal. Sadly, that is the language it requires.

I also appreciate Father Malone’s message, as I read it, that our anger can itself be a call to action to protect the vulnerable in the future and his call not to lose sight of the central faith to which the institutional church is ultimately a servant and custodian.

Growing up, I was fortunate to see the example of Jesuits of great integrity putting their faith into practice. That is what I read here. If **America** continues to report on this issue and the steps taken to address it with the magazine’s standard honesty and integrity, I have hope that some resolution will be found.

Mike Crowley
Washington, D.C.

A Devastating Summer

This past summer has been devastating. The pain and suffering that has been unearthed, while necessary, has wreaked havoc in so many lives, and I am at a loss to try and understand it. Father Malone’s article helped me put the devastating news of this summer in perspective.

Jamie Gorman

Walking With Christ

In the past, I have been questioned and harassed because of my decision to stay in the church. While this most recent crisis saddens me, the church continues to be where I feel at home.

I felt God’s presence and his love in Father Malone’s words. I hope others can come to the same decision as I did years ago. If I leave the church, I contribute to its demise. If I stay in the church, I serve God and, in that, perhaps strengthen it. I pray that the church can be transformed by

this crisis. I thank Father Malone and all those who work at **America** for walking with Christ.

Kimberley A. Bassi-Cook
Greensburg, Pa.

A Global Tragedy

Re “Is The Worst Behind Us? Study Records Continuing Decline in Abuse Reports,” by Mark M. Gray (9/17): If there are indeed fewer cases of clergy abuse here in the United States and Europe, that is because civil authorities are finally taking a role in investigating and prosecuting these crimes. But I predict there will be a future wave of sex abuse cases brought to light in developing countries, where Catholicism continues to grow, like Africa and parts of Asia.

Crystal Watson

A Humble Teacher

Re “The Model of a Catholic Teacher: Cardinal Avery Dulles,” by Patrick J. Ryan, S.J. (9/17): Avery Dulles taught me at Fordham, too. Some of my best lessons came from this chatty professor, walking around in a beret, available to any student who wanted to talk. On Sept. 11, 2001, he led students to the church and talked about Pearl Harbor. He was humble, and he was wonderful.

Karen Silver

Protest and Liturgy

Re “Leonard Bernstein’s Liturgy—Of and For the World,” by Kevin McCabe (9/3): Thank you, Kevin McCabe. Can it be that “protest into liturgy and liturgy into protest” is how that most mysterious, seditious, unbounded love that we call incarnation is legitimately expressed on our planet, stretching toward redemption? Can it be that sometimes when I cry “blasphemy,” I may be missing the idolatry in my worship of a soft, church-building-contained Christ?

I hope as a handmaid of the Sacred Heart of Jesus to find myself among the most loyal of churchwomen. For years I have been beginning to see the crucified Christ containing all agony of every age in a scandalous final hopeful surrender.

Kathleenjoy Cooper, A.C.J.
Miami, Fla.

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Opening Doors to Latino Students

While it is now widely known that Latinos are the fastest growing segment of the Catholic Church in the United States, Latino children continue to be underrepresented in Catholic schools. There are an estimated 14.5 million Catholic primary and secondary school-age children in the United States, eight million of whom are Latino, according to a 2016 Boston College study. Yet less than 4 percent of them attend Catholic schools.

There are many reasons for this. The total number of students enrolled in U.S. Catholic schools is less than one fourth of the total number of Latino children. Moreover, the majority of schools are in the Northeast and Midwest, while most Latino children are in the South and West. While most Catholic Latinos were born in the United States, many immigrant families come from countries where Catholic education is only for the wealthy. These parents may not even have considered it an option.

The underrepresentation of Latinos in Catholic schools is no small matter. The Pew Research Center estimated in 2015 that half of all U.S. adults raised Catholic leave the faith at some time in their life. But children who attend Catholic primary schools are more

likely to remain Catholic as adults and more likely to consider a vocation to religious life or the priesthood, according to Georgetown's Center for Applied Research in the Apostolate. Thus the low Latino enrollment in Catholic schools could help explain the low number of Latinos ordained to the priesthood.

Beyond religious vocations, the National Catholic Education Association reports that nearly all students who attend a Catholic high school graduate. Of those, 86 percent go on to a four-year college. Knowing that the future of the church will largely be in the hands of Latinos, it is paramount that Catholic schools help form them in the faith and help them become our future leaders.

To do this, the church needs to foster a culture of Catholic education among Latino communities. Catholic school leaders must take it upon themselves to know their community demographics and cultivate relationships with community members. Catholic schools, through their curriculum and environment, ought to be places where Latino children feel at home. This culture of encounter in Catholic schools should also permeate Catholic colleges and universities, where Latinos make up

only 11 percent of the student body.

Since these steps will increase Latino enrollment, the church will need to build more Catholic schools, especially in the South and West. The church in the United States has everything to gain by taking these steps. Over the last 70 years, Catholic school enrollment has plummeted from five million to less than 1.9 million. Latino communities are steeped in family values, respect for elders and hospitality. Their vibrancy can reinvigorate the Catholic school system and the church as a whole.

At the same time, the church needs to develop a comprehensive strategy to catechize all Catholic students, whether or not they are enrolled in Catholic schools.

This is a time to celebrate once again the goodness of the many great cultures God has brought together in the United States. The church is on the verge of a new springtime.

Let this school year be the beginning of the paradigm shift we need to start becoming a church that welcomes immigrants not just through the doors of our churches but also into our classrooms.

Religious Liberty in China

The Vatican and China are reported to have reached a landmark agreement by which Beijing would recognize Pope Francis as the head of Chinese Catholics in exchange for Francis' recognition of two bishops in China who were appointed without Vatican approval. The agreement is set to be signed later this month, according to

The Wall Street Journal.

While the agreement suggests it is time for cautious optimism about the situation of Catholics in China, another religious group in the country is facing persecution that demands attention. Up to one million Uighur Muslims are detained in what a United Nations panel has called a "massive

internment camp that is shrouded in secrecy."

Already living in a highly surveilled and policed state, Muslims are now being forced to "disavow their Islamic beliefs, criticize themselves and their loved ones and give thanks to the ruling Communist Party," former detainees told the Associated Press.

The Vatican thus far has made no public comment on the situation of the Uighurs. Pope Francis, in keeping with his predecessors, has sought every opportunity to improve relations with the Chinese government. With the news that a historic agreement is imminent, the Vatican faces a risk and an opportunity. It is worth noting that if Beijing has the resources and the will to fiercely persecute one religion, there is no guarantee they will not do the same to another.

Outright advocacy for the Uighurs would likely torpedo a Sino-Vatican agreement without obtaining any improvement for them, and in the end it could make life worse for Catholics and Muslims alike in China. A completed agreement will establish more regular communication between Catholics in China and the rest of the world and will help normalize religious practice within Chinese society. These developments can advance religious liberty in China and may aid the Uighur people in the long term.

As it continues moving toward an agreement with China, the Vatican should also take care to assure that progress on this front not be used to whitewash China's record on religious freedom, which remains troubling. It should be clear in its negotiations with China that repression of any religion decreases the stability and harmony that China says it seeks in its regulation of religious practice. The Vatican should also continue to encourage and cooperate with the United Nations and other international actors calling for justice for the Uighurs and urging China to respect religious liberty as a fundamental human right.

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The synod on youth and young Catholics' desire for authenticity

The upcoming meeting of the Synod of Bishops on young people provides an important opportunity for church officials to listen not only to young adults' expressions of faith but, as Pope Francis has noted, "even your doubts and your criticism." The move away from religious affiliation and church participation is especially pronounced among younger people, not just in the United States but globally. Yet it is evident that many Catholic youth want the church to be an integral part of their lives.

A working document for the synod cites participants from a meeting of young people in Rome in March, where they voiced the desire for an "authentic" and "credible" church that can "speak in practical terms about controversial subjects such as homosexuality and gender issues" and "engage with and address the social justice issues of our time." These are reasonable requests. An authentic church is one that maintains faithfulness to its core values but is also seeking to understand lived realities rather than simply condemning them.

Authentic engagement is always an interactive process. It requires, as Francis notes in "The Joy of the Gospel" (No. 231), an ongoing conversation about the "tension between ideas and realities"—and for Catholics, an ongoing conversation between everyday lived experience and church teachings. Young Catholics, however, give little attention to church teachings. According to data from the Sixth National Survey of American Catholics (gathered in April 2017), in making up their minds about important moral issues, millennials are far more likely to "always or sometimes" draw on conversations with close family

members (83 percent) and trusted friends (79 percent) than on official church sources like the *Catechism of the Catholic Church* (29 percent), a local priest (25 percent), diocesan websites (17 percent) or papal encyclicals and statements (19 percent).

The synod meeting on young people is an opportunity for the church to craft a more central place for its teachings in young Catholics' conversations. At present, however, if youth were to turn to official church sources—especially on sexuality—they might be confounded by the church's language and reasoning, particularly its reliance on natural law. The inaccessibility of natural law is related both to its complexity and to how its arguments are communicated. Increasingly, it is perceived as being incompatible with new theories in evolutionary biology.

The meetings of the Synod of Bishops on the family, held in 2014 and 2015, acknowledged that the language of natural law needs a more meaningful and accessible translation, but the bishops' working groups appeared to struggle to find an alternative vocabulary that would resonate with contemporary Catholics. They have to try harder. A relevant Catholicism—one that necessarily engages with Catholics and with secular audiences—begs for church teachings on sexuality, marriage and gender to be revisited in light of advances in scientific knowledge and understanding of these complex matters.

On a related topic, the synod would do well to address the conflict between the church's desire to accompany Catholics whose lived realities do not conform to teachings and its condemnation of "the scandal" to the church from these lived realities. Can

the church build bridges to L.G.B.T. Catholics and to cohabiting and divorced and remarried members of the church if it continues to insist that, as Pope Francis noted in "Amoris Laetitia" (No. 297), one "can't flaunt objective sin" and continue to teach others? The pastoral goal of integrating such Catholics into parish life is in tension with the expectation that they conceal either their Catholic or sexual identity, a tension underscored, for example, by their exclusion from parish ministry or the firing of married gay or lesbian teachers in Catholic schools.

Many have negotiated the tension in being gay and Catholic. But it might be harder to persuade young Catholics who do not fully conform to church teachings to manage such tensions. They belong to a generation for whom questions of gender and sexuality are more about personal authenticity than institutional conformity. They want to be open about who they are, and they want institutions to be open to the diversity of their and others' realities. If the synod can openly address the tensions between its pastoral intuitions and its doctrinal expectations, it might be a turning point in meeting young Catholics' search for a credible church. It might also mean that church teachings would become more integrated into young Catholics' conversations.

Michele Dillon is a professor of sociology at the University of New Hampshire and the author of *Postsecular Catholicism: Relevance and Renewal*.

The views expressed here are the author's own and do not reflect the views of the University of New Hampshire.

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Catholic schools challenged by changing demographics

By Brandon Sanchez


The student demographics in many Catholic elementary and high schools are changing. When will school faculties begin to reflect those changes?

Dale McDonald, P.B.V.M., director of public policy at the National Catholic Educational Association, identifies several structural barriers to a more diverse teaching staff at Catholic schools, chief among them a weak professional pipeline.

Hosffman Ospino, an associate professor of Hispanic ministry and religious education at Boston College and a co-author of the 2016 report “Catholic Schools in an Increasingly Hispanic Church,” agrees that there is a vicious cycle: “The absence of students of different cultures, races and ethnicities in our Catholic schools today most likely will have an impact in the makeup of the teaching and administrative bodies in these institutions in the future.”

Mr. Ospino added, “The number of Hispanics, for example, with college degrees is quite low. About 18 percent of Hispanics 21 and older has a college degree. This makes the pool of potential teachers and administrators in Catholic schools quite small.”

Other factors also explain why Hispanics and non-white teachers make up less than one-fifth of Catholic-school faculty. Generally, “a teaching career pays a lot less than [other jobs in] the private sector,” Sister McDonald said. This problem is compounded for Catholic-school teachers, who earn less than public school peers. The low salaries may discourage good candidates who may qualify for higher-paying jobs. And depending on state laws, said Sister McDonald, “if you want to get state teaching certification, you have to do student-teaching at a public school.”



Second-grader Yoselyn Arroyo at Holy Name of Jesus Catholic School in Henderson, Ky., helps translate the word "purple" during Spanish class in March 2018. The school has 33 students registered as Hispanic for the 2018-19 academic year, up three from last year.

Patricia Weitzel-O'Neill, executive director of the Roche Center for Catholic Education at Boston College, and Kristin Melley, director for professional development at the Roche Center, agreed. "There's no salary structure to properly support Catholic school teachers," said Ms. Melley. Teachers at Catholic schools earn "60 percent to 70 percent of what public school teachers are getting."

Diversity is not a challenge only for Catholic schools. "There's 3.6 million teachers in public schools and 150,000 in Catholic schools," said Sister McDonald. The Pew Research Center, using federal data, reported in August that only 9 percent of teachers in public elementary and secondary schools are Hispanic, compared with 26 percent of enrolled students. (Overall, 20 percent of teachers are nonwhite or Hispanic, compared with 51 percent of students.) In Catholic schools, the dominance of white teachers is only a little more evident. According to the N.C.E.A., 87 percent are white (which can include Hispanic teachers), and only about 8 percent are Hispanic. About 17 percent of students in Catholic schools nationwide are Hispanic.

This is "certainly not reflective in either sector of the student population we have in our schools," Sister McDonald said, adding, "More and more studies are showing that students do better if they see their own race and ethnicity reflected in some of their teachers."

Mr. Ospino also highlighted the benefits of more diverse staffs. "The literature is abundant. Teacher diversity enhances participation, self-esteem, affirmation of particular values; it helps to reduce biases such as racism and discrimination, and it improves [student test] scores, among other benefits.

"Students from underrepresented communities see themselves as leaders, like their teachers, and are motivated to follow in their footsteps. Diversifying the teacher and administrative populations in Catholic schools is a win-win option for everyone."

Catholic school systems do not appear to have developed a coherent strategy aimed at addressing diversity concerns. "I am not aware of any particular outreach efforts for teacher recruitment based on diversity," Sister McDonald said. "Everyone says they would like to have more diversity...but the applicants are not there."

Dioceses "look for diversity," she adds, but "they have not gone out on a major campaign." As Latinos have come to make up a larger segment of the U.S. church, they have become the focus of diversity-centered outreach.

Mr. Ospino commends the "excellent work" many Catholic universities are undertaking "in recruiting students from different cultural, racial and ethnic backgrounds to prepare them to serve as teachers and administrators in Catholic schools."

But more can be done. Ms. Weitzel-O'Neill and Ms. Melley are optimistic about the future of Catholic education, describing initiatives geared toward young Latino students.

"The rock of Catholicism is creating a community of trust and love and respect for one another," said Ms. Weitzel-O'Neill. Two-way-immersion schools, in which students participate in a bilingual, bicultural curriculum from kindergarten onward, take to heart those ideals.

This model serves students who have previously been marginalized, said Ms. Weitzel-O'Neill and Ms. Melley, while immersing students of all ethnicities in two languages. "Children taught to speak in more than one language outperform students in monolingual education systems," Ms. Weitzel-O'Neill said.

Mr. Ospino also believes that diversity starts at the roots. "I firmly think that the best way to diversify the teaching and administrative bodies in Catholic schools in the future is diversifying as much as possible the student population in these institutions today."

While achieving staff diversity can be a struggle for some Catholic schools, others are succeeding. Msgr. Aidan Carroll, president of Bishop Amat High School in Los Angeles, said his school's faculty is as diverse as its student enrollment, which he estimated to be more than 70 percent Latino. He points to the 20 teachers who are themselves graduates of Bishop Amat as part of the explanation.

"Our first concern is always that the person has the

skills and preparation for a particular position,” he said. “We don’t consciously go out [and hire for diversity]. It reflects our geographical area,” he said, noting that there are both Filipino students and teachers at Bishop Amat. “Most of our teachers will come from nearby neighborhoods.”

A variety of students are lumped together under the “Latino” label at Bishop Amat, he said, from those who speak Spanish at home to second- and third-generation immigrants who are learning Spanish as a second language and those who have one Hispanic parent and one non-Hispanic parent.

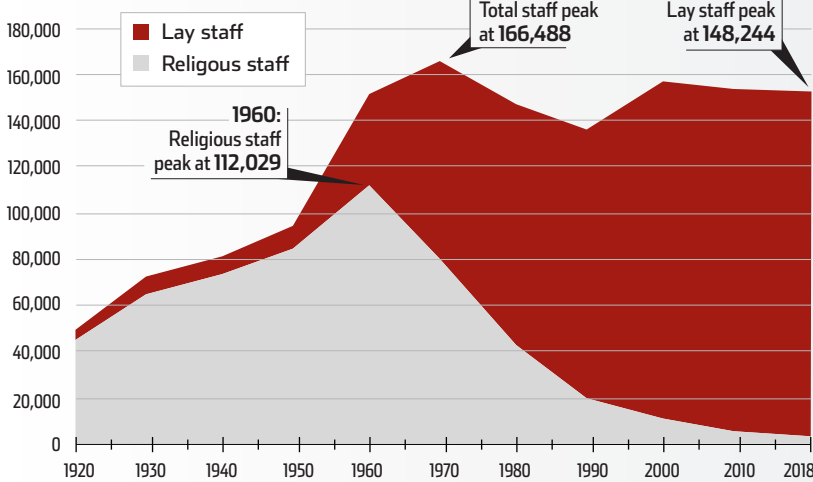
panic parent.

“We emphasize inclusiveness and respect for other people,” Msgr. Carroll said. “I thank the Lord that we achieve a high level of success in this. There are kids of all races on the football team, and they are like brothers. They are united.”

Brandon Sanchez, *O’Hare fellow*. Twitter: @offbrandsanchez. With J.D. Long-García, *senior editor*. Twitter: @Jdlongarcia.

WHO TEACHES AT CATHOLIC SCHOOLS?

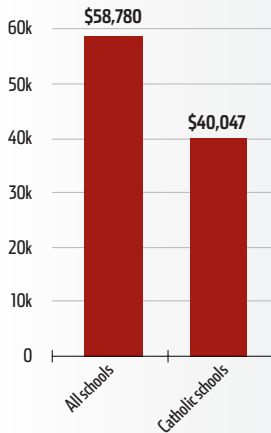
CATHOLIC ELEMENTARY/HIGH SCHOOL STAFFING



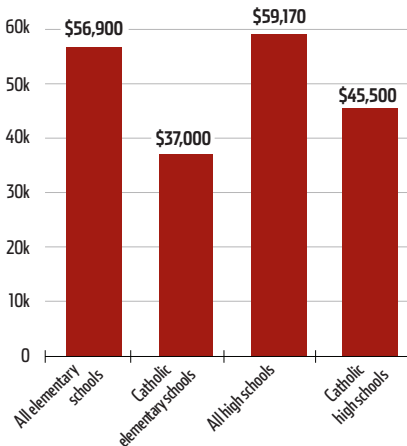
STAFF AT CATHOLIC SCHOOLS (2017-18)

Elementary/middle schools	
Female lay staff	85%
Male lay staff	12%
Female religious	2%
Male religious	>1%
Clergy	>1%
High schools	
Female lay staff	54%
Male lay staff	43%
Female religious	1%
Male religious	1%
Clergy	1%

AVERAGE ANNUAL TEACHER'S SALARY (2017)



MEDIAN ANNUAL TEACHER'S SALARY (2017)



CATHOLIC SCHOOL FACULTY VS. STUDENT ENROLLMENT (2017-18)

	Faculty	Students
Catholic	81%	78%
Non-Catholic/unknown	19%	22%
White	87%	73%
Black	2%	8%
Asian	2%	5%
Multiracial	2%	6%
Unknown	7%	7%
Hispanic	8%	17%

Sources: “United States Catholic Elementary and Secondary Schools 2017-2018,” National Catholic Educational Association; “A Look at Teacher Pay Across the United States in 2017” and Occupational Outlook Handbook, U.S. Bureau of Labor Statistics; “The Annual Financial Report: Catholic Elementary and Secondary Schools in the United States: 2016-2017,” prepared for the N.C.E.A. by the Center for Applied Research in the Apostolate. “Staff” refers to full-time-equivalent positions. Salaries for public school systems do not include special education teachers, who have higher salaries. Salaries for public elementary schools are for grades K-6; salaries for Catholic elementary schools are for grades K-8. Hispanics can be members of any race and are counted separately from racial groups.

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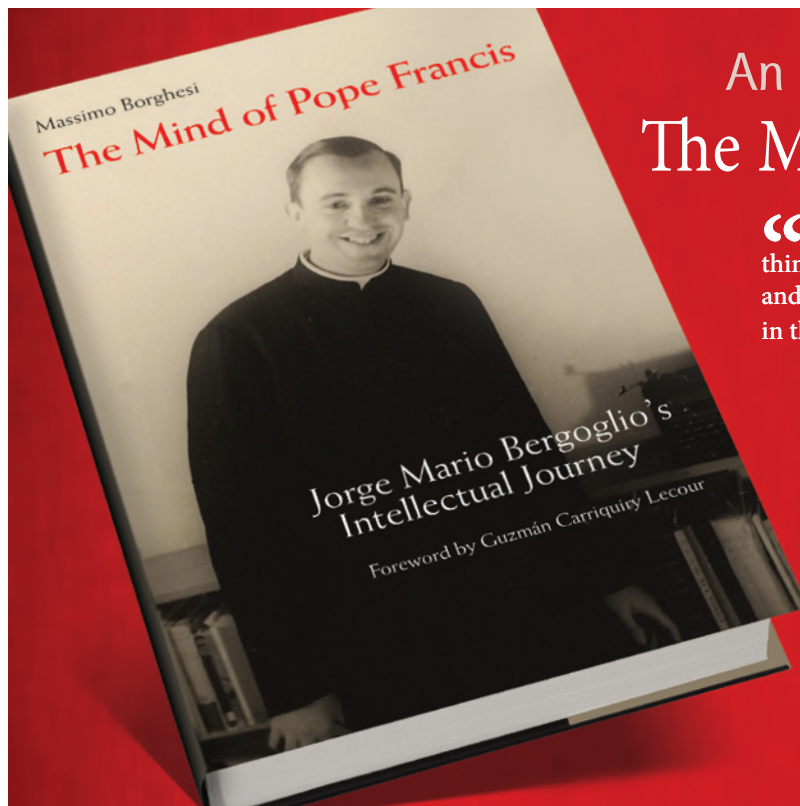
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the teaching of the young
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Pope Francis met with officials representing the U.S. Conference of Catholic Bishops at the Vatican on Sept. 13: Msgr. J. Brian Bransfield, left, and Cardinal Seán P. O'Malley, O.F.M.Cap.

Resignations and Roman meetings among the developments in sexual abuse crisis

CNS photo/Vatican Media

“It just doesn’t stop.” That sentiment, shared on Twitter by Associated Press Vatican correspondent Nicole Winfield, captures the feelings of many Catholics trying to keep up with the seemingly endless cycle of revelations about sexual abuse in the U.S. church. On Sept. 12, Pope Francis announced an unprecedented global meeting of church leaders to address sexual abuse next February, but that was only one among many recent developments in the crisis.

On Sept. 13, Cardinal Donald Wuerl, the archbishop of Washington who is under fire for his record in managing abuse allegations as the bishop of Pittsburgh, announced that he will personally urge the pope to accept his resignation.

“Those called to serve the church in a leadership capacity must recognize that we are to lead not only by word, but also by personal action. We must be prepared to do whatever is needed, including stepping aside,” he wrote.

The 77-year-old cardinal is an adviser to the pope and a member of the Vatican’s Congregation for Bishops. Trouble for Cardinal Wuerl began in June when his predecessor, Archbishop McCarrick, was removed from public ministry by Pope Francis after claims of sexual abuse against a minor from decades ago was substantiated and other people claimed they had been victimized by the archbishop as adults. Cardinal Wuerl maintained he was unaware of any misconduct claims against Archbishop McCarrick.

His challenges were compounded following the release in August of an 800-page grand jury report that detailed decades of sexual abuse against minors committed by Catholic priests in Pennsylvania. Cardinal Wuerl initially defended his record as archbishop of Pittsburgh, a post he held from 1988 to 2006. He noted that he removed many accused priests from ministry, but critics said he did not do enough.

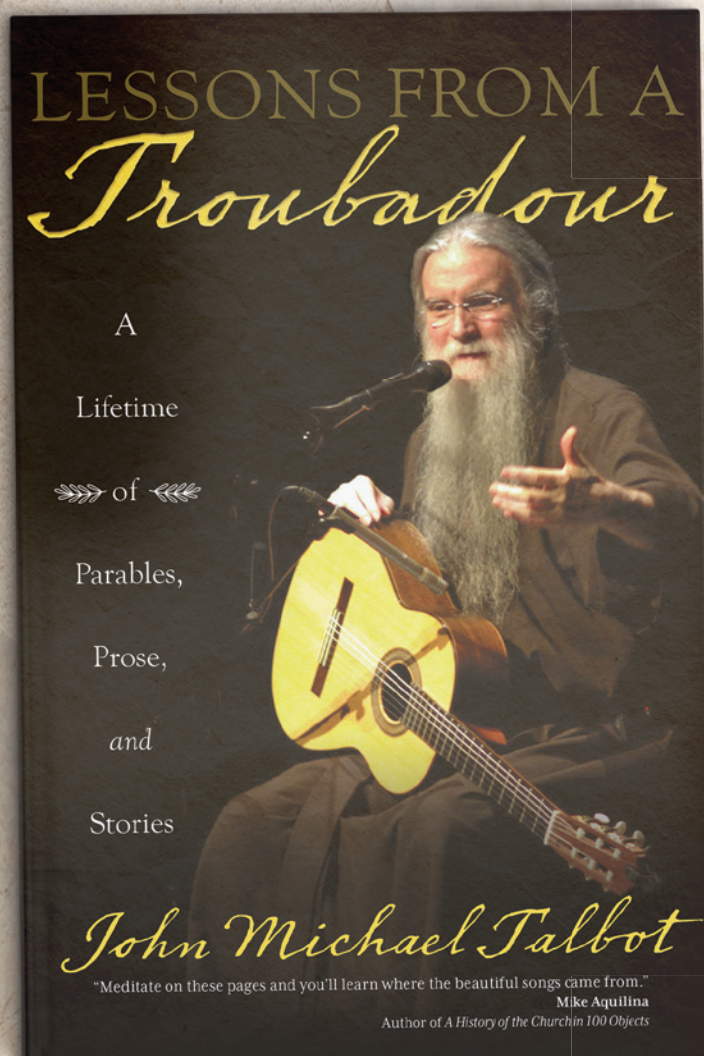
The Pennsylvania report has also led law enforcement officials in at least eight states to launch similar investigations. In New York, Attorney General Barbara Underwood’s office has begun a civil investigation into how church leaders in the state’s eight dioceses have handled allegations of abuse. The investigation will pay particular attention to the Diocese of Buffalo, where Bishop Richard Malone is accused of mishandling sexual assault claims against priests there and of not being truthful about the number of priests accused of abuse. The bishop has denied any wrongdoing.

On Sept. 13, Pope Francis met with four U.S. church leaders in the Vatican: Cardinal Daniel DiNardo, president of the U.S. Conference of Catholic Bishops; Archbishop José H. Gomez, vice president; Cardinal Seán O’Malley, head of the Vatican’s Commission for the Protection of Young People; and Msgr. Michael Bransfield, general secretary of the bishops’ conference. Cardinal DiNardo released a statement, in which he said the group “shared with Pope Francis our situation in the United States—how the Body of Christ is lacerated by the evil of sexual abuse.” But he offered no details about what steps bishops would take to confront the ongoing crisis.

The United States is not alone when it comes to abuse and charges of cover-up by church leaders. Authorities in Chile continue to investigate allegations of abuse there, and church leaders in Germany are reeling after the release of a report detailing thousands of past cases of abuse.

Michael J. O’Loughlin, *national correspondent*.
Twitter: @MikeOLoughlin.
Material from the Associated Press and Catholic News Service was used in this report.

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A Nicaraguan priest warns of further persecution of the church

Even hardened by weeks of bloodshed on the streets around his parish, the Rev. Edwin Román Calderón was not prepared for what he saw on June 2. Junior Gaitán, 15, was carried into his small church in Masaya, a small city about 20 miles south of Nicaragua's capital, Managua. He was bleeding heavily.

"He was carried by a friend," Father Román Calderón recalled. "I was told that a policeman had shot him at point-blank range, even though he had kneeled and begged to be spared." He sighed and paused for a moment. "There was nothing we could do for him."

Junior Gaitán died on the floor of the small San Miguel Church. He was one of at least four people who died on Father Román Calderón's parish grounds between May and July, when mass protests against the government of President Daniel Ortega descended into bloody chaos.

The violence started in April, when protests against a proposed social security reform were repressed by the government. The initial shock among protesters at the brutal response escalated quickly into nationwide anger against a government and president many Nicaraguans believe have become dangerously authoritarian, if not outright dictatorial. They would soon demand Mr. Ortega's resignation.

Masaya has produced some of the most vigorous resistance to the Ortega government. This spring protesters

tore cobblestones from the streets and set up roadblocks at strategic intersections. They were soon confronted by police and paramilitary groups.

"The heaviest fighting happened in the days after May 11," Father Román Calderón recalled. "I was watching television at home, when I heard screaming and the sound of gunfire. When I looked out at the street, it was utter chaos, like a battlefield. People were screaming and running everywhere; there was tear gas. I saw police and paramilitaries hunting them down."

The priest saw no other option than to open the parish gates. Terrified and wounded protesters did not dare go to local hospitals and clinics, fearing arrest. The church soon became a makeshift hospital.

"As a priest, I could not stand idly by. I had to help," he said. "There were dozens of wounded. We helped as best as we could, with five voluntary paramedics."

Helping wounded protesters ultimately made Father Román Calderón himself a target of the government. Days after the heaviest clashes, in May, he began to receive threatening phone calls. There were rumors that he had been added to a government blacklist.

Masaya, meanwhile, had been purged of roadblocks and most protests after government forces swept into the



Rev. Edwin Román Calderón at San Miguel church in Masaya, Nicaragua

Jan-Albert Hootsen

city on July 17 during Operation Cleanup, a nationwide offensive to end the opposition demonstrations. At least 24 people, including several in Masaya, were killed. As protests have subsided in recent weeks, Mr. Ortega has declared the country to have “normalized,” but critics strongly contest that narrative.

“Nothing is normal here; that’s an outright lie,” Father Román Calderón said. “The government is hunting down anyone they suspect to have been involved in the protests.”

That includes dozens of priests and church officials who face increasing hostility from the Ortega regime. Although the church was initially asked to mediate between opposition groups and the government, the dialogue has been strained by mutual distrust. The president has repeatedly accused Catholic priests of planning a coup, and his supporters have attacked church officials on several occasions.

“The church has become a political player, even though we never wanted that,” said Father Román Calderón. “We are being mocked and insulted; it’s painful. But I can’t but continue to support the people. I wouldn’t be much of a priest if I didn’t.”

Jan-Albert Hootsen, *Mexico City correspondent.*
Twitter: @jahootsen.



AP Photo

In India, a bishop is accused of rape and the church of inaction

A Catholic nun in Kerala, India, who alleges that she has been repeatedly raped by a bishop from Punjab State, has accused senior church officials of inaction and silence. Ucanews.com reported that in a fresh complaint on Sept. 8 addressed to the Vatican’s apostolic nuncio to India, Archbishop Giambattista Diquattro, the nun said she first reported to church officials in June 2017 that she had been raped by Bishop Franco Mulakkal of Jalandhar.

“Bishop Franco is functioning freely with all his privileges.... The silence and inaction on the part of the authorities of the Catholic Church in India is adding to the impunity that he enjoys before the law of the land,” the nun, who remains anonymous, said.

In a police complaint in June 2018, she accused Bishop Mulakkal of multiple assaults between 2014 and 2016. Bishop Mulakkal claims the accusations are baseless and meant to distract from disciplinary action he had initiated, as bishop of the diocese where her congregation, the Missionaries of Jesus, was founded, against the nun.

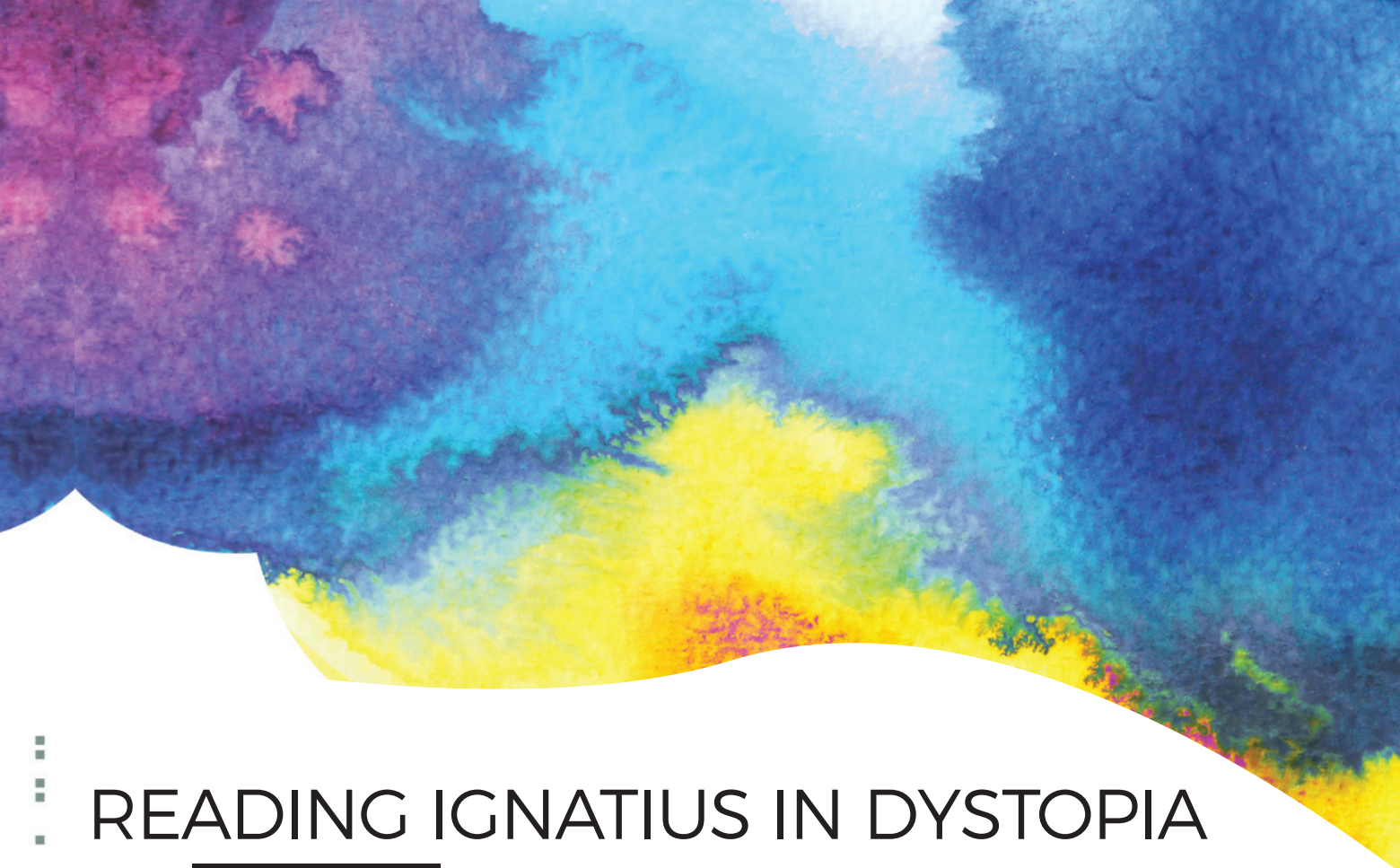
“I had tremendous fear and shame to bring this out into the open,” she said. Other members of her order protested the lack of progress in the case in September, gathering with supporters along a crowded street in Kochi, a coastal city in Kerala.

“The church has not given us justice,” one of the nuns, Sister Anupama, told *The Times of India* newspaper. “It was the church which forced us onto the street.”

Police had questioned Bishop Mulakkal in July, but he was released then without charges. After the protest, Kerala authorities scheduled renewed questioning of the bishop for Sept. 19.

From AP and CNS





READING IGNATIUS IN DYSTOPIA

Jesuit universities in an age of anxiety

By Michael C. McCarthy

Dystopian literature has never ranked high on my reading list. Recently, though, I have been watching a popular Netflix series adapted from a dystopian science-fiction novel of the same name, *Altered Carbon*. I like to think it represents the next stage of my 35-year formation as a Jesuit.

I was trained to read Homer at Oxford and Augustine at Notre Dame, and I have taught classics and theology at two Jesuit universities, in Silicon Valley and in New York. But in my current job as an administrator I have seen people far more anxious about the future than interested in the past. Dystopian literature has become a sign of the times, and we need to take it seriously.

Authors of dystopias imagine a future in which our deepest fears have come true. Nor do we lack reason for fear. Institutions have failed us; leaders we trusted have left us disappointed; solutions to big social problems have not panned out. We may be excited about driverless cars, but we dread the prospect of surveillance, increasing inequality and (as the M.I.T. professor Sherry Turkle put it in the title of one of her books) being “alone togeth-

er.”

In recent years I have been surprised by how fearful and suspicious many college undergraduates have become. As smart, generous and hard-working as they are, there is a deep vulnerability and a habitual distrust in the values and authorities that provided previous generations with confidence and direction—a sense of citizenship and of religious commitment, to name only two. As one colleague has pointed out, regarding those growing up in the age of social media, “their nose for bulls--t has become more keen than their expectation of truth.”

The clinical data brings that psychological fragility into full relief. In 2016, for instance, the National College Health Assessment reported that nearly two-thirds of students surveyed complained of feeling overwhelming anxiety or hopelessness in the previous 12 months. That number was up 50 percent from what it was five years before.

In this context, Jesuit education has a unique voice and responsibility to project confidence in the future. Not only do our students and their families need what Jesuit

institutions can provide, but so does the world. We need to offer persuasive alternatives to the dystopian narratives that shape our personal and institutional psyches.

Almost 20 years ago, Joseph A. O'Hare, S.J., the former president of Fordham University and editor of **America**, gave a lecture in Philadelphia called "What are the Odds of Jesuit Higher Education Surviving in America?" He gave no definitive answer to the question but insisted that any future worth investing in needed to be grounded in the Spiritual Exercises of St. Ignatius. Mere institutional survival cannot be a goal for those trained in a spiritual discipline that makes them free to seek the "greater good."

In 1999, Father O'Hare could not have foreseen all the conditions that make institutional survival a real question now. But he did understand how reading Ignatius provides us a capacity for discernment so that we can navigate between the particular dystopias and utopias that fascinate us today. The Spiritual Exercises, in other words, enable us to inspire, but also to be realistic, adaptive to the particular needs of our times and responsive to our best guess of what the future—even a rapidly changing future—holds. They instill not naïve optimism, but a hopeful realism that responds to the reality of sin, death and failure without despair, one that acknowledges genuine fears without being enslaved by them.

Most important, they help us ground our students in a set of virtues that will continue to pay dividends for centuries to come.

The Future of Humanity and of Higher Education

At its core, the business of Jesuit education is the future of humanity, yet what that future holds is anything but certain, and "Altered Carbon" represents a particular vision that makes everyone anxious.

Set over 300 years in the future, the television series imagines a world where individual consciousness is recorded digitally on disk-shaped "cortical stacks" implanted in the backs of our necks. Human bodies have become mere "sleeves" that can accept any personal identity. Artificial intelligence can provide perfect fulfillment of any individ-

ual's needs, appetites, even sexual tastes—which ironically do not require any bodily interaction.

Such scenarios may seem fantastical, but certain elements are real enough. The commodification of human bodies ("sleeves") eerily reminds us of human trafficking and the status of so many refugees throughout the world. The satisfaction of sexual desire through a digital self is not all that far-fetched given the high incidence of addiction in contemporary culture to internet pornography, gaming and digital echo chambers that seem to make actual relationships less valuable. Whether or not our descendants centuries from now will be able to uncouple personal consciousness from a specific body, the question of what it means to be human is by no means inert.

Higher Education's Crisis of Meaning

Although not dystopian literature exactly, another genre of writing highlights the precarious condition of contemporary academic institutions. Look at some of the recent titles: *Poison in the Ivy*; *Excellent Sheep: The Miseducation of the American Elite and the Way to a Meaningful Life*; *Academically Adrift: Limited Learning on College Campuses*; and *Excellence Without a Soul*. All signal deep social anxiety and make up a cottage industry for publishers catering to a range of tastes. There are also religious versions in books such as *Catholic Higher Education: A Culture in Crisis*.

The chief message of these books is that higher education is broken, though diagnoses and remedies vary. To some the problem is principally economic. The rising cost of tuition leads to crippling debt for college students, and we recognize that the system is financially unsustainable. To others the issue is that we have lost our soul. Colleges perpetuate racial or economic inequality; or in the pursuit of elite status, academics fail to heed a larger scale of civic or personal values; or religious institutions have become unmoored from their founding inspiration and identity. There are even apocalyptic predictions that 50 percent of colleges and universities will close or go bankrupt in the next 15 years and that online education will radically dis-



rupt the business model of higher education.

The problems are all too real, they will not go away, and our response cannot be to bury our heads in the sand. Yet proposals to “fix” the problem of higher education can be wildly utopian, as different groups propose a variety of silver bullets. For some (especially on governing boards), doing away with tenure and investing in personal, online education or better athletics programs is the solution. For others (especially on faculties) becoming “less corporate,” doing away with administrative bloat, reducing teaching loads and investing in research is the answer.

Too often, however, both the diagnosed problem and the silver bullet become fixations that reflect an assortment of ego needs rather than a commitment to a shared vision. Scott Cowen, the former president of Tulane University, tells the story of a winning football coach renegotiating his contract. It was not more money the coach wanted, but, as Cowen titled his book, “Winnebagos on Wednesdays.” In other words, he wanted the hype that would bring hordes of tailgaters to campus midweek to wait for a Saturday game.

To Cowen, the incident reveals how often institutional tails want to wag the institutional dog. Private interests crowd out commitment to a common good. Whether it is a football program, the ideas of a business entrepreneur, the narrow interests of a scholar or the institutional ambition of a prominent alum, too often we undertake change without considering the real question: What is the ultimate purpose of higher education? In default of leadership that drives a consensus on that question, we are rudderless amid the waves of the dystopias and utopias we privately conjure up.

A Sense of Urgency: A Care for Souls

If narratives of fear sell, our counter-narrative must be one of moral urgency.

At about the time students entering college this fall were born, the then-superior general of the Society of Jesus, Peter-Hans Kolvenbach, stressed a central tension that faces Jesuit colleges and universities. In an oft-quoted lecture he gave at Santa Clara University in

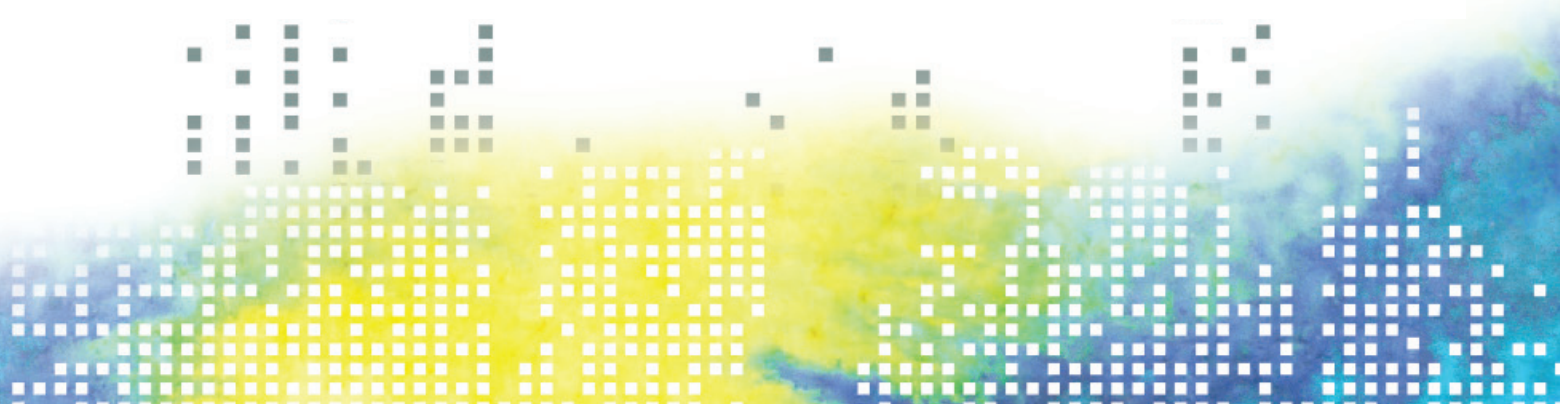
2000, he pointed out the market pressures colleges and universities are under. Students (and their parents!) want to learn the technical and professional skills they will need to succeed in a rapidly changing economy. On the other hand, they also want and deserve more than “worldly success.”

Father Kolvenbach argued that the purpose and measure of our universities lies in who our students become. Obviously most schools are interested in who their students become, but there are deeper resonances in his speech. Underlying his claim is a tacit acknowledgement of a religious conviction that has motivated Jesuit education from the beginning; that a human person is fundamentally a living, incarnate and unrepeatable mystery.

To St. Ignatius, a human person is constantly being created by God in the concrete decisions, desires and relationships in which we enact our freedom. An educator encounters this mystery every time a young person wonders what he or she should do in life, or how to relate socially to others. When we attend to this mystery, we are fulfilling what St. Ignatius saw as a chief purpose of the Society of Jesus itself: a care for souls.

Reverence for the mystery of the human person grounds the whole enterprise of Jesuit education, because Ignatian educators also believe that it opens out into a larger mystery that Jesuits, at least, call God. We do not presume that every one of our students or colleagues will use theological language or self-identify as religious. We often defer, therefore, to more neutral shorthand phrases like “whole persons,” which suggest that our students are constellations of capacities that far exceed their ability to contain the knowledge or skill sets we may wish to upload into them at any given moment.

Those who follow the tradition of St. Ignatius also wager that if we support and challenge a young person to develop as a “whole person,” we will be cultivating leaders for the future well-being of the world. Again, we tend to use words like *justice* or *solidarity* or *persons for others* to communicate our belief that education must ultimately contribute to the broader good of humankind.





Welch Hall, Gonzaga University in Spokane, Wash.

As a result of this vision, however, the educational enterprise is conceived as something sacrosanct. And while the institutional context of that enterprise is contentious and does in fact require innovation, smart decisions and sustainable business models, the purpose of Jesuit higher education in the United States cannot simply be to stay in business.

It must continually reaffirm its commitment to the foundational vision of what a person is. It must create conditions where it is less likely that human identity can be digitized and transferred into other bodies—like what we see in “Altered Carbon,” where what we know as humanity, in any meaningful sense, has vanished.

Anyone who has seen the isolation, mistrust and anxiety of many otherwise healthy young people will recognize there is a greater sense of urgency than we might think.

Renewing an Academic Vision

Jesuit colleges and universities clearly have to adapt to new conditions to fulfill their mission. Father Kolvenbach noted that what “whole persons” need in the 21st century is different from what they needed in the Counter-Reformation, Industrial Revolution or even the 20th century. We need constantly to renew an academic vision that speaks to our times, even as it insists on values that will not pass away.

A recent book by the president of Northeastern University, Joseph E. Aoun, sets out a framework that may be usefully adapted to the basic premises of Jesuit education.

Robot-Proof: Higher Education in the Age of Artificial Intelligence begins with a recent survey of the worst fears of the U.S. public. After terrorism and a nuclear attack, Americans list technology as what they fear most. Specifically, by 7 percentage points, we fear robots replacing us at work more than death itself.

Report after report grounds that fear, such as the McKinsey study in 2015 that suggested 45 percent of the work humans now do could be replaced by automation simply by adapting current technologies. A report in 2016 on “The Future of Jobs,” by the World Economic Forum, projected that 65 percent of children now entering elementary school will end up working in jobs that do not now exist.

The implications for higher education are significant, but for Dr. Aoun this picture of the future should stimulate us to reimagine our work and renew our academic vision, not to react in panic or defensiveness. The challenge is to pursue what humans can do and artificial intelligence cannot. The call is to give our students ownership over their futures and support them, not just in the years when they are in school, but over the long haul. The task is to support and nurture human creativity, since the ability to be creative (as opposed to processing information quickly, which machines will always do better) will be the key driver of economic activity in the future.

In the face of the burgeoning field of robotics, Dr. Aoun coins a new discipline, “humanics,” with the goal “to nurture our species’ unique traits of creativity and flexibility.”



That goal is hardly novel. The Jesuit ideal of *eloquentia perfecta* is the rhetorical capacity to adapt a message to a particular audience in such a way as to create new forms of understanding and relationship. What Dr. Aoun calls “human literacy” has long been part of the Jesuit tradition, and it has always been supplemented with other forms of literacy, most recently those related to data and technology. Moreover, in recent years Jesuit colleges and universities have fostered active experiential learning, which emphasizes global engagement and the ability to operate in different cultural contexts.

Jesuit colleges and universities may need to make a stronger case for themselves by more clearly aligning academic programming with perceived career relevance. As a classicist, I feel deep sympathy with those who worry about a utilitarian impulse that regards education as nothing more than a commodity. We must strongly resist that trend. And yet if we are not able to alleviate the fears of those we ask for a major tuition investment (or if we, out of a sense of superiority, shame those who are worried about getting a job), we risk losing the public trust forever.

Character and Community

Even an academic vision that prepares our students for any career in any economy would not fulfill the mission of a Jesuit university if it did not advance its core ethical responsibility to the world. In classical terms, the foundation of ethics is a conception of what counts as a good life and a commitment to the habits that lead to it. If we are anxious about the

various dystopian scenarios that could play out, the best way to address our fear is to prepare to make good choices now. And the best way to learn how is in a community where the formation of character may be discussed and where examples of character may be encountered.

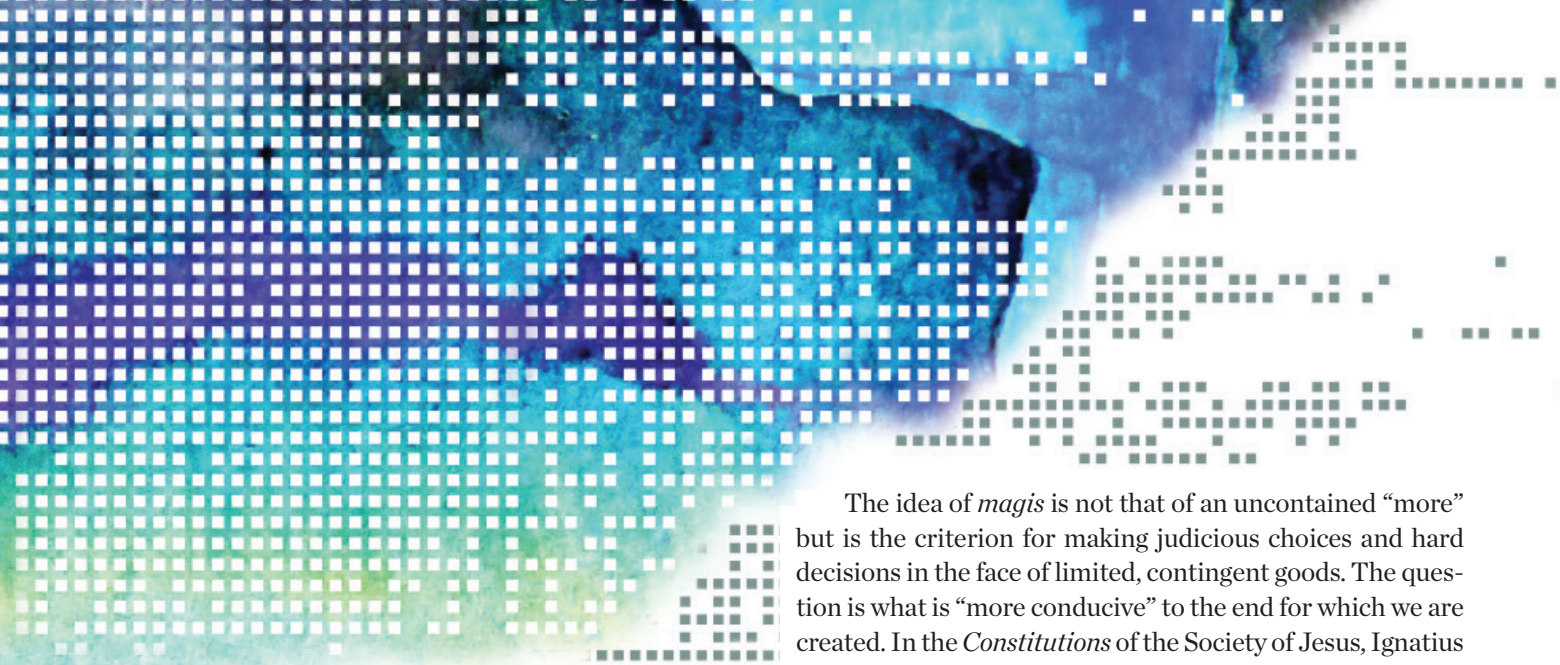
In his popular book *The Road to Character*, the New York Times columnist David Brooks laments that “[m]ost of us have clearer strategies for how to achieve career success than we do for how to develop a profound character.” Because it derives from a care for souls, a Jesuit education, by contrast, has multiple strategies for developing character. Although academics are often reticent to make strong normative claims about what constitutes good character, many faculty and staff members at Jesuit institutions are moved and indeed liberated by the ethos that continues to situate intellectual excellence within the larger context of personal development.

To be a person of character is to understand oneself as being in relationship with others. Our identity is formed within a wide network of fellows, from parents to siblings to spouses and children and friends and co-workers. Aristotle said we are by nature social animals, and that therefore a person without a community is either subhuman or above humanity. Even though we often think of ourselves as rational individuals and of our choices as private, the truth is our moral actions and our own flourishing take place within a web of relationships.

The 20th-century political theorist Hannah Arendt was stripped of her German citizenship after fleeing the Nazi regime and spent 18 years stateless. Famously, she



The Pontifical Gregorian University in Rome, Italy



remarked that “the world found nothing sacred in the abstract nakedness of being human.” She observed that it is only the apparently random grace of friendship and personal sympathy that guarantees the human rights of another. Even in an age of anxiety, we must not see academic institutions as mere engines for producing degrees. Moral agency develops in actual communities that assure us (as Arendt stressed): “I want you to be.” Building community is complicated, time-consuming and expensive. Still, it remains a crucial investment.

The Magis and Hard Decisions

The use of Jesuit lingo has become a common practice in the branding of high schools, colleges and universities founded by the Society of Jesus. I would be surprised, for instance, if a single Jesuit institution did not have some reference to the *magis* in its programming or marketing efforts. In a single word the term can inspire the widest set of ambitions. A Latin adverb meaning “more,” *magis* reminds us of the aspirational quality of the Olympics motto (“faster, higher, stronger”) but without reference to any particular action or substance; it is simply “more.” The website of one Jesuit institution explains that it is about “doing more, being more, and achieving more than originally thought possible.”

Maybe. But I suspect St. Ignatius would cringe. In his *Spiritual Exercises* Ignatius sets out the principle according to which all choices shall be made. Our purpose as humans is to “praise, reverence, and serve God, and by this means to save our soul.” Everything else, he says, is to be used insofar as it leads to the fulfillment of this purpose. Therefore, we should not favor a long life instead of a short one, honor instead of dishonor and so on. Rather, our whole desire “should be what is more conducive [*magis...conducant*] to the end for which we are created.”

The idea of *magis* is not that of an uncontained “more” but is the criterion for making judicious choices and hard decisions in the face of limited, contingent goods. The question is what is “more conducive” to the end for which we are created. In the *Constitutions* of the Society of Jesus, Ignatius follows a similar logic. Faced with a variety of requests for Jesuits to take up ministries, he proposes a set of criteria to determine the places to which they should be sent. He counsels that “one should keep the greater service of God and the more universal good before his eyes as the norm to hold oneself on the right course.” Again, the *magis* refers to the more universal good that would justify one choice over another.

In the years to come, Jesuit colleges and universities, as well as the Society of Jesus in the United States, will face difficult decisions. To the question posed by Father O’Hare 20 years ago (“What are the odds of Jesuit higher education surviving in America?”), I would wager that the odds are high, if good decisions are made now. I would not wager as much on all places’ surviving—either as institutions or as Jesuit institutions. The survival of these colleges and universities will depend on their capacity to adapt to changing conditions in a timely fashion. Their survival as Jesuit institutions will depend on how deeply boards and faculties truly understand and are committed to a very distinctive mission. Both will depend on the openness of new, different and probably smaller pools of students and their families to invest in our vision.

To the extent that the Society of Jesus faces decisions on whether to stay committed to institutions and where to focus its own limited resources, my hope is that Jesuit leadership—together with rank-and-file Jesuits and their committed colleagues—have the freedom to discern carefully what, among many possibilities, is “more conducive” to the end for which the Society of Jesus was called into being. And to act with boldness and courage.

Michael C. McCarthy, S.J., is vice president for mission integration and planning and an associate professor of theology at Fordham University.



THE BUSINESS OF FIGHTING POVERTY

In Africa and around the world, Jesuit-trained entrepreneurs are finding new ways to lift up the poor

By Brian Harper



Alumni of All Across Africa, a program that trains local artisans to manufacture and sell their goods. The initiative received support from the Miller Center for Social Entrepreneurship at Santa Clara University.

Courtesy of Miller Center for Social Entrepreneurship

Something clicked when Anya Cherneff arrived in Nepal.

A graduate of the University of Denver and Columbia University, with a passion for human rights, Ms. Cherneff went to the Himalayas to learn about a successful microfinance initiative. On a deeper level, she was looking to fuse the causes that most animated her: helping women around the world achieve economic freedom and fighting human trafficking and prostitution. Through her husband's work in clean energy, she had a sense that access to jobs in the renewable energy sector might offer a solution on both fronts. In a country characterized by 18-hour electricity blackouts and

rampant human trafficking and sex industries, Nepal was an ideal place to test this theory.

Sita Adhikari, the Nepalese woman who ran the microfinance program, immediately impressed her guest.

"This woman is really incredible," says Ms. Cherneff. "She would be a high-powered executive if she was back in the States."

Like Ms. Cherneff, Ms. Adhikari had grander ambitions.

"She said, 'Yes, I've created this big microfinance program, and it's very successful,'" Ms. Cherneff remembers. "'But my real dream is to start my own company. I want to employ at least a hundred women.' I was like, 'Funny you say that, because I want to do that, too. Let's figure it out together.'"

The result was Empower Generation, a nonprofit that trains Nepalese women to create businesses selling solar lanterns and other clean energy products in the plains region of their country. The hope is that these jobs will make women less vulnerable to trafficking and work in the sex industries. According to Empower Generation, the organization has helped found 20 women-led businesses, including Ms. Adhikari's 300-employee enterprise, and has distributed more than 56,000 solar lamps and other clean energy products to more than 280,000 people.

Groups like Empower Generation must compete with other nongovernmental organizations for funding, seeking money in a field with finite resources. Success requires a firm grasp of the business skills Ms. Adhikari and Ms. Cherneff strive to instill in women throughout Nepal.

Aware of this difficult environment, one of Empower Generation's board members encouraged Ms. Cherneff to apply for fellowships that would help her increase her impact. It was thus that she discovered the Miller Center for Social Entrepreneurship.

Located on the campus of Santa Clara University in Silicon Valley, Miller Center was founded in 1997 as the Center for Science, Technology, and Society by Paul Locatelli, S.J., the Jesuit university's late former president. The words at the heart of the center's updated name—*social entrepreneurship*—might sound like another buzz term, coming from

the always buzzing Silicon Valley. But if the jargon is unclear, the idea is simple. Social entrepreneurship involves “applying entrepreneurial and business principles to serve the poor and protect the planet,” says Thane Kreiner, who has served as the center’s director since 2010.

An emphasis on ethical business practices is increasingly common in boardrooms, with 64 percent of chief executives in a recent survey by PricewaterhouseCoopers saying corporate social responsibility is core to their business. Social entrepreneurship takes this instinct a step further. To earn their stripes as social entrepreneurs, business people must work with—not just for—poor communities. As Miller Center’s website explains, while charity is giving someone a fish to feed them for a day and education is teaching them to fish to feed them for a lifetime, social entrepreneurship means empowering someone to run a fishing business and permanently feed their village.

Though the concepts behind it are not novel, the moniker “social entrepreneurship” is still a relatively recent development, with contemporary leaders in business and politics touting the field’s merits. Enthusiasts see its tenets in the work of Bill and Melinda Gates, Sheryl Sandberg and Elon Musk. Muhammad Yunus, who won the 2006 Nobel Peace Prize for his work in microfinance at Grameen Bank, is seen by some as a godfather of social entrepreneurship. The former New York City Mayor Michael Bloomberg launched a social entrepreneurship competition in 2014, and in his final year in office, President Barack Obama hosted a Global Entrepreneurship Summit at Stanford University.

Given their reputation for finding God in even the most temporal settings, it is not surprising that the Jesuits would carve out their own niche in the world of business and social entrepreneurship. Miller Center is just one institution in a broader network of 25 Jesuit business schools and other establishments that work with both nonprofits and for-profit organizations looking to make a positive social impact. Alex Counts, who studied under Mr. Yunus and founded and served as president and chief executive of the Grameen Foundation, says this network’s efforts are a valuable contribution to the field.

“It is impressive,” says Mr. Counts, “as an excellent example of social entrepreneurship and micro-franchise as an economic empowerment strategy.”

Nathan Schneider, a professor of media studies at the University of Colorado Boulder whose research interests include cooperatives and philanthropy, says Catholics can leave their mark on social entrepreneurship by prioritizing who is in charge of the social enterprises they support.

“Catholic social teaching has the potential to sharpen and hone the tremendous vagueness that is the contemporary discourse on social enterprise,” he says. “We have been doing it a lot longer than the present vogue. As Catholics participate, we should do so not by merely imitating what others are doing but by drawing on our long and remarkable tradition of instigating businesses that serve the marginalized by putting the marginalized in control.”

In Mr. Kreiner’s view, social entrepreneurship is intrinsic to the Jesuit charism.

“When you think about the establishment of a free system of higher education in Europe back in the 16th century, we would call that social entrepreneurship today,” he says. “In some ways, we’re coming back to the roots of the Jesuit order by working with social entrepreneurs.”

Not everyone sees the Jesuits’ involvement in social entrepreneurship in a positive light. Both Phil Cooke, S.J., who runs the Center for Social Entrepreneurship at the University of Detroit Mercy, and Nicky Santos, S.J., who co-directs Marquette University’s Social Innovation Initiative, say they have faced skepticism from Catholics who worry that social entrepreneurship’s focus on profit, financial viability and best business practices masks a pursuit of unfettered capitalism. Having taken vows of poverty and sharing the Catholic Church’s complex view of capitalism, Fathers Cooke and Santos are sensitive to these critiques.

“I am not a proponent of unbridled capitalism,” says Father Cooke. “I used to shoot it down, too. But social entrepreneurship really is about sharing. I want poor people to have capital so they can have choices.”

“Social entrepreneurship is really a democratization of capitalism,” says Father Santos. “It’s having local people take agency. It’s much more in line with recognizing human dignity. We want to be critical of business, but we want to reap the benefits of business.”

Other critics take issue with the name of the field itself, seeing “social entrepreneurship” as little more than a fashionable identification that, like “thought leader” or “synergy,” does not actually mean much of anything.

Miller Center points to its 20-year track record of delivering results as proof that their work is more than a passing fad. The organization has provided business training to 570 enterprises in 65 countries, mostly through its Global Social Benefit Institute, which





Laxmi Neupane gives a cooking demonstration with a clean cookstove, a product developed by female entrepreneurs at Empower Generation.

Courtesy of Empower Generation

runs programs from three-day trainings to a 10-month curriculum.

All of their programs connect aspiring entrepreneurs with Silicon Valley-based executive mentors. These mentors help their trainees develop business plans, identify key performance indicators and complete other necessary tasks. They also fill a function Mr. Counts sees as critical to social entrepreneurship: presenting a model for operating a thriving business.

“I think about the G.S.B.I. curriculum as kind of the ‘Spiritual Exercises of Silicon Valley,’” says Mr. Kreiner. “The mentors meet with the social entrepreneur to review progress and help answer questions. Just like Jesuit spiritual directors, the work is really personalized and tailored to the need of the particular entrepreneur.”

This mentor-mentee relationship is used at other sites in the Jesuit network. David Silver is a young entrepreneur who found guidance through U.D.M.’s Center for Social Entrepreneurship. Growing up in New York City’s suburbs, Mr. Silver spent his youth as a competitive horseback rider. For him, riding was more than a sport; the countless hours he spent caring for horses laid the groundwork for the person he would become.

“Confidence, perseverance, empathy, self-control ... [are] traits that research says are important for success in school and in life,” he explains. “And reflecting on my own

formative years and how I developed those traits, horses were consistently the answer.”

After graduating from Dartmouth University, Mr. Silver moved to Detroit in 2012 to work at an elementary and middle school with Teach for America. He saw in his fourth- and fifth-grade students a hunger for the social and emotional depth horseback riding had given him. When he finished teaching in 2014, he founded Detroit Horse Power, a nonprofit that teaches students the same horse care and riding skills Mr. Silver learned as an adolescent.

The camp, located roughly 40 minutes northwest of Detroit, provides lessons, transportation and meals. In its first year, Detroit Horse Power provided two weeks of camp for 18 children. The following year, the organization grew to six weeks of camp for more than 80 students. By 2017, eight community partners—including the school where Mr. Silver once taught—each supported a week of camp that collectively served more than 100 students.

Mr. Silver’s initial vision quickly met the realities of building and funding a new organization. Like Ms. Cherneff, he addressed these challenges by seeking business coaching. At a meeting with an entrepreneurial support organization called the Build Institute, he had a chance encounter with Father Cooke, who had recently moved to Detroit to open U.D.M.’s Center for Social Entrepreneurship. That led to an invitation to take part in an intensive class at the center.

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Preparing the Leaders of Tomorrow Today

Cristo Rey Jesuit High School, Chicago

Cristo Rey Jesuit High School was founded by the Midwest Jesuits in 1996 to serve the immigrant Latino communities on the near Southwest Side of Chicago. Our mission is to provide a Catholic college preparatory education and professional work experience to students from Spanish-speaking families with limited financial means.

What began as an experimental project to expand ministry for Chicago's Hispanic population has now become a successful model of educational innovation that has inspired a network of 35 schools serving low-income communities across the country.

Now in its 23rd year, Cristo Rey Jesuit High School in Chicago serves a record 602 students from 26 zip codes across Chicago. One hundred percent of our graduates are accepted to a college or university, with 92% attending that school the subsequent fall.

We provide students with a rigorous college-preparatory education through a thriving and economically sustainable educational model—the Corporate Work Study Program (CWSP). The CWSP enables our students to earn approximately 70% of their annual tuition by working one day a week at a corporation or nonprofit agency in the Chicago area. Students gain valuable work experience, develop high-level social and professional skills, and cultivate a strong network of professional relationships that will benefit them for a lifetime.

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Steve Schulte, a senior partner at Winston & Strawn, goes beyond his support for Cristo Rey students, providing scholarships to Cristo Rey alumni. Through the founding of GOLF (Greater Organization for the Less Fortunate), Steve and his family have personally involved themselves in raising funds for Cristo Rey alumni to attend universities like St. Louis University and Marquette University. Steve's daughter, Kate, math department facilitator and director of student activities at Cristo Rey, first connected Cristo Rey with the GOLF Scholarship Fund and helps nominate scholarship recipients. GOLF has provided college scholarships for Cristo Rey graduates for the past 10 years.

We are grateful for our more than 130 corporate job partners' support of the CWSP, as Cristo Rey would not exist without them. We invite you to join the movement in transforming the lives of our future leaders.

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OUR MISSION IN ACTION

As committed alumni of Cristo Rey Jesuit High School, graduates become men and women for others who are open to growth, religious, intellectually competent, loving, committed to justice, and work-experienced.



VERONICA CORTEZ, CLASS OF 2004

“As a 16-year-old I worked at one of the biggest law firms in Chicago. That experience was the foundation I have continued to build on to get me to where I am today.”

Veronica graduated from Brown University in 2008 and earned her J.D. at Chicago-Kent College of Law at the Illinois Institute of Technology in 2013. While attending Cristo Rey, she worked at Katten Muchin Rosenman L.L.P., influencing her future law career. Veronica is now an attorney at the Sargent Shriver National Center on Poverty Law in Chicago and gives back to our Cristo Rey community as an alumni mentor.



ABRAHAM CARPIO, CLASS OF 2014

“Cristo Rey has helped me develop an open mind and gave me the opportunity to further my faith.”

Abraham was the recipient of a GOLF scholarship to attend Marquette University, where he recently graduated in 2018, and was given the Magis Award for Service and Campus Ministry. Abraham has shown persistence in his advocacy of the mission of Cristo Rey, now serving as a Jesuit Volunteer at Cristo Rey Baltimore.

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“We got a lot out of that, from the materials presented, the mentorship, advice, tailored resources, counsel that aligned to the needs we were facing and network of peer organizations going through their own challenges,” he says.

Because Mr. Silver’s long-term goals are to open an urban equestrian center on repurposed vacant land and offer year-round programs for students, he was paired with a mentor who specialized in real estate development.

“We engaged in market research and analysis on potential customers for horse boarding services,” says Mr. Silver. “Those opportunities to really take a deep dive into the business planning, financials and customer discovery were very helpful.”

Attending a business crash course may have been uncharted terrain for Mr. Silver, but running one was just as unusual for Father Cooke. The Jesuit priest’s vocation was shaped working with the Lakota people on the Pine Ridge Indian Reservation and marginalized populations in Guatemala and Chicago. He initially encountered Miller Center in 2014 while studying theology in Berkeley. Given his background and own misgivings about capitalism, he initially found the notion of working in business “crazy.” Nonetheless, he saw in Miller Center the potential to further the cause of social justice. So Father Cooke arranged a meeting with Mr. Kreiner to see how they might work together.

“Here was a Jesuit who had worked on Indian reservations in South Dakota, coming to talk with me about entrepreneurship, but he had no entrepreneurial background at all,” Mr. Kreiner remembers. “What happened in our first conversation...it was kind of serendipitous. Coming from such different perspectives—I’m trained as a scientist and business leader; Phil is a Jesuit—we converged on these really common ideas and visions about how social entrepreneurship could manifest Jesuit ideals.”

“What I love about social entrepreneurship,” says Father Cooke, “[is that] we don’t get the best out of the poor; we get them to get the best out of themselves.”

Father Cooke became Miller Center’s first Jesuit in-residence, wrote his thesis based on the methodologies he was learning in Silicon Valley and ran programs for Miller Center in the Philippines and Guatemala before opening the center at U.D.M.. He welcomed his fourth cohort of entrepreneurs in November and in the summer of 2016 joined representatives from six other Jesuit universities at Marquette for the Midwest Jesuit Collaborative on Social Innovation. (Since then, he has moved on to parish ministry in Detroit, though he continues to work with the Miller Center.) At Marquette, Father Cooke and his peers shared the ways they were fashioning social entrepreneurship methodologies in each of their settings.

Father Santos, a marketing professor with a more tra-



Phil Cooke, S.J., visits social enterprises in the Philippines, where he led training programs sponsored by the Miller Center for Social Entrepreneurship.

ditional business background than Father Cooke's, was also at the 2016 gathering. Several years ago, he and another marketing professor, Gene Lacznia, created what they call the integrative justice model, a Magna Carta of sorts that gives social entrepreneurs a framework for working with low-income populations. Concentrating on some of the themes Mr. Schneider highlighted, the integrative justice model calls for non-exploitative collaboration that emphasizes long-term sustainability and respect for the environment and all involved parties. "We thought that this is better than charity-based models," says Father Santos. "In terms of dignity, it's empowering these people."

Though Father Santos takes a more academic approach to social entrepreneurship, he and Kelsey Otero, the Social Innovation Initiative's associate director, have also run on-the-ground entrepreneurial support initiatives. These include the Good Money Challenge, which provides seed funding for entrepreneurs addressing social and environmental issues.

Melissa Tashjian participated in both programs with Compost Crusader, a three-person company that offers corporate and individual waste collection services and diverts that waste to become compost. When Ms. Tashjian founded Compost Crusader in 2014, she faced hurdles like those Ms. Cherneff and Mr. Silver confronted. That year, she won \$7,000 through the Good Money Challenge, which began a relationship with Marquette University that helped her put together a business plan and organize her company's financial documents.

In 2015, she participated in a program sponsored by Miller Center and later worked with Marquette's Volunteer Legal Clinic, a pro bono legal consultation service run by Marquette law students and volunteer attorneys. Partnering with the legal clinic and the Social Innovation Initiative helped Ms. Tashjian to obtain a copyright for her business's name and draft contracts to service 30 Harley Davidson facilities and the City of Milwaukee in a compost pilot program for 500 residents. Since then, Compost Crusader has been hired to service Marquette's dining halls and the U.S. Open, in addition to consult-

ing at Chicago's Lollapalooza music festival.

Ms. Tashjian sees Compost Crusader's pursuit of financial sustainability and long-term profit management less in terms of making money for its own sake and more as a means to creating a thriving organization that serves others on an ongoing basis.

"I didn't create the business to become rich," she says. "I legitimately felt that I could help satisfy this need within the community. I was sick of being part of the problem and wanted to be more part of the solution."

In recent years, Miller Center's initiatives have homed in on climate change and, through a partnership with General Electric's Healthymagination program, global health care for women and children. Meanwhile, Ms. Cherneff is bringing Empower Generation to Myanmar, and Mr. Silver still hopes to open a year-round urban equestrian center. Ms. Tashjian wants to one day sell Compost Crusader to an individual or organization who shares her company's values.

When she speaks about her work, Ms. Cherneff often thinks of one woman in particular—a Nepalese widow named Runa.

In Nepal, widows are viewed with suspicion that they might steal other women's husbands. As a result, the death of Runa's husband made her an outcast, reducing her to earning less than a dollar a day making handicrafts. With Empower Generation's assistance, she built a solar lantern business that gave her enough money to support her three children.

"She puts it in the simplest way," says Ms. Cherneff, citing a quote from Runa: "Women in Nepal are like shadows in the night, just flickering around the corners, and nobody can ever really see them. This job has allowed me to not only turn the lights on for my customers but to shine the light on me as a person in my community. I'm not a shadow anymore. People see me. They respect me. They say hello to me. They acknowledge my presence."

The Jesuits' social entrepreneurship network and the businesspeople they train hope to shine this light on more people and in more places, evangelizing others to social entrepreneurship's power to bring the poor out of the shadows.

"A misconception is you have to be an entrepreneur or a businessperson," says Father Cooke. "You don't. Really, all you need is desire. It's a methodology. That's it. It's not an answer or an end in and of itself. But I believe it can get you to furthering the Kingdom."

Brian Harper is a public service fellow studying political economy and development at Fordham University. His writing has been featured in The Milwaukee Journal Sentinel, The National Catholic Reporter, Counterpunch, Mic and other publications.



Courtesy of Miller Center for Social Entrepreneurship

The Vocation of the Theologian

By Sandra Schneiders

In a casual conversation I had just after arriving in Berkeley in 1976, barely two months after defending my dissertation in Rome, one of my new colleagues at the Jesuit School of Theology at Berkeley (as it was then called), probably trying to find something suitable for conversation with this strange new creature—a woman theologian—asked me, “How old were you when you first knew that you wanted to study theology?” I am not sure what I mumbled at that moment.

When I later reflected on that conversation, it reminded me, with a chuckle, of that old story about the cross-examining prosecuting attorney who attempted to entrap the defendant on the witness stand by asking him, “And when did you stop beating your wife?” The defendant replied, “I didn’t.” “What?!” exclaimed the prosecutor. “You never stopped?” “No,” he replied, “I never started.”

When I tried to think about when I began to be seriously interested in theology, the real answer was “I never began,” because I really could not remember a time when I was not involved in theological exploration. Were not all of us, even as children—as we dealt with the death of a pet or a parent, the deferral of things hoped for, evil and injustice, happiness and suffering—raising questions that were really about God? Questions about nature, morality, death, hope, community, unconditional love, forgiveness, joy?

In short, that question from my new colleague made me realize that I and probably everyone who has the leisure and privilege to think about life always want, perhaps without knowing it, to study theology. Most people just don’t know that their pondering about life, about what really matters, is called theology.

Theology as Ministry

That question, at the very beginning of my theological ministry, helped me realize especially in hindsight that becoming a theologian is not the choice of a job or even of a profession. It is a response to a vocation—and not a vocation that confers superior status or commissions us to deliver abstract solutions to theoretical problems. It

is a vocation that gives us privileged access to people’s deepest desires, however unarticulated they might be, and calls us to respond to them as Jesus did to his contemporaries—in ways that enlighten, yes, but especially in ways that encourage and console, liberate and empower. It is a vocation to tending the truth about the most important issues in human experience. Perhaps that is why Jesus did not spend his brief ministerial life arguing with the learned but offering to his contemporaries parables that challenged them not only to think differently but to choose differently.


A second memory comes from the time I was preparing to study theology—while I was a graduate student in philosophy. We were studying Plato, still my favorite philosopher. Running through Plato’s philosophy like an electric current is the theme of teaching, which almost everyone who gets a degree in theology will do, whether in the academy, from the pulpit or in direct pastoral ministry. For the vocation of the theologian is not about pursuing a career. It is not even undertaken solely in order to answer one’s own questions. It is always, in a very fundamental way, about helping others seek life-giving answers to the really important questions of human existence.

Theology is intrinsically kerygmatic; it is about the “good news” that leads one who learns it to want to put it at the service of others. Theology, in other words, is not only a personal vocation to the quest for ultimate meaning in one’s own life. It is also a call to ministry—and especially to the ministry of the word, to making truth fruitful in the lives of those to whom we are sent—that is, to teaching.

So what has that to do with Plato? Plato was formed by Socrates, and he preserved for us a picture of this personal and professional model and mentor of his, a wandering philosopher (or we might say theologian, given the nature of his subject matter) who never wrote anything himself but got himself martyred for teaching people like Plato. Like another non-writing teacher who







Theologians help others seek life-giving answers to the really important questions of human existence.

followed him by five centuries, Socrates was executed not only because of what he taught but especially because of how he taught. Socrates called his teaching “midwifing,” that is, bringing forth in his students, in pain and joy and hope, the best that was in them, new life for the world. Jesus used that same image in John 16 when he forewarned his disciples that like a woman in labor, they would suffer in their ministerial endeavors but would rejoice in the new life they would bring to birth. Socrates carried out this work of education primarily by questioning his disciples, pushing them to doubt the facile answer, to distrust the lazy meanderings of their own minds and to interrogate the stock answers of the establishment until they hit the bedrock of truth.

The city fathers of Athens knew how dangerous to the established order this quest for truth could be, especially if it was inculcated into young people who still had the innocence and the energy to question the accepted “wisdom” of the status quo. When Socrates defied orders to stop teaching, they sentenced him to death. But they offered to look the other way if he would just disappear from the city and not come back, if he agreed to stop teaching in Athens. Socrates, like Jesus, who faced a similar choice from the religious and political powers-that-be in first-century Jerusalem centuries later, declined the offer. For Socrates, to sacrifice his integrity to save his life would have been to invalidate all he had tried to teach his students. Teaching, as Socrates and Jesus understood it, is not a job. It is a mission that is inherent in the vocation of the theologian. Therefore, it is an expression less of what one knows than of who one is. So the true teacher, especially one whose integrity is not for sale no matter how high the offer, is always

in danger from institutional power. Through the figure of Socrates, the greatest teacher of antiquity, I came to understand more clearly what Jesus, who was first of all a teacher, was really doing.

An Invitation to Engage

A third pertinent memory is of something that upset me when it happened and has remained unsettling, at some level, throughout my teaching ministry. One reason I find Pope Francis, exercising his teaching ministry, so attractive and exciting is that in a way he is the embodiment of an answer to the question this third event raised for me.

The event occurred a few days before I boarded the plane for Paris to begin my graduate theological studies. At that time, Catholic religious life, to which I belonged (and still do), and especially that of women, was rigidly institutionalized. There were rules for everything, and most of them started with “Do not....” What not to do, where not to go, with whom not to relate, what not to doubt or question, imagine, investigate or believe. I landed in Paris in June 1968, just as the student revolution exploded in the streets of the Latin Quarter and spilled over into the university I was to attend.

A friend of mine in New York, a religious brother with whom I had once made a retreat, drove me to the airport on the day of my departure and, as he bade me farewell, he said he had one piece of advice for me. I expected to be urged to pray daily, to study hard and so on. But he said, “Remember this one thing: Don’t ever refuse an invitation.” If ever in my life I had heard a recipe for moral, vocational and theological shipwreck, that bit of advice was it. Catholic life at that point in history (particularly religious life) could al-

most have been formulated as the inverse of that advice: “Never accept an invitation—at least not until it has been vetted by authority, checked against the Rule book and explicitly allowed by the necessary permissions.” Needless to say, I had no intention of putting my friend’s dangerous advice into practice.

But almost before I got out of the airport in Paris I began facing the challenge of how to respond to invitations: the invitation to engage with people from cultures and religious traditions I had earlier met only in books where they were usually presented as erroneous or ignorant, if not evil; the invitation to read well beyond the Bible, the lives of the saints or the Rule; the invitation to enter the whole world of art and political thought from which religious life and Catholic isolationism had insulated me since adolescence; and the invitation to engage the explosion of new thought and sensibility gushing simultaneously from the just-concluded Second Vatican Council (1962-65), from the social-sexual-political-cultural revolution that came to be called “the ’60s” and from the radical currents unleashed by liberation theology in general and feminism in particular. The year 1968 was a watershed year, indeed a defining year, all over the Western world. Perhaps it could have been defined as a cataclysm of invitation.

Many times, as something I had never heard of or thought about arose in my experience and I interiorly ran for cover in the rules and customs and expectations I had imbibed in my religious youth, I heard the voice of my friend saying, “Never refuse an invitation.” But over the years I learned by much trial and error that “invitation” was not synonymous with seduction or temptation and that the problematic and programmatic word was “refuse.” The response to an invitation was not a choice between mindless or spineless capitulation to whatever presented itself, on the one hand, and rigid conformity to rules developed for and in another place and time, on the other. An invitation was just that, something offered for one’s consideration, something that was, in the nature of the case, new, not domesticated by one’s already developed categories of “what religious have always done” or “what the Catholic Church has always taught” or “how Americans have always lived.” The challenge was to renounce the a priori refusal of the new or different, to not shut down reflection before it starts and, instead, to risk engagement.

Meaningful Gestures

What I gradually came to see was that theology—a vocation to seek the truth about ultimate reality, not just for oneself but in order to teach, to share it with others—could not be, to use Pope Francis’ vocabulary, self-referential, a rat race on a training wheel in a laboratory cage. It would only have something life-giving to offer if it was fully engaged with the reality of the world in which real people, including oneself, live and struggle. Does such an open approach have risks? Yes. Does not taking such an approach protect one from risks? No. But refusal of the invitation to engage almost certainly leads to theological and ministerial irrelevance.

One thing the ’60s began to expose was that for many of our contemporaries, especially young people, the institutional church had become largely irrelevant. That irrelevance is partly what unleashed the decade’s cultural revolution, and is reaping a bitter harvest in our own time. The challenge that theologians face today is not so much that people do not believe but that they find what is proposed to faith irrelevant.

Pope Francis is not universally popular in Catholic circles, maybe especially in some theological circles. And there is much discussion in the press about why not everyone is enamored of this engaging figure who, literally and symbolically, washes the feet of all; who lets a rambunctious 5-year-old tug on his cassock while he is delivering a pontifical address to ecclesiastical dignitaries; who causes near cardiac arrest in his security detail by taking a grateful slurp of unvetted tea from a common mug handed to him by an unidentified stranger in the crowd around his popemobile; who embraces people disfigured by poverty and disease and sin; who shops for his own black shoes but skips the French cuffs; who speaks in an inclusive vernacular, “Fratelli e sorelle—buona sera,” rather than intoning, “urbi et orbi,” in solemn Latin few in the audience can understand; and perhaps most scandalously, who humbly admits that he had spoken harshly about allegations of sexual abuse without ascertaining all the facts and so asks pardon of those he hurt by discounting their experience, their suffering. What’s not to like about this pope?

When Francis mingles with the people, takes questions he has not seen ahead of time or speaks without notes to reporters, these are not just charming idiosyncrasies. They are eloquent gestures that the guardians of the ecclesiastical city-state, like those of Athens in the time of Socrates and Jerusalem in the time of Jesus, recognize—and fear—because

of what they symbolize. Today's protectors of the status quo, including our own interior censors, like all such down through history, have a vested interest in maintaining the system that seems to work for them. They/we fear that if we admit that we were ever mistaken, we raise the possibility that we could be mistaken again, even now. After all, one is either infallible or not. And the infallible, by definition, do not make mistakes, much less publicly apologize for them. It is not love but power that means "never having to say you're sorry." Even looking again at questions we have declared "settled" and entertaining the possibility of revision would threaten the absoluteness of the whole system.

'Prove Yourselves Worthy of the One You Follow'

What Francis has been doing from day one of his service of the people of God is to "accept the invitations" offered to him by the suffering of people, the anguished questions of those rejected and banned by official religion, the widespread disaffection of youth. And not just questions that have been carefully selected, vetted, cleaned up, put into "papalese" and pre-emptively nullified or invalidated by appeals to established positions. He is engaging the real questions of today, not first of all in theory but in terms of the people whose lives are touched, sometimes radically, by what is proclaimed as absolute.

Francis knows that real wars are fought in trenches, not in marble corridors or paneled lecture halls. A war zone (and Jesus defined life as a war between the reign of God and the kingdom of Satan) needs "field hospitals." The wounded cannot wait until a state-of-the-art medical center can be built. People who are suffering may not know how to cure themselves, but they do know what is not helping.

Francis is listening to and accepting in the name of the whole church invitations we have been refusing for centuries. He is allowing experience to challenge theory, even the theories enshrined in ancient, seemingly irrefutable doctrinal and moral positions. He is implicitly raising the question of whether the practices and even some teachings enshrined in the writings of his predecessors might be in need of re-examination.

What many do not like about Francis is that he, like Jesus choosing to stay in the home of Zacchaeus the public sinner or to touch unclean women or lepers, is not closing the door on the invitations offered not just to him but to the whole church. Francis is letting experience lead the church

into new dialogues. His message is an acted-out acceptance of the fact that only God is God and that revelation is never closed, because the revealing God is neither dead nor retired. The experience of people, outside as well as inside the institutional church—the laity as well as the clergy, women as well as men, the poor, uneducated, incarcerated and ill as well as those in the halls of civil and ecclesiastical power—are not threats to the church but invitations to look again, to entertain the real questions, to be evangelized anew.

Pope Francis' latest apostolic exhortation, "Rejoice and Be Glad" ("Gaudete et Exultate"), is an eloquent testimony to this disconcertingly exhilarating openness that beckons to a new generation of scholars taking up their theological vocation and mission. It is a call to embrace the council's resounding affirmation of the universal call to holiness.

Not only are all in the church called to personal holiness, but all in the church are called to foster the holiness of the whole church. Francis does not cite just his own writings or those of his predecessors, propose only the spirituality of his own religious order, make the culture of Latin America or Rome normative, talk of the people of God exclusively as "men" or "sons" or "brothers" or urge the laity to follow their pastors with docility and silence. He cites saints from every historical period, from diverse religious orders and types of spirituality, from every walk of life and vocation in the church, from episcopal conferences all over the world. He invites his readers to engage, to learn, to expand their horizons and imaginations, to accept the invitations of our time and culture to address the suffering of the world God so loved as to give God's only Son.

I think what Francis is saying to all of us engaged by vocation in the ministry of theology is this: "Do not refuse the invitation of your time and place. Respond with integrity to every challenge, even the threat of persecution or death, and thereby prove yourselves worthy of the one you follow, in whose own ministry you are involved, and whose final approval is the only reward worth seeking."

Sandra Schneiders, I.H.M., is professor emerita of New Testament studies and Christian spirituality at the Jesuit School of Theology of Santa Clara University in Berkeley, Calif. This essay is drawn from her commencement address there on May 19, 2018.

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Pope John Paul II in Poland for World Youth Day 1991.



It's a Big Church

Why don't millennials feel like they belong? By Greer Hannan

I have a postcard of the Basilica of Our Lady of Peace of Yamoussoukro taped up next to my office computer. Picture a near-replica of St. Peter's Basilica plunked onto a tropical plain in Côte d'Ivoire. Guinness World Records registers it as the largest church in the world, surpassing the original in the Vatican by almost 9,000 square meters. I have never been there, but the postcard reminds me of an observation my favorite philosophy professor regularly made to his students: "It's a big church."

In those lectures, my professor was usually reminding us that the church was big enough for both St. Thomas Aquinas and John Duns Scotus; for St. Francis of Assisi and St. Louis, king of France; for Opus Dei and Voice of the Faithful. It was an injunction to put our intellectual differences or preferences of piety aside and remember that we have one faith, one Lord and one baptism.

It was a message that John Paul II had a gift for communicating, especially to my millennial generation. Most of my earliest memories of television feature the pope descending from an airplane and kneeling to kiss the soil of places like Auckland, Kigali or New Delhi. His pilgrimages to every corner of the world showed me that the church is as big as our globe: We may speak a multitude of languages, live under different forms of government and be born of every race and ethnicity under the sun, but we are one body in Christ.

John Paul's zealous canonization of scores of lay people as well as religious illustrated again that it is a big church, big enough for every vocation and walk of life. More than anything, his way of speaking directly to young people, urgently inviting and encouraging my generation to put our gifts to the service of God in the world, taught me that it is a big church, and the church needs us in it—needs our energy, our talents, our questions.

I was largely unaware of the contentious theological and political issues that often divide public opinion about a pope. I was not reading encyclicals or following internecine ecclesiastical debates. Ideas matter, but they were not the source of the belonging I felt. What was convincing to me was this shepherd's evident love and joy, especially in the presence of children my age.

John Paul II died in the spring of my senior year of high school. At the time I was feeling overwhelmed by doubts about my faith, and the sexual abuse scandal had taught me to distrust church leaders. I was battling serious depression, and I was deeply angry at God.

Nevertheless, I crawled out of bed at 3 o'clock in the morning to sit alone, huddled in front of the TV in my family's dark and silent house, volume turned down low, watching the papal funeral in St. Peter's Square and weeping despite myself. It was a big church, packed to the gills with all the world's dignitaries that day. In the center, the book of the Gospels rested on top of his casket, and when its pages fluttered in the wind and its cover blew closed, it looked so lonely and so final.

•••

By all reports, the Basilica of Our Lady of Peace of Yamoussoukro is fairly empty most Sundays, since less than half of the country is Christian. Empty, too, are the more modestly sized parishes I attend in Louisville, Ky., the seat of the first Catholic diocese west of the Appalachian Mountains. Today, the throngs of young people who attended World Youth Days in Denver, Manila and Toronto are largely missing from the pews.

Commentators put forth myriad reasons for the religious disengagement of millennials. I suspect that it is simpler than any of their generational theories: The message that we heard proclaimed by the church's chief

Negative messages are insidious, an ear-worm that deafens people to words of welcome and encouragement.

evangelist in our childhoods has been drowned out by other voices in our lives contradicting that message. Too many of us have been told from the pulpit or in a classroom or by a lay minister that we are too gay or too female or too mentally ill or too divorced or too disabled or too brown or too poor or too childless or too sinful to serve the church.

Gay men who apply to seminary have been denied entry based solely on their orientation. I once met a developmentally disabled child who was excluded from the sacrament of confirmation because, his parents were told, he would not understand the gift he was receiving. I know of a theology graduate student diagnosed with P.T.S.D. who was informed that her mental illness undermined her relationship with God and that she should withdraw from the program. The altar of nearly every church I have seen is inaccessible to people assisted by wheelchairs or walkers, preventing them from lectoring, cantoring or administering Communion. Some dioceses have closed all their schools in impoverished areas, putting a Catholic education out of reach for poor families.

Today's young adults see the same hypocrisy when they look at the church's history. Until the founding of St. Augustine's Seminary in Mississippi in 1920, black men were barred from U.S. seminaries and instead had to seek ordination abroad. In the same era, African-American women were largely excluded from joining communities of religious sisters.

A person's sense of belonging can suffer death by a thousand pinpricks. A girl sees a column of boys assisting the priest at Mass, the smallest acolyte unable to reach the altar. Being too short to perform the tasks of an acolyte apparently is not a problem, but in some places being a girl is. A priest tells his congregation that no one who is divorced—even those divorced who are not remarried—may serve as a liturgical minister. Retreat talks on vocational discernment emphasize commitment to either marriage or religious life. They leave millennials who have not taken either path feeling excluded from God's work. Couples experiencing infer-

tility hear again and again that the goodness of marriage is illustrated primarily in terms of openness to children. If they have no kids, how good can their marriage be?

There are countless other examples of Catholics who have heard the message that their gifts are unwanted. It is a big empty church, but if you are going to come wearing stained blue jeans or standing with your unmarried partner or carrying a screaming infant or struggling with a disability or in the throes of your own loud weeping, maybe you should sit in the back pew.

Pope Francis has his own evangelical gift for reminding us that it is a big church, big enough for all of us who have been told such things. His humility and his candor are compelling in the same way as John Paul II's warmth and zeal. But the church is much bigger than the pope, and his message needs to be echoed by words of welcome in our parishes, schools and dioceses. The people who have the greatest power to wound us or encourage us are the people closest to us.

More destructive than the newspaper articles detailing the clerical sexual abuse scandals I grew up reading have been the crushing personal experiences of those close to me at the hands of representatives of the church. More powerful than the joyful witness of John Paul II in my life has been the profound witness of my mentors and friends, fellow pilgrims who persist in the church despite being told some of the same discouraging messages I myself have been told. Unfortunately, negative messages are insidious; they become an ear-worm and can deafen people to words of welcome and encouragement.

My own pilgrimage has taken me to places I never expected to set foot in and has shown me the vastness and diversity of the church. I've walked four miles up a dirt road to hear the Divine Liturgy of the Byzantine Rite celebrated in a little wooden church perched on a Ukrainian hillside. I've been prayed over by people who were sleeping on Dublin's streets. I've been welcomed to eat, pray and celebrate with L'Arche communities. I've had candles lit for me at a shrine an ocean away by friends who knew I was struggling. In the name of Christ, a pair of friends gave me a home and a sense of safety when I lost my own. On the occasions I've been confounded by doubt, others have told me they have faith on my behalf.

I have found the Eucharist and been offered belonging on every journey I've made. It keeps me coming to the church, even when the church's pews are empty, even when I've been made to feel that I belong in the last row.

It is a big church, and I have seen enough of it to know there is still room in it for me and for anyone who has felt like they were turned away at the door.

Greer Hannan works in homeless services in Louisville, Ky. She holds a master of nonprofit administration and a master of divinity.



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San Xavier del Bac: A Shrine Without Borders

By Gina Franco and Christopher Poore

Parachuting domes held aloft by frescoed angels, a battalion of saints staring out from a vast, shining, multi-paneled retablo, a pair of golden lions guarding the altar—we are overwhelmed by all we see as we walk into the Mission San Xavier del Bac. We smell burning sage as Tim Lewis—parishioner, member of the Tohono O’odham Nation and conservator—lifts smoking herbs toward the two life-sized angels suspended at the entrance to the sanctuary, their wings and robes vibrant with restored gold leaf and painted flowers.

When Mr. Lewis was a child, these carved angels frightened him the most. They loomed on either side of the altar, their wood and fabric blackened at that time with smoke from votive candles and incense. “You couldn’t make out images,” Mr. Lewis recalls now, 50 years

later. “Even the statues were dark. So it was kind of spooky. And, you know, we had candlelight. It was intimidating.”

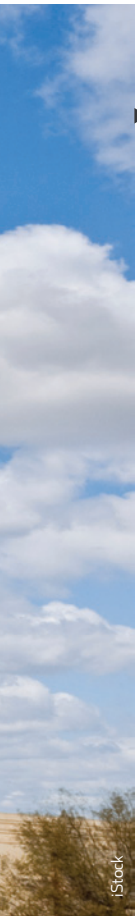
Early this Tuesday morning, the church still rests in a cool shadow. Soon, the cemetery chapel will be blazing with so many votive candles it will feel like walking into a furnace. But for now, with few visitors present, Mr. Lewis takes the time to walk and smoke the aisles of the church, as he has been asked to do, weekly, by his community’s elders.

“You know, when people come here, they pray,” Mr. Lewis says when he has finished. “They leave their prayers here, and so it’s a heavy burden on the church—the saints especially. That’s all I’m doing, I’m just cleaning.”

We had driven 700 miles to bring our own burdens to the church. It was June. Stories of immigrant children

being separated from their parents were everywhere in the news, and any resolution to that horror was uncertain. In the midst of tired, polarized debates over the U.S.-Mexican border, I wanted to go back to Arizona, where I was born, to Tucson, where I lived for many years, so that we could visit Mission San Xavier del Bac, a place that has withstood the challenges of shifting borders, overlapping territories and cross-cultural barriers for more than 300 years.

In those centuries, the mission—and the part of the Sonoran Desert that surrounds it—has belonged to Spain, Mexico and the United States, though the land has been home to the Tohono O’odham Nation since long before European colonists dreamed of their own expansion. The mission’s founder, an energetic Italian Jesuit



► The Mission San Xavier del Bac has withstood the challenges of shifting borders for more than 300 years.

named Eusebio Francisco Kino, established several missionary locations in what is now Sonora, Mexico, and southern Arizona, including San Xavier del Bac in 1692, near the village of Wa:k.

Jesuit success in the area proved to be the order's downfall. King Carlos III of Spain, suspicious of the Jesuits' growing wealth and influence, decided New Spain would be better off without them. In 1767, all Jesuits were deported, some dying on their way into exile, and the mission fell into the care of the Franciscans, who spearheaded the construction of the present church. Designed by a baroque-influenced Basque mason, financed by a Sonoran rancher, decorated with statues made in Mexico City workshops and built by O'odham laborers who were paid in food and tobacco, miraculously, and against all odds, the mission has become the finest surviving example of Spanish colonial architecture in the United States.

Given that the mission now serves as a local parish while receiving 200,000 visitors each year—a tremendous burden, indeed—it has also become, to borrow a phrase from Mircea Eliade, an *axis mundi*, a sacred point through which space and time—territory and history—are continuously reincorporated into their eternal significance by the people who worship there. That persistent religious intention prevents the church from becoming a mere historical monument and situates it instead as a true holy place, where heaven, earth and hell convene.

Matilde Rubio, a conservator at the shrine, pays special attention to these layers of history, place and meaning. She works with the prudent eye of an art historian, yet she has another, more personal connection to this place. She left Spain to marry Mr. Lewis in the 1990s, and since then she has become an active member of the parish with an acute sensitivity for the relationship between the Tohono O'odham and their church. For Ms. Rubio, the mission's past proposes a way of life in the midst of a culture crossed by borders that threaten the life of the mission. Time and again, she thinks of Father Kino.

"He took his mule," she says. "He went all the way from Sonora to California, and there was no borders. It was with an idea, a belief. The belief: when there is something good to do, there is no borders."

On the altar of the west transept, beneath a statue of the Man of Sorrows, you will find the focal point of the mission's devotional life: a carved effigy of St. Francis Xavier, S.J. He reclines on a satin pillow beneath a hand-sewn blanket, to which petitioners fasten their prayers, often in the form of *milagros*—tiny metal charms shaped as body parts, people, animals or objects—each of which might take on a multitude of special intentions.

For a petitioner, a heart-shaped *milagro* can express simultaneously a prayer for a heart in mourning, an offering after cardiac surgery, a call to unify the hearts of a community and adoration of the Sacred Heart of Jesus. In this sense, a *milagro* is not a fixed symbolic system; rather, it em-

bodies, sacramentally, entire languages that are traditionally used to speak to God, and pinned to the body of the saint. Recycled for use again, as *milagros* at the mission are, it embodies the prayers of entire communities and enables their stories to co-exist.

It is the same with the carved wooden body on this altar, this *santo*, which is adaptable, almost without limit, to serve the needs of the community, and which was originally, perhaps, not an effigy of St. Francis Xavier at all. According to one account, it was a reclining statue of Jesus the Nazarene that was salvaged and transported to Wa:k from a mission station at Tumacácori during a series of Apache raids. In another account, it was a statue of Christ Entombed that floated away from Tumacácori during a flood and was discovered in the Santa Cruz riverbed near Wa:k. For historians, the symbolic transformation of the statue from Christ Jesus to St. Francis Xavier is a puzzle—we do not know precisely how it happened—but for the faithful, it is simply a reality of spirit, a knowledge that one saint is always a manifestation of the presence of the communion of saints, unified in the incarnate body of the risen Christ.

Hence, not surprisingly, when religious persecution in Mexico prevented the O'odham from traveling to Magdalena in the 1920s and 30s for the feast day of St. Francis of Assisi, the *santo* in Wa:k allowed for local celebration by becoming "San Francisco"—simultaneously Xavier and Assisi. To this day, on the feast day of Francis of Assisi, the people process with the statue of Francis Xavier. The



The church is not a mere historical monument but a true holy place, where heaven, earth and hell convene. ●●

A carved effigy of St. Francis Xavier is the focal point of the mission's devotional life.

Jesuit saint lays down his body for the Franciscan saint, and vice versa, just as Christ laid down his body for us all. That is the body that we share as our common icon. That is the truth of our common home.

While we watch pilgrims approach the *santo*, Mr. Lewis invites us and the conservation team out to the shaded patio for a rest. He tells us what it has been like to conserve the angels that haunted his childhood.

"We're now more at peace with each other, I guess," Mr. Lewis says to us.

"People look at art as art," he goes on. "I always look at it as the people who did the paintings, not only our people, but the Spanish. You know, they went through a lot of suffering to do this, especially our people. When we do the restoration work, it's in honor of them."

In this way, Mr. Lewis and Ms. Rubio reflect in their marriage the fusion of O'odham and Spanish cultures that makes the mission unique. And as in any marriage, they are hoping to leave an inheritance. That is why they have

begun to train Anthony Sweezy and Susie Moreno in the arts of conservation. The apprentices tell us about learning to restore the *santos*, how they use small amounts of water to ease paint back into place. In this desert, even the saints need water.

But they are not the only ones, as Mr. Sweezy knows from traveling around the mission. Often, he meets immigrants attempting to make the crossing.

"We've run into people that are very desperate and almost at the point of death," he tells us. "So we try to give them as much water and food [as we can]."

We ask Ms. Rubio if she thinks the walls of this mission can change the conversation about immigration. She is not so sure.

"The people who suffer injustice come here to pray," she says. "The people who make the laws, I don't see them here."

When we leave, we take I-10 east toward New Mexico through a landscape of massive boulders that will outlast us. A mile or two away from a Border Patrol checkpoint, we see a

young man on the side of the road—perhaps not yet 20—burdened by nothing except an empty water jug that he is waving in the air. So close to the highway, so near a checkpoint, such an obvious gesture can mean only one thing: surrender. Struggling to cross in the summer's most unrelenting heat, he has decided deportation holds a more promising fate.

Driving at 75 miles per hour, with our car full to capacity, we know we cannot change the laws in this instant. We know we cannot change the patterns of climate. We cannot make clouds to veil the sun. So we do what we can do; we pull over and give him water to drink. It is a necessary weight he will have to carry with him, at least until he arrives at the checkpoint and someone takes him where they think he should go.

Gina Franco is the author of The Keepsake Storm. Her writing is anthologized in Camino del Sol: Fifteen Years of Latina and Latino Writing. Christopher Poore is a Regenstein Fellow at the University of Chicago Divinity School and an associate poetry editor at Narrative Magazine.

Only the Wind Opened Its Mouth to Speak

By Nicholas Samaras

My children and I rode
the comfort of a modern train to Dachau, thinking
nothing.

And there is no word enough
to hold history in our mouths and swallow.

No word enough for me to carry to my children,
enough to let them mouth silence

as, together, we descended
the path to the black memorial—

and laid small stones in the shape of the last letter of our
alphabet
to build a connecting path to heaven,

the trees beyond us, trudging into the sedate, wordless
town.

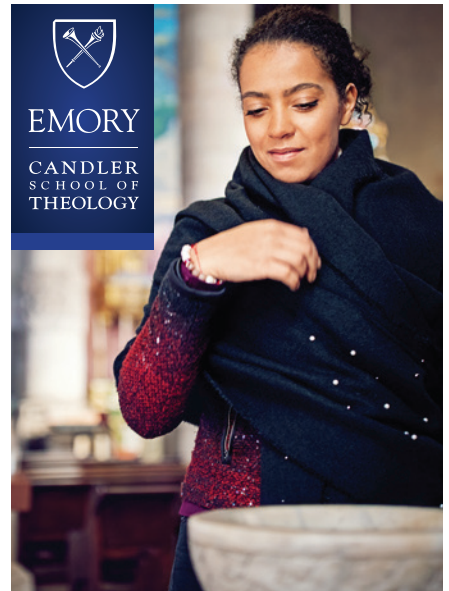
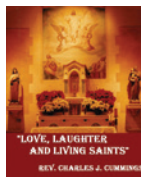
No word enough to contain
the “oh” of Shoah.

No word enough to gaze on the black-cindered acres
and comprehend the expansive sky that goes on.

Nicholas Samaras's most recent book is *American Psalm, World Psalm* (Ashland Poetry Press, 2014). His work has appeared in *The New Yorker*, *Poetry* and other publications.

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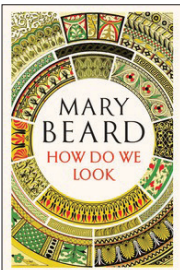
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Idols, icons, images, illusions

By Candida Moss

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In 1969, the British art historian Kenneth Clark presented a new television show, “Civilization,” to the world. It was broadcast on both sides of the Atlantic (by the BBC and PBS) and quickly became an educational classic. It was, like so much history of its time, built on assumptions about the ascent and superiority of Western culture. The accompanying book has never been out of print, and it continues to be lauded as a tour de force. In 2015, a sequel—with the hopefully plural title *Civilizations*—was announced. This time, three presenters were slated to take the reins; the illustrious Mary Beard wrote and presented two of the opening episodes. *How Do We Look* is the print manifestation of and accompaniment to those televised episodes.

It is, at its heart, not a book about art, but a book about how we look at art. It is an attempt to provoke more thought about how it is that people receive, are shaped by and then shape the art that confronts and surrounds them.

Over the course of her career, Mary Beard—a professor of classics at Cambridge University—has built a remarkable and multifaceted academic empire. She is the author and co-author of seminal academic works through which every faithful graduate student in classics and ancient religion must plough, a breezy and entertaining blogger, an engaging television personality, and the author of best-selling crossover books like *SPQR* and *Women & Power*.

The book itself is “unashamedly selective,” to quote Beard herself, when it comes to its subject matter. Rather than religiously following chronology, it is organized around two central themes: the portrayal and role of the body; and the depiction of gods and God. Part One (the body) begins in Mexico with the distinctive and striking 3,000-year-old Olmec heads.

In subsequent chapters we move to Roman-era Thebes, through the funerary art of Hellenistic Egypt, the singing statue of Memnon, and on to the terracotta army that guards the tomb of Qin Shihuangdi in the Shanxi Province of China. Along the way we learn about revolutions in Greek artwork that produced representations of bodies in motion and the legendary birth of portraiture.

Part Two, which sheds light on religious imagery and portrayals of divinity, begins in Angkor Wat, moves to the famous Ravenna mosaics, worries about the excesses of the Nativity scene at the Scuola di San Rocco and grazes the skirt of the Virgin of Seville. The Blue Mosque of Istanbul represents Islam, and the Kennicott Bible serves as our entree into the elaborate illustrations of Jewish scribes before we plunge into the iconoclastic impulses of a Byzantine emperor and the Protestants of post-civil war era England.

Historical excursuses, almost imperceptibly woven into the fabric of the book, provide learning opportunities

for the reader. In one powerful example, Beard introduces the uninitiated to Johann Joachim Winckelmann, a German art historian whose writings promoted the idea that “the best art... was made at the time of the best politics” and whose work placed Greek and Greek-styled sculpture at the apex of human politico-artistic achievement.

She then traces the legacy of Winckelmann's writings to the “Olmec Wrestler,” a statue in the Museo Nacional de Antropología in Mexico City. Nothing about the statue itself, Beard notes, suggests that the figure is a wrestler, but viewed through the lens of Greco-Roman art and culture, the statue was reconceived (and even titled) in accordance with Western ideals. The reshaping of this statue by colonial expectations has even led some to argue that the piece is a forgery. It is connections and observations like these that make the book worthwhile reading.

Beard's unparalleled ability to synthesize ancient evidence and modern scholarship into vivid retellings of the ancient world is on display throughout the book. She moves seamlessly among art, ancient history and scholarly commentary, working scraps of evidence into rich stories in a manner that can only be described as alchemic. Her ability to connect rock to chisel means that we can glimpse both the artisans who first produced the masterpieces under discussion and their viewers.

The book is delightfully easy to read and unfailingly thought-provoking. But it has an aimless quality because it has no overarching argument. For Clark, the advantage and power of the master narrative was that it served as a structuring device for his series. In

eschewing this, Beard's version sometimes reads like a series of unconnected but fascinating observations. The transitions and links between chapters are often elegant; occasionally, though, they feel forced. Beard herself is aware of the problems that writing a thematic rather than a chronological work can pose. It is a sacrifice she is willing to make.

An additional—and unavoidable—problem with a book like this is the way the focus on particular artifacts exoticizes the objects themselves. The dressing up of the statue of the Virgin of Seville is used to highlight the considerable resources poured into Catholic artwork and expose the blurriness between idols and icons. But while Beard notes the historic practice of dressing statues, she does not mention the broader Catholic practice of dressing their Virgins, a practice that continues to this day in modern Spain. Similarly, Beard instructively mentions the powerful effects of the darkness in the caves of Ajanta, in northwest India, but the same use of darkness can be found in temples in Myanmar, among other places. The specificity of focus sometimes blurs the landscape of practice.

The fault lies, however, not in Beard's execution but rather in the nature of the task. Even with a book so squarely focussed on two general themes and a handful of supporting sculptural players, it is impossible to do justice to even one piece. But ultimately, Beard is writing not a history of art, but a history of thinking about art.

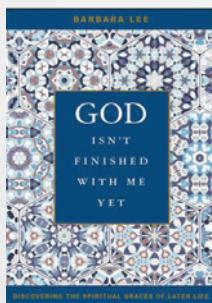
In the book's Afterword, Beard outlines the ways in which her own book and perspective differ from those of Clark. Unlike her predecessor, she

includes a number of fascinating and historically important women. None of these women are strong-armed into the book. The daughter of Boutades, who is credited with the invention of portraiture, is used to demonstrate the point that art keeps “a person's presence” in our world. She includes a wider selection of images, drawn from outside Europe as well as within, but most notably she deliberately shifts our attention from the “genius” artist to the viewer or, as she puts it, to the “consumer.”

Even so, the shadow and risks of colonialism loom over any project that touches on the broader construction of the history of art. And as Beard herself writes, “The problems of a European or western focus are not simply ‘solved’ by including non-western art.” Beard, who herself has been criticized for speaking from a colonial position of privilege, describes her involvement in this project as “eye-opening.” And indeed there are plenty of talented non-white academics who work as much-needed yet unrewarded pioneers in this space, highlighting for colleagues and students (like myself) the various ways in which scholarship continues to operate by a colonial logic.

How Do We Look is, in the end, a book about the viewer as well as the viewed. It prompts us to think about how we construct our sense of civilization and the troubling ways that artistic depictions of the human and the divine serve to cement bias and, sometimes, provoke violence.

Candida Moss is the Edward Cadbury Professor of Theology at the University of Birmingham, U.K., and an award-winning author of five books, including Bible-Nation: The United States of Hobby Lobby.



God Isn't Finished With Me Yet

By Barbara Lee
Loyola Press.
136p \$12.95

For the aging and the aged

A wise spiritual director once gave me a valuable insight about the Spiritual Exercises of St. Ignatius, and indeed about Ignatian spirituality in general: “Ignatius intended this as a gift to the whole church. This is not some gnostic text for the few. It’s for everyone, in every state of life.” In *God Isn’t Finished With Me Yet*, Barbara Lee extends Ignatius’ gift to a generation often overlooked as spiritual seekers: the aging and the aged, whom she describes as anyone in one’s 50s and onward.

A retired attorney, former U.S. magistrate judge and a long-serving member of the Ignatian Volunteer Corps, Lee is herself now in her ninth decade of life. She brings to this short but insightful book the expertise she has gained as a spiritual director, working with directees of all ages and backgrounds. She realized over time that older adults were a “spiritually underserved population” even though they face many of the life transitions that call for discernment and spiritual nourishment: retirement, caregiving for parents and spouses, empty nesting and dealing with the loss of friends and family.

Each of the five chapters of *God Isn’t Finished With Me Yet* includes prayer exercises, suggested scripture readings (for imaginative prayer but also for *lectio divina*) and plenty of questions to spur contemplation and address some of the basics of Ignatian spirituality. She also provides a valuable postscript of “Ignatian Resources.”

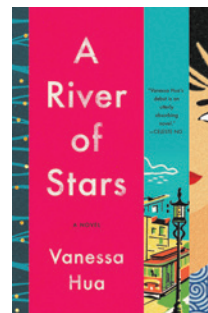
Lee points out that literature—both ancient and modern—tends to see the midlife crisis as the important turning point for most people, what the Jesuit theologian Gerald O’Collins calls the “second journey” of life. But is this true to our experience? “On the spiritual journey,” Lee notes, “there are many detours and wrong turns,” and rarely does anyone’s journey fit an easy mold.

While a director might advise a young person to “live in the present” rather than worry or wonder about the future, Lee offers the same advice with a twist for older folks: Don’t live in the past, either. “No matter how long or short our lifespan,” she writes, “we live our spiritual life in the present.”

James T. Keane, *senior editor*.
Twitter: @jamestkeane.



Full book reviews at
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A River of Stars

By Vanessa Hua
Ballantine Books.
304p \$27

Motherhood, at any cost

The veteran journalist Vanessa Hua adds another tale to the complicated mythology of American immigration with her debut novel, *A River of Stars*. Hua employs hard-earned knowledge of the Asian diaspora to tell a story that is contemporary and far-reaching in its settings and themes.

We meet Scarlett Chen, who finds herself under the care and captivity of an off-the-books house for pregnant Chinese mothers located just outside of Los Angeles. For a hefty fee, the staff of Pearl Bay will care for expectant mothers who are willing to sacrifice almost anything to give their child a shot at U.S. citizenship.

Hua crafts a dynamic and likeable character striving for a fulfilling life, surrounded by structural injustices both in China and the United States. In China, she is one of the country’s estimated 280 million migrant workers. In Scarlett’s home village in Anhui Province, she watches her mother enforce China’s mandatory one-child policy by performing abortions on pregnant women—a fate Scarlett, who is pregnant out of wedlock, fears for her own child. Scarlett fears that the

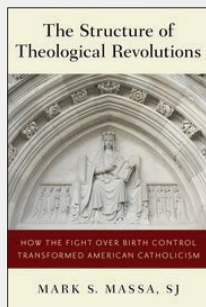
child's father may cancel his support and haul her back to China if he finds out Scarlett is pregnant with a girl.

Scarlett escapes from Pearl Bay—with a pregnant teenage stow-away as her unexpected companion. The two women land in San Francisco's Chinatown, far into their pregnancies, with a stolen van and no money or documentation. Hua shows (even if she occasionally tells when she should show) what the indefatigable love of a parent will push a person to overcome.

Hua reminds the reader that no matter how hard you work, our immigration system can and will still fail you. You may stumble or fall into the American Dream, but only one thing will guarantee your participation: lots of money. Scarlett's chances of permanent residency are saved only by a rich investor, who pumps half a million dollars into her small business.

Something made me feel ill at ease about reading such a happy ending in this time of family separations and mass deportations. Hua hints at this shameful reality in the epilogue: "The fate Scarlett had avoided, the fate so many suffered—detained, deported, parted from their children—sometimes winged over her, a shadow she had to outrun but would never forget."

Zac Davis, *associate editor*.
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The Structure of Theological Revolutions
How the Fight Over Birth Control Transformed American Catholicism
By Mark S. Massa, S.J.
Oxford University Press.
218p \$29.95

Start a revolution from my bed

Faithful readers of the writings of Mark Massa, S.J., will recall that his last book, *The American Catholic Revolution*, ended with a chapter titled "Things Change." Massa picks up right where he left off in that volume at the start of the present work. The epigraph, citing Giuseppe Tomasi de Lampedusa, reads, "If we want everything to stay the same, everything has to change." In this smart new text, Massa convinces the reader that this is infallibly true. Readers will not only learn a great deal while reading this book; they will also be entertained by the wit we have come to expect from Massa after his previous books on Catholicism in the United States.

The release of this book coincides with the 50th anniversary of Paul VI's promulgation of "Humanae Vitae" in 1968. Also in the background is the present moment in the American Catholic Church, which in at least one sense is like it was in 1968: Most Catholics believe that the church is incapable of changing. Thus, for instance, many Catholics voiced confusion when Pope Francis recently revised the *Catechism of the Catholic Church* to declare the death penalty "inadmis-

sible" in all circumstances. In light of this present reality in Catholicism, this book could be illuminating for many parish reading groups, as it would ably demonstrate that revolutions in church teaching are not new.

This book will also be useful for scholars and graduate students, especially those not already familiar with the historian of science Thomas S. Kuhn, author of *The Structure of Scientific Revolutions*. Massa provides a magisterial overview of Kuhn's thought. This is important not only because theologians should learn from the natural and social sciences, but also because Kuhn's model of paradigm shifts enlightens our contemporary Catholic life in the United States. Using Kuhn's models to highlight the work of four of the most important Catholic thinkers of the 20th and 21st centuries—Charles Curran, Germain Grisez, Jean Porter and Lisa Sowle Cahill—Massa invites the reader to reconsider not only the church's teaching on artificial birth control, but also the methodologies used to arrive at that teaching.

This book is itself a revolution in a journey toward a fuller understanding of natural law discourse in the church. It does not disappoint.

Daniel Cosacchi is the *Canisius postdoctoral fellow and a lecturer in the religious studies department at Fairfield University*.

On the hunt for proof of a vision

By John Anderson

A bona fide thriller of faith, “The Apparition” is the best dramatic feature this critic has seen about spirituality, belief or even the church in years, and if you want proof...there is no proof. There is, however, mystery. Without which, the movie instructs, belief would be meaningless.

Written and directed by Xavier Giannoli (“Marguerite”), “The Apparition” is a procedural, though instead of investigating officers assigned to a case, we have Jacques Mayano (played by the soulful Vincent Lindon, star of innumerable French dramas), a war correspondent and veteran of numerous U.N. crisis zones. He has just lost his best friend and colleague to an explosion in what seems to be Syria, an event that also damaged Jacques’s ears. He pours medicine (call it balm) into one of them at several points in the film, and that is a biblical tipoff to who is who in the spiritual allegory plane of “The Apparition.” (Keep watching that

ear.) In terms of narrative plot points, it means he is on the disabled list.

Which means it is a good time for him to get a call from the Vatican. Two years earlier, in an out-of-the-way French village, a 16-year-old novice named Anna (Galatée Bellugi) reported a vision of the Blessed Virgin. Officially, as it is explained to Jacques, the church prefers to let such claims go unexplored unless the response gets out of hand. And in this instance, it has. Pilgrims are rolling into Anna’s village by the busload; the local Franciscan, Borrodine (Patrick d’Assunção), refuses to cooperate with any official probe of the matter, and a cleric named Anton Meyer (Anatole Taubman) has launched a full-scale marketing campaign aimed at the commercial consecration of Anna (whose image adorns votive candles, sweatshirts, posters and, most comically, snow globes).

Jacques’s reputation as an intrepid reporter has prompted the Vatican

to ask that he compile a report on the reputed miracle. As the lay person on the official church commission dispatched to Anna’s village, he is also the viewer’s tour guide into some of the arcane aspects of “canonical investigations” into “supernatural events,” as well as a number of those events— Lourdes and Fatima, of course, but also the Marian apparitions at L’île Bouchard, Garabandal and Medjugorje. All of which is strictly fascinating, as is the unfolding of Anna’s story. Is she on the level? Nothing in Mr. Giannoli’s film resolves itself the way one expects. At the same time, those looking for total satisfaction one way or the other may not find it.

But as Jacques’s fellow investigator, Dr. de Villeneuve (Elina Löwensohn), explains, “If there were proof, there wouldn’t be a mystery”—and without a mystery, there wouldn’t be faith. What the film is asking throughout is whether all the scrutiny—of Anna’s story, her psyche and even her



Music Box Films

In “The Apparition,” a 16-year-old novice named Anna reports a vision of the Blessed Virgin.

body (any evocations of Joan of Arc are strictly intentional); of the blood-soaked cloth she claims the Virgin gave her; of the various blind alleys Jacques goes down—really means that much, especially to those who accept the miracle for exactly what it is purported to be. “The church would rather bypass a veritable phenomenon than verify a scam,” Jacques is told by a Vatican colleague, and the church has our sympathy as viewers.

On the other hand, as Father Meyer points out, “the faithful will always be ahead of the church” in recognizing those supernatural events as real. What “The Apparition” does, amid its gripping storytelling—and the wonderful acting of Lindon and Bellugi and an ending that stuns—is make a case that all the efforts in the film to establish what is real are strictly beside the point.

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

Cooking like a Catholic

My passion for spending countless hours in an overheated kitchen began after college. Pinterest was my primary source for inspiration until *The Catholic Cook Book* landed on my desk. Published in 1965, it is divided by liturgical seasons and includes recipes for Advent, Christmas, feast days like St. Stephen, the Holy Innocents and a section for festive occasions and days of fasting and abstinence.

I began with a Christmas pie, or *tourtière*, from French Canada. The pie called for three different kinds of meat, including pork. The use of pork stems from the Indo-European pre-Christian symbolism of the pig, meant to be a token of fertility and prosperity. The book said that pork is perfect for festive occasions because it symbolizes the “spirit of joy, solemnity and happiness.” The recipe seemed easy enough: melt butter, sauté some onions, add the meat (plus herbs and spices) to a cast-iron pan, cover in pie crust and pop it into the oven for an hour and a half.

Next, an Advent recipe: pierogies from Poland. Filling dough with

a mixture of wet cottage cheese and red currant was disastrous. The dough was either too rough or too soft, and I could not seal the pierogis properly to stop the liquid from spilling out or prevent the pierogies from sticking together. The next day, I learned that I had to drain the wet cheese in a cheesecloth, a note missing from the recipe.

The final recipe was an Easter *Kaesekuchen*, or cheesecake, from Central Europe. This unique recipe called for cottage cheese instead of the typical cream cheese. I sieved the cheese, beat the eggs stiff and crumbled the graham crackers. I combined all the ingredients, poured them into the pan, added a layer of crumbled crackers to the top and popped it into the oven hoping for the best. It was delicious!

I didn’t follow any of the recipes to the T, but, if you’re cooking for and with others, even if the quality of the food isn’t perfect, sharing the experience makes it all worth it.

Vivian Cabrera, *editorial assistant*.
Twitter: @iCabrera05.



A recipe for Advent: pierogies from Poland
Photo: Vivian Cabrera

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



Photo: Courtesy of Joseph de Casseres

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

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

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

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

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

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



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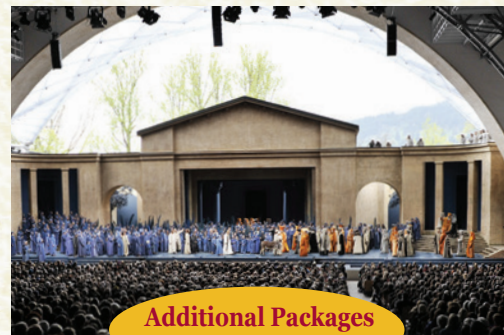
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Divorce and Fidelity

Readings: Gn 2:18-24, Ps 128, Heb 2:9-11, Mk 10:2-16

Society was changing rapidly in Jesus' day, and this affected the interpretation of biblical law. Precepts that had made sense in an independent, agrarian and egalitarian Israel no longer functioned well under Roman rule. Jewish thinkers of the first century C.E. worked hard to apply the ancient law to their changed circumstances. These interpretations and adaptations were subject to great debate. Elsewhere, Mark preserves these interactions in his narratives regarding leprosy and purification before meals.

In this Sunday's Gospel reading, Jesus and the Pharisees take up the topic of divorce. Although the law of Moses allows it, the changed circumstances of the first century C.E. lead Jesus to argue that the usefulness of that custom had come to an end. In fact, the growing body of interpretation on the topic of divorce threatened to obscure the purpose for which God had created marriage.

We know little about the practice of divorce in Jesus' day. The Dead Sea Scrolls rarely mention it and generally forbid it. The culture of the day was patriarchal, and the Torah was vague about grounds for divorce. Although some Jewish scholars insisted that a man could divorce his wife only if she were sexually unfaithful, others argued that he could do so for any reason, even "if she spoiled a dish," or "if he found another more beautiful." The one Jewish divorce contract that survives from this period speaks only of the division of assets and the freedom of both parties to remarry. With such thin evidence, it is not clear how divorce functioned in Jewish society in Jesus' time.

By contrast, Greco-Roman sources mention divorce often and give abundant details regarding the grounds and process. One suspects that Hellenized Jews had adopted some of these attitudes. Changes in culture removed at least one significant obstacle to divorce. The requirement that a man return his wife's dowry with interest in the event of a divorce would have been catastrophic in a land-based, agrarian economy. In a cash-based urban culture, however, this requirement would not have had the same sting. One can always make more money; it is much harder to acquire

'The two shall become one.'
(Mk 10:8)



PRAYING WITH SCRIPTURE

How does staying true to others help you stay true to God?

What symbolizes God's covenant for you?

more land. One suspects that wealthier Jews of Jesus' day hoped to justify these new freer attitudes in the eyes of the biblical law.

In Jesus' mind, attention to such questions subverted the divine purpose of marriage. Prophets like Hosea spoke of marriage as the human institution that best symbolized the covenant of God and Israel. Malachi went even further to compare religious infidelity to adultery (Mal 2:10-16). When Jesus cites Gn 2:24, he pushes this identification even further: The creation of marriage was part of the heavens and the earth. One's attitude toward marriage thus reflects one's attitude toward creation; breaking faith with even one person has a negative effect on one's relationship with humanity and with God.

In Christ's kingdom, divine wisdom is the foundation for human institutions. The legal questions over divorce, although compelling to some, failed completely to address the love of God and neighbor that marriage teaches. In today's Gospel passage, Jesus reminds his disciples that God's dream for humanity is bigger than the social realities of the day. This reminder continues to challenge Christ's disciples in every age.

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

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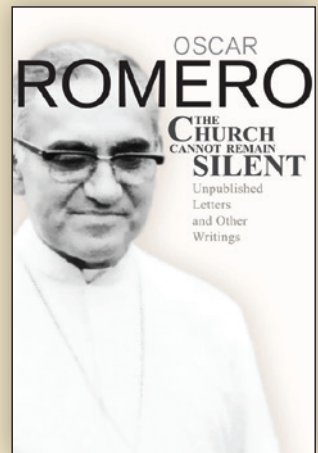
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Come, Follow Me

Readings: Wis 7:7-11, Ps 90, Heb 4:12-13, Mk 10:17-30

“Go, sell what you have, and give to the poor; then come follow me.” It is easy to hear Jesus’ response to the young man in this Sunday’s Gospel and think that he wants to take everything away. Such rigorous demands for discipleship suggest that life with God requires an earthly life of misery. In fact, Jesus teaches the opposite. It is death, not God, that takes everything from us. Living like Christ, even with the temporary struggles it might bring, opens our eyes to the abundance of divine providence and creates in us a life that will survive even the ultimate encounter with death.

Some who spend their lives pursuing wealth find it very satisfying. The accumulation of goods can provide comfort, status, privilege and pleasure. People who amass fortunes by applying their talents can find their lives especially fulfilling; prosperity is their reward for the unique genius they share. Nonetheless, when death comes, everything they worked for is taken away.

To his credit, the young man in the Gospel did not explicitly equate his wealth with divine favor. Instead, he justified himself by pointing out his scrupulous adherence

‘Go, sell what you have, and give to the poor and you will have treasure in heaven.’

(Mk 10:21)



PRAYING WITH SCRIPTURE

Is there some attachment that obscures your awareness of God?

How has divine providence increased your trust in God’s love?

to God’s commandments. The works of the law are a tricky path to holiness, however. If an encounter with divine wisdom and love remain one’s steadfast goal, then the biblical law leads to God, as indeed it did for Jesus. Nevertheless, human vanity threatens this project at every turn. The temptation was ever present to follow the God’s law to gain the approval of others.

Eternal life requires more than just a pattern of good behavior; it requires a conscious commitment to God. This is the example Jesus gives. In every interaction, Jesus remains attentive to God’s presence and action. He follows wherever God leads, and, in every interpersonal encounter, acts only according to the divine will.

Jesus asks only for sacrifices like those he himself had made. An important detail, easy to miss, is the journey on which Jesus set out at the start of this Gospel passage. Mark mentions Jesus’s home in Capernaum several times in his Gospel (e.g., 2:1; 3:20). Much of Mark’s ninth chapter in fact takes place in Jesus’ house. But starting at Mk 10:1, Jesus sets out on the road, never to return. Jesus’ own total commitment was probably very much on his mind, and prompted his invitation to the rich young man.

On the road, God and neighbor cared for Jesus and his disciples. When Jesus taught them to fix their attention on God for their daily bread, he introduced them to the spiritual practice that had guided him. He had placed his faith completely in divine love, and it was that total commitment that led him to eternal life.

A life of pursuing wealth ends at death. A life of pursuing good works for their own sake can do so as well. Only a life spent, like Jesus’, pursuing the love of God regardless of the consequences, will leave something that survives the encounter with death. Our own resurrection is assured when we show God the same commitment to divine love that Jesus showed first.

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A Right, Not a Privilege

Every student in America should go to college

By Cyrus Habib



A troubling statement has worked its way into our mainstream political discourse: “College isn’t for everyone.”

The growing prevalence of this expression came as a surprise to me. The promise of higher education has been a central precept of U.S. life since World War II. It is what drew my parents to the United States, and in my household, as in those of so many immigrant families, college is synonymous with opportunity. So what changed?

In my conversations with those who hold this belief, it inevitably turns out that not only did they themselves go to college, but they also intend for their children to do the same. Yet, if college was for you and for your children, who is it not for? I ask because as a cancer-surviving, fully blind Iranian-American from a mixed-religion immigrant family, there were many who doubted I was “college material.”

But college was for me, as were graduate school and law school. What allowed me to access those educational opportunities was a combination of growing up in an environment with parents and teachers who saw my potential and encouraged me and having the resources to pursue the goals on which I set my sights. This college-going culture is what we need to create for every student. It is a matter of economic reality and social justice.

Americans with a bachelor’s degree will, on average, earn twice as much as their high school graduate peers over the course of a lifetime.

What’s more, jobs that require only a high school diploma have been steadily disappearing over the last 30 years.

In a 2016 report, the Georgetown Center on Education and the Workforce found that of the 7.2 million jobs lost in the recession, 78 percent required a high school diploma, and of the 11.6 million jobs created since, over 99 percent have gone to workers with a college education. The jobs created during the recovery are not the same jobs that were destroyed in the recession. Accordingly, they require different skills, including communication, critical thinking and analytical reasoning. These hallmarks of a college education are the best safeguards against the disruptive forces of globalization and automation. A failure to expand access to higher education will widen the gap between the fortunate few and the disenfranchised many.

Some say it is elitist to point this out. On the contrary, it is elitist to suggest that some students are not destined for learning beyond high school, particularly when the students who are most often dismissed as “not college material” are students of color, students with disabilities and students from rural and impoverished areas. Instead, policymakers should afford every American the same educational opportunities we want for our own children.

Does this mean that every student needs to spend four years studying existential philosophy in some ivy-covered quadrangle? Absolutely not. College

degrees should run the gamut from traditional liberal arts programs to more applied technical subject areas. But in order to prepare students effectively for a rapidly changing labor market, post-secondary learning needs to offer more than narrow vocational training in a technical craft.

We must convince children that they can and will go to college. High schools should increase dual-credit opportunities like Running Start and Advanced Placement to allow students to build momentum and earn college credit while in high school and save money later. Governments must make the financial aid system more comprehensible in the near term and make long-term investments in need-based tuition assistance. Colleges should create more high-quality online degree programs so that working adults who must balance employment demands, child care needs and transportation challenges can complete a degree. And we should reward colleges not according to how selective they are, but rather by how successfully they admit and educate those who are the first in their families to attend college.

At a time when economic inequality threatens to leave an entire generation of Americans behind, we must reject the outdated idea that “college isn’t for everyone” and work urgently to prove that just the opposite is true.

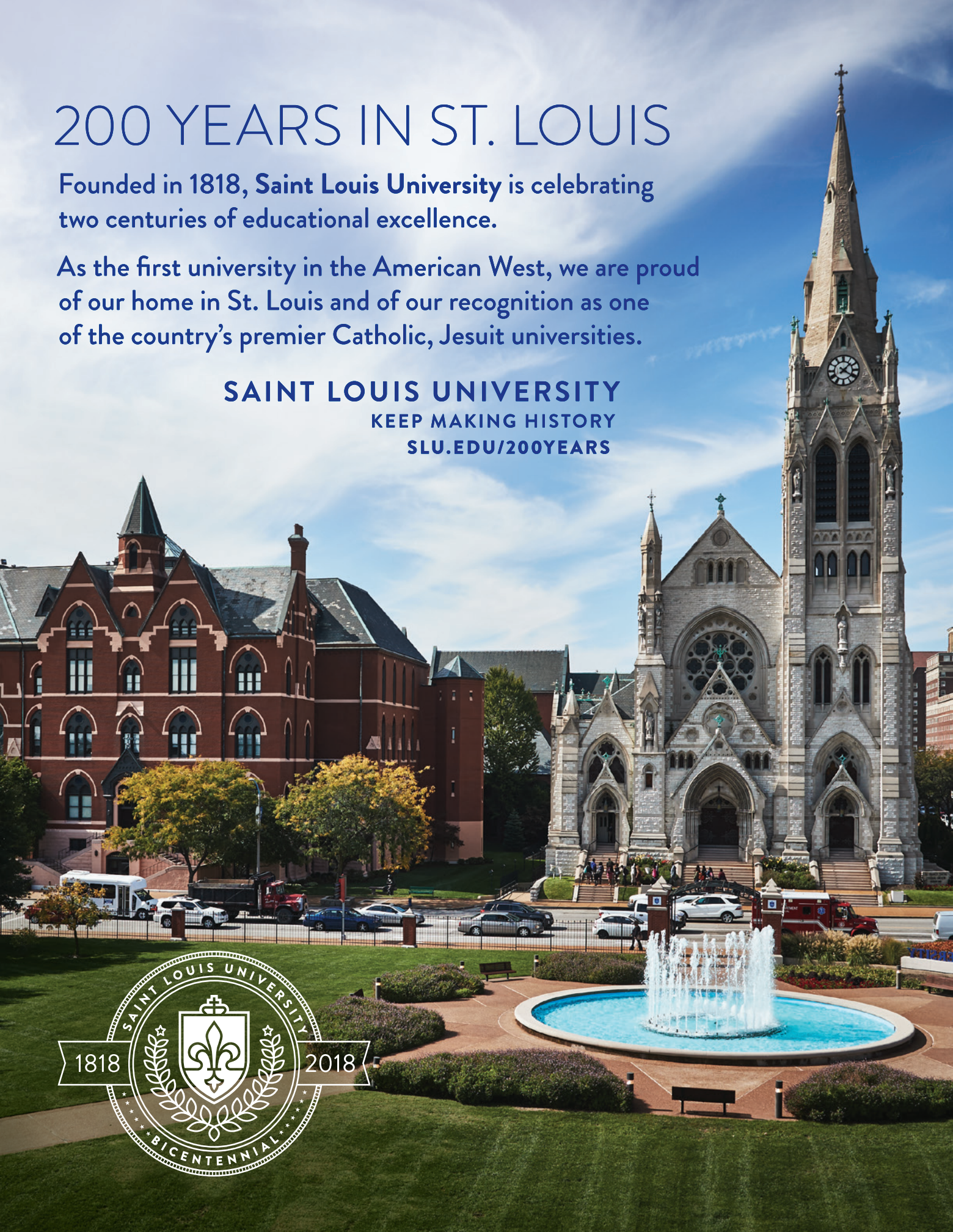
Cyrus Habib is the lieutenant governor of Washington State.

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